

ذوالقعدة الحرام

Monthly Magazine

FAIZAN-e-MADINAH

Zul-Qa'da-til-Haraam 1440 AH (July 2019)

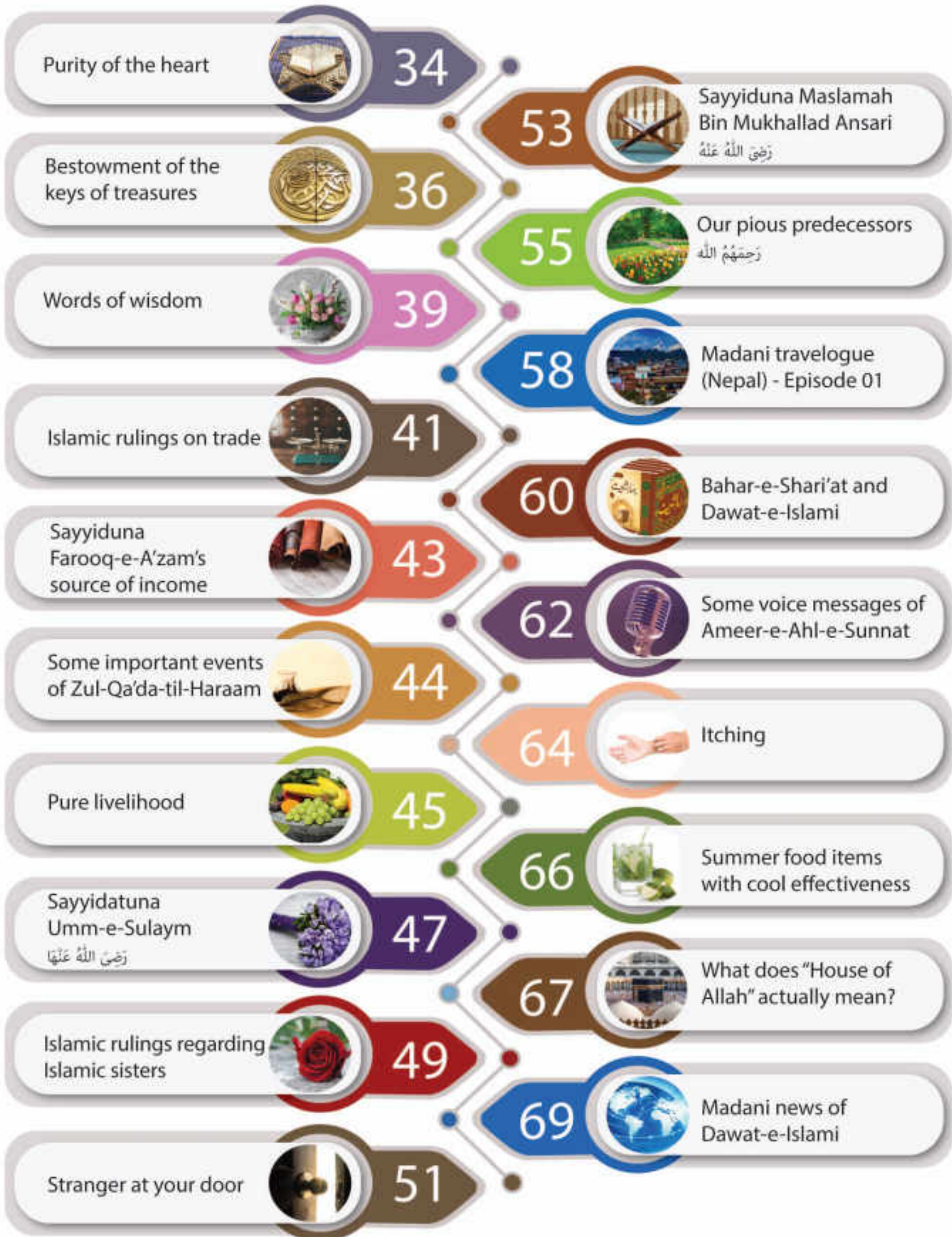
A glimpse of some interesting and highly informative topics:

- | 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)

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

Saying of the Beloved Rasool ﷺ: Recite Salat upon me abundantly on Friday night and on the day of Friday [from sunset on Thursday to sunset on Friday], because your Salat is presented to me.

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 84, Hadees 241)

Hamd / Munajat

Allah mujhay Hafiz-e-Quran bana day

Allah mujhay Hafiz-e-Quran bana day
Quran kay ahkam pay bhi mujh ko chala day
Filmaun say diramaun say day nafrat Tu Ilahi
Bas shauq mujhay Na'at-o-tilawat ka Khuda day
Mayn sath Jama'at kay perhoon saari namazayn
Allah! 'Tbadat mayn mayray dil ko laga day
Her kaam Shari'at kay mutabiq mayn karoon kash!
Ya Rab Tu muballigh mujhay Sunnat ka bana day
Mayn jhoot na boloon kabhi gaali na nikaloon
Allah maraz say Tu gunahaun kay shifa day
AkhlAQ haun achchay mayra kirdar ho suthra
Mahboob ka sadqah Tu mujhay nayk bana day
Ustad haun, ma baap haun, 'Attar bhi ho sath
Yoon Hajj ko chalayn aur Madinah bhi dikha day

Wasail-e-Bakhshish, pp. 113

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat قاضی ترقی العالیہ



Na'at / Istighaasah



Mah-e-Taybah Nayyar-e-Batha 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Mah-e-Taybah Nayyar-e-Batha 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Tayray dam say 'aalam chamka 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Tu hay naa'ib-e-Rab-e-Akbar, Piyaray her dam tayray der per

Ahl-e-haajat ka hay maylah 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Jitnay salateen pehlay aaye, sikkay in kay ho gaye khotay [کھوئے]

Jari rahay ga sikkah tayra 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Raafi' tum ho Daafi' tum ho, Naafi' tum ho Shaafi' tum ho

Ranj-o-gham ka phir kya khatka 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Her zarrah per tayri nazar hay, her qatra ki tujh ko khabar hay

Ho 'ilm-e-ladunni kay tum daana 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Tum ho awwal, tum ho aakhir, tum ho baatin, tum ho zaahir

Haq nay bakhshay hayn yeh asma 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Haazir-e-der hay noori-e-muzter, aap ka yeh mauroosi sanager

Ibn-e-Raza hay khuwahan Raza ka 'صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّم'

Hadaiq-e-Bakhshish, pp. 105

By: Mufti-e-A'zam Hind, Mustafa Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ



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Faizan-e-Madinah
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Manners of gathering and virtues of knowledge

Translated by: Abdul Majid Attari

Mufti Muhammad Qasim Attari

Commentary on the Holy Quran

Almighty Allah عزوجل has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ اسْجُدُوا فَاسْجُدُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ
أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O believers! When you are told to make space (for your brothers to sit) in gatherings, so make space, Allah will give you space (by giving you respect and prosperity); and when it is said, 'Stand up (for Salah or Jihad),' then stand up, Allah will raise the ranks of the (excellent) believers amongst you and those who have been given knowledge. And Allah is Aware of your deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Mujadalah, Ayah 11)

Holy reason of revelation

The Beloved and Blessed Prophet صلى الله عليه وآله وسلم would

treat those blessed companions رَضِيَ اللَّهُ عَنْهُمْ with great respect who participated in the battle of Badr. One day, some of these companions رَضِيَ اللَّهُ عَنْهُمْ came to attend his gathering at such a time when there was no sufficient space. Standing in front of the Greatest Prophet صلى الله عليه وآله وسلم, they said Salam. The Holy Prophet صلى الله عليه وآله وسلم replied. They then said Salam to attendees who also replied. These arriving companions رَضِيَ اللَّهُ عَنْهُمْ continued to stand waiting for space to be made for them in the gathering but no one made space. The Revered and Renowned Rasool صلى الله عليه وآله وسلم disliked it and made space for them by asking those sitting near him to stand up. They stood up but felt uncomfortable. So, the above Ayah was revealed, declaring, 'O believers! Make space in gatherings when you are asked to do. Allah عزوجل will bless you with vast space in Paradise. If you are asked to stand up for the purpose of making space, then you should stand up. By virtue of this obedience to Allah عزوجل and His Beloved Prophet صلى الله عليه وآله وسلم, Allah عزوجل will raise the ranks of



believers amongst you and of those who have been given knowledge. And Allah عزوجل is aware of your deeds.' (Tafseer Khaazin, part 28, Al-Mujadalah, Taht-al-Ayah: 11, vol. 4, pp. 240)

The holy reason of revelation of this Ayah shows that it is not only permissible but also Sunnah to make space for the righteous and to treat them with respect. They will be respected even in a Masjid. Respect for religious leaders and teachers has been commanded in a blessed Hadees. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله عليه وآله وسلم has said, 'Show humility to those whom you gain knowledge from and also show humility to those whom you teach knowledge to and do not become a defiant scholar.' (Al-Jami'-ul-Akhlaq, pp. 230, Hadees 802) Treating the pious with respect and caring for the old are among the deeds liked very much by Allah عزوجل. The Holy Prophet صلى الله عليه وآله وسلم said, 'Revering an elderly Muslim and revering such a believer of Quran who acts upon its commandments without exceeding the limit regarding Quran as well as revering a just king are included in revering Allah عزوجل.' (Abu Dawood, vol. 4, pp. 344, Hadees 4843) Fortunate are those who treat Islamic scholars, saints and pious people with respect and unfortunate are those who ridicule Islamic scholars and religious people in the name of freedom, destroying their own afterlife.

Mentioned here are now the manners of attending a gathering. The person who has already come and has seated himself in a gathering should not be made to stand up from his place unless really needed. Seats may also be reserved for VIPs, as is usually done in a religious and social gathering in which seats are reserved for important individuals on the stage or they are made to sit ahead of all. Anyway, mature and sensible people should sit closer to the speaker for listening to him. The Beloved and Blessed Prophet صلى الله عليه وآله وسلم said, 'Those who are adult and wise among you should stand near me.' (Abu Dawood, vol. 1, pp. 267, Hadees 674) Sayyidatuna 'Aishah رضى الله عنها narrated that the Greatest and Noblest Prophet صلى الله عليه وآله وسلم said, 'Make people sit according to their status and rank.' (Abu Dawood, vol. 4, pp. 343, Hadees 4842)

However, those who have superiority and high status should not themselves make anyone stand and sit in his place. This has been forbidden by the Holy Prophet صلى الله عليه وآله وسلم in many Ahadees. He صلى الله عليه وآله وسلم said, 'No one should make anyone stand up from a gathering and sit in his place.' (Sahih Muslim, pp. 923, Hadees 5683)

Sayyiduna 'Abdullah Bin 'Umar رضى الله عنهما also narrated that the Beloved Prophet صلى الله عليه وآله وسلم has forbidden from having anyone stand up and then sitting in his place. However, (one should) make adequate space for others. (Sahih Bukhari, vol. 4, pp. 179, Hadees 6269)

The above Ayah and narrations have shown that our religion teaches us not only beliefs and acts of worship but also the manners of social life. A truthful Muslim is a courteous, polite, good-natured and well-mannered person.

The last part of the Ayah states that Almighty Allah عزوجل has raised the ranks of Islamic scholars in the world as well as in the Hereafter. Having recited the same Ayah, Sayyiduna 'Abdullah Bin Mas'ood رضى الله عنه said, 'O people! Understand this Ayah and get interested in acquiring knowledge because Allah عزوجل has said that He عزوجل will bestow greater ranks upon the Mu'min who is an Islamic scholar compared to the Mu'min who is not an Islamic scholar.' (Tafseer Khaazin, part 28, Al-Mujadalah, Taht-al-Ayah: 11, vol. 4, pp. 241)

In connection with our topic, fifteen narrations have been mentioned here, describing the virtues of knowledge and Islamic scholars:

1. Acquiring knowledge for a short period of time is better than performing Qiyam throughout the night. (Musnad-ul-Firdaus, vol. 2, pp. 441, Hadees 3917)
2. Knowledge is superior to worship. (Kanz-ul-'Ummal, vol. 5, pp. 58, Hadees 28653)
3. Knowledge is the lifeblood of Islam and is a pillar of religion. (Kanz-ul-'Ummal, vol. 5, pp. 59, Hadees 28657)
4. Islamic scholars are the lamps of the earth and the heirs of blessed Prophets عليهم السلام.



(Kanz-ul-'Ummal, vol. 5, pp. 59, Hadees 28673)

5. Knowledge continues to benefit man even after his death. (Sahih Muslim, pp. 684, Hadees 4223)
6. An Islamic jurist is heavier on Satan than one thousand worshippers. (Tirmizi, vol. 4, pp. 312, Hadees 2691)
7. Gatherings of knowledge are the gardens of Paradise. (Al-Mu'jam-ul-Kabeer, vol. 11, pp. 78, Hadees 11158)
8. Allah عزوجل makes path to Paradise easy for the one who walks on any path, seeking knowledge. (Tirmizi, vol. 4, pp. 312, Hadees 2691)

11. To sit in the companionship of Islamic scholars is an act of worship. (Musnad-ul-Firdaus, vol. 4, pp. 156, Hadees 6486)
12. Revere [i.e. respect] Islamic scholars as they are the heirs of Blessed Prophets عليهم السلام. (Tareekh Ibn 'Asakir, vol. 37, pp. 104)
13. The dwellers of Paradise will need Islamic scholars in Paradise. (Tareekh Ibn 'Asakir, vol. 51, pp. 50)
14. Islamic scholars are like stars in the sky by means of which the way is found in the darknesses of land and waters. (Kanz-ul-'Ummal, vol. 5, pp. 65, Hadees 28765)



9. On the Day of Judgement, the ink of Islamic scholars and the blood of martyrs will be weighed. So, their ink will dominate the blood of martyrs. (Kanz-ul-'Ummal, vol. 5, pp. 61, Hadees 28711)
10. Everything seeks forgiveness for an Islamic scholar. Even fishes in the sea pray for forgiveness. (Kanz-ul-'Ummal, vol. 5, pp. 63, Hadees 28733)

15. On the Day of Judgement, after blessed Prophets عليهم السلام, Islamic scholars will make intercession. (Kanz-ul-'Ummal, vol. 5, pp. 65, Hadees 28766)

Those who acquire Islamic knowledge and revere and honour Islamic scholars gain these blessings. And those who have no Islamic knowledge and show disrespect for Islamic scholars are deprived of Divine mercy.



EXPLANATION OF HADEES

HAJJ MABROOR

Abu Ubaid Attari Madani

Translated by: Muhammad Usama Naqqash

Saying of the Beloved Prophet ﷺ: 'الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ'. Translation: *The reward for Hajj Mabroor is nothing else but Jannah [Paradise].* (Sahih Bukhari, vol. 1, pp. 586, Hadees 1773)

It means that the reward for accepted Hajj will not only be worldly benefits and the forgiveness of sins or salvation from Hell or reduction in torment, but one will definitely get Jannah. (Mirat-ul-Manajih, vol. 4, pp. 96)

What is Hajj Mabroor?

Mabroor [مَبْرُور] has formed from 'مَرَّة' which means: That obedience and great virtue through which closeness to Allah عزوجل is attained. Hajj Mabroor can also be called "Hajj Maqbool". 'Ulama [Islamic scholars] have mentioned its different definitions:

1. Hajj Mabroor is the Hajj in which a person refrains from sins.
2. That Hajj in which one refrains from pretentiousness, fame and showing off.

3. That Hajj after which a pilgrim refrains from sins till his death and does not commit a deed which wastes his Hajj.
4. Hajj Mabroor is the one which softens the heart of a Haji so that his heart remains grieved and eyes remain tearful.
5. Hajj Mabroor is: Perfectly fulfilling those commandments (Arkaan, conditions, Wajib acts, etc.) of Hajj which a person has been commanded to fulfil.
6. Sayyiduna Khuwajah Hasan Basri رحمه الله عليه has stated: Hajj Maqbool is the one after which a Haji becomes uninterested in Dunya, and interested in the matters of the Hereafter. (Mirat-ul-Manajih, vol. 5, pp. 441; Fath-ul-Baari, vol. 4, pp. 329, Taht-al-Hadees: 1521)

O devotees of Rasool! Every Haji should wish that his Hajj is accepted in the court of Allah عزوجل.



How can a Hajj be Mabroor?

Those deeds which are helpful in Hajj being accepted:

1. A person should do Hajj from Tahir [pure] and Halal [lawful] wealth. (*Zurqaani 'alal Muwatta Imam Maalik, vol. 2, pp. 376, Taht-al-Hadees: 783*)
2. A person should refrain from sins.
3. A person should show goodness to people.
4. He should serve them food.
5. He should talk to them politely.
6. He should say Salam [to people] extensively. (*'Umda-tul-Qaari, vol. 7, pp. 402, Taht-al-Hadees: 1779*)
7. He should keep food more than his need so that he keeps helping his companions and giving it to Faqeers [the poor]. (*Bahar-e-Shari'at, vol. 1, pp. 1051*)

Signs of Hajj Mabroor

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated: The following are the signs of Hajj being accepted:

1. If a person suffers a loss or physical or financial trouble, he should accept it contentedly.
2. A person should abandon the sins he used to commit.
3. A person should abandon the friendship of bad friends and make friendship with pious people.
4. A person should abandon the gatherings of "fun and frolic" and heedlessness, and he should join the gatherings of Zikr and wakefulness. (*Ihya-ul-'Uloom, vol. 1, pp. 354*)
5. After his return, a person should become uninterested in Dunya and pay attention to the Hereafter; and after beholding Baytullah [بيت الله], he should prepare for meeting his Rab عزوجل. (*Ihya-ul-'Uloom, vol. 1, pp. 349*)

Hajj is not a permission letter to commit sins in the future

After Hajj, if a person does not carry out the missed acts of worship and does not fulfil the unfulfilled

rights of people, he will start bearing the burden of all these sins again. Delaying fulfilling the unfulfilled rights is a new sin. Hajj washes away previous sins; it is not a permission letter for committing sins in the future. The sign of Hajj Mabroor is that a person returns after becoming better than before. (*Derived from: Fatawa Razawiyyah, vol. 24, pp. 466*)

Refrain from disobedience

Sayyiduna Fudayl [فَضِيل] Bin Iyaad رَحْمَةُ اللهِ عَلَيْهِ said to a Haji: O Haji! Certainly, Allah عزوجل puts a stamp of Noor [light] on deed of a Haji; therefore, refrain from breaking this stamp by committing disobedience to Allah عزوجل. (*Ar-Raud-ul-Faa'iq, pp. 55*)

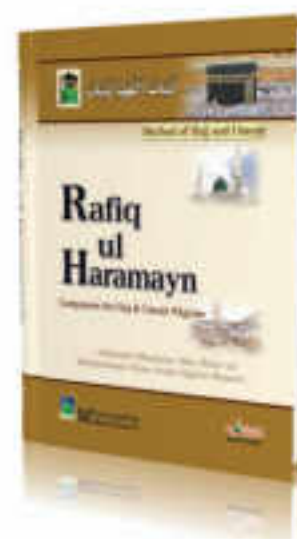
Make intention

O Hajis! Make the intention: *I will make tremendous efforts to refrain from sins not only during this sacred journey but even after it.*

Adopt good company

Remember! The desire to refrain from sins while being in a bad company is similar to the desire that clothes do not get wet after jumping into water! It is a Madani advice that adopt the company of devotees of Rasool by getting associated with the Madani environment of Dawat-e-Islami; اِنْ شَاءَ اللهُ, along with other blessings, you will develop the yearning for refraining from sins, and yearning for carrying out virtuous deeds and respectfully paying a visit to Makkah and Madinah again and again. May Allah عزوجل bless us with the privilege of Hajj Mabroor again and again.

اُمِّينَ بِحَاجَةِ النَّبِيِّ الْاُمِّينِ صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ



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BELIEFS REGARDING HELL

Haidar Ali Attari Madani

Translated by: Muhammad Usama Naqqash

To punish unbelievers, polytheists, hypocrites and sinners for their deeds, Allah عزوجل has made an extremely terrifying place in the Hereafter. Its name is "Jahannam [Hell]" and it is also called "Dozakh" in Urdu.

Belief

Jahannam is Haq [truth]. The one who denies it is an unbeliever. Likewise, a person who accepts the existence of Jahannam but considers it to be different from the general meaning of Jahannam which is famous amongst Muslims, for example, he holds the opinion about torment that it means spiritual torment, i.e. being grieved at seeing one's own bad deeds, such person is also an unbeliever; he is actually the denier of Jahannam. (*Ash-Shifa*, vol. 2, pp. 290)

Thousands of years have passed since the creation of Hell. (*Bahar-e-Shari'at*, vol. 1, pp. 151) It already exists even at present; it will not be created on the Day of

Judgement. (*Minh-ur-Raud-ul-Azhar*, pp. 284)

Where is Jahannam?

Jahannam is beneath the seventh earth. (*Minh-ur-Raud-ul-Azhar*, pp. 285)

The colour of the fire of Jahannam

The fire of Hell was fanned for a thousand years until it became red; then it became white after it was fanned for a thousand years; then it became black when it was fanned for a thousand years; it is totally black now. (*Tirmizi*, vol. 4, pp. 266, Hadees 2600)

Depth of Jahannam

Allah عزوجل alone knows the actual depth of Jahannam and He عزوجل has blessed the Holy Prophet صلى الله عليه وآله وسلم with this information. However, it has been stated in a blessed Hadees that if a giant rock is dropped in Hell from its edge, it will not reach the bottom even



in seventy years. (Tirmizi, vol. 4, pp. 260, Hadees 2584)

If a lead ball equal to the size of a human head is dropped from the sky to the earth, it will reach the earth before the night falls although it is a distance of five hundred years. (Tirmizi, vol. 4, pp. 265, Hadees 2597)

Hugeness of Jahannam

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُ asked his student Sayyiduna Mujahid رَضِيَ اللهُ عَنْهُ regarding the hugeness of Jahannam and then he himself answered: The distance between a Hell dweller's earlobe and his shoulder will be [equal to] the distance of seventy years. (Mawsu'ah Imam Ibn Abid Dunya, vol. 6, pp. 402)

Dear Islamic brothers! You can now easily guess how huge Hell will be when a Hell dweller will be so tall! 'الْأَمَانُ وَالْحَفِيطُ'

Levels of Hell

Allah عز وجل has stated:

لَهَا سَبْعَةُ أَبْوَابٍ يُكْرَىٰ بِهَا بَابٌ وَتُتْرَكُ جُزْءٌ مَّقْشُورٌ ﴿٢٥﴾

It has seven gates; for each gate is a part assigned from them (for different disbelievers a different area of Hell is fixed).

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Ayah 44)

Seven gates here refer to seven levels of the Hell. Their names are: (1) Jahannam [جَهَنَّمَ] (2) Lazay [لَظَى] (3) Hutamah [حُطَمَه] (4) Sa'eer [سَعِير] (5) Saqar [سَقَر] (6) Jaheem [جَحِيم] (7) Hawiyah [هَٰوِيَه]. (Mawsu'ah Imam Ibn Abid Dunya, vol. 6, pp. 400)

Food of Hell dwellers

Hell dwellers will be given thorny cactus (a thorny poisonous tree) to eat. (Tirmizi, vol. 4, pp. 263, Hadees 2594) For drinking, they will be given pus oozing out from the body of Hell dwellers; and hot water, boiling like the bottom part of oil, which will be so hot that as soon as it will come near to the mouth, the entire skin of the mouth will melt and fall in it. That water will break intestines to pieces as soon as it

reaches the stomach due to which intestines will flow like liquid and go towards the feet. (Tirmizi, vol. 4, pp. 262, Hadees 2591, 2592, 2593)

Physical appearance of Hell dwellers

Allah عز وجل likes our human face because it is like the blessed face of the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of Allah. Therefore, the face of unbelievers will not be human face in Hell; in fact, it will be different which have been mentioned in different Ahadees in the following way: The faces of Hell dwellers will be so hateful that if a Hell dweller is brought in the world having the same face, all the people will die because of the ugliness of his face and his foul smell. (Attargheeb Wattarheeb, vol. 4, pp. 263, Hadees 68)

Moreover, the body of unbelievers will be enlarged to such an extent that the distance from one shoulder to the other is of 3 days for a fast rider. (Sahih Bukhari, vol. 4, pp. 260, Hadees 6551)

Each molar will be equal to the Mount Uhud; the thickness of skin will be equal to the length of 42 handspans; the place of sitting will be so long like from Makkah to Madinah. (Tirmizi, vol. 4, pp. 260, Hadees 2586)

Tongue will be dragging till one Kaus (one Kaus is approximately equal to three thousand yards) two Kaus outside the mouth that people will trample on it. (Tirmizi, vol. 4, pp. 261, Hadees 2589)

The upper lip of Hell dwellers will fold and reach to the middle of the head; and the lower lip will hang down and touch the navel. (Tirmizi, vol. 4, pp. 264, Hadees 2596)

How will the Hell be brought in the Plain of Judgement?

Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: Hell will be brought on the Day of Judgement. There will be its seventy thousand reins, and seventy thousand angels will be holding and pulling each rein. (Sahih Muslim, pp. 1167, Hadees 7164)



The lightest torment of Hell

A person with the lightest torment in Hell is the one who will be made to wear two shoes and two shoelaces of fire due to which his brain will boil like a boiling pot. He will assume that he is suffering from the most severe torment, although he will be suffering from the lightest torment. (*Sahih Muslim*, pp. 111, *Hadees* 517) In the same Hadees, the narration from Imam Ahmad is in the following way: Firebrands will be kept in the soles of his feet due to which brain will boil. (*Musnad Ahmad*, vol. 6, pp. 381, *Hadees* 18418)

Du'a of protection from the torment of Hell

Sayyiduna Anas Bin Maalik رضى الله عنه has narrated that the Beloved Prophet صلى الله عليه وآله وسلم said: The one who seeks refuge from Hell thrice, so Hell also says, 'Ya Allah! Keep him safe from Hell'. (*Tirmizi*, vol. 4, pp. 257, *Hadees* 2581)

Dear Islamic brothers! Many such deeds have been mentioned in the Holy Quran and Hadees for which the warning of Hell has been given. We should make efforts to learn about all such deeds, and refrain from them. We should also keep making Du'a to Allah عزوجل for peace and safety, and His mercy.



Different ways of the torment of Hell

In the light of blessed Ahadees, it is known that Hell dwellers will be punished for their deeds through different ways. For example: Fire, river of blood, stretching the corners of lips, crushing the head through stoning, scratching the face, snake, scorpion, and the foods which get stuck in throat. (*Jahannam kay Khatraat*, pp. 16 to 20)

For knowing about the deeds for which the warning of Hell has been given, purchase Maktaba-tul-Madinah's book '*Jahannam mayn Lay Jaanay walay A'maal*' from Maktaba-tul-Madinah or download it from Dawat-e-Islami's website for free: www.dawateislami.net; read it yourself and persuade others as well to do so.

*Khauf aata hay naar-e-dozakh say
Ho karam bahr-e-Mustafa Ya Rab*



Questions & answers of Madani Muzakarah

Translated by: Abdul Majid Attari

Reward of Salah at a place designated for Salah

Question 1: In some areas, a place is designated for Salah. The question is, will the reward of offering Salah at a Masjid be granted if Salah is offered at such a designated place?

Answer: The reward of offering Salah at a Masjid will not be granted in this case for the reason that there are differences between rulings on a Masjid and ones on a place designated for Salah.

(Madani Muzakarah, 01
Rajab-ul-Murajjab, 1440
Hijri)

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

Angel of death appears to the dying person

Question 2: Does the angel of death appear to the dying person?

Answer: Yes, the angel of death appears to the dying person. This is the reason why the embracing of Islamic faith by a disbeliever at the time of his death will not benefit him because he had been commanded to believe in Islam while the truthfulness of Islam was Ghayb for him. Now it is no longer Ghayb and he sees everything at the time of his death. (Bahar-e-Shari'at, vol. 1, pp. 98 to 100; summarised)

Mentioned here is a narration that provides a great lesson. Sayyiduna Ibraheem Khaleelullah عليه السلام once asked the angel of death, 'Can you show me the appearance of yours in which you go to sinners for removing the soul?' The angel of death said, 'You won't be able to see.' He عليه السلام said, 'I will see.'

Therefore, the angel of death said, 'So look elsewhere for a little while.' Sayyiduna Ibraheem عليه السلام did as was suggested by the angel of death. After a little while, when Sayyiduna Ibraheem عليه السلام looked towards the angel of death, he saw that dressed in black was a dark-skinned person with the hairs of his body raised. Very unpleasant smell was coming. The flames of fire were also emanating from his mouth and nostrils with smoke bellowing. Seeing it, Sayyiduna Ibraheem عليه السلام passed out [i.e. he عليه السلام became unconscious. When he عليه السلام became conscious, he عليه السلام saw that the angel of death had taken on his previous appearance and was sitting. Sayyiduna Ibraheem عليه السلام then commented, 'If there is no severity of death for a transgressor, even then just seeing your face is a very big punishment for him.' (Mukashafa-tul-Quloob, pp. 169;

and was sitting. Sayyiduna Ibraheem عليه السلام then commented, 'If there is no severity of death for a transgressor, even then just seeing your face is a very big punishment for him.' (Mukashafa-tul-Quloob, pp. 169;

Madani Muzakarah, 30 Jumadal Ukhra, 1440 Hijri)

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

Accountability from animals on Judgement Day

Question 3: Will animals be also held accountable on the Judgement Day?

Answer: Yes. Animals will also be held accountable. Oppressing animals and oppressed ones will both be resurrected on the Day of Judgement. Oppressed ones will take revenge on oppressors. A blessed Hadees explicitly states that revenge would be taken on a horned goat that had caused harm to the goat without horns. Then they would be turned into dust. At that time, the disbeliever would wistfully say, 'يَلَيْتَنِي كُنْتُ ذُرْبًا' translation from Kanz-ul-Iman: 'Alas!'



If only I somehow became dust (so I would not have faced the punishment).’ (Al-Mustadrak lil-Haakim, vol. 5, pp. 794, Hadees 8756)

But disbelievers would not be turned into dust. They would live in Hell forever. May Allah ﷻ protect our Islamic faith! Aameen (Madani Muzakarah, 01 Rajab-ul-Murajjab, 1440 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Writing only “M” instead of “Muhammad”

Question 4: Is it allowed to write only an “M” instead of “Muhammad” when writing one’s name?

Answer: Islamic scholars have forbidden writing an “M” instead of “Muhammad” when writing one’s name. Similarly, ‘Bahar-e-Shari’at’ states that it is impermissible and Haraam to write only م or صَلَّعَم instead of Salat [i.e. Durood] along with the blessed name of the Holy Prophet ﷺ. (Bahar-e-Shari’at, vol. 1, pp. 534) Therefore, whenever you write the blessed name of the Blessed Prophet ﷺ, write complete Salat, i.e. صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. (Madani Muzakarah, 04 Rabi-ul-Awwal, 1440 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Holding one’s own ‘Aqeeqah

Question 5: Is a person allowed to hold his own ‘Aqeeqah?

Answer: One can hold his own ‘Aqeeqah if not held in his childhood. (Fatawa Razawiyyah, vol. 20, pp. 588, summarised; Madani Muzakarah, 01 Rabi-ul-Aakhir, 1439 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Unjust measuring and weighing led to Divine wrath

Question 6: According to Shari’ah, what is the ruling on unjust measuring and weighing?

Answer: Unjust measuring and weighing are

Haraam acts leading to Hell. The nation of Sayyiduna Shu’ayb عليه السلام was inflicted with Divine retribution [i.e. punishment] due to it, as is mentioned in Ayahs 84 to 95 of Surah Hood in part 12 of the Holy Quran. It is narrated in *Ruh-ul-Bayan*: The one measuring and weighing unjustly will be thrown into the depths of Hell on the Day of Judgement. Then, having been made to sit between two mountains, he will be commanded to measure and to weigh them. When he begins to weigh them, fire will burn him. (Ruh-ul-Bayan, vol. 10, pp. 364)

Parable

There was a man who used to weigh things without wiping dust, etc. from the balance. After his death, he was punished in his grave. People even heard him screaming from inside his grave. Some pious people رحمتهم الله (pitied him after they heard screaming voices from his grave) and they prayed for his forgiveness. By the blessing of their prayers, he was relieved of the punishment. (Akhlāq-us-Saliheen, pp. 61, summarised)

This hair-raising narration contains a great lesson especially for those who measure and weigh things dishonestly. O Muslims! Although, sometimes, an apparent increase takes place in the wealth due to measuring and weighing unjustly, no good lies in this wealth. At times, these unlawful earnings prove to be a nuisance even in this world. This income may be lost in the form of huge fees of doctors, expensive medicines, theft or bribery. These earnings may also be lost at the hands of pickpockets. Above all, this may well bring about a severe punishment in the Hereafter, مَعَادَ اللّٰهِ. Therefore, one must refrain from unjust measuring and weighing. Always weigh and sell things justly. (Madani Muzakarah, 30 Jumadal Ukhra, 1440 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Salah on wooden plank

Question 7: Is it allowed to offer Salah on a wooden plank?

Answer: This is allowed. (Madani Muzakarah, 03 Rabi-ul-Awwal, 1440 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ





DAR-UL-IFTA AHL-E-SUNNAT

Translated by: Abdul Majid Attari

Repetition of the Tawaf performed without Wudu

Question 1: What do respected Islamic scholars and Muftis say about the following issue? I performed the Tawaf of Ziyarah without Wudu. Later on, I became aware of the actual ruling and repeated this Tawaf after 12 Zul-Hijjah. My question is, have I been released of paying Dam¹ [دَم] or not in the above situation?

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

Answer: As a result of performing Tawaf without Wudu, it became compulsory for you to pay a Dam. However, the Dam has been cancelled because of repeating the Tawaf regardless of whether you have repeated it before or after 12 Zul-Hijjah. Mere repetition of the Tawaf cancels Dam no matter it is repeated before or after 12 Zul-Hijjah.

وَاللَّهُ أَعْلَمُ بِمَا نَوَيْتُمْ وَرَسُولُهُ أَعْلَمُ بِمَا لَكُمْ مِنْ شَأْنِكُمْ

Answered by: Muhammad Sarfaraz Akhtar Attari

Verified by: Mufti Fuzail Raza Attari

Definition of Shari'ah-declared disabled person

Question 2: What is the definition of a Shari'ah-declared disabled person? If a respected Qari² suffers from a Shari'ah-declared disability, then will he be allowed to touch the Holy Quran, without having anything in between his hand and the Holy Quran, while teaching or listening to the Holy Quran from children?

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

Answer: A Shari'ah-declared disabled person is the one who suffers from the disease of breaking wind or passing drops of urine or persistent diarrhoea, etc. under the following condition: The complete time of



one Salah passes in such a way that he is unable to make Wudu and offer only Fard Salah without suffering from that disease despite making considerable efforts. Although he might get free from the disease for a very short period of time, yet it is not sufficient to make Wudu and offer Fard Salah. Existence of this condition is necessary to prove Shari'ah-declared disability and as long as this condition exists or he suffers from the disease at least once within the time of one Salah, he will remain a Shari'ah-declared disabled person. However, if the complete time of any Salah passes without him suffering from this Wudu-invalidating condition, he will no longer remain a Shari'ah-declared disabled person.

The commandment of Shari'ah for such a person is that he must make Wudu after the time of Fard Salah has started and now he may offer as many Fard and Nafl Salafs as he wants till the end of the time of that Salah. Besides, he may also touch the Holy Quran without having anything in between his hand and the Holy Quran. After the time of that Fard Salah ends, his Wudu will become invalid. However, within the complete period of that Salah, his Wudu will not become invalid due to the disease which has made him a Shari'ah-declared disabled person. For instance, if he suffers from the disease of passing drops of urine, his Wudu will not become invalid in case of passing drops of urine. However, breaking wind or experiencing any other Wudu-invalidating condition will invalidate his Wudu.

This ruling has made it clear that if the respected Qari is a Shari'ah-declared disabled person, he may touch the Holy Quran without having anything in between his hand and the Holy Quran while teaching or listening to the Holy Quran from children. He may do so for as long as the commandment of a Shari'ah-declared disabled person applies to him.

وَاللّٰهُ اَعْلَمُ بِمَا رَزَقْنَاكُمْ عَلٰمٌ فَلْيَتَذَكَّرْ

Answered by: Mufti Fuzail Raza Attari

Incomplete Nafl Tawaf

Question 3: What do respected Islamic scholars and Muftis say about the following issue? After

performing, 'Umrah etc., I performed four Tawafs without putting on Ihram for the Isal-e-Sawab of my deceased relatives but I performed only four rounds of each Tawaf. Due to the shortage of time, I could not perform the remaining three rounds of each of the four Tawafs. I have now returned to Pakistan. What is the ruling on it? Is it compulsory for me to pay any Dam, Sadaqah, etc.?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Once a Nafl Tawaf is started, it is Wajib to complete it as is the ruling on Nafl Salah. Leaving it incomplete is impermissible and a sin. Therefore, you have become a sinner because of deliberately missing three rounds in each Tawaf. Repenting of it is Wajib for you.

Like Tawaf-ul-Qudoom³, if a Nafl Tawaf is started but most of its rounds, i.e. four or more than four rounds are missed, then Dam becomes compulsory. If less than four rounds, i.e. one or two or three rounds are missed, then Sadaqah will be compulsory. However, in both of these cases, if the missed rounds are performed, then the Dam in the first case and Sadaqah in the second one will be cancelled [i.e. expiation will not be compulsory any longer]. Therefore, in the situation mentioned in the question, it is compulsory for you to pay four Sadaqahs because of missing three rounds in each of the four Nafl Tawafs. If possible, go back and perform the missed rounds of all four Tawafs. This will cancel Sadaqahs which have become compulsory for you. If you do not go back and do not perform the missed Tawafs, then you must pay four Sadaqahs to Shari'ah-declared destitute people. A Sadaqah implies the amount of one Sadaqah Fitr. The amount of one Sadaqah Fitr is 1.920 kilograms of wheat or its flour or 1.920 kilograms of the flour of roasted barley or the money equivalent to the value of this quantity or 3.840 kilograms of barley or dates or the money equivalent to it.

وَاللّٰهُ اَعْلَمُ بِمَا رَزَقْنَاكُمْ عَلٰمٌ فَلْيَتَذَكَّرْ

Answered by: Muhammad Sarfaraz Akhtar Attari

Verified by: Mufti Fuzail Raza Attari



Audible voice in Qira'at during Salah

Question 4: What do respected Islamic scholars say about the following issue? During Salah, it is necessary to recite the Holy Quran loud enough for the reciter to hear it provided there is no hurdle in hearing. Why is this necessary?

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

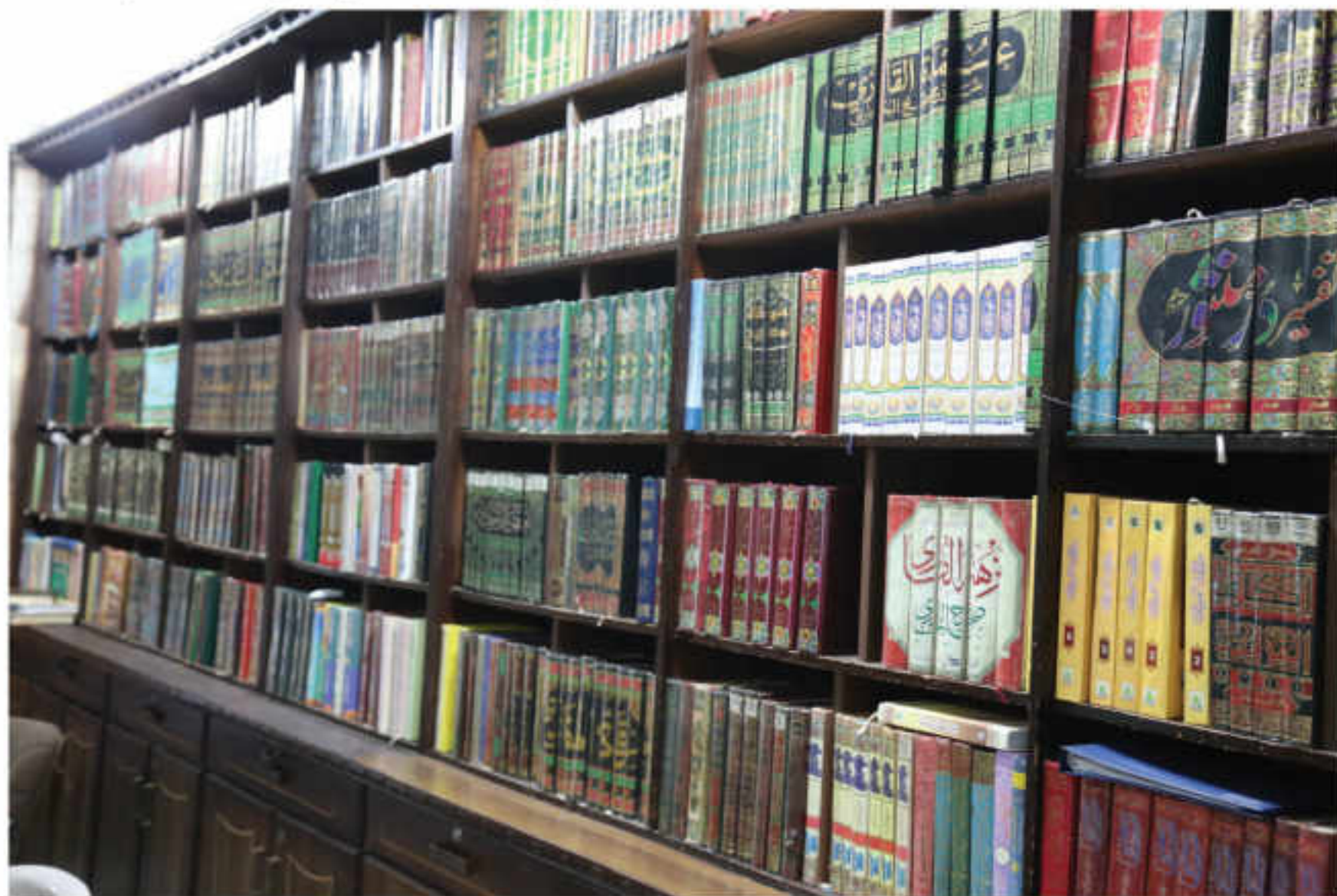
Answer: Wherever Shari'ah has declared it necessary to recite anything whether during Salah or

making any sound during Salah, this will not be called the recitation of the Holy Quran. Obviously, the Fard of the recitation of the Holy Quran will not be fulfilled in this case and hence Salah will not also be valid.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ بِمَا تُشَعِّرُونَ بِهِ

Answered by: Mufti Fuzail Raza Attari

¹ A Dam (dam) implies sacrificing one goat (male or female, sheep, ram, etc. Moreover, the seventh part of a cow or camel is also



other than Salah, it must be recited at least in such a loud voice that the reciter could hear it himself provided there is no obstruction such as a noise or the problem of hard of hearing, etc. Just moving the tongue without making any sound is of no use. Nothing can be recited without making sound. As per lexicology and norms, just moving the tongue without making any sound is not called recitation. Therefore, if anyone just moves his tongue without

included in it).

² One who teaches Holy Quran to children

³ Those who perform Hajj with the intention of "Ifraad" or "Qiraan" perform their first Tawaf on their arrival in Makkah Mukarramah. This Tawaf is called Tawaf-ul-Qudoom which is Sunnat-ul-Muakkadah for these people.



Plea

Destructive criticism

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

Translated by: Wasim Abbas Attari (UK)

Criticising and passing remarks have become very common nowadays. There are generally two perspectives to it.

1. Criticise to reform and
2. Destructive criticism.

Although first type of people do exist in this world; however, there is no shortage of the second type of people in this world either. Whether it is a house, Madrasah, school, college, university, office or factory, in short, wherever you find human beings, you would generally come across people with criticising nature criticising other people. With an excuse of reforming people, they criticise them, hurt their feelings, backbite them and spread their shortcomings. Such people see more bad things in people than good things.

Eminence of believer and act of hypocrite

Sayyiduna 'Abdullah Bin Muhammad Bin Manazil رحمه الله عليه has stated: 'الْمُؤْمِنُ يَطْلُبُ مَعَادِيرَ إِخْوَانِهِ' i.e. a believer

looks for an excuse for his Muslim brothers 'وَالْمُنَافِقُ يَطْلُبُ عَثَرَاتِ إِخْوَانِهِ' whereas, a hypocrite looks for the mistakes of his brothers. (Shu'ab-ul-Iman, vol. 7, pp. 521, Hadees 11197)

General harms of a criticising nature

- Very few people love such a person.
- Such a person hardly has any sincere friends.
- Such a person quarrels with one person or the other every now and then.
- People do not like to invite or call him to their house.
- If such a person is an employer, then the employee; if he is a husband, then the wife; if she is a mother-in-law, then the daughter-in-law; if he is a father, then the children; if he is a teacher, then the students; if he is an Imam, then the followers; if he is a Peer [spiritual guide], then the disciples; if he is the head, then the subordinates and if he is a senior, then his juniors remain grieved



and displeased of his unnecessary criticism and fault-finding habit.

Husband and criticism

Some husbands have the habit of criticising and hurting the feelings of their wives on the most insignificant matters such as ironing clothes, cleaning the house, less or extra spices in food, less or more sugar in tea or coffee and in various other matters.

Father and criticism

A father has the right to ask and keep an eye on his

them and express through their behaviour as if their children don't know how to do it at all.

Similarly, if children prioritise the Hereafter over this world and seek permission to gain religious knowledge, participate in the Sunnah-inspiring Ijtima', travel in Madani Qafilahs and start visiting Masajid frequently, then even at such occasions, some fathers are seen to have adopted an inappropriate behaviour towards their children and they try to stop them from performing righteousness.

Teacher and criticising

Sometimes when students make small mistakes, then rather than edifying them in an appropriate manner and making them understand the value of time and importance of studies, some teachers criticise them, degrade them in front of other students without Shari' permission and destroy their future instead of bettering it.

Responsible Islamic brother and criticism

Criticising behaviour of the responsible Islamic brother is the biggest hurdle in the way of the progression of Madani

activities in his area. Neither can Nigran progress himself by criticising his subordinates and nor can the Madani activities. Rather, it opens up doors to sins. Consequently, subordinate Islamic brothers distance away from Madani activities and at times, even from the Madani environment.

Therefore, every responsible Islamic brother should completely refrain from criticising. In case reform is needed, then the way of reforming one's subordinate should be such that after their conversation, subordinate Islamic brother should not have any malice in his heart for the responsible Islamic

**DON'T FIND
FAULT.
FIND A
REMEDY.**

children if they come home late, don't go to school, don't get good results in exams, don't feel like studying and them not being serious in their job etc. Moreover, a father has the right to edify his children in an appropriate manner in case he comes across their carelessness, laziness or any other flaw.

However, some fathers do not bother to find out the actual cause at such occasions and are seen to have a go at their children, shout at them, taunt them in front of others and backbite their own children. Moreover, even if children do something right, then still some fathers would find faults in it, criticise



brother, rather, his devotion for him should increase in his heart.

Hurting behaviours

People are unnecessarily criticised on various other occasions too in the society. Some examples of these are as follows:

1. Some people have repented of their evil past and adopted a righteous life. When they meet any such person who is aware of their past, then at times he says 'I know what your past was'. This way, they try to embarrass him over the evil deeds of his past life. Such people should take heed from the following narration. The Holy Prophet ﷺ has said, 'The one who embarrassed his brother over such a sin from which he has repented, then he himself would fall into that sin before he dies.' (Tirmizi, vol. 4, pp. 227, Hadees 2513)
2. At times, people working in offices and organisations unnecessarily criticise each other's work, demotivate each other and belittle one another in the sight of senior management.
3. A person buys something from the market, at times, the product purchased is really good based on the quality and price. But still, his friends or households criticise him saying: 'You have bought it overpriced'. 'You don't even know how to buy.' 'You should have bought it from another shop. It would have been cheaper there.' Or its faults are mentioned and it is said: 'It is of cheap quality'.
4. At times, someone sends a text message through WhatsApp or in a group and it contains some kind of error. Making this error as a base, people make a lot of fun of him, criticise him and pass remarks over him. By doing so, they degrade him and earn a loss for their own Hereafter.

How to save oneself from other's criticism

Having the fear of hurting addressee's feelings and being considerate over his dignity are two such elements that once they are embedded in one's heart,



then they are revealed through one's tongue and limbs. Then his conversation and actions are free from hurting someone's feelings and degrading someone without a Shar'i reason.

I make a *plea* to all devotees of Rasool that if you need to speak regarding the conversation, actions or any aspect of someone, then do so while staying within the bounds of Shar'iah and keeping in view the aspect of reformation. Moreover, do so in seclusion and in a soft and sympathetic manner. Don't let criticising, hurting and harsh behaviour come close to you. If someone criticises you, then do not reply back until it becomes Wajib to do so according to Shari'ah. If Allah Almighty wills, you will see its positive results yourself.

May Allah Almighty enable us to pay attention towards our own reformation as well along with the reformation of others.

امِين بِجَاهِ النَّبِيِّ الْاَمِينِ ﷺ





Bright future

FLESH OF DEAD BROTHER

Translated by: Muhammad Anwar Attari

Khizr Hayat Attari Madani

'Dear father! Shall I tell you one thing?' Speaking to his father Hasan said. 'Yes son, say!' Replied Mr. Dawood. Hasan said, 'Father! Today Amir and Sabir fought with each other in the school.' Hasan further said, 'Father! During the break, Amir and Sabir were eating chips sitting in the canteen. Suddenly Amir hit his elbow to Sabir. Sabir grew angry and without thinking anything he slapped Amir's face. Amir is a quarrelsome boy; he grabbed Sabir by the collar. Other boys separated them with great difficulty. When the teacher learnt about their fight, he called both of them at the office and scolded them a lot. Finally, they were reconciled after being made to promise that they will never fight again.'

Mr. Dawood asked Hasan a question, 'So sad! Fighting is certainly a bad thing but Hasan why you are telling all this to me?' Hasan replied nervously, 'Just for nothing!' After relating the incident Hasan realized that he made a mistake. Mr. Dawood did not talk to him further, but rather quietly left the place.

After some time Mr. Dawood came to Hasan carrying a plate with raw meat in it and said, 'Dear Hasan! Would you like to eat this raw meat?' 'Dear

father! Who can eat raw meat?' said Hasan astonishingly. 'You have just eaten the flesh of your dead brother. So now it should not be difficult for you to eat this meat!' Said Mr. Dawood keeping his hand on the shoulder of Hasan. Hasan said nervously, 'Dear father! I am not getting what you are saying.' Now instead of being displeased, Mr. Dawood became serious. Stroking Hasan's head he sat

Hasan on the sofa right beside himself and said, 'Hasan! Listen to me attentively. Just now whatever you have said about Amir and Sabir, all these were backbiting because if someone has a fault and that fault is mentioned as his evil deed to others in his absence, it is called backbiting. Do you know that in the Holy Quran it is said that backbiting is like eating the flesh of your dead brother? The one who commits backbiting against someone has indeed eaten the flesh of his dead brother.'

Mr. Dawood further said: Dear son Hasan! Backbiting is a very major sin and there are many warnings and punishments for it: For example,

- A backbiter's Du'a is not heard.
- Backbiting destroys virtues.
- Backbiting ruins virtues.
- A backbiter will have to eat carrion in Hell.

I advise you to read a book named, '*Gheebat ki Tabah Kariyan*' [Backbiting - A Cancer in our Society] published by Maktaba-tul-Madinah.' Hasan expressed his intention and said, 'Yes father! I will surely study this book and **إِنْ شَاءَ اللَّهُ** I will try my best to avoid backbiting in future.'



Islamic names

Translated by: Muhammad Naeem Attari

Bilal Hussain Attari Madani

As there are many rights of children upon the parents (for example teaching Adab [etiquette], performing 'Aqeeqah etc.), giving good names to children is also one of their responsibilities.

The Beloved Rasool ﷺ has stated, 'It is the right of a child upon his father to give him a good name.' (Musnad Bazaar, vol. 15, pp. 176, Hadees 8540)



following personages: Aasiyah, Fatimah, 'Aishah etc. One who gives the name 'Muhammad' to his son will be forgiven إِنَّ شَاءَ اللَّهُ and he will see the blessings of it in the world. (Mirat-ul-Manajih, vol. 5, pp. 30)

Do not give the names containing the meaning of pride

Respectable parents! Remember, according to Islamic teachings, it is forbidden to give such names to children which contain the meaning of pride. The Beloved Rasool ﷺ has stated, 'On the Day of Judgement, the person with the worst name in the sight of Allah عزوجل is that who is named Malak-ul-Amlaak (i.e., the king of kings); Allah عزوجل alone is the King. (Sahih Muslim, pp. 911, Hadees 5610)

Who should give name to a child?

Basically, the responsibility of giving name to a child lies on the father of the child. Sometimes this responsibility is transferred to any close relative for example grandmother, paternal aunt, paternal uncle etc., who usually do not have the Islamic knowledge and they give such names to children which have no meanings or the meanings do not sound good. So, consult the learned people before giving names to your children.

How should names be?

Respected parents! Perform your responsibility well by giving good names to your children. Which kinds of names are good and which are not good? In this regard, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ said, 'A good name is that which is not meaningless for example 'Budhoa' [بُدْهَوَا], 'Talwa' [تَلْوَا] etc., [are the meaningless names]. The names should not have the meaning of pride and arrogance for example 'Badshah' [king], 'Shahanshah' [emperor] etc., and nor should the names have bad meanings such as 'Aasi' (sinful) etc. It is better that the names should be given after the blessed Prophets ﷺ, blessed companions, Ahl-e-Bayt Athaar رَضِيَ اللَّهُ عَنْهُمْ such as Ibraheem, Isma'eel, 'Usman, 'Ali, Hussain, Hasan etc.; similarly female children should be given names after the

People will be called by their names on the Day of Judgement

The Beloved Rasool ﷺ has stated, 'On the Day of Judgement you will be called by your names and the names of your fathers, so give yourselves good names.' (Abu Dawood, vol. 4, pp. 374, Hadees 4984)

Those who name their children after any movie actor or non-Muslim مَعَآدَ اللَّهِ should learn a lesson from this blessed Hadees. What will be more humiliating than this that the children of Muslims be called out by the names of non-Muslims on the plain of resurrection?

May Allah Almighty grant us Taufeeq to give good names [to our children] according to the Islamic teachings.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ عَلَى الشَّعْبِ وَالْمَلِكِ

Note: Which names should be given to children? For more Shar'i guidance, read 179-page book 'Naam Rakmay kay Ahkam', a publication of Maktaba-tul-Madinah, Dawat-e-Islami.





Helping household in domestic chores

Translated by: Wasim Abbas Attari (UK)

By: Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas 'Attar Qaadiri Razavi

It is proven from the blessed Seerah of our Holy Prophet ﷺ to help Azwaaj-e-Mutahharat¹ in domestic chores. Mother of believers, Sayyidatuna 'Aishah Siddiqah رضي الله عنها states, 'The Holy Prophet ﷺ would remain engaged in his household chores. When the time for Salah would approach, then he ﷺ would leave for Salah.' (Sahih Bukhari, vol. 1, pp. 241, Hadees 676)

The Holy Nabi ﷺ would not hesitate in performing any household chore. He ﷺ would cut meat into pieces with his Azwaaj-e-Mutahharat. He ﷺ would milk the goats. He ﷺ would look after his clothes. He ﷺ would wash them. He ﷺ would sew his blessed clothes and Na'layn Sharifayn [the blessed sandals]. He ﷺ would tether the animal used as conveyance. He ﷺ would feed the animal, etc. So we came to know that performing household chores is the way of righteous people. Therefore, we shall not hesitate in performing any permissible chore. (Musnad Ahmad, vol. 9, pp. 386, Hadees 24685; Madarij-un-Nubuwwah, vol. 1, pp. 42; Mirat-ul-Manajih, vol. 8, pp. 84, summarised)

Dear Islamic brothers! There is nothing wrong for a man to perform domestic chores in his house or for him to help his wife in performing household chores. Actually, our society is very strange. If you make the woman work more, then the society says, 'You treat your woman as a work machine. You don't let her have any rest'. And if any man helps his wife in the household chores, then the society taunts him as 'the slave of wife' etc.

Dear Islamic brothers! Rather than paying attention to such statements, we should draw our attention towards the commandments of Allah Almighty and His Beloved Rasool ﷺ and act accordingly. Wife is also a servant of Allah Almighty. She does not exist only to broom and mop around, cook food and wash dishes etc. Therefore, household chores should be carried out mutually.

At my home, I try my best not to ever say that lay the dining-mat down, اَلْحَمْدُ لِلّٰهِ, I do it myself. At times, I get tired due to some commitments. Moreover, my age is also such that getting up etc., gets difficult at times. However, I think the same for her that the way I face difficulty in getting up etc., she would also be facing the same issues based on the age factor. Whereas, I know that if I do ask her to do so, she will not say no to me and will lay the dining-mat down. But before she gets up, I normally pick it up and lay it down.

I am mentioning this just for persuasion. So tell me has it reduced my dignity? The one who is used to criticising will keep criticising. Therefore, you should keep fulfilling your own responsibility. May Allah Almighty enable us to act upon the blessed Sunnahs of the Holy Prophet ﷺ.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْرَمِيْن صَلَّي اللّٰهُ عَلَيْهِ وَسَلَّمَ

¹ The blessed wives of the Holy Prophet ﷺ





Treasure key

Fictional story

Shahzaib Attari Madani



Translated by: Muhammad Naeem Attari

After school, Zaid and Hamid were looking so happy when returning home in the school van. Having seen their happiness, Anees could not resist asking Hamid after all: 'Brother! Can we also know the reason of your happiness?'

Hamid: Yes, we will also tell you.

Zaid: Anees! A competition was held in our class today, students took part in it.

Anees: So what is the matter of being happy in it? Competitions are usually held in the classes.

Hamid: But this competition was a unique one. First, listen to it completely then express yourself. It happened in this way that when the teacher completed teaching the lesson; he received a notification that read: 'Take your next period in the same class.'

Anees: Oh, I see. Then what happened next?

Hamid: Teacher said: 'As we have plenty of time today, so let's do something new.' So, the teacher divided the class into two groups named 'Team Makki' and 'Team Madani'. Thereafter the teacher

approached the board and wrote: 'To ask a question is...'

Anees: What does it mean, I could not understand it?

Hamid: We also could not get it. So our teacher said: 'This is an incomplete sentence; students of both groups will complete it.'

Anees: What was the response of the students?

Zaid: As soon as the teacher gave the opportunity to the students, Anas from team Makki stood and said: 'I do not consider it necessary to ask question; one should consider it to be sufficient what is taught to him.'

From team Madani, Yasir said: 'To ask a question is important because knowledge is treasure and question is its key so how can one discover the treasure without its key?'

Team Makki: 'To ask a question is a waste of time for all.'

Team Madani: 'Asking the important question is beneficial for all. So it is the good use of time.'



Similarly, different students expressed their opinions.

Anees: 'What was the conclusion of this competition?'

Zaid: At the end of the competition, the teacher said while explaining the importance of the important questions:

1. By asking questions, two kinds of people gain the benefit, one who asks a question and those who are present there.
2. Asking questions increases one's thinking ability and power.
3. The question represents one's knowledge.
4. Asking question overcomes hesitation and one attains closeness to his teacher. Despite enormous importance of asking questions, students do not ask question nowadays. Perhaps not studying the relevant lesson beforehand is one of the reasons for it. If you would come to the class after reading your lesson beforehand, you will understand it well when a teacher will teach it to you. Moreover, if there will be any query then a question will rise in your mind.

Anees: It is really a matter of happiness. So the environment of the class would have become very good. Such types of competition are rarely held in which students get the opportunity to express their opinions.

Hamid: Another advantage of these competitions is that the thinking power of students increase and they gain the ability to think about a matter through different angles and discover new ideas. We all have made the intention that we will go to school after reading our daily lesson beforehand.

Anees: I will also go to school after reading my coming lessons beforehand.

Hamid: I have reached my destination now; we will talk further tomorrow, **اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ**.

Zaid and Anees: **اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ**

Do you know?

Translated by: Muhammad Naeem Attari

Question 1: Which Blessed Prophet ﷺ ruled the whole world?

Answer: The Blessed Prophet of Allah ﷺ, 'Sayyiduna Sulayman عليه السلام'. (Khaza'in-ul-Irfan, part 19, An-Naml, Taht-al-Ayah: 16, pp. 701)

Question 2: Which blessed companion embraced Islam at the hand of Taabi'i?

Answer: Sayyiduna 'Amr Bin 'Aas رَضِيَ اللّٰهُ عَنْهُ. He embraced Islam at the hand of Sayyiduna Najashi رَضِيَ اللّٰهُ عَنْهُ (the king of Abyssinia, who was a Taabi'i). (Sharh-uz-Zurqaani 'alal Mawahib, vol. 1, pp. 506)

Question 3: Which blessed companion رَضِيَ اللّٰهُ عَنْهُ was the last to pass away amongst the blessed companions رَضِيَ اللّٰهُ عَنْهُمْ who lived in Madinah?

Answer: Sayyiduna Abul 'Abbas Sahl Sa'adi رَضِيَ اللّٰهُ عَنْهُ. According to one opinion, he رَضِيَ اللّٰهُ عَنْهُ passed away in 91 AH. (Al-Ikmaal fi Asma'ir-Rijaal, pp. 596)

Question 4: Which blessed companion was the last to pass away in Basra?

Answer: Sayyiduna Anas Bin Maalik رَضِيَ اللّٰهُ عَنْهُ. According to one opinion, he passed away in 93 AH. (Tabqat Ibn Sa'd, vol. 7, pp. 19)

Question 5: Which blessed companion رَضِيَ اللّٰهُ عَنْهُ was the last to pass away amongst those blessed companions رَضِيَ اللّٰهُ عَنْهُمْ who took part in the Battle of Badr?

Answer: Sayyiduna Abu Usayd Maalik Bin Rabee'ah Khazraji رَضِيَ اللّٰهُ عَنْهُ. He passed away in 60 AH. (Al-Istee'ab, vol. 3, pp. 407)

Question 6: Which blessed companion was the last to pass away in Syria?

Answer: Sayyiduna Abu Umamah Sadi Bin 'Ajlan رَضِيَ اللّٰهُ عَنْهُ [صَدِىْ بِنِ عَجْلَانَ]. He passed away in 86 AH. (Ma'rifat-is-Sahabah, vol. 3, pp. 55)

Question 7: How many years did Prophet Nuh عليه السلام live in the world?

Answer: Approximately 1600 years. (Tafseer Qurtubi, part 20, Al-Ankaboot, Taht-al-Ayah: 14, Juz: 13, vol. 7, pp. 250; Malfuzaat A'la Hadrat, pp. 130)



FIRE IN EYES

Muhammad Tahir Attari Madani

Translated by: Muhammad Naeem Attari

Zeeshan, standing in the scorching heat, saw his class mate Kamran wearing sunglasses riding a speedy bike. Due to fast speed, he could not call him out. Next day, when Kamran came to school, Zeeshan asked him, 'Wearing beautiful glasses and riding speedy motor bike, where were you going yesterday in the afternoon approximately at 2.00?' Kamran said, 'I was going to pick up my younger brother from school and I wore sunglasses to protect myself from sunshine and dust.' Faizan, standing beside, asked, 'Dear brother! As we protect our eyes from the harmful things such as blazing sunshine, dust etc., may we guard our eyes according to religious and Hereafter point of view.' Zeeshan and Kamran said in chorus, 'How?' Faizan said, 'اَلْحَمْدُ لِلّٰهِ! We are Muslims and Allah ﷻ has bestowed the blessing of eyes upon us. We should use these eyes for the following acts: looking at Glorious Quran, seeing parents with respect and reverence, etc. We should refrain from seeing the women not observing purdah and watching indecent material and futile videos on internet. These practices may not only cause harm to our eyesight but also become the cause the displeasure of Allah ﷻ.'

O devotees of Rasool! If you want to know the value of eyes, ask any blind person about it. Allah ﷻ has blessed us with the great blessing of eyes without

being asked for, but alas instead of showing thankfulness to Allah ﷻ, these eyes are being used to watch the forbidden material; though the least thankfulness for this blessing is not to use them for committing the acts of showing disobedience to Allah ﷻ such as watching indecent material on mobiles and tablets, watching dramas and movies, shameful videos, secretly looking at the women not observing purdah, etc. All these are the acts of incurring the displeasure of Allah ﷻ. Remember! Whoever fills his eyes with Haraam, his eyes will be filled with fire on the Day of Judgement. (*Mukashafa-tul-Quloob*, pp. 10)

Those indulged in sinful use of internet and social media should imagine their appearance in the court of Allah ﷻ and fear the time of the Day of Judgement when their body parts will bear witness against them as it is mentioned in the Glorious Quran:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَ مَنْثُورًا ﴿٣٦﴾

Indeed the ear, the eye, and the heart; all of these will be questioned.

[*Kanz-ul-Iman (translation of Quran)*] (Part 15, Surah Bani Israel, Ayah 36)



The Beloved Rasool ﷺ has stated, 'Every eye will be weeping on the Day of Judgement except the eye that remained close to (seeing) the things made Haraam by Allah ﷻ, the one which has spent its night in the state of wakefulness in the way of Allah ﷻ [and] the eye from which a tear equal to the head of a fly was shed out of the fear of Allah ﷻ.' (Hilya-tul-Awliya, vol. 3, pp. 190, Raqm 3663)

دل یاد لئی بنایا تے تعریف لئی زُباں
اکھیاں بنائیاں سوئے دے دیدار واسطے

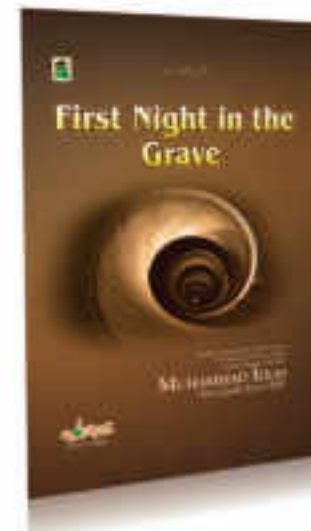
(Explanation: Heart has been made to remain restless for having the deep yearning for the remembrance of the Beloved Rasool ﷺ of Allah Almighty. Tongue has been made to glorify



In view of the goodness of the world and Hereafter, Ameer-e-Ahl-e-Sunnat رحمۃ اللہ علیہ has stated in the Madani In'aam no. 31: 'Today, did you abstain from watching movies, dramas, and listening to music/songs on television, internet, etc.?'

Ameer-e-Ahl-e-Sunnat رحمۃ اللہ علیہ said: When going out of the house, I make intention to refrain from glancing at non-Mahram women even unintentionally. May we also have such a great mindset. May Allah ﷻ grant us Taufeeq to see beloved Ka'bah, blessed Green Dome and 'the devotees of Rasool blessed Islamic scholars'.

the Beloved Rasool ﷺ and the eyes have been made to behold the Beloved Rasool ﷻ (.)



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Virtuous deeds that wipe off sins

Perform some virtuous deeds

Translated by: Wasim Abbas Attari (UK)

Abdul Majid Naqshbandi Attari Madani

There are countless blessings of virtuous deeds. One benefit that they contain is that due to their blessings, Allah Almighty forgives a bondman's sins. Many such acts of worship, actions and Du'as have been mentioned in blessed Ahadees that become a means of forgiveness of a bondman's sins. Some out of them are mentioned below:

1. Durood-o-Salam

The Holy Prophet ﷺ has stated: When those having affection among each other for the pleasure of Allah Almighty, meet one another, shake hands and send Durood upon the Nabi (ﷺ), then their past and future sins are forgiven before they separate. (*Musnad Abi Ya'la*, vol. 3, pp. 95, Hadees 2951)

2. Recite Surah Yaseen

The Holy Prophet ﷺ has stated: The one who recites Surah Yaseen for the pleasure of Allah

Almighty, his previous sins will be forgiven. Therefore, you should recite it next to the deceased. (*Shu'ab-ul-Iman*, vol. 2, pp. 479, Hadees 2458)

3. Also recite Surah Al-Kahf

The Holy Prophet ﷺ has stated: The one who recites Surah Al-Kahf on Friday, Noor will emanate from his feet to the sky which will be illuminated for him on the Day of Judgement. Moreover, the sins committed between two Fridays will be forgiven. (*Attargheeb Wattarheeb*, vol. 1, pp. 298, Hadees 2)

4. Recite Istighfar

The Beloved Rasool ﷺ has stated: The one who recites 'أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَأَتُوبُ إِلَيْهِ' on Friday before Fajr Salah, his sins will be forgiven even if they are more than the foam of sea. (*Al-Mu'jam-ul-Awsat*, vol. 5, pp. 392, Hadees 7717)



5. Teach children how to recite the Holy Quran

The Holy Prophet ﷺ has stated: The one who taught his son how to recite the Nazirah Quran, his past and future sins will be forgiven. Moreover, the one who makes his son a Hafiz of Quran, then Allah Almighty will raise his father like the moon of the 14th night. And it will be said to his son: Recite! Whenever he would recite one verse, Allah Almighty will raise one rank of his father; to the extent that he completes reciting the entire Holy Quran. (*Al-Mu'jam-ul-Awsat*, vol. 1, pp. 524, Hadees 1935)

6-7. Offer Ishraq and Chasht

The Holy Nabi ﷺ has stated: The one who remains seated at his place after Fajr Salah to the extent that he offers the Nafl of Ishraq and speaks only good, then his sins will be forgiven even if they are more than the foam of sea. (*Abu Dawood*, vol. 2, pp. 41, Hadees 1287)

Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا narrates that I heard the Holy Prophet ﷺ say: The one who remains seated at his place after offering Fajr Salah, does not utter any worldly talk, keeps performing the Zikr of Allah Almighty and then offers 4 Rak'aat of Chasht Salah, then he will be purified from sins like the day his mother gave him birth as he had no sin on him. (*Musnad Abi Ya'la*, vol. 4, pp. 9, Hadees 4348)

8. Refrain from the malice and grudge of your Muslim brother

Love your Muslim brother for the pleasure of Allah Almighty. The Beloved Prophet ﷺ has stated: Whoever looks at his Muslim brother with an affectionate gaze and there is no malice in his heart, then the previous sins of them both will be forgiven before the gaze returns. (*Shu'ab-ul-Iman*, vol. 5, pp. 270, Hadees 6624)

9. Do not grieve over an illness

A person passed away in the blessed era of the Holy Prophet ﷺ. Somebody said, 'How fortunate he is as he passed away without being afflicted with an illness.' The Holy Prophet ﷺ said: 'Woe on you! Do you not know that if Allah Almighty had afflicted him with an illness, then He ﷻ would have forgiven his sins.' (*Muwatta Imam Maalik*, vol. 2, pp. 430, Hadees 1801)

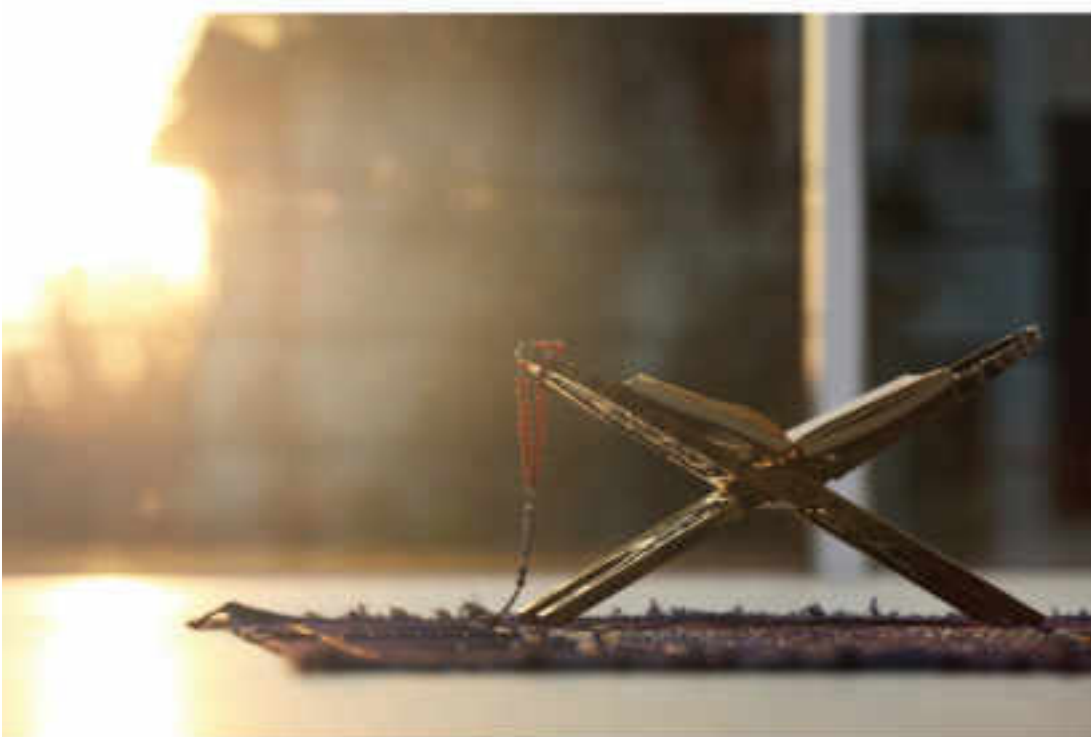
Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ states: An illness for believer, especially a fatal disease, is also a blessing of Allah Almighty. As by its virtue, Allah Almighty forgives one's sins. Moreover, a person gets purified and cleansed by repenting. Therefore, it is better to die of an illness; even though a heart failure for a believer is also a blessing. (*Mirat-ul-Manajih*, vol. 2, pp. 428)

10. Invoke the following Du'a at the time of wearing clothes

The Holy Rasool ﷺ has stated: The one who wears clothes and invokes the following Du'a:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا
وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

i.e. 'All praises are for Allah Almighty who clothed me this garment and blessed me with it without my power', then his past and future sins will be forgiven. (*Al-Mustadrak*, vol. 5, pp. 270, Hadees 7486)



How should academic year be initiated?

Qualities to possess

Rashid Ali Attari Madani

Translated by: Muhammad Anwar Attari

New academic year gives something very special to ambitions and spirit. Students are determined to do better than their previous academic record. Planning for a better future gives them a new inspiration. Therefore these precious moments should not be wasted, but rather special planning and preparation should be made for these days. The academic year of religious Jami'at and Madaris all over the world approximately begins in Shawwal-ul-Mukarram. Keeping in mind the same aspect some Madani pearls are being presented about 'How should the academic year be initiated':

Make correct intention

Dear students! We have been listening to the blessed Hadees since our childhood: 'إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ' i.e. *deeds*

depend on intentions. Remember! Deeds do not mean only Salah, Sawm and Sadaqah and charity, but they mean every deed. It is necessary to keep in mind as to what our intention is for gaining admission in Jami'ah. We should have only this intention: *I will gain Islamic knowledge for pleasing Allah Almighty and will serve Islam and Muslims with Islamic knowledge.*

However, worldly benefits are separate. No one should have the intention to get himself called 'Allamah or Mufti at all. The Beloved Rasool ﷺ has said: "On the Judgement Day, first of all, the decision about a martyr will be made. When he will be brought, Allah Almighty will remind him of His blessings, so he will acknowledge the blessings, then Allah Almighty will state: What did you do in return for these blessings? He will humbly say: I did Jihad



in Your path until I was martyred. So Allah Almighty will state: You are a liar; you did Jihad because you wanted to be called brave and you were called brave. Then he will be ordered to go to Hell, so he will be dragged on his face and put into Hell.

Then the person will be brought who gained knowledge, imparted knowledge and recited the Holy Quran. When he will come, Allah Almighty will also remind him of His blessings, so he will also acknowledge the blessings. Allah Almighty will then ask him: What did you do in return for these blessings? He will humbly say: I gained knowledge and imparted knowledge and recited the Holy Quran for You. Allah Almighty will state: You are a liar; you gained knowledge so that you could be called a scholar and recited the Holy Quran so that you could be called a Qari and you were called the same. Then order will be given to put him into Hell. He then will be dragged on his face and put into Hell. Then a rich person will be brought who was blessed with abundant wealth. He will also be reminded of the blessings; he will also acknowledge the blessings, so Allah Almighty will say: What did you do in return for these blessings? He will humbly say: I spent in Your path wherever it was needed. Allah Almighty will state: You are a liar; you did it so that you could be called generous and you were called generous. Then an order will be issued to put him into Hell and he will also be put into Hell by being dragged on his face." (*Sahih Muslim*, pp. 813, *Hadees* 4923)

Our goal

Surely our goal is to attain the pleasure of Allah Almighty, but we should not forget that after getting Islamic knowledge we have to start our practical life as well. The planning of 'What is our goal in our practical life?' is necessary. There are a large number of students who complete their studies but they do not know about themselves and their goal. Finally, the Ummah continues to be in need of a good, expert and sincere Islamic scholar or teacher or preacher or writer. So every student should determine his aim of life and goal. Whether it is writing and delivering speeches, teaching or any other field, he should

make up his mind about the field in which he wants to serve Islam. He should consult with the experts of that art and field and learn from their experience. From the very first day, he should focus on his activities, manner of gaining knowledge, extra-curricular studies, in short, he should focus on his goal from every aspect. If the one who wants to be a Mufti and serve Dar-ul-Ifta Ahl-e-Sunnat avoids the study of Fatawa and the information from Ifta for seven to eight years, it is not possible for him to become a Mufti and serve in Dar-ul-Ifta.

Dear students! Currently, Islam and Muslim Ummah greatly need competent, learned and studious scholars who hold a strong belief and also have strong feelings for serving Ummah. Therefore select a field in which you want to serve Islam from today and work hard from that perspective.

First day of the year

Whether students are new or have qualified for the new class all should reach their classes on time on the very first day. Some students do not give importance to this day; it is very unfair. On this day, many teachers give instructions and pieces of advice. Teachers tell students about the experiences of their life, etc., and guide them to a bright future.

Lateness and day off

Coming to the class late or taking a day off without any reason and compulsion is very harmful. Many students do not understand its importance, whereas it is a fact that after completing studies the same students talk about its importance. Remember! There is a fixed duration for every period in the class. A teacher tries his best to complete the lesson in a proper manner; he, therefore, starts the lesson from the beginning of the period. Those who come late become unaware of the initial important things. Sometimes even these students ask a question about the thing which has been mentioned at the beginning of the period either during the lesson or after the lesson, due to which the teacher and the whole class get worried. When coming late is so harmful, how harmful it would be to take a day off!

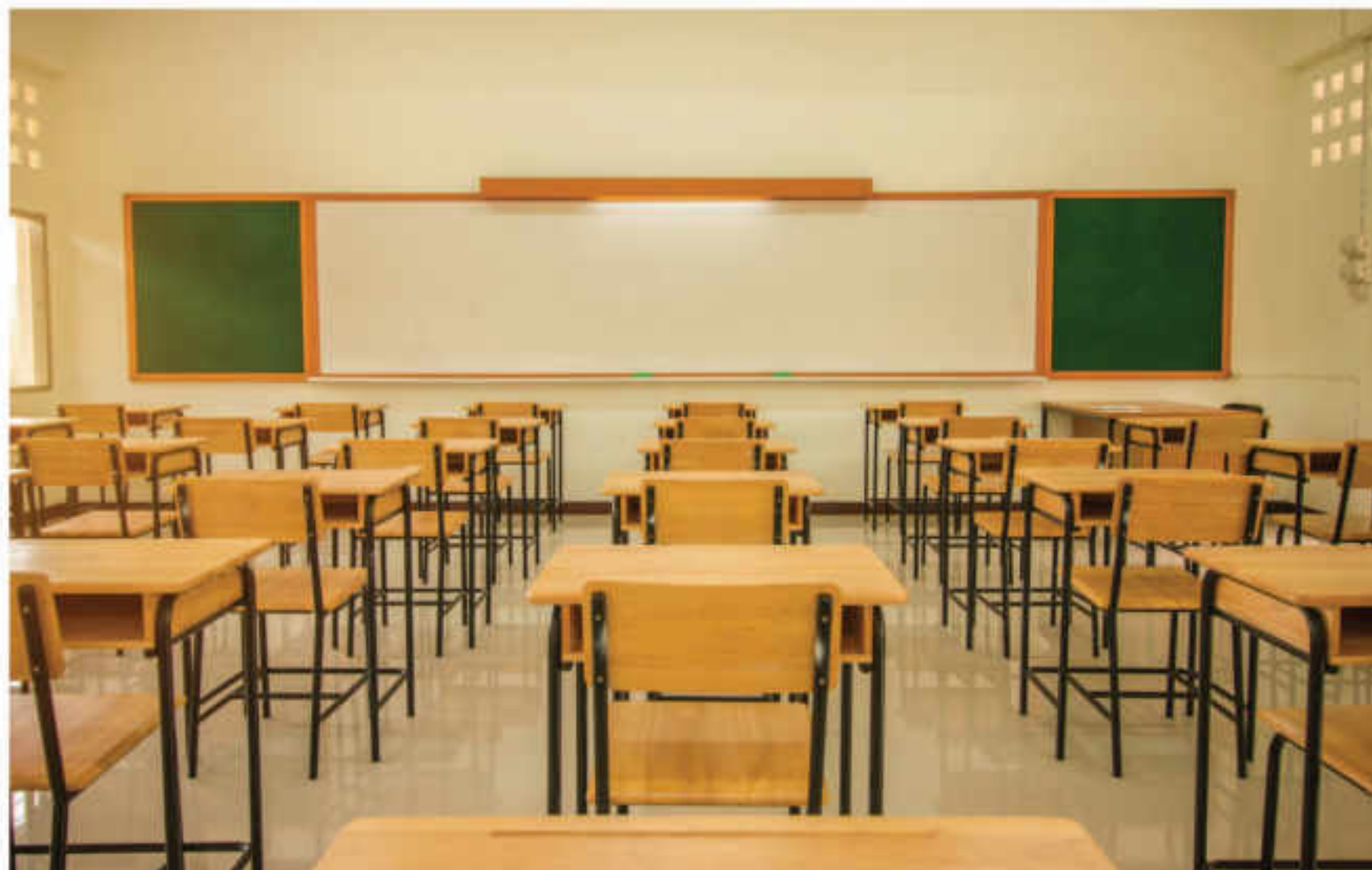


Preparation for lessons

Dear students! Never think that you can get full benefit from the lesson and the book by listening to whatever the teacher will teach in the class. The method of gaining complete benefit from the lesson taught daily is to read the lesson which you have to read in the class more than three times one day in advance. Understand the meaning of the word, the sense of the sentence and the situation of the problem. The things you do not understand should

students who waste their precious time in many other activities besides using mobile phones, the internet, going to restaurants, and wandering in different places; they do not study. For the time being, all these things look very good, but when the time has passed, students realize. You just ask any such person who has household responsibilities about the importance of time and about his feelings, so he will say: I wish the time could return!

Students can be divided into three types from the



be written. In this way, the next day when the teacher will teach in the class, you will understand everything quickly and you will also be able to understand the things which you could not understand previously.

Value of time

We have been listening and observing since our childhood that time does not stop, it passes, therefore, value it. The correct usage of the available blessing leads to success. There are a large number of

perspective of the start of an academic year: (1) Those who gain admission in the first year (2) those who qualify for the next class (3) those who qualify for the last class.

Madani pearls about all these three types will be mentioned in the magazine of the next month, **إِنْ شَاءَ اللَّهُ**.





Mistakes committed during Hajj and 'Umrah

Abdur Rahman Attari Madani

Translated by: Abdul Majid Attari

Hajj is a great pillar of Islam. On the occasion of Hajj, millions of Muslims dressed in two shawls gather together. Every Muslim recites Labbayk [لَبَّيْكَ]. Millions of people devotedly move around the Holy Ka'bah and perform Sa'ee between Safa and Marwah. On a specific date (i.e. 9th Zul-Hijjah), they stay at a particular place (i.e. the plains of 'Arafat). In short, it is a very spiritually uplifting occasion. However, even when fulfilling this sacred obligation, a considerable number of people commit mistakes unknowingly. Therefore, many mistakes are being identified below so that these could be avoided when performing Hajj and 'Umrah.

Mistakes in the state of Ihram

- In the state of Ihram, it is absolutely essential to refrain from using fragrance or eating something fragrant such as cloves, cardamoms, etc. Sometimes, there is a perfume bottle in the pocket of the belt tied around the waist. If a

Muhrim puts his hand into the pocket, resulting in his hand coming into contact with a lot of fragrance, then it will be compulsory to pay a Dam¹ [دَم]. In case of little amount of fragrance coming into contact with the hand, Sadaqah² will be compulsory. Sometimes, a Muhrim wears a garland of roses after he has made the intention of Ihram. A rose is pure fragrance. If its fragrance clings to the pieces of clothing in large quantities and the Muhrim wears such a piece of clothing for 12 hours, it will be compulsory to pay Dam; otherwise, Sadaqah. If a small quantity of fragrance has come into contact with as much portion of the cloth as a hand-span or less than it, and the Muhrim wears it for 12 hours, Sadaqah will be compulsory. If he wears it for less than 12 hours, it is Wajib to give a handful of wheat as Sadaqah.

If the fragrance is in small quantities but has come into contact with more than a hand-span portion of the cloth, the ruling of fragrance in large



quantities coming into contact with the cloth will apply in this case, i.e. if the Muhrim wears this piece of clothing for 12 hours, Dam will be compulsory, and if he wears it for less than 12 hours, Sadaqah is compulsory. If no fragrance clings to the pieces of clothing despite Muhrim wearing the garland, no expiation will be paid.

- In the state of Ihram, sometimes, a Muhrim wears the upper shawl in such a way that it touches his own head and face or those of some other Muhrim. At times, it covers his whole head and sometimes it catches on the shaved heads of other Muhrims. Some people perform Tawaf while holding an umbrella that touches the head of the other Muhrim again and again. Similarly, Islamic sisters wear veil-attached caps but the veil touches their faces. Sometimes, it clings to the face because of heavy wind. Remember! If a Muhrim does not take care and the cloth touches his head or face, then it may result in Dam being compulsory in some cases and Sadaqah in some other cases. Whether the cloth touches the head or the face deliberately or forgetfully or due to someone else's mistake, the same ruling will apply.

Mistakes committed during Tawaf

- During Tawaf, the chest or back of many Hajj-pilgrims turns towards the Holy Ka'bah again and again. Remember: It is Wajib to repeat the part of the Tawaf for the distance for which the chest or back faced the Ka'bah. It is preferable to repeat that round. If a Haji returns from Makkah without repeating the part of the Tawaf of this distance, it will be compulsory for him to pay Dam.
- It is very necessary to cover the Satr area of the body, especially during Tawaf; otherwise, it will be compulsory to pay Dam in some cases. Islamic sisters should take special care in this regard. Sometimes, one fourth part of the forearm of Islamic sisters and, at times, the whole forearm gets uncovered while they are performing the Istilam of Hajar-e-Aswad. Similarly, sometimes, the scarf slips slightly in the crowd and some

hairs of the head get uncovered.

- Some Hajj-pilgrims recite Du'as aloud during Tawaf. Remember: Reciting anything so loudly that it causes inconvenience to other Tawaf-performing people or Salah-offering ones is Makruh Tahreemi, impermissible and sin. Those whose mobile phones continue to ring during Tawaf, putting worshippers to inconvenience should ponder and repent.

Mistakes committed during stay in 'Arafah

Stay in 'Arafat is the most fundamental pillar of Hajj. Some people stay out of the plains of 'Arafat, committing a very big mistake. If a person stays out of 'Arafat throughout the "specific period of stay", his Hajj will not be valid at all. Therefore, one should ensure that he is staying inside the limits of the plains of 'Arafat.

Miscellaneous¹ mistakes committed during Hajj and 'Umrah

- After reaching Makkah and performing one 'Umrah, many people perform additional 'Umrahs. After having Halq done once, it is necessary to shave the head with a razor the next time. But some people use only a pair of hair clippers¹. In this way, neither Halq nor Taqseer is valid and Ihram continues to exist as usual. Therefore, care must be taken in this regard.
- Due to lack of knowledge, some people offer the Salah of Tawaf during any Makruh time such as the time of Zawaal. It should remain clear that the one offering this Salah during any of the three well-known Makruh times will not be released from it. Instead, it will remain Wajib as usual. If one returns to his country, then it is necessary to offer it again in one's own country in a non-Makruh time.
- It is a Sunnah to perform Idtiba' [اِصْطِبَاع], i.e. to keep the right shoulder uncovered during all the seven rounds of the Tawaf which is followed by Sa'ee. However, one should cover the shoulder as soon as the Tawaf finishes. But a considerable



number of people offer the Salah of Tawaf with the shoulder uncovered. It is Makruh to offer Salah in this state.

- Some Hajj-pilgrims walk and wander everywhere but when it comes to performing Rami, they make someone else perform Rami on their behalf due to any minor illness. Moreover, men perform Rami on behalf of women without any valid excuse. Since it is Wajib to perform Rami, Dam becomes Wajib for Islamic sisters because of missing the Wajib. Therefore, it is necessary for Islamic sisters to perform their Rami themselves.

Muzdalifah. They should have knowledge about it. Sometimes, some people offer Qasr Salah at the place where they are required to offer complete Salah. Therefore, it is essential to pay attention to this matter.

These are only a few mistakes identified as examples. For further details, study the sixth part of '*Bahar-e-Shari'at*', '*Rafeeq-ul-Haramayn*' and '*27 Wajibat-e-Hajj aur Tafseeli Ahkam*' published by Maktaba-tul-Madinah. May Allah Almighty protect us from every sort of mistake during Hajj and 'Umrah!



- Some people go to Taif for visiting holy sites. Upon returning, they do not put on the Ihram of 'Umrah at Meeqat. Taif is located outside Meeqat and it is necessary for those coming towards Makkah from outside Meeqat to put on the Ihram of 'Umrah. If anyone comes to Makkah from outside Meeqat without putting on Ihram, it is compulsory for him to go to Meeqat again and then return after putting on Ihram. If he does not go, then it will be compulsory for him to pay Dam.
- Those going to perform Hajj and 'Umrah should seek guidance from the scholars of Ahl-us-Sunnah regarding Qasr Salah by telling their schedule of stay in Makkah and Madinah. It might be necessary for them to offer Qasr Salah at certain places including 'Arafat and

اِمْرَيْنِ بِحَاجَةِ الْكَبْرِ الْأَمْرَيْنِ صَلَاتُهُمَا

¹ A Dam (dam) implies one goat (male or female, sheep, ram or the seventh part of a cow or camel).

² A Sadaqah implies the amount of one Sadaqah Fitr. These days, the amount of one Sadaqah Fitr is 1.920 kilograms of wheat or its flour or the money equivalent to the value of this quantity of wheat or 3.840 kilograms of barley or dates or the money equivalent to it.

³ Different

⁴ Automatic hair-cutting machine



Purity of the heart

Translated by: Muhammad Anwar Attari

Muhammad Hamid Siraj Attari Madani

happened and when the same event happened on the third day, Sayyiduna 'Abdullah Bin 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُ followed the companion, reached him and took permission to stay with him for three days. He رَضِيَ اللهُ عَنْهُ spent three nights with the Ansari companion, but he did not see him worship during nights. However! When he رَضِيَ اللهُ عَنْهُ would change sides on his bed, he would do the Zikr of Allah Almighty until he got up to offer Fajr Salah.

Sayyiduna 'Abdullah رَضِيَ اللهُ عَنْهُ said that he did not hear anything except good things from him. When three days were over, I said, 'O the bondman of Allah! I heard the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying three times: [Now a Jannati person will come to you] and all three times you came. Then I made a firm intention that I would know about your deed, but I have not seen you perform any great deed. So then how have you got this status?' He رَضِيَ اللهُ عَنْهُ replied, 'I have no other deed but this one which you have seen. However, one thing is certain that I do not have insincerity in my heart for any Muslim and I do not feel jealous for the thing which Allah Almighty has given to someone else.' Sayyiduna 'Abdullah Bin 'Amr رَضِيَ اللهُ عَنْهُ said to him, 'This is the deed that has blessed you with eminence and we cannot do it.' (Ihya-ul-'Ulloom, vol. 3, pp. 571)

Parable

It has been narrated that once the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the blessed companions رَضِيَ اللهُ عَنْهُمْ: Now on this way here a Jannati person will come to you. In the meantime, an Ansari companion came holding his shoes in his left hand and Wudu water was dripping from his beard. He came in the blessed court of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said, Salam. On the second day, the same event

Importance of the purity of heart

It has become obvious that purity of the heart is one of the deeds that lead to Paradise. We should keep our hearts purified of every type of jealousy and malice for all Muslims, especially for relatives. The



person who feels jealous and bears malice and hatred does wrong to himself and keeps inflicting pain on himself; people hate him and no one respects him. Such a person loses his conscience; his heart gets dirty; his health deteriorates and he has perpetual worries, whereas the person who purifies his heart of all these things lives safe and sound life; he increases his friends, stays safe from the

373) Once the Beloved Rasool ﷺ was asked about the most superior person. He ﷺ replied, 'كُلُّ مَخْمُومٍ الْقَلْبِ صَدُوقٍ اللِّسَانِ'. It was humbly asked, 'We know about 'صَدُوقٍ اللِّسَانِ' [one who is truthful], but who 'مَخْمُومٍ الْقَلْبِ' is?' It was replied, 'He is such a neat one upon whom is neither sin, nor oppression, nor malice and nor jealousy.' (Ibn Majah, vol. 4, pp. 475, Hadees 4216)



destruction of the world and the Hereafter despite mingling with the crowd. In short, he succeeds in every walk of life.

Importance in Quran and blessed Hadees

Therefore Allah Almighty has said:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Indeed successful is the one who became pure.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-A'la, Ayah 14)

I.e. Successful is he who protects his heart and saves himself from bad manners. (Tafseer Ibn Kaseer, vol. 8, pp.

Human of the present time

Alas! At the present time, the mischief and corruption of hearts are increasing rapidly due to which the increasing tendency to mutual animosity, revengeful actions, severing ties with relatives, backbiting and conspiracies are spoiling the atmosphere of the society. The purity of the heart is the best means of eliminating these problems. May Allah Almighty remove the dirt and rust of our hearts!

اٰمِيْن يَا اَيُّهَا النَّبِيُّ الْاَمِيْن ﷺ





Bestowment of the keys of treasures

Kashif Shahzad Attari

Translated by: Abdul Majid Attari

Four particularities of Mustafa ﷺ

Al-A'raf, Ayah 60)

1. Reply from Almighty

Disbelievers used to object to blessed Prophets ﷺ and they would reply to those objections themselves but when disbelievers objected to the Holy Prophet Muhammad Mustafa ﷺ, Almighty Allah replied to those objections. (Unmoozaj-ul-Labeeb, pp. 53; Zurqaani 'alal Mawahib, vol. 8, pp. 536)

So he ﷺ replied:

يَقُولُ لَيْسَ بِي ضَلَالَةٌ

O my people! There is no misguidance in me.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah
Al-A'raf, Ayah 61)

Replies from blessed Prophets

The nation of Sayyiduna Nuh ﷺ said:

إِنَّا نَنظُرُكَ فِي سَفَاهَةٍ

Indeed we see you in open error.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah

The nation of Sayyiduna Hood ﷺ said:

إِنَّا نَنظُرُكَ فِي سَفَاهَةٍ

Indeed we consider you foolish.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah
Al-A'raf, Ayah 66)

So he ﷺ replied:

يَقُولُ لَيْسَ بِي سَفَاهَةٌ



those of Prophet-hood, those of treasures, those of the earth, those of the world, those of Heaven and those of Hell have been bestowed upon the Greatest and Noblest Prophet ﷺ. (Fatawa Razawiyyah, vol. 30, pp. 426 to 435)

*Kunjee tumhayn di apnay khazano" ki Khuda nay
Mahboob kiya maalik-o-mukhtar banaya*

From the Divinely-bestowed treasures, the Beloved and Blessed Prophet ﷺ not only bestows visible favours upon his devotees but also invisible ones. Read a parable in this regard:

Bestowment of excellent memory

Sayyiduna Abu Hurayrah رضى الله عنه stated: I said to the Holy Prophet ﷺ, 'Ya Rasoolallah ﷺ, I hear many Ahadees from you but I forget.' He ﷺ said, 'Spread your shawl.' I spread the shawl so the Merciful Prophet ﷺ put something onto it from his blessed hand and said, 'Clasp it to your chest.' I carried out the order and (my memory became so excellent that) I did not forget anything since then.' (Sahih Bukhari, vol. 1, pp. 62, Hadees 119; vol. 2, pp. 94, Hadees 2350)

*Maalik-e-kaunayn hayn go paas kuch rakhtay nahin
Dau jahan ki ne'matayn hayn in kay khaali haath mayn*

3. Hamzad became Muslim

The Hamzad of the Holy Prophet ﷺ became Muslim. (Mawahib-ul-Ladunniyyah, vol. 2, pp. 289)

What is Hamzad?

As soon as a human baby is born, a Satan baby is also born that is called Hamzad [همزاد] in Persian and Waswas [وسواس] in Arabic. (Mirqat-ul-Mafatih, vol. 1, pp. 244; Mirat-ul-Manajih, vol. 1, pp. 83)

The Revered and Renowned Rasool ﷺ said, 'There is none among you who do not have an accompanying jinn and an accompanying angel.' Those present said, 'Ya Rasoolallah ﷺ!

Even you?' He ﷺ said, '[Yes] even me but Allah Almighty has helped me regarding him (jinn) and he has become Muslim. Now he suggests only good things to me.' (Sahih Muslim, pp. 1158, Hadees 7108-7109)

Great particularity of Holy Prophet ﷺ

Commenting on the above Hadees, Mufti Ahmad Yar Khan رحمه الله stated: Disbelief is in the nature of Satan but even the Satan accompanying the Holy Prophet ﷺ became Muslim. This is indeed a great particularity of him [i.e. the Holy Prophet ﷺ]. This shows that natural instincts change by the grace of Allah عزوجل. (Mirat-ul-Manajih, vol. 1, pp. 83)

4. Complete reward of Nafl Salah even if offered, sitting

One who offers Nafl Salah while sitting without a Shar'i reason receives half reward. But the Holy Prophet ﷺ receives complete reward even if he offers Nafl Salah while sitting. (Kashf-ul-Ghummah, vol. 2, pp. 62; Bahar-e-Shari'at, vol. 1, pp. 670)

Matchless Prophet ﷺ

Sayyiduna 'Abdullah Bin 'Amr رضى الله عنه stated: I heard the following saying of the Holy Prophet ﷺ, 'One who offers Salah while sitting receives half reward.' Later on, I came to the court of the Holy Prophet ﷺ and found him to be offering Salah while he ﷺ was sitting. I placed my hand onto his blessed head (to find out if he was ill), so he ﷺ said, 'O 'Abdullah! What's the matter?' I respectfully said, 'You have said such-and-such a thing but you offer Salah while sitting.' The Beloved Prophet ﷺ said: Yes (I have said so) but 'لَسْتُ كَأَحَدٍ مِنْكُمْ' i.e. I am not like anyone of you. (Sahih Muslim, pp. 289, Hadees 1715; Sharh Nawawi, vol. 3, pp. 14, Juz: 6; Bahar-e-Shari'at, vol. 1, pp. 670)

*Dau jahan mayn koi tum sa doosra milta nahin
Dhoondtay phirtay hayn mahr-o-mah, pata milta nahin*





Words of wisdom

Translated by: Muhammad Naeem Attari

Fragrance shall emanate from speech

1. Disliked person

Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ has said: I dislike seeing any person doing nothing, neither busy with any worldly act nor preparing for the Hereafter. (*Hilya-tul-Awliya*, vol. 1, pp. 178, Raqm 402)

2. Three qualities of an Islamic scholar

Sayyiduna Abu Haazim رَضِيَ اللهُ عَنْهُ has said: You cannot become an Islamic scholar unless you have three qualities. (1) Do not disobey those who are older than you. (2) Do not despise those who are younger than you. (3) Do not use your knowledge to earn Dunya. (*Hilya-tul-Awliya*, vol. 3, pp. 280, Raqm 3964)

3. Disadvantage of overeating

Sayyiduna Imam Ghazali رَضِيَ اللهُ عَنْهُ has said: Overeating causes Fitnah [disruption] in the organs and one inclines to indulge in the indecent and mischievous acts. (*Minhaj-ul-'Aabideen*, pp. 82)

4. Harm caused by talebearer

Sayyiduna Yahya Bin Abu Kaseer رَضِيَ اللهُ عَنْهُ has said: A talebearer causes such a great turmoil in a moment which a magician cannot do [even] in a month. (*Hilya-tul-Awliya*, vol. 3, pp. 88, Raqm 3258)

Ahmad Raza's garden is even blossoming today

1. Excellence of an Islamic scholar

An ignorant person cannot attain the excellence of an Islamic scholar. (*Fatawa Razawiyyah*, vol. 23, pp. 686)

2. How can Huqooq-ul-'Ibaad be forgiven?

All Huqooq-ul-'Ibaad (rights of people) are such that they cannot be forgiven unless the person whose right has been violated, forgives them. (*Fatawa Razawiyyah*, vol. 24, pp. 372)



3. Harm of the displeasure of father

No Fard, Nafl and any other righteous act will (absolutely) be accepted unless one pleases his father. Besides the torment of Hereafter, a terrible calamity will befall such a person even during his lifetime; there is a fear of not getting the privilege of

3. Islamic scholars are my community

Those who have strong eagerness for giving me financial support should serve 'Sunni Islamic scholars with correct beliefs' living in their areas, for they are my community. (*Madani Muzakarah*, 05 Muharram-ul-Haraam, 1436 Hijri)



reciting Kalimah at the time of death. (*Fatawa Razawiyyah*, vol. 24, pp. 384)

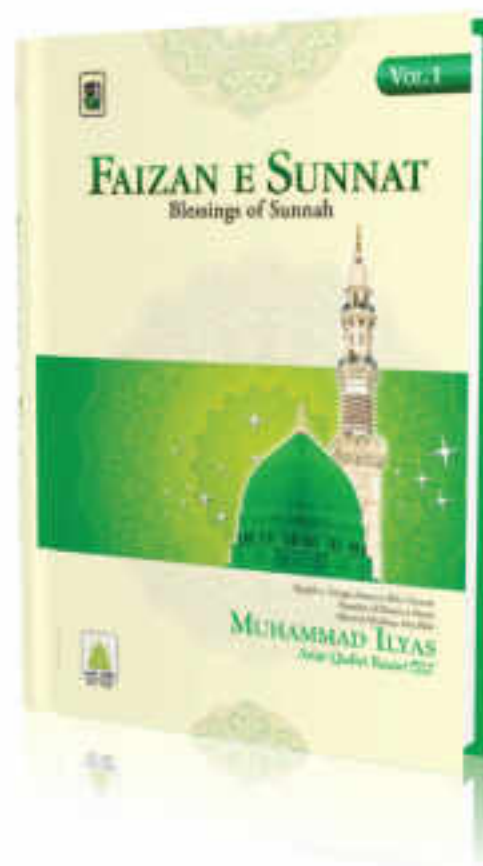
How beautiful garden is Attar's garden

1. A treatment for headache

It is Sunnah to apply oil on eyebrows. It also cures headache. (*Madani Muzakarah*, 25 Jumadal Ukhra, 1438 Hijri)

2. Follow Shari'ah even in the worldly matters

We should carry out those acts which are completely as per Islamic Shari'ah, to get the worldly benefits too. (*Madani Muzakarah*, 04 Muharram-ul-Haraam, 1436 Hijri)



ISLAMIC RULINGS ON TRADE

Translated by: Abdul Majid Attari



Mufti Abu Muhammad
Ali Asghar Attari Madani

'Umrah-package on credit

Question 1: A person approached a travel agent for 'Umrah but he was cheated. The person wishes to perform 'Umrah even now but he feels reluctant due to the fraud. I want to make an offer to him saying that I will pay one hundred thousand rupees for two tickets and he will have to give me this amount after returning from the 'Umrah. The actual charges of the tickets may range from ninety to ninety-five thousand rupees. Please provide Shar'i guidance to me in this regard.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيُّهَا الْحَقُّ وَالصَّوَابُ

Answer: There might be two cases in this question. First, you are making the offer of paying the expenses of his 'Umrah on condition that he will give you the amount of expenses after returning from the 'Umrah. If you do so for the purpose of showing kindness to him and doing him a favour, then in this case, you will receive the exact amount spent.

Second, it's your business. The client was cheated by some other travel agent and he has now come to you. You are also a travel agent. You make it clear to him that the charges of 'Umrah package are fifty thousand rupees per head. If there are two persons, the charges will be one hundred thousand rupees. You offer him to go to perform 'Umrah and pay the charges later on after returning. This is also correct. In this case, it is not necessary for you to provide the package at cost

but rather you may also earn a profit. If you suffer a loss, the client will neither be responsible for it nor be affected by it.

وَاللّٰهُ اَعْلَمُ ۝ وَالرَّسُوْلُ اَعْلَمُ بِمَا يَشْرُوْنَ عَلَيْهِمْ

Taking anything in return for unpaid wage

Question 2: If a contractor does not pay the wages of labour, is it allowed to secretly take materials, tools, etc. of the contractor?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيُّهَا الْحَقُّ وَالصَّوَابُ

Answer: In the situation mentioned above, it is better to claim wages from the contractor, approaching him, reminding him and making demands from him over and over again. If you take anything secretly, you will be blamed for it. First and foremost, there is no guarantee that the value of the thing you have taken is equivalent to your unpaid wage. Secondly, people will accuse you of theft. They will not realize that you have taken the thing in return for your unpaid wage. Therefore, you should not handle the matter in this way because it will cause quarrels.

However, the original ruling on such an issue is as follows; If a person does not fulfil the financial right of the other person and the other person gains his right in any permissible way, then the other person will not be punished for it in the Hereafter. It is stated



in a footnote in volume one of *Fatawa Razawiyyah*: 'For example, there is a person who owes one hundred rupees to another person but he does not pay it or there is no hope of the money being received from him for any other reason, then the other person may take any of the former's things whose value is equivalent to one hundred rupees. These days, Fatwa has been issued on it. But the thing must really be of only one hundred rupees. If its value is more than one hundred rupees, even if only a single paisa [i.e. penny], then it is strictly Haraam.' (*Fatawa Razawiyyah*, vol. 1, pp. 167)

وَاللّٰهُ اَعْلَمُ ۝ وَرَسُوْلُهُ اَعْلَمُ ۝ عَلَيَّ السَّلَامُ ۝

Round figure

Question 3: We are fishmongers. Sometimes, a customer purchases, for example, 15 kilograms and 550 grams of fish or 15 kilograms and 100 grams of fish and he pays the full price. But if the weight of the fish is 15 kilograms and 70 or 75 grams, then he does not pay the price of 70 or 75 grams. The question is, should I receive the price of 70 or 75 grams of the fish or not? And, if the weight of the fish is 15 kilograms and 70 grams, then can I receive the price of 15 kilograms and 100 grams?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The shopkeeper has the right to demand price even for a single gram of the sold item from the customer. Therefore, whether it is 10 grams or 100 grams or 200 grams, the shopkeeper may ask the customer for its price. If the customer bargains with the shopkeeper who willingly gives him a discount of some grams, then this is also correct. However, if the weight is 70 grams, then it is not permissible to receive the price of 100 grams without customer's consent.

وَاللّٰهُ اَعْلَمُ ۝ وَرَسُوْلُهُ اَعْلَمُ ۝ عَلَيَّ السَّلَامُ ۝

Selling goods in stock at new price

Question 4: I have a school uniform factory. Usually, I have cloth in stock. The price of cloth has recently risen. The question is, am I allowed to sell uniforms as per the new prices.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: You are the owner of the goods you have in stock. And, the owner has the authority to sell his own goods at a low or a high price. However, you should sell them for affordable prices. Selling them for a very high price is contrary to morality. If you sell old goods in stock as per the new market prices, there is no harm in it. A'la Hadrat Imam of Ahl-us-Sunnah رحمه الله عليه stated: 'Every person has authority over his goods. He may sell something worth a shilling¹ for one thousand pounds. It's up to the buyer whether to buy it or not.' (*Fatawa Razawiyyah*, vol. 17, pp. 98)

وَاللّٰهُ اَعْلَمُ ۝ وَرَسُوْلُهُ اَعْلَمُ ۝ عَلَيَّ السَّلَامُ ۝

Government-fixed prices

Question 5: What do respected Islamic scholars say about the following issue? You have stated that one can sell his goods for any appropriate price but the problem is that the government imposes fines if we sell anything for a high price. What is the ruling on it?

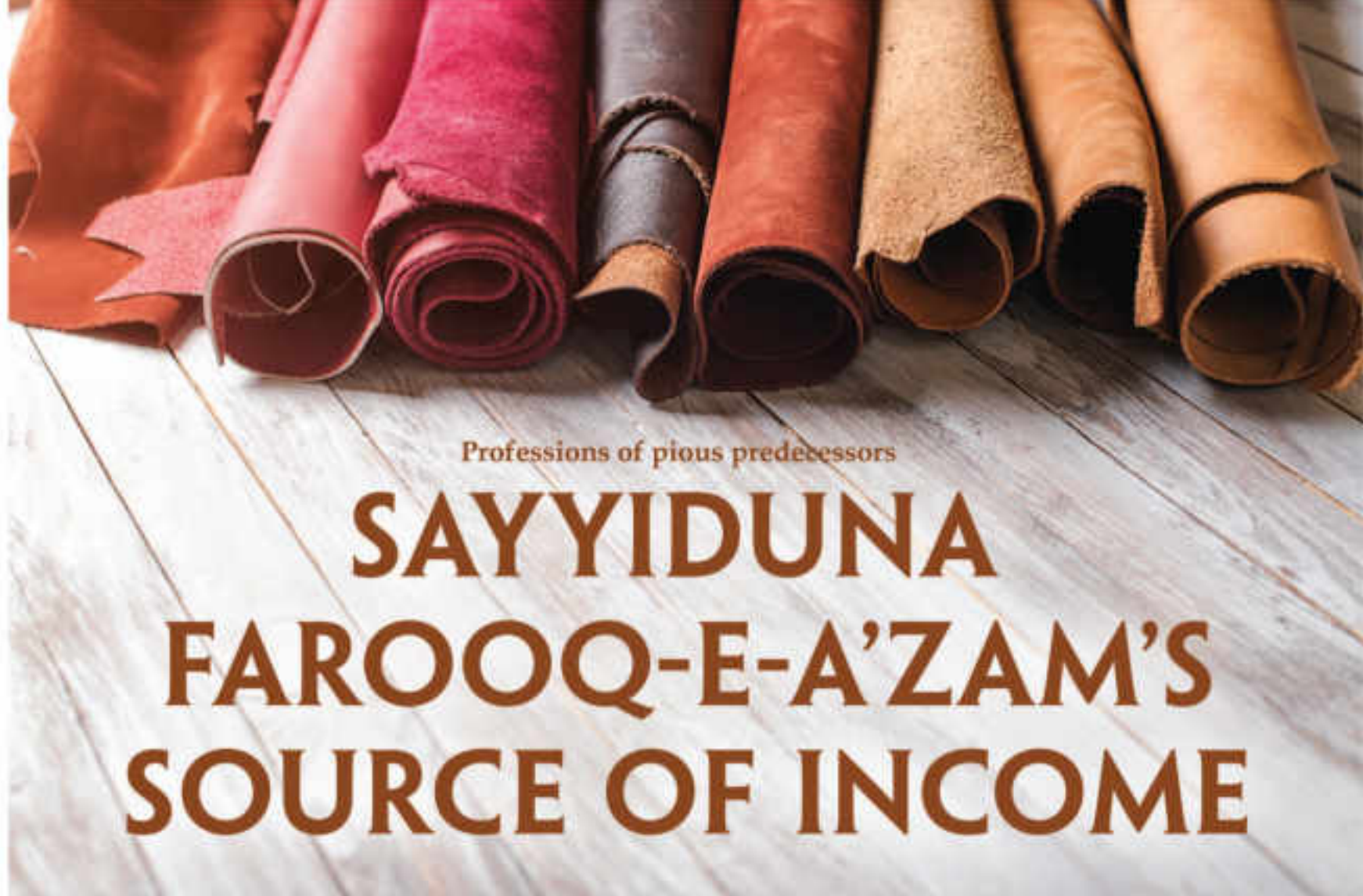
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: We have stated a Shar'i ruling. As far as price-fixing by the government is concerned, the government does not fix the price of everything. For example, the prices of clothes, soaps and oil are not fixed by the government. Usually, the prices of eating and drinking items are fixed. Similarly, the prices of petrol and medicines are also fixed. Violation of these fixed prices result in disciplinary actions. Apart from these things, sellers are free to sell most of other things at the price they wish. So, the government does not fix the price of everything. However, the things whose prices are fixed by the government must be sold at the government-fixed prices. You are bound to do that because you cannot present yourself to be disgraced. Therefore, violation of the law is not allowed but rather you will have to abide by the law on such an occasion. A'la Hadrat رحمه الله عليه stated: 'It is also forbidden to present oneself to be disgraced by committing a crime.' (*Fatawa Razawiyyah*, vol. 29, pp. 93)

وَاللّٰهُ اَعْلَمُ ۝ وَرَسُوْلُهُ اَعْلَمُ ۝ عَلَيَّ السَّلَامُ ۝

¹ An old British coin.





Professions of pious predecessors

SAYYIDUNA FAROOQ-E-A'ZAM'S SOURCE OF INCOME

Abdur Rahman Attari Madani

Translated by: Muhammad Naeem Attari

Islam persuades its followers to earn livelihood through fair means and it values their struggle for Rizq-e-Halal (lawful sustenance).

The pious predecessors رَضِيَ اللَّهُ عَنْهُمْ also chose a lawful source of income. The second caliph, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ is also one of such pious personages.

Source of income

Sources of income of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ also include 'sharing of produce' i.e., Mazar'at [مزارعت]. It is stated in the *Sahih Bukhari*: He رَضِيَ اللَّهُ عَنْهُ entered into agreement of 'sharing of produce' with people in this way that when he رَضِيَ اللَّهُ عَنْهُ would bring the seeds himself, he would get half share of the produce of land and if they bring the seeds, they would get so-and-so amount of produce. (*Sahih Bukhari*, vol. 2, pp. 87, Hadees 2327)

Moreover, leather business was also the source of income of Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ. It is stated in a Hanafi Fiqh book '*Ikhtiyar Sharh-e-Mukhtar*': 'عَمَرَ يَعْمَلُ فِي الْأَدِيمِ' i.e. Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ used to do leather business. (*Al-Ikhtiyar-it-Ta'leel-il-Mukhtar*, vol. 2, pp. 182, part 4)

In his childhood, Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ also used to graze his father's camels and when he grew up a little, he started grazing the camels of the tribe 'Bani Makhzoom' along with his father's camels. Once he رَضِيَ اللَّهُ عَنْهُ passed by the place of grazing of his camels, he رَضِيَ اللَّهُ عَنْهُ said, 'I used to graze my father's camels in this very valley.' (*Al-Istee'aab*, vol. 3, pp. 243; *Faizan Farooq-e-A'zam*, vol. 1, pp. 66)

Business trips of Sayyiduna 'Umar Farooq

Authentic history and tourism books hardly bring any piece of information about the business trips of Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ. In the book, *Ansaab-ul-Ashraaf* 'Allamah Balazuri [بلاذرى] has mentioned only one mercantile caravan of Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ leaving for Syria. (*Ansaab-ul-Ashraaf*, vol. 10, pp. 315)

¹ Leasing a piece of land to someone for the cultivation of crops and in exchange for it there is a division of produce between the cultivator and the landowner on a 50-50, 2/3 or 1/3 basis.



Blessed persuasive sayings of Sayyiduna 'Umar Farooq about earning

1. Learn skill because you will need it soon. (*Mawsu'ah Ibn Abid Dunya*, vol. 7, pp. 473)
2. The source of income that is rather inferior is better than begging from people. (*Mawsu'ah Ibn Abid Dunya*, vol. 7, pp. 475)
3. If there is no trade (sale and purchase), you will become dependent on others. (*Musannaf Ibn Abi Shaybah*, vol. 5, pp. 258, Raqm 2)
4. O group of Qurra (reciters of the Holy Quran)! Keep your head up, [your] path is clear. Excel in the virtuous deeds, do not become a burden on the Muslims by being dependent on them. (*At-Tibyaan fi Adaab Himla-til-Quran*, pp. 54)
5. None amongst you should give up the search for his sustenance and pray like this, 'O Allah! Bestow sustenance upon me'. Because you know that gold and silver do not shower from the heavens. (*Ihya-ul-'Uloom*, vol. 2, pp. 80)
6. When I like any young man, I ask [people] if he does any piece of work. If the people say, 'No'. He falls from grace before me. (*Al-Mujalisah -o-Jawahir-ul-'Ilm*, vol. 3, pp. 113, Raqm 3028)
7. One who trades in anything three times and does not gain any profit then he should engage himself in any other work. (*Musannaf Ibn Abi Shaybah*, vol. 5, pp. 393, Raqm 1)

May Almighty Allah enable us to earn a lawful sustenance with good intentions.

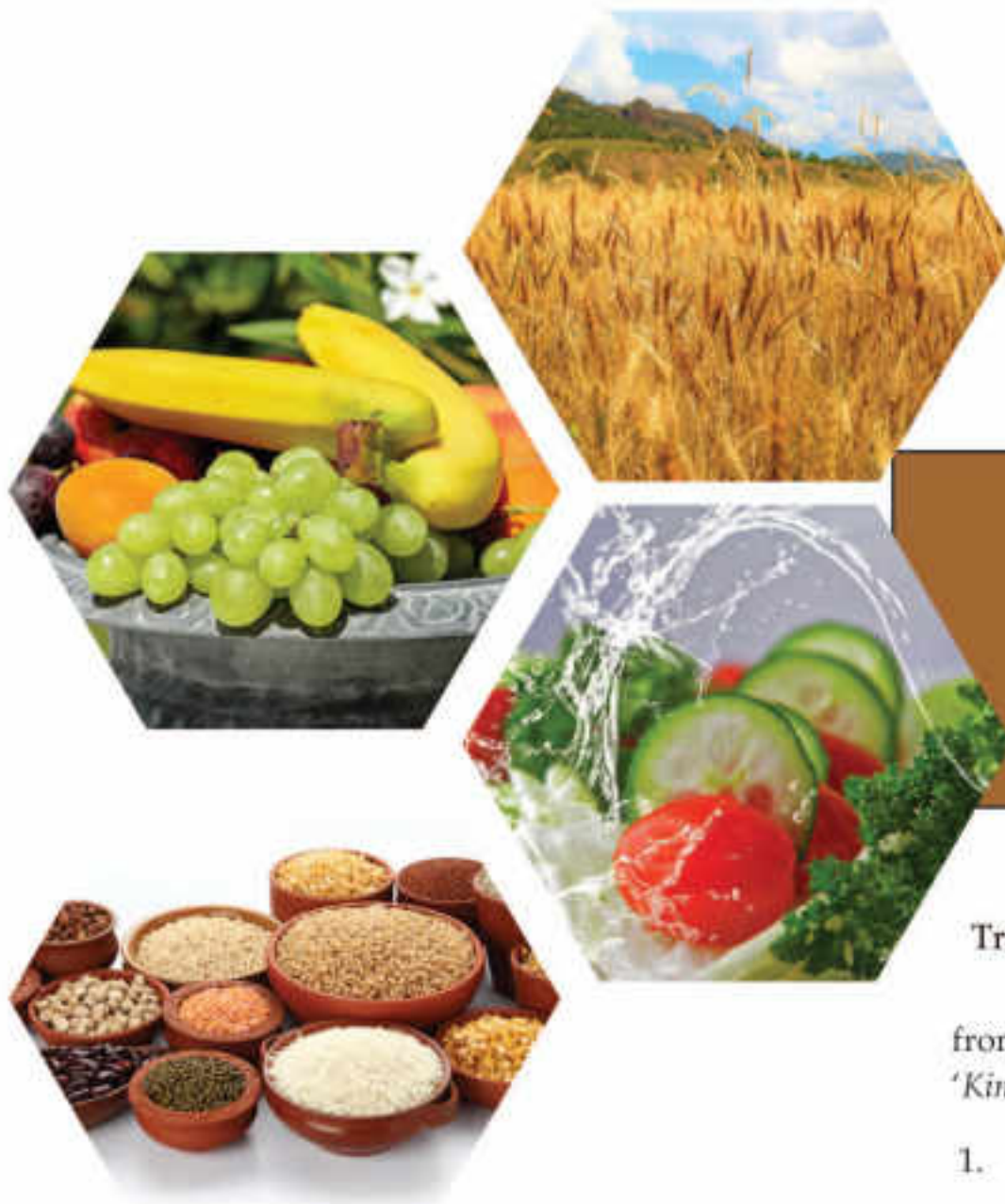
اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Translated by: Muhammad Naeem Attari



- Ghazwah-e-Khandaq (battle of trench) took place in the 5th year of Hijri, in which 7 blessed companions رَضِيَ اللهُ عَنْهُمْ embraced martyrdom and the Muslims made conquest.
- The event of 'Bay'at-ur-Ridwan' took place in the 6th year of Hijri and the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the pledge from the blessed companions رَضِيَ اللهُ عَنْهُمْ. Thereafter, the treaty of Hdaybiyah was drawn up.
- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Qada 'Umrah in the 7th year of Hijri. On this very occasion, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatuna Maymunah رَضِيَ اللهُ عَنْهَا.
- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed 'Umrah in the 8th year of Hijri too.
- In the 9th year of Hijri, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent a caravan of 300 Muslims from Madinah to Makkah for performing Hajj and appointed Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ as the Ameer-ul-Hajj.





Pure livelihood

Translated by: Muhammad Naeem Attari

from the great book of Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ
'Kimiya-e-Sa'adat'.

In this modern era, people emphasize on the cleanliness of food and other items used frequently but they do not distinguish between Halal (lawful) and Haraam (unlawful). Islam has enjoined its followers to give importance to both of them. It means the edible items and the things around us should not be filthy apparently so that they may not make a negative effect on our physical health and on the other hand our livelihood should not have been gained through the unlawful sources so that we also remain clean spiritually.

Islam has not given a free hand to do anything to earn a living and even it shuts all the doors through which the laymen and inexperienced individuals are exploited which end up almost in a quarrel.

Following are the 14 etiquettes of trade. People can become successful in the world and Hereafter by acting upon them. Shari'ah has declared many of them necessary to be followed by every Muslim trader. Most of the Madani pearls have been taken

1. A trader should remind himself his good intentions daily in the morning in this way that he goes to the market so that he feeds his family with a lawful earning and they become independent of people, whereas, he saves some time to engage himself in worshipping Allah عزوجل, putting himself on the path of Hereafter. Moreover, he should also make this intention that he would deal with people with affection, sincerity and honesty as well as he would encourage them to do good and forbid evil. Apart from these good traits, he should also make an intention to question those who commit treachery.
2. A trader should learn the method of how to identify the counterfeit and original currency notes. He should neither receive counterfeit currency notes nor pass them to other Muslims so that the right of Muslims should not get violated.
3. If someone has given a trader a counterfeit currency note (and he is unaware of the whereabouts of the giver), he should not pass it to anybody else; (even if he identifies the one



who has given him the counterfeit currency note, he should not also return it to him too but rather he should bury it so that that person may not cheat anybody else).

4. A trader should not excessively praise his goods; it is a lie and an act of cheating. If the purchaser is already aware about the qualities of goods, there is no need to give even permissible and correct praising to his goods because it is futile to do so.
5. A trader should not buy faulty goods for selling; if he does so, he should pledge that he would inform the buyer about this fault; if someone else cheats him, he will limit this loss to him alone, he will not cause others to suffer any loss because when he himself is condemning treachery, he should also save himself from this act so that people do not also reproach him.
6. A trader should buy the goods from the needy at a high price so that they also attain happiness.
7. A trader should not cheat in weighing and measuring but rather he should do it honestly.
8. Whether a trader reveals the real price of the product or not, it is up to him but he should not cheat the customer by telling him the wrong price.



9. A trader should not take too much profit even though his customer, due to any of his compulsion, has agreed to pay.
10. If any fault has developed in a trader's goods, the trader should not hide it from the customer otherwise he will be a cruel and sinful person.
11. A trader should pay off his debt before the demand of the creditor and he should himself go to the creditor for paying the debt, instead of calling him.
12. In case, the other party is unsatisfied after the deal, the trader should cancel it.
13. The market of this world should not prevent a trader from going to the market of Hereafter. Masajid are the market of Hereafter.
14. A trader should not try to stay long in the market that he is the first one to go to the market and the last one to leave the market. (Kimiya-e-Sa'adat, vol. 1, pp. 326 to 340)

May Allah ﷻ! Grant us ability to carry out every kind of dealing and trade honestly and truthfully.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَكْرَمِیْن ﷺ



Sayyidatuna Umm-e-Sulaym رَضِيَ اللَّهُ عَنْهَا

Bilal Hussain

Translated by: Wasim Abbas Attari (UK)

Brief introduction

Her name is Rumaysa Bint-e-Milhaan Ansariyah and her Kunyah is Umm-e-Sulaym. She رَضِيَ اللَّهُ عَنْهَا is the Rada'ee [رَضَاعِي] aunt of the beloved father of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ (Mirat-ul-Manajih, vol. 8, pp. 53), and the mother of the servant of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ عَنْهُ. She رَضِيَ اللَّهُ عَنْهَا belonged to the tribe of Banu Najjaar. She رَضِيَ اللَّهُ عَنْهَا was blessed with embracing Islam and performing Bay'at.

Marriage and children

Her first marriage was with Maalik Bin Nadr. From this marriage, she رَضِيَ اللَّهُ عَنْهَا gave birth to Sayyiduna Anas and Sayyiduna Bara رَضِيَ اللَّهُ عَنْهُمَا. When Allah Almighty blessed her with the treasure of Iman, then she رَضِيَ اللَّهُ عَنْهَا also invited her husband towards Islam but he did not accept her invitation. Furious, he left for Syria and passed away there. After the death of

Maalik Bin Nadr, she رَضِيَ اللَّهُ عَنْهَا was married to Sayyiduna Abu Talhah Ansari رَضِيَ اللَّهُ عَنْهُ. From this marriage, she رَضِيَ اللَّهُ عَنْهَا gave birth to Sayyiduna 'Abdullah and Sayyiduna Abu 'Umayr رَضِيَ اللَّهُ عَنْهُمَا. (Tabqat Ibn Sa'd, vol. 8, pp. 312; Tahzeeb-ut-Tahzeeb, vol. 10, pp. 523)

Few glimpses of her observance of reverence towards the Holy Rasool ﷺ

- One day, the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the house of Sayyidatuna Umm-e-Sulaym رَضِيَ اللَّهُ عَنْهَا and drank water from a vessel. Sayyidatuna Umm-e-Sulaym رَضِيَ اللَّهُ عَنْهَا cut that piece off where the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank water from and kept it as a sacred relic. (Musnad Ahmad, vol. 10, pp. 319, Hadees 27185)
- The Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would come to her and perform Qaylulah¹ there. She رَضِيَ اللَّهُ عَنْهَا used to lay down the bedding of leather for the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



ﷺ used to rest upon it. The Holy Rasool ﷺ would perspire a lot. She رَضِيَ اللَّهُ عَنْهَا would gather the [blessed] perspiration of the Holy Rasool ﷺ and mix it in the fragrance. Once, the Holy Rasool ﷺ woke up and said, 'O Umm-e-Sulaym! What are you doing?' She humbly replied, 'Huzoor! This is your [blessed] perspiration which we mix in our fragrance. This is an excellent fragrance.' In another narration, it is stated that she رَضِيَ اللَّهُ عَنْهَا humbly replied, 'Ya Rasoolallah ﷺ We hope for its blessings for our children.' He ﷺ replied, 'You do right.' Therefore, when the time of the demise of Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ approached, he رَضِيَ اللَّهُ عَنْهُ left a will saying that this fragrance be mixed in his 'Hanoot'².

Services rendered to Ahadees

The illustrious and dignified personalities like Sayyiduna Anas Bin Maalik, Sayyiduna 'Abdullah Bin 'Abbas, Sayyiduna 'Amr Bin 'Aasim Ansari and Abu Salamah Bin 'Abdur Rahman رَضِيَ اللَّهُ عَنْهُمْ narrated Ahadees from her. Moreover, Ahadees narrated by her have been narrated in *Sahih Bukhari*, *Sahih Muslim*, *Abu Dawood*, *Sunan-ut-Tirmizi* and *Sunan Nasa'ee*. (*Tahzeeb-ut-Tahzeeb*, vol. 10, pp. 522, 523)

Demise

Her year of death has not been mentioned in the books of Seerah. However, 'Allamah Ibn Hajar 'Asqalani رَحِمَهُ اللَّهُ عَلَيْهِ has written that she رَضِيَ اللَّهُ عَنْهَا passed away during the caliphate of Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ. (*Taqreeb-ut-Tahzeeb*, pp. 1381)



Therefore, as per his will, that fragrance was mixed in the Hanoot of Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ عَنْهُ. (*Sahih Bukhari*, vol. 4, pp. 182, Hadees 6281; *Sahih Muslim*, pp. 978, 979, Hadees 6055-6057; *Musnad Ahmad*, vol. 4, pp. 451, Hadees 13365)

Saw in the Paradise

The Holy Rasool ﷺ states, 'In a dream, I saw myself to be in the Paradise. All of a sudden, I saw the wife of Abu Talhah, Rumaysa, in the Paradise.' (*Sahih Bukhari*, vol. 2, pp. 525, Hadees 3679)

May Allah Almighty shower His mercy upon her and forgive us without accountability for her sake!

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْمَرِ ﷺ

¹ To take a nap in the afternoon is called Qaylulah.

² Hanoot: The fragrance that is applied to the shroud and deceased, and is made out of camphor and sandalwood. (*Umda-tul-Qari*, vol. 15, pp. 392, *Tahit-al-Hadees*: 6281)

ISLAMIC RULINGS REGARDING ISLAMIC SISTERS



Mufti Muhammad Hashim Khan Attari

Translated by: Abdul Majid Attari

Seeking Khula' without any Shar'i reason

Question 1: What do Islamic scholars say about the following issue? If a woman or her family members seek Khula'¹ without any Shar'i reason, then what is the ruling on it?

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

Answer: For a woman or her family members to seek Khula' without any Shar'i reason is impermissible, Haraam and a sin. Regarding the woman seeking Khula' without any reason, the Greatest and Noblest Prophet صلى الله عليه وآله وسلم said that she would not smell the fragrance of Heaven. Similarly, in another blessed Hadees, such a woman has been declared to be a hypocrite. Moreover, regarding the person who provokes a wife into going against her husband, the Beloved Nabi صلى الله عليه وآله وسلم said, 'He is not from among us.' Sayyiduna Sawban رضى الله عنه narrated that Revered and Renowned Rasool صلى الله عليه وآله وسلم said, 'ايما امرأة سئلت زوجها طلاقا في غير ما باس فحرام عليها رائحة' i.e.

'the fragrance of Heaven is Haraam for the woman who seeks a divorce from her husband without any valid excuse.'

In another narration, it is stated 'ايما امرأة اختلعت من' i.e. 'the woman (asking) her husband for Khula' without any valid excuse will not smell the fragrance of Heaven.' Sayyiduna Sawban رضى الله عنه narrated that the Revered and Renowned Prophet صلى الله عليه وآله وسلم said, 'المختلعات هن' i.e. 'The women seeking Khula' (without any valid excuse) are hypocrites.' (Sunan-ut-Tirmizi, vol. 2, pp. 402, Hadees 1190, 1191, 1192)

Sayyiduna Abu Hurayrah رضى الله عنه narrated that the Beloved and Blessed Prophet صلى الله عليه وآله وسلم said, 'ليس منا من خيب امرأة على زوجها' i.e. 'the one who makes a woman poison her relations with her husband is not from among our fold.' (Abu Dawood, vol. 2, pp. 369, Hadees 2175)

Fatawa Razawiyyah states, 'If a woman asks for a divorce, she will be a hypocrite. Those who provoke



a woman into poisoning her relations with her husband are dear to the devil.’ (Fatawa Razawiyyah, vol. 22, pp. 217)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ



In reply to a question, the leading and legendary scholar of Shari’ah and Tareeqah Mufti Amjad Ali A’zami رَحْمَةُ اللَّهِ عَلَيْهِ stated, ‘If the husband perfectly fulfils all the rights of his wife, then it is Haraam for the wife to seek a divorce without any Shari’ah-approved need. Therefore, those who force a woman into obtaining a divorce are sinners.’ (Fatawa Amjadiyyah, vol. 2, pp. 164)

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَفَعَتُهُمْ بِهِمْ

Answer: If the wife possesses “Nisab²”, then it is Fard for her to pay Zakah. It is not compulsory for the husband to pay her Zakah. However, if the husband pays Zakah on her behalf with her consent, the paid Zakah will be valid in this case.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَفَعَتُهُمْ بِهِمْ

Zakah from the wealth of wife

Question 2: What do Islamic scholars say about the following issue? If a wife possesses wealth to such an extent that payment of Zakah from the wealth becomes obligatory, then who will pay the Zakah, the husband or the wife?

¹ Dissolving a Nikah in return for money is called Khula’ (Bahar-e-Shari’at, vol. 2, pp. 194)

² Nisab means 7.5 Tolas of gold or 52.5 Tolas of silver or the money or goods equivalent to 52.5 Tolas of silver (excluding basic necessities). Note that one Tola is equivalent to 11.664 grams.



Stranger at your Door

Bint-e-Asghar Attari

Translated by: Muhammad Anwar Attari

Sympathy cost her dearly

In a city of Punjab, there was a knock on the door in the midday. When the housewife opened the door, an old woman requested her to bring her a glass of water. The days were very hot, therefore having pity on the old lady she asked her to come inside the home and sit and gave her water. After drinking water, the old lady asked about the family members present that time in the course of conversation. When she learnt that there were two to three children and two women in the home, she asked for water again for taking medicine. As she took the medicine her phone began to ring. The old woman received the call and said to the caller, 'The doctor has given the medicine; there are no capsules, but three small tablets and two big tablets.' After a little

while of the old woman's call, her gang members entered the house by force. They held the children and women hostage and robbed them of cash, jewellery and expensive things and then left.

Prevention is better than feeling sad

Dear Islamic sisters! Helping a needy person or giving water to a thirsty person is a good act, but acting sensibly in order to protect your life, wealth and honour is also necessary. Sometimes feeling sympathetic we become careless and it may cause us to suffer loss as happened in the above-mentioned incident.



Madani pearls of precaution

It will be effective to act upon these Madani pearls to protect our life, wealth and the family.

1. Be careful when you open door

Do not send the young children to open the door when someone knocks at the door. Ask mature children to do so or go to the door yourself by taking a Shar'i precaution. Teach sensible children that they should open the door after being satisfied by asking the name, identity and the purpose of the one who is knocking at the door. Install electric lock, security cameras and intercoms, if possible, and open the



door after seeing the one who is at the door; if there is a stranger, open the door after being convinced.

2. Do not tell family secrets to anyone

If you allow any stranger (woman) to enter your home by taking a precaution as per need, even then do not tell her at all about family matters such as the number of family members present at home, how much cash and jewellery you have and where they are kept, the time when the father of children and other male family members return, etc.

3. Do not trust strangers (women) unnecessarily

Do not trust any stranger (woman) unnecessarily at all by being deceived by her flattery or by being impressed with the Ta'weez, thread she gives you or Istikharah she does for you or when she tells you the sayings of pious people, etc. Cheaters, fraudsters and people like robbers are usually expert in the art of speaking and captivate their listeners in the course of conversation. Do not give unnecessary information about your family matters to even your maidservants. Be careful when you eat something by taking from someone. Remember! A little

carelessness can bring about lifelong regret, loss of wealth and loss of honour. A poet has beautifully said:

*Libas-e-khizr mayn yaan sainkron rahzan bhi phirtay
hayn*

Ager jeenay ki hasrat hay to kuch pehchan payda ker

May Allah Almighty protect our life and wealth, family and faith and save us from the loss of the world and the Hereafter!

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْمَرِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Adnan Ahmad Attari Madani

Sayyiduna Maslamah Bin Mukhallad Ansari

رَضِيَ اللَّهُ عَنْهُ

Translated by: Muhammad Naeem Attari

The Taabi'i pious person Sayyiduna Mujahid رَضِيَ اللَّهُ عَنْهُ said: I had an assumption for myself that I was the best and strongest Hafiz of Quran [in terms of memorisation] amongst people but this assumption proved wrong when I performed Salah led by an Ansari companion who recited complete Surah Al-Baqarah and made no single mistake of even 'واو' and 'الف'. (Usud-ul-Ghaabah, vol. 5, pp. 184)

Dear Islamic brothers! This excellent Qari and Hafiz-e-Quran was an Ansari blessed companion, 'Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللَّهُ عَنْهُ'.

Birth place

When the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah, Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللَّهُ عَنْهُ was 4 years old at that time whereas according to one opinion he was born during the first year of the migration. (Tareekh Ibn 'Asakir, vol. 58, pp. 60, 61)

Residence and personality

After the conquest of Egypt, Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللَّهُ عَنْهُ stayed there for some period then he arrived in Madinah. (Usud-ul-Ghaabah, vol. 5, pp. 184)

But he رَضِيَ اللَّهُ عَنْهُ later moved to Egypt. (Al-A'laam li-Zarkali, vol. 7, pp. 224) Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللَّهُ عَنْهُ had a heavy body. (Futooh-e-Misr, pp. 101) Despite this fact, he used to worship extensively. (An-Nujoom-uz-Zahirah, vol. 1, pp. 134)

Responsibility of Sayyiduna Maslamah Bin Mukhallad Khazraji during Farooqi era

Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللَّهُ عَنْهُ would collect Zakah and Sadaqaahs from the rich and distribute amongst the poor as ordered by Sayyiduna 'Umar Farooq رَضِيَ اللَّهُ عَنْهُ. (Tareekh Ibn 'Asakir, vol. 58, pp. 62)



Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ was foremost in the conquests of Egypt. He had also been very much helpful during fixing the boundaries of Egypt. (*Tareekh Ibn 'Asakir*, vol. 58, pp. 58)

Governorship of Egypt and Africa

Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ was appointed as the governor of Egypt in 47 AH. (*Al-A'laam li-Zarkali*, vol. 7, pp. 224) He رَضِيَ اللهُ عَنْهُ was also blessed with the governorship of Africa in 50 AH; so he was the first one to become the governor of Egypt and Africa at the same time. (*Jami'-ul-Usool fi Ahadees-ir-Rasool*, vol. 14, pp. 121)

Sayyiduna 'Amr Bin 'Aas consulted Sayyiduna Maslamah Bin Mukhallad Khazraji

The great army chief and sagacious blessed companion, Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ عَنْهُ would also consult Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ. (*Futooh-e-Misr*, pp. 103)

This was the Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ who persuaded Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ to send an Islamic army to conquer Constantinople; so, an Islamic army was sent in 49 AH. (*An-Nujoom-uz-Zahirah*, vol. 1, pp. 134)

Expansion of Masjid and construction of minarets

He رَضِيَ اللهُ عَنْهُ was the first one to get the minarets constructed in the Masajid of Egypt in 53 AH so that Muazzin ascends the minarets and call out Azan. (*Al-Istee'aab*, vol. 3, pp. 455) He رَضِيَ اللهُ عَنْهُ ordered to expand the Jami' Masjid of Egypt in 53 AH. (*Husn-ul-Muhadirah*, vol. 2, pp. 214)

Distribution of stipends

During the rule of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, the names of those who used to be given stipends were written in 40000 registers. Out of them, 4000 names of people were mentioned in 200 registers. Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ received such a great amount of

collection from Egypt that he not only distributed stipends and salaries to all these people but also distributed the provision amongst their families and the grief-stricken as well as also amongst other people. Thereafter he رَضِيَ اللهُ عَنْهُ sent leftover 600000 dinars to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ. (*Husn-ul-Muhadirah*, vol. 1, pp. 120; summarised)

Blessed demise

Sayyiduna Maslamah Bin Mukhallad رَضِيَ اللهُ عَنْهُ passed away on 25th Rajab or Zul-Qa'dah or Zul-Hijja-til-Haraam in 62 AH in Alexandria (Egypt). (*Tareekh Ibn 'Asakir*, vol. 58, pp. 58; *An-Nujoom-uz-Zahirah*, vol. 1, pp. 136)

As per one opinion, Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ passed away in Madinah during the rule of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ. (*Tabqat Ibn Sa'd*, vol. 7, pp. 349)

Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ had an only daughter. He رَضِيَ اللهُ عَنْهُ had no son. (*Futooh-e-Misr*, pp. 125)

Narrations

Very few Ahadees have been narrated by Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ. Read a blessed Hadees:

Sayyiduna Maslamah Bin Mukhallad Khazraji رَضِيَ اللهُ عَنْهُ has narrated, the Beloved Rasool ﷺ has stated, 'Whoever conceals the faults of a Muslim, Allah عزوجل will conceal his faults in this life and the Hereafter; whoever removes a hardship, Allah عزوجل will remove one of the hardships of the Day of Judgement from him, and Allah عزوجل will keep fulfilling the need of the one who will keep fulfilling the need of his brother.' (*Musnad Ahmad*, vol. 6, pp. 37, Hadees 16956)

May Allah عزوجل have mercy on him and forgive us for his sake!

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْبَرِ ﷺ





Our pious predecessors رَحِمَهُمُ اللَّهُ

Translated by: Wasim Abbas Attari (UK)

Those righteous predecessors whose day of 'Urs falls in Zul-Qa'da-til-Haraam

Zul-Qa'da-til-Haraam is the eleventh month of the Islamic year. Those blessed companions رَضِيَ اللَّهُ عَنْهُمْ, Awliya-e-Kiraam [saints of Islam] and [Islamic] scholars رَضِيَ اللَّهُ عَنْهُمْ who passed away or have their 'Urs in this month, 40 of them have been briefly discussed in the monthly magazine "Faizan-e-Madinah", Zul-Qa'da-til-Haraam 1438 and 1439 Hijri editions. Introduction of further 15 righteous personalities is mentioned below:

The blessed companion

1. Sayyiduna Saaib Bin Haaris Sahami Qarashi رَضِيَ اللَّهُ عَنْهُ was a companion who embraced Islam in the very early days of Islam. He رَضِيَ اللَّهُ عَنْهُ participated in the second migration towards Abyssinia and in the battle of Taif. He رَضِيَ اللَّهُ عَنْهُ embraced martyrdom in the battle of Fihl [فِهْل] in Zul-Qa'da-til-Haraam 13 AH at the place

called Sawad-ul-Urdun (Tabqa-tul-Fihl). (Tabqat Ibn Sa'd, vol. 4, pp. 148)

The blessed saints of Islam

2. Sayyiduna Ash'as Bin Qays Kundi رَضِيَ اللَّهُ عَنْهُ embraced Islam in 10 AH. He رَضِيَ اللَّهُ عَنْهُ lived in Yemen and was an extremely esteemed personality of his tribe. He رَضِيَ اللَّهُ عَنْهُ was the brother-in-law of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ and served as a Mujahid in various battles. He was also the Governor of Azerbaijan and narrator of various Ahadees. He رَضِيَ اللَّهُ عَنْهُ passed away in Kufa, 40 days after the martyrdom of Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ on 1st or 2nd Zul-Qa'da-til-Haraam 42 AH. His funeral Salah was led by Sayyiduna Imam Hasan رَضِيَ اللَّهُ عَنْهُ. (Asad-ul-Ghaabati, vol. 1, pp. 151, 152)
3. Imam-e-Sajjad, Sayyiduna 'Ali Bin 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ عَنْهُمْ was the esteemed descendant of the Banu Hashim. He رَضِيَ اللَّهُ عَنْهُ was tall and



handsome, had an awe-inspiring personality, a great Taabi'i and narrator of Ahadees. Despite being a trader, he رَحْمَةُ اللهِ عَلَيْهِ would worship Allah Almighty abundantly. He رَحْمَةُ اللهِ عَلَيْهِ used to offer one thousand Rak'at everyday. He رَحْمَةُ اللهِ عَلَيْهِ was born on 17th Ramadan 40 AH and passed away in Zul-Qa'da-til-Haraam 117 or 118 AH. (*Wafayat-ul-A'yaan*, vol. 3, pp. 239 to 243)

4. Qutb of his time, Sayyiduna Khuwajah Abul Fayz, Zunnoon Sawban Misri رَحْمَةُ اللهِ عَلَيْهِ was born in Akhmim, Egypt. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 2nd Zul-Qa'da-til-Haraam 245 AH at the age of around 90. His blessed shrine is the focal point for the visitors, situated in the city of Jeezah that is 20 KM away from Cairo. He رَحْمَةُ اللهِ عَلَيْهِ was an acclaimed scholar, Muhaddis, and a Wali [saint] possessing saintly miracles. (*Shazraat-uz-Zuhb*, vol. 2, pp. 242; *Al-Muntazam*, vol. 11, pp. 344; *Siyar A'laam-un-Nubala*, vol. 10, pp. 17, 19)
5. Sultan-ul-Asfiya, Sayyiduna Meeran Shah Qamees-ul-A'zam Qaadiri رَحْمَةُ اللهِ عَلَيْهِ was a descendant of the Geelaniyah Razzaqiyah spiritual chain, an accomplished Wali and an extremely blessed personality. He رَحْمَةُ اللهِ عَلَيْهِ was born in 897 AH in Bengal and passed away on 3rd Zul-Qa'da-til-Haraam 992 AH. His blessed shrine is situated in Sadhora Khizarabad (district Ambala, east Punjab) India. Qutb-e-'Aalam, Peer Mahr 'Ali Shah Golarvi رَحْمَةُ اللهِ عَلَيْهِ was from his very lineage. (*Encyclopaedia Awliya-e-Kiraam*, vol. 1, pp. 124)
6. Sultan-ul-'Aarifeen, Sayyiduna Shah 'Abdul Kareem Bulri Waro رَحْمَةُ اللهِ عَلَيْهِ was born in 944 AH and passed away on 7th Zul-Qa'da-til-Haraam 1023 AH. He رَحْمَةُ اللهِ عَلَيْهِ belonged to a Mut'alvi Sadaat family of Bab-ul-Islam, Sindh, Pakistan. He رَحْمَةُ اللهِ عَلَيْهِ was the great grandfather of Shah 'Abdul Lateef Bhittai رَحْمَةُ اللهِ عَلَيْهِ, a renowned Sufi saint and a poet of the Sindhi language. His blessed shrine is situated in Saeedpur (Tahseel Shah Abdul Kareem) (district Tando Muhammad Khan), Bab-ul-Islam Sindh. (*Tazkirah Awliya-e-Sindh*, pp. 229 to 233)

7. Baba Jee Sarkar Sayyiduna Khuwajah

Muhammad Qasim Sadiq Moharvi رَحْمَةُ اللهِ عَلَيْهِ was born in around 1242 AH and passed away on 13th Zul-Qa'da-til-Haraam 1362 AH. His blessed shrine is a focal point for the visitors in "Mohra Shareef" near mount Murree in Rawalpindi district, Pakistan. He was an Islamic scholar, Mudarris [teacher] and a great Shaykh-e-Tareeqat of the Naqshbandiyyah spiritual chain. His successors established various Khanqahs at various places including in Ghamkol Shareef, Nerian Shareef and Kot Gulla Shareef. (*Tazkirah Akabir-e-Ahl-e-Sunnat*, pp. 502)

8. Peer-e-Tareeqat, Maulana Qazi Khan Muhammad Chishti رَحْمَةُ اللهِ عَلَيْهِ was born in Mohra Ameen (district Rawalpindi). He رَحْمَةُ اللهِ عَلَيْهِ was an Islamic scholar, teacher of Dars-e-Nizami course and the successor of Peer Sayyid Ghulam Haydar Shah Jalalpuri رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 9th Zul-Qa'da-til-Haraam 1350 AH. His blessed shrine is situated at the place of his birth. (*Ma'arif-e-Raza, Salnamah 2007*, pp. 220)
9. Fayz-ul-'Aarifeen, Maulana Shah Ghulam Aasi Piya Hasani Jahangiri رَحْمَةُ اللهِ عَلَيْهِ was born in Saidpur (district Ballia, UP) in 1917 AD. He became a scholar from the Madrasah Mazhar-ul-'Uloom Bareilly Shareef. He رَحْمَةُ اللهِ عَلَيْهِ was Shaykh-ul-Hadees, founder of the Madrasah Shams-ul-'Uloom Tajpur (Nagpur), and the successor of Qutb-e-Madinah, Mufti-e-A'zam Hind and Khuwajah Hasan Shah Jahangiri رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ was also a Na'atiah poet. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 9th Zul-Qa'da-til-Haraam 1424 AH. His blessed shrine is situated in Madhupur Shareef, Itrala (district Balrampur, UP), India. (*Ma'arif-e-Raza, Salnamah 2006*, pp. 220, 221)

Islamic scholars

10. The most prominent Islamic historian, Sayyiduna Imam Abu 'Abdullah Muhammad Bin 'Umar Waqidi Madani رَحْمَةُ اللهِ عَلَيْهِ was Tab'-e-Taabi'i, student of Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, Qazi of Baghdad and the teacher of Sayyiduna Bishr Haafi رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ was born in 130 AH in Madinah



Munawwarah and passed away in Baghdad on 11th Zul-Qa'da-tul-Haraam 207 AH. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in the graveyard of Khayzran. 'Futooh-ul-Shaam' [فتوح الشام] and 'Maghazi-ul-Waqidi' [مغازي الواقدي] are his books. (Wafiyat-ul-A'yaan, vol. 4, pp. 158, 159)

11. Hafiz-ul-Hadees, Abu Zakariyya Yahya Bin Mu'een Baghdadi رَحْمَةُ اللهِ عَلَيْهِ was an acclaimed Imam, scholar and a Muhaddis. He رَحْمَةُ اللهِ عَلَيْهِ is the one who had the honour of writing six thousand Ahadees with his own hands. His book, 'Tareekh Ibn Mu'een' is a very important book. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 23 Zul-Qa'da-til-Haraam 233 AH in Madinah Munawwarah. (Wafiyat-ul-A'yaan, vol. 5, pp. 113 to 116)
12. Muhaddis-e-Hanafiyyah, Sayyiduna Imam Abu Ja'far Ahmad Bin Muhammad Tahawi رَحْمَةُ اللهِ عَلَيْهِ was born in 239 AH in Taha (the province of Al-Manya), Egypt. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 1st Zul-Qa'da-til-Haraam 321 AH. His blessed shrine is situated in the Qarafa graveyard, Cairo, Egypt. He رَحْمَةُ اللهِ عَلَيْهِ was a Muhaddis, Faqih [jurist], an embodiment of 'Ilm [knowledge] and Taqwa [piety], a truthful and an influential personality. He رَحْمَةُ اللهِ عَلَيْهِ is the author of various books including 'Sharh Ma'ani-ul-Aasaar' and 'Al-'Aqeeda-tul-Tahawiyyah'. (Siyar A'laam-un-Nubala, vol. 11, pp. 505; Al-Muntazam, vol. 13, pp. 318)
13. Imam-un-Nahw, Sayyiduna Zaynuddin Yahya Zawavi Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born in 564 AH

and passed away in Zul-Qa'da-til-Haraam 628 AH in Cairo, Egypt. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest close to the shrine of Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ at the place called Shareef-ul-Khandaq. He رَحْمَةُ اللهِ عَلَيْهِ was the Imam of his time in the fields of syntax, linguistics and literature. He رَحْمَةُ اللهِ عَلَيْهِ spent many years in Syria teaching Islamic knowledge. Then he رَحْمَةُ اللهِ عَلَيْهِ served as a teacher of literature in Jami'-ul-Ateeq, Egypt. (Wafiyat-ul-A'yaan, vol. 5, pp. 163)

14. Ustaz-ul-'Ulama, Maulana Qazi Muhyuddin Ghulam Geelani Shamsabadi رَحْمَةُ اللهِ عَلَيْهِ was born in 1285 AH in Shamsabad (district Attock), Punjab, Pakistan. He رَحْمَةُ اللهِ عَلَيْهِ graduated from the Madrasah 'Aaliyyah Rampur. He رَحْمَةُ اللهِ عَلَيْهِ was a Muballigh [preacher] of Islam, Munazir-e-Ahl-e-Sunnat, Peer-e-Tareeqat of the Naqshbandiyyah spiritual chain, and an author of various books and booklets. Apart from his native town, he رَحْمَةُ اللهِ عَلَيْهِ was also blessed with serving Islam in Gujarat (India) and Bengal. He رَحْمَةُ اللهِ عَلَيْهِ had an especial connection to A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. He رَحْمَةُ اللهِ عَلَيْهِ paid visit to Bareilly Shareef many times. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 24th Zul-Qa'da-til-Haraam 1348 AH at the place of his birth. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in the grand graveyard of the area. (Ma'arif-e-Raza, 10th edition 1990, pp. 125 to 135)
15. Ustaz-ul-'Ulama, Maulana 'Abdul Majeed Anolvi Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1872 AD in the town of Aonla, (district Bareilly, UP) India. He رَحْمَةُ اللهِ عَلَيْهِ was Hafiz of the Holy Quran, graduated from Madrasah Qadiriyyah Budaun, successor of Shah 'Ali Hussain Ashrafi رَحْمَةُ اللهِ عَلَيْهِ and the founder of the Madrasah Manzar-e-Haq Danda (district Faizabad, UP). He رَحْمَةُ اللهِ عَلَيْهِ was possessor of apparent beauty as well as inner beauty. Moreover, he رَحْمَةُ اللهِ عَلَيْهِ was also the teacher of hundreds of scholars. He رَحْمَةُ اللهِ عَلَيْهِ passed away in Zul-Qa'da-til-Haraam 1362 AH. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in Dargah Abul 'Ula Akbarabadi Agra (UP), India. (Hayat Makhdoom-ul-Awliya Mahboob-e-Rabbani, pp. 342)



Madani travelogue (Nepal)

Episode 01

Maulana Abdul Habib Attari

Translated by: Wasim Abbas Attari (UK)

Leaving for Nepal from Baghdad

After attending the 'Uloom-ul-Quran Conference, in order to leave for Nepal from Baghdad, we first had to go to Dubai and then from there to Nepal. Those who have Pakistani passport do not have to get Nepal's visa from Pakistan, in fact, they can get it on arrival by reaching Nepal. However, it is not necessary that the staff at every airport of the world are aware of this fact. I faced somewhat similar kind of situation at Baghdad airport. I eventually attained my boarding pass by showing the stamp on my passport of my previous visit to Nepal.

There is also a lesson in it for the readers of the monthly magazine "Faizan-e-Madinah" that if you are travelling to any such country from abroad on Pakistani passport where you get visa on arrival, then make relevant arrangements from beforehand.

Benefits of travelling

Anyhow, travel is, in fact, the name of learning. Despite traveling frequently, I am still learning and experiencing new things whenever I travel. If you want to develop self-confidence, be broadminded and understand the nature of different people of the world, then travel. Somebody has beautifully said, 'Travel is the means of success'. What can be said about travelling with the Madani Qafilahs of Dawat-e-Islami. By the virtue of travelling with them, you not only learn religious knowledge but also attain worldly benefits too.

*Seekhnay Sunnatayn Qafilay mayn chalo
Lootnay rahmatayn Qafilay mayn chalo*

*To learn Sunnahs, travel with Madani Qafilah
To reap blessings, travel with Madani Qafilah*

Short stay in Dubai

Upon my request, I was given a seat in the plane which had two empty seats next to it. This way, *الحمد لله* I was able to have some rest on the way. The flight left Baghdad at 7:30 pm and reached Dubai at 11:30 pm. I had a visa for Dubai, hence, I came out of the airport where many Islamic brothers were waiting for me. An Islamic brother who trades in fish had prepared the Niyaz of fish for all the Islamic brothers. Islamic brothers ate food collectively. Then, we met all the Islamic brothers.

Upon the request of the Islamic brothers of Bangladesh, I recorded a message regarding the Bangladesh Ijtimah' that was to take place in Dhaka on 6th, 7th and 8th March 2019. We then held Madani Mashwarah with the Islamic brothers of UAE. By the time we got free from there, it was 2:30 am. Thereafter, I left for the hotel where I had already booked a room.

I got a chance to go to sleep at around 3:00 am. In order to wake up for Fajr Salah, I set an alarm on my mobile as well as instructed the hotel counter to wake me up at such and such time. This is known as the wakeup call. I woke up at 6:30 am and offered Fajr Salah. Thereafter, I had a little more rest and reached Dubai airport at around 8 am.

Generally, airports are built outside the city but Dubai airport is situated in the middle of the city. Karachi airport was also initially outside the city, but the reason because Karachi has expanded so much, now it seems as if the airport is in the middle of the city.



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Leaving for Kathmandu from Dubai

The flight for Kathmandu from Dubai left at around 9:30 pm. After a little while, the pilot announced that the wind is also blowing in the same direction as we are travelling in. Therefore, our journey that would have initially taken four hours would now take three hours and twenty minutes. A very tough schedule was to be followed in Nepal, therefore, I decided to have some rest on the way.

Time zone differences between Nepal, Pakistan, UAE, Madinah and Baghdad

The time zone difference of Nepal from Pakistan is 45 minutes, from UAE is 1 hour and 45 minutes, and from Madinah and Baghdad is 2 hours and 45 minutes. For example, at 2:45 pm in Nepal, it will be 2 pm in Pakistan, 1 pm in UAE and 12 pm in Madinah Munawwarah and Baghdad.

A little while before reaching Kathmandu, the pilot announced that if you look at your right, you will be able to see the world's largest mountain, The Mount Everest. I also witnessed it and became stunned. Looking at such wonders makes you realise the majesty of Allah Almighty even more. What great majesty my Lord Almighty possesses Who has created such large mountains.

Reminder of death

Kathmandu airport is among the most dangerous airports of the world in terms of landing the aeroplane. Few years ago, a Pakistani aeroplane crashed into mountains before landing at Kathmandu airport. Whenever a person travels, he should repent from his sins. May Allah Almighty save us all. Aameen

Kathmandu to Nepal Ganj

By the time we came out of Kathmandu airport, it was 5 pm local time. Now, we were to take a flight to Nepal Ganj from the domestic airport of Kathmandu. Over here, Muballigh of Dawat-e-Islami, Sajid Attari, also accompanied me who lives in Kathmandu.

After reaching the domestic airport, we obtained our boarding passes and offered 'Asr Salah. The flight to Nepal Ganj was due to take off at 6 pm but eventually took off after 8:30 pm. We reached Nepal Ganj in approximately 40 minutes.

Participating in the Madani activities in Nepal Ganj

After reaching Nepal Ganj, we first went to an Islamic brother's house. We took a shower there, changed our clothes and went to Jami'a-tul-Madinah Faizan-e-'Attar. Over there, Nigran-e-Shura Maulana 'Imran 'Attari was delivering a Sunnah-inspiring speech.

After his speech, the convocation ceremony of 57 Madani Islamic brothers who completed Dars-e-Nizami course (scholar course) from the Jami'a-tul-Madinah of India and Nepal took place. As per the schedule, Nigran-e-Shura was due to meet the Islamic brothers and then carry a Madani Mashwarah of Hind Mushawarat after the convocation ceremony.

While Nigran-e-Shura was meeting Islamic brothers, I had a rest for around two hours and then joined the Madani Mashwarah of Hind Mushawarat which carried on almost until the Fajr Azan. In this Madani Mashwarah, Nigran-e-Shura blessed the responsible Islamic brothers with the Madani pearls regarding increasing the Madani work in India.

After Fajr Salah, there was a break for rest. After Zuhr, I had the privilege of delivering a speech among the responsible Islamic brothers of India in the 'Tarbiyyati Ijtimai'. Then until 'Asr Salah, question and answer session also took place. During this session, the importance of Madani donations and methods of collecting Madani donations were discussed. After 'Asr Salah, a Madani Mashwarah of the teachers and Nazimeen of Madrasa-tul-Madinah Online was conducted. In this Madani Mashwarah, a mindset was given to the Islamic brothers to teach the Holy Quran with kindness and affection, and bring the learners close to the Madani environment of Dawat-e-Islami because the learners just hear the voice, they cannot see the teacher.

After Maghrib Salah, I was privileged to hold a Madani Mashwarah with the Islamic brothers of Majlis-e-Ijarah Hind. Mufti Sajjad Madani also blessed the Islamic brothers of Majlis-e-Ijarah with the Madani pearls of Tarbiyyah.

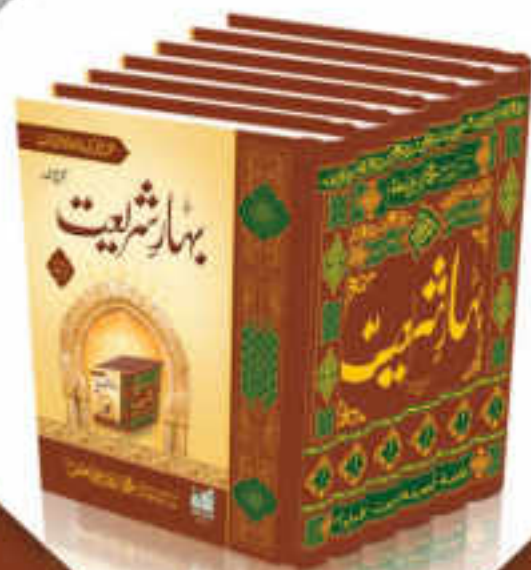
To be continued in the next month issue...



Owais Yameen Attari Madani

Translated by:
Muhammad Naeem Attari

BAHAR-E-SHARI'AT AND DAWAT-E-ISLAMI



Khalifah of A'la Hadrat, author of *Bahar-e-Shari'at*, Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ passed away on the 2nd night of Zul-Qa'da-til-Haraam 1367 AH. (*Tazkirah Sadr-ush-Shari'ah*, pp. 39)

Islamic services

Sadr-ush-Shari'ah رَحْمَةُ اللهِ عَلَيْهِ dedicated his whole life to serve Deen-e-Mateen (Islam) by engaging himself in the religious activities such as 'teaching and giving Dars', 'authoring and compiling books' and 'writing Fatawa'. Besides writing other Islamic books, it is a great favour of Sadr-ush-Shari'ah, Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ upon the Muslim Ummah that he compiled the rulings of Fiqh spread in various large and heavy Arabic books of Hanafi Fiqh and prepared a glorious Urdu literary work, making it an Islamic encyclopaedia named '*Bahar-e-Shari'at*'. For expressing the blessings of Allah عزوجل, he رَحْمَةُ اللهِ عَلَيْهِ himself stated, 'If the King Aurangzeb Aalamgeer (رَحْمَةُ اللهِ عَلَيْهِ) had seen this book (i.e. *Bahar-e-Shari'at*), he would have weighed me in gold.' (*Tazkirah Sadr-ush-Shari'ah*, pp. 46)

Bahar-e-Shari'at and Dawat-e-Islami

Upon the desire of Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ the scholarly and research Majlis, 'Al-Madina-tul-'Ilmiyyah', a Majlis of Dawat-e-Islami, a Madani movement of devotees of Rasool, undertook the

following tasks carried out on 20 parts of this excellent book: 'Adding annotations and references, making text easier, indicating the correct writing style of old and new words, meanings of difficult words, explanation of terminologies and names, beneficial explanatory notes and a brief and detailed list'.

Al-Madina-tul-'Ilmiyyah incredibly performed the assigned task within just 7-year period whereas Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, has initially published it in 3 volumes according to modern publication standard. Let's have a glance at the scholarly and research work of Majlis Al-Madina-tul-'Ilmiyyah carried out on *Bahar-e-Shari'at*:

Book composing

First of all composing work of the glorious book '*Bahar-e-Shari'at*' was done, in which efforts were made to maintain the style of the writing of the blessed author 'Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ' as much as possible. After the preface of each volume, both new and old ways of writing have been mentioned opposite each other.

Every blessed Hadees and Islamic rulings have been started from a new line, and to facilitate all readers, ruling numbers have been mentioned along with each ruling. Quranic Ayahs have been made evident by placing the printed '﴿﴾' brackets.



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Comparison work

9 copies from 8 publishing houses were gathered from Mubarakpur India, Bab-ul-Madinah Karachi and Markaz-ul-Awliya Lahore. All these copies were minutely scrutinised and then comparison work was done on the basis of the copy received from Maktabah Razawiyyah, Aaram Bagh, Bab-ul-Madinah Karachi (an exact identical of the old copy published in India). Help was also sought from other copies where needed.

Adding references and annotations

References were not mentioned in the first part of *Bahar-e-Shari'at* whereas, in the second part, only the names of the reference books of Ahadees, and in other parts, only the names of the reference books of Ahadees and rulings of Fiqh were mentioned. Volume and page numbers etc., were not mentioned. So, the Madani 'Ulama of Al-Madina-tul-'Ilmiyyah, with great efforts, added the complete references of Quranic Ayahs, blessed Ahadees, and rulings of Fiqh; references including name, chapter, section, volume, and page number of a book in footnotes. In the bibliography at the end of the book, author's name, the year of his demise, publisher, and the year of publication have been mentioned.

Explanation of terminologies

All terminologies of Fiqh used in every volume have been compiled at one place after preface of every volume according to the alphabetical order as well as at the end of the terminologies; explanation of difficult names used in *Bahar-e-Shari'at* has been mentioned in an easy way after collecting them from different books.

Meanings of difficult words

Making it easy for readers, a list of meanings of difficult words has been added according to the alphabetical order after the explanation of terminologies and names in each volume. Different dictionaries were used for this purpose and the meanings of difficult words are also mentioned at some places in the footnote for understanding the sentences easily so that the correct Islamic ruling is memorised and no ambiguity is left.

Footnotes

After mentioning footnotes of the blessed author at the same page, '١٣ منه' has been mentioned as before whereas after consulting great Islamic scholars, Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami) has added footnotes at different places for the correction of rulings, Terjeeh [preference], explanation and Tatbeeq [reconciliation]. The word "Ilmiyyah" has also been mentioned at the end of the footnote to make it distinctively visible.

Bestowals of Ameer-e-Ahl-e-Sunnat

Upon the request of Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami), Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ authored a booklet named '*Tazkirah Sadr-ush-Shari'ah*' on the blessed biography of the blessed writer of *Bahar-e-Shari'at* and it was added at the beginning of the first volume. He دامت برکاتہم العالیہ blessed the readers with 17 intentions for reading this glorious book. These have also been made the part of each volume. These bestowals are still continued. When the 3rd volume of *Bahar-e-Shari'at* was almost ready for publication, Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ sent a congratulatory message to Majlis Al-Madina-tul-'Ilmiyyah via a draft and encouraged the devotees of Rasool to read this book. This note has also been added at the beginning of the third volume.

Views

When this glorious book came in the hands of the admirers and followers, many honourable Muftis and blessed Islamic scholars رحمہم اللہ from Pakistan and India appreciated the great Islamic services of Dawat-e-Islami and Majlis Al-Madina-tul-'Ilmiyyah and they even sent their views in writing. Some of them were published in the second (previous) edition.

الْحَمْدُ لِلّٰہ Until now, this glorious book has been published by Maktaba-tul-Madinah, a publishing department of Dawat-e-Islami on plain paper and coloured paper as well. May Allah Almighty accept the efforts of Majlis Al-Madina-tul-'Ilmiyyah, a Majlis of Dawat-e-Islami, and make it beneficial for its readers. May Allah عَزَّوَجَلَّ shower mercy on Sadr-ush-Shari'ah رحمۃ اللہ علیہ and forgive us without accountability for his sake.

اٰمِیْن بِجَاوِزِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم



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



(Necessary amendments have been made)

Translated by: Wasim Abbas Attari (UK)

May I not forget the Kalimah at the time of my death

نَحْمَدُكَ يَا مُحَمَّدُ! The title page of the monthly magazine 'Faizan-e-Madinah' also contains a Madani pearl of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْكَ.

In December 2018, when the responsible Madani Islamic brother of the monthly magazine Faizan-e-Madinah requested to have Ameer-e-Ahl-e-Sunnat's attention drawn towards the Jumadal Aula 1440 AH edition of the monthly magazine Faizan-e-Madinah, then he رَحْمَةُ اللهِ عَلَيْكَ also mentioned the following while giving him a reply that was filled with humility, fear of Allah Almighty and contemplation of the Hereafter:

نَحْمَدُكَ يَا مُحَمَّدُ وَنُصَلِّىْ وَسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

Bakhsh bay-poochhay lajaye ko lajana kya hay

I had forgotten! Ah! Ah! Ah! May Allah Almighty shower His mercy upon me. May I not forget the Kalimah at the time of my death. May I remember the Kalimah. May I not forget to recognise the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the grave. May I remember that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is my Master. In order to take my Book of Deeds on the Day of Judgement, may I not unintentionally draw forward my left hand. May Allah Almighty enable me to draw my right hand forward only. May I just be blessed for the sake of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, the matter of the old age is in front of you. Keep supplicating for wellbeing. Keep supplicating for the protection of Iman.

Encouraging upon participating in the Madani Muzakarah despite facing an accident

نَحْمَدُكَ يَا مُحَمَّدُ وَنُصَلِّىْ وَسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

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



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To: Akhtar Attari, Shahzad Attari, Amir Attari and Ishaq Attari

السلام عليكم ورحمة الله وبركاته

Haji Farooq Jeelani informed me that you were coming to the global Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah, Karachi from Sanghar (Bab-ul-Islam, Sindh) to participate in the Madani Muzakarah. On the way, you faced an accident. He also mentioned the state of the accident. الْحَمْدُ لِلَّهِ, no casualties took place and you came to the Madani Muzakarah in Bab-ul-Madinah Karachi using another car. You were grieved, suffered hardship and the car was damaged as well. May Allah Almighty grant you a better alternative for this and also bless you with patience and reward. Aameen

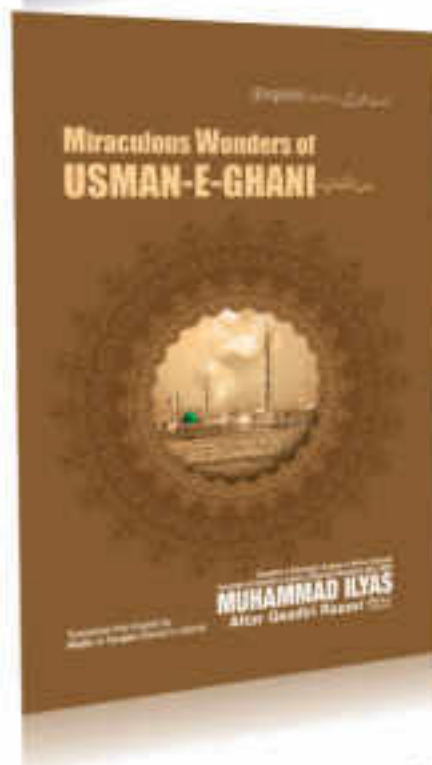
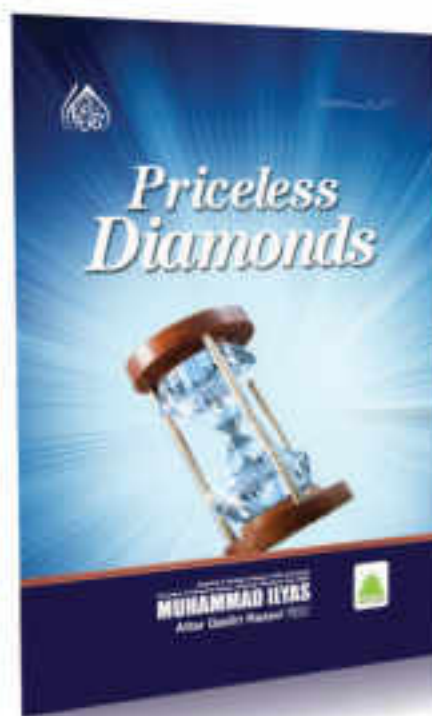
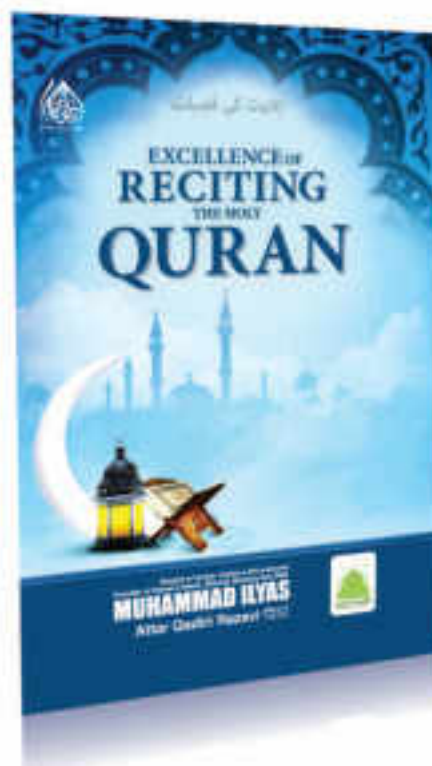
You see, your life was saved. It was such a



dangerous accident that the car was smashed into the wind screen of the truck. Now to pay gratitude over it, you should travel in a Madani Qafilah. Moreover, if possible, all four of you should collectively build a Masjid too. إِنَّ شَاءَ اللَّهُ, it will be a Sadaqah-e-Jariyah [continuous reward] for you. May Allah Almighty give you the courage.

Please make Du'a of my forgiveness without accountability.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ





Itching

Muhammad Rafeeq Attari Madani

Translated by: Muhammad Naeem Attari

Itching is one of the diseases in the world that is also caused by allergy. So, people should avoid using those edible items or clothes etc., which cause itching.

Symptoms of allergy

Appearance of red spots on the body is the biggest symptom of itching which causes body swelling. It does not last long and is relieved by medicine.

Types of itching

Sometimes one suffers light and sometimes intense itching; similarly, sometimes it occurs on any specific part of the body and sometimes on the whole body. Following are its two types:

1. Infected eczema

Signs of infected eczema do not appear on the skin but one suffers itching continuously. One may suffer

any serious disease if this condition lasts long, plus it causes wounds. Infected eczema spreads quickly.

2. Scabies

Initially, scabies also appears like infected eczema but it causes skin rashes and wounds later. It mostly affects the areas between the fingers and toes, armpit and urinary area. Itching occurs almost on the whole body at night.

Beneficial tips for itching

- Mix water in milk and apply it on the area affected by infected eczema it will prove beneficial, *إِنْ شَاءَ اللَّهُ*. (Doodh Peeta Madani Munna, pp. 36; summarised)
- Applying onion juice prevents itch.
- Eating cooked bitter gourd is beneficial for boils, small boils and skin diseases (itch etc).
- Drinking Sattu (barley juice) is beneficial for



curing skin itchiness and prickly heat.

- Eat melon in sufficient quantities, for it prevents itching.
- Washing the itching affected areas with warm and normal water is also very beneficial. (Gharaylu 'Ilaj, pp. 46, 96; summarised)
- Watermelon is beneficial for treating both kinds of itching.
- Juice of radish and its leaves are beneficial for treating inflammation and itching.
- Mix barley flour with vinegar and apply it. It is beneficial for curing every kind of itching.
- Placing the banana peel on the body area affected by any insect bite relieves itching.

For armpit itchiness

If someone experiences sweat more in summer season and he does not get a chance to take a bath, he should wash his armpits with soap. **إِنْ شَاءَ اللَّهُ**, he will have relief and it will also lessen the itching.

Curing itching by having a bath

Taking a bath daily is beneficial for health and the one who is suffering from itching should take a bath daily using any soap properly. If it is infected eczema, he should take a bath rubbing his body properly and place the clothes he has taken off, in the sunshine so that the germs get killed. Similarly, he should take a bath the next day and wear the clothes of the first day and place the clothes of today in the sunshine. If it is not possible to place them in the sunshine, he can also place them in any appropriate place. He should do it daily, **إِنْ شَاءَ اللَّهُ**, he will feel great relief. (Gharaylu 'Ilaj, pp. 40; summarised)

For infected eczema

One who suffers from infected eczema should leave his body unwashed for a while after applying soap because the different chemicals existing in the soap kill the germs of itching.

Halva (sweetmeat) for curing itch

Grind finely 250 grams aniseed and coriander seeds and add half kg sugar in 750 grams pure Ghee. Mix them and preserve it. Eat 25 grams daily in the morning and evening. You will find it as an effective cure for itching.

Normal water and honey

Mix 2 Tola pure honey in the normal water and drink it daily on an empty stomach in the morning; if one is fasting then he should drink it at the time of Iftar. **إِنْ شَاءَ اللَّهُ**, he will get rid of itching. (Gharaylu 'Ilaj, pp. 40; summarised)

Treatment for itching by beetroot

Cut beetroot thinly and boil it in water. When it becomes cold, apply it on the affected area of infected eczema and on the wound caused by itching. It will be beneficial, **إِنْ شَاءَ اللَّهُ**.

Madani pearl

Use every medicine after consulting your physician (doctor or Hakeem). Medically, this article has been checked by Dr. Muhammad Kamran Ishaq Attari and Hakeem Jameel Ahmad Nizami, of Majlis Tibbi 'Ilaj (Dawat-e-Islami).



Summer food items with cool effectiveness

Muhammad Hafeez Attari Madani

Translated by: Muhammad Naeem Attari

It is said that health is wealth. Truly, if a human being is healthy and strong, he can carry out every worldly and religious act extraordinarily well. For staying healthy, it is necessary to intake beneficial and moderate seasonal food. Let's read the benefits of some of the healthy summer food items.



Apple

Apple is considered to be the best energy-boosting fruit. Together with fibre and vitamin-C, apple contains 86% water, which is the best source of preventing dehydration in the body during summer season.



Falsa

Ripe Falsa is one of the extremely beneficial summer fruits. Falsa juice is also drunk. It is an important source of preventing the intensity of heat and quenching the thirst. It is very beneficial especially for those who suffer from heatstroke.



Cucumber

Cucumber is one of the vegetables of summer season. This is a vegetable with dry and cool effectiveness. It is for the reason, it removes the heat of blood, stomach and liver. Besides, it quenches thirst and provides relief to the body.



Yogurt

Yogurt contains 85% water, so, it prevents dehydration in human body. It is rich in vitamins and calcium. Drinking Lassi (prepared by yogurt) removes stomach acidity.



Bottle gourd

Bottle gourd is a famous vegetable and also known as 'Loki'. It is a favourite food item of the Beloved Rasool ﷺ. The ingredients contained in bottle gourd naturally have cool effectiveness which not only reduce the effect of heat but also diminish tiredness.



What does “House of Allah” actually mean?

Answer to your question

Mufti Fuzail Raza Attari

Translated by: Abdul Majid Attari

Question: What do respected Islamic scholars and Muftis say about the following issue? To believe that Allah عزوجل lives in a place is Kufr [i.e. disbelief]. So, why are Masajid and the Holy Ka'bah called the Houses of Allah عزوجل? Isn't it disbelief?

Questioner: Muhammad Mansoor Attari (Chakwal Punjab)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيَّةَ الْحَقِّ وَالصَّوَابِ

Answer: No doubt, the Holy Ka'bah and Masajid are called the Houses of Allah عزوجل but actually it does not mean at all that Allah عزوجل lives there, مَعَادُ اللَّهِ, You have a misconception which has resulted in you asking the question. According to the Islamic belief, Allah عزوجل is free from body, place, time, etc. and all those things that did not use to exist but were created later on. He عزوجل has always existed and will continue to exist forever. Therefore, one who believes that Allah عزوجل lives in a certain place is certainly a disbeliever.

Let me now remove your ambiguity. Why are

Masajid and the Holy Ka'bah called the Houses of Allah عزوجل? Here is an answer to this question. In fact, this is known as Idaafah Tashrifiiyyah in Islamic terminology, which means one word is annexed to another more honourable word to give the first word honour and sanctity. In other words, the Holy Ka'bah and Masajid are particularly linked with the blessed name of Allah عزوجل, showing the sanctity and dignity of these places. This is absolutely permissible. The Holy Quran and Ahadees contain many similar examples. For instance, by the blessing of the Du'a of Sayyiduna Saleh عليه السلام, a she-camel emerged. In the Holy Quran, Allah عزوجل called it 'نَاقَةُ اللَّهِ' i.e., Allah's she-camel. Similarly, Allah عزوجل declared Sayyiduna Jibra'eel عليه السلام to be 'روحنا' i.e., Our Spiritual One, and He عزوجل called the Holy Ka'bah 'بَيْتِي' i.e., My house. Likewise, in blessed Ahadees too, all Masajid have been called 'بُيُوتُ اللَّهِ', i.e. the Houses of Allah. All of these are examples of Idaafah Tashrifiiyyah, i.e. these things have been linked with the name of Allah عزوجل to show their sacredness and greatness. Therefore, for the purpose of showing respect and reverence, it is permissible to say that the



Holy Ka'bah and Masajid are the Houses of Allah ﷻ. There is no harm in it.

A famous and fine book on beliefs, 'Sharh 'Aqaaid Nasafiyyah' states;

قلت: اضافة الظل اليه اضافة تشریف ليحصل امتياز هذا عن غيره

كما يقال للكعبة بيت الله مع ان المساجد كلها ملكه و اما الظل الحقيقي فالله تعالى منزّه عنه لانه من خواص الاجسام



(ولا يتمكن في مكان) واذا لم يكن في مكان لم يكن في جهة
لأعلى ولأسفل ولا غيرهما - ملخصاً

And Allah ﷻ is not in any place. And when He ﷻ is not in any place, then He ﷻ is also not in any direction¹, neither in an upward direction, nor in a downward direction, nor in any other direction. (Sharh 'Aqaaid Nasafiyyah, pp. 54, 55)

In 'Bahar-e-Shari'at', it is stated in the chapter of beliefs: 'Allah ﷻ is free from a direction, place, time, movement, stillness, form, image, and all those things which did not use to exist but came into existence later on.' (Bahar-e-Shari'at, vol. 1, pp. 19)

Regarding Idaafah Tashrifiyyah, 'Allamah Badruddin 'Ayni Hanafi رَحْمَةُ اللهِ عَلَيْهِ stated in the commentary of the words 'في ظله' mentioned in a Hadees:

I say that the word "shadow" being linked to Allah ﷻ here is actually Idaafah Tashrifiyyah. This is to give it a distinct speciality when compared to other things, just as the Holy Ka'bah is called the House of Allah ﷻ despite the fact that all Masajid are in His Ownership. As far as the literal meaning of the word "shadow" is concerned, Allah ﷻ is free from it because it is from among the attributes of bodies. ('Umda-tul-Qari, vol. 5, pp. 259-260)

وَاللّٰهُ اَعْلَمُ عَمَّا فِيْ ظِلِّهِ وَرَسُوْلُهُ اَعْلَمُ بِمَا لَمْ يَلِكُ وَهَيْدَتُهُ

¹ The word "direction" here means the general line which somebody or something is moving or pointing in.



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami

Translated by: Abdul Majid Attari

New branches of Dar-ul-Madinah

In Sargodha, a new branch of Dar-ul-Madinah was inaugurated. During the inauguration ceremony, a member of Shura, Haji Waqar-ul-Madinah 'Attari, delivered his Sunnah-inspiring speech. Similarly, in Sukkur too, a new branch of Dar-ul-Madinah was inaugurated. On this happy occasion, the Nigran of the Kabinah delivered a Sunnah-inspiring speech.

Madani activities at global Madani Markaz

- Under the supervision of the educational department, a Sunnah-inspiring Ijtimā' was held by Dawat-e-Islami for those related to the profession of education. Professors, lecturers, teachers and students from different universities, colleges and schools of Karachi, Baluchistan and Badin attended this Ijtimā'.
- On 14th April 2019, an Ijtimā' was held which was attended by the teaching staff as well as the administrative staff of Dar-ul-Madinah. Guidelines were provided to attendees.
- On 15th April 2019, a Sunnah-inspiring Ijtimā'

was held by Majlis for traders. In all of these Ijtimā'at, Nigran-e-Shura Haji Muhammad Imran 'Attari مُعِظَةُ الشُّرَا also delivered his Sunnah-inspiring speeches.

Madani activities at Madani Markaz Faisalabad

- Under the supervision of Majlis Madani Courses, a 7-day "Twelve Madani Activities Course" was offered. Attendees were guided on how to perform the 12 Madani activities of Dawat-e-Islami. At the end of the course, the Nigran of Pakistan administrative body and a member of Shura Haji Muhammad Shahid Attari shared his Madani pearls with attendees.
- A Madani Mashwarah of Majlis for nearby villages was held in which the Nigran-e-Shura Haji Muhammad Imran 'Attari مُعِظَةُ الشُّرَا provided guidance to attendees via internet.
- Under the supervision of Majlis Madrasa -tul-Madinah for adults, a certificate-awarding Ijtimā' was held in which certificates were



awarded to the Islamic brothers completing the recitation of the entire Quran. On this occasion, the Nigran of Pakistan administrative body delivered his speech.

Inauguration of Masajid and Jami'aat

In an area of Haripur, KPK Pakistan, a Masjid and a Jami'a-tul-Madinah were inaugurated. A member of Shura Haji Yafoor Raza Attari delivered a Sunnah-inspiring speech, motivating Islamic brothers to attend and make others attend the Masjid. Similarly, in Pindigheb Attock district, a Masjid and a Jami'a-tul-Madinah were inaugurated. During the inauguration ceremony, a member of Shura, Haji Waqar-ul-Madinah 'Attari, delivered his Sunnah-inspiring speech. Some other Masajid were also inaugurated in other areas.

Certificate-awarding Ijtima'aat

Under the supervision of Majlis Madrasa-tul-Madinah, certificate-awarding Ijtima'aat were held in different cities including Nawabshah, Hyderabad, Kashmir and Karachi. Members of Shura and other preachers of Dawat-e-Islami delivered Sunnah-inspiring speeches. Moreover, certificates were awarded to the students becoming Huffaz and to those completing the recitation of the entire Quran.

Faizan-e-Zakah Course

In Faizan-e-Madinah Faisalabad and Faizan-e-'Attar Masjid Karimabad Karachi, "Faizan-e-Zakah Course" was offered and was attended by VIPs and a great number of devotees of Rasool. Scholars from Dar-ul-Ifta Ahl-e-Sunnat provided guidance on Zakah.

Stall of Maktaba-tul-Madinah at book fair

From 19 to 21 April 2019, a 3-day annual tenth book fair was organized by national book foundation in Pak-China friendship centre, Islamabad. Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, also set up its stall in the book fair. Various teachers and students got Islamic books and booklets from the stall.

Madani news of different Majalis

- Under the supervision of Majlis Jami'a-tul-Madinah for Islamic sisters, in Ramadan 1440 AH, 12-day "Arabic Grammar Workshops" were organized at 37 different places all over Pakistan. In order to promote the Arabic language in Jami'aat-ul-Madinah, an "Arabic Language Course" was offered to respected teachers at 7 different places. At the global Madani Markaz Faizan-e-Madinah Karachi, an "Inheritance Course" was offered. Hundreds of respected students attended these courses and workshops.
- Under the supervision of Majlis for Hajj and 'Umrah, Hajj-guideline Ijtima'aat were held in different cities of Pakistan. Director and deputy director Hajj, pilgrims and many other Islamic brothers attended these Ijtima'aat.
- In Sialkot, Haripur and Narowal, Sunnah-inspiring Ijtima'aat were held by Majlis for traders. In Sialkot, Mufti Ali Asghar Attari Madani delivered his speech on the topic "Principles of living a successful life". In other Ijtima'aat, a member of Shura Haji Yafoor Raza Attari delivered Sunnah-inspiring speeches. Local traders, VIPs and other Islamic brothers attended these Ijtima'aat. Similarly, Madani learning sessions were held in different markets of Karachi and Hyderabad. Shop-owners, workers and others attended these sessions.
- Under the supervision of the educational department, Sunnah-inspiring Ijtima'aat were held by Dawat-e-Islami in Bahauddin Zakariyya University, Nishtar Medical University and Comsats University. HODs, professors, doctors, lecturers, teachers and MBBS students attended these Ijtima'aat.

Majlis for guideline on funeral rites

Under the supervision of this Majlis, Ijtima'aat were held in different cities of Pakistan including Karachi. Funeral-related rulings were taught to attendees via a video.



Birth of great-granddaughter of Ameer-e-Ahl-e-Sunnat

On the occasion of the birth of his great-granddaughter, Ameer-e-Ahl-e-Sunnat **داعی برکاتہم العالیہ** went to a hospital in Karachi. Showing affection, he performed Tahneek¹ and called Azan in the ear of the newborn.

Successor of Ameer-e-Ahl-e-Sunnat conducted Nikah

On 17 April 2019, the beloved son of Ameer-e-Ahl-e-Sunnat Maulana Ubaid Raza Attari Madani **نذیلۃ الدعی** met Islamic brothers and conducted the Nikah of Sarfaraz Ahmad, an Islamic brother from Karachi.

Overseas Madani news

Madani parables of embracing Islam

By the blessing of the Madani environment of Dawat-e-Islami, a non-Muslim embraced Islam in UK in the month of April, 2019. The new Muslim was named Muhammad Shaban. Likewise, by the blessing of the individual effort made by a preacher of Dawat-e-Islami, another non-Muslim had the privilege of embracing Islam in Uganda. The new Muslim was named Muhammad Ibraheem. In Montreal, Canada, one more non-Muslim embraced Islam through a member of Shura Haji Bilal Raza Attari. The new Muslim was named Muhammad Arif.

Inauguration of Masajid and Faizan-e-Madinah

- Under the supervision of Majlis for the construction of Masajid, a Masjid was inaugurated in Johannesburg, South Africa. On this occasion, a preacher of Dawat-e-Islami Maulana Abdun Nabi Hameedi delivered his Sunnah-inspiring speech which was attended by a great number of devotees of Rasool including local Islamic scholars.
- In Nampula, Mozambique, Jami Masjid Faizan-e-Attar was inaugurated. In Comilla,

Bangladesh, a Madani Markaz Faizan-e-Madinah was inaugurated.

Members of Shura travel abroad

Members of Shura, Haji Bilal Raza 'Attari, Haji Muhammad Shahid 'Attari Madani and Haji Muhammad Asad 'Attari Madani recently travelled abroad and delivered Sunnah-inspiring speeches. They also met with Islamic brothers and provided them with guidance on Madani activities.

Certificate-awarding Ijtima' in Spain

In Valencia, Spain, a certificate-awarding Ijtima' was held which was attended by Umair Ali, the first secretary of Pakistan Embassy, Mahr Jamshed Ahmad, the Chairman of Pakistani community, the guardians of Madani children and other Islamic brothers also attended it.

Ameer-e-Madani Qafilah Course in Dhaka

A 4-day "Ameer-e-Madani Qafilah Course" was offered in Dhaka where respected Islamic students and other Islamic brothers attended this course. A member of Shura, Haji Muhammad Ameen Attari (responsible for Madani Qafilahs) and another member of Shura Sayyid Luqman Attari provided guidance to the attendees of the course from Karachi via the internet.

Madani learning sessions

In Sheffield, England, a Madani learning session was held among refugees. Moreover, similar sessions were held in Jakarta, Rotterdam (Holland), Italy and Bangladesh.

Madani Qafilahs

On 4 May, 2019, a Madani Qafilah travelled from South Africa to Turkey in the Divine path. The travellers of the Madani Qafilah took part in various Madani activities.

¹ Tahneek is a term which means chewing a little amount of something and then putting into the mouth of a newborn baby who eats it before eating or drinking anything else.



Madani news of Islamic sisters

Madani courses

- From 1 to 20 Ramadan-ul-Mubarak 1440 AH, a "Faizan-e-Tilawat Course" was offered by Majlis Short Madani Courses for Islamic sisters. On a daily basis, participating Islamic sisters learnt the recitation of one and a half part (Parah) of the Holy Quran, Quranic parables, specific Du'as recited in Ramadan and answers to general questions. Overall, thousands of Islamic sisters attended this Madani course.
- During the month of April 2019, a 12-day "Madani Qa'idah Teaching Course" was offered in various cities of Pakistan including, Karachi, Hyderabad, Lahore and many others. Over 535 Islamic sisters attended this course. The method of reciting and teaching the Holy Quran correctly, obligatory Islamic knowledge, fundamental teachings of Islam, Sunnahs and manners were taught.
- From 19 to 25 March 2019, an 8-day "Faizan-e-Rafeeq-ul-Haramayn Course" was offered at five different places in Pakistan. During the course, Islamic sisters were guided on how to teach rulings on Hajj and method of 'Umrah to those Islamic sisters going to perform Hajj.
- From 8 to 10 March 2019, a 3-day "Faizan-e-Zakah Course" was offered in different cities of Pakistan. Overall, around 5771 Islamic sisters attended the course. Attendees were guided about necessary rulings on Zakah, Sadaqah and Fitrah. They were also informed about Shar'i and organizational precautions to be taken when collecting donations.
- From 1 to 26 March 2019, a 26-day "Madani Qa'idah Course" was offered by Majlis Madrasa-tul-Madinah for adult Islamic sisters at 374 different places in Pakistan. Overall, about 7774 Islamic sisters attended the course.

Efforts made by educational department

- By virtue of the efforts made by educational department of Dawat-e-Islami, more or less 1672 female VIPs attended the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami.
- Madani Dars was delivered at about 968 educational institutions.

Overseas Madani news of Islamic sisters

Inauguration of weekly Sunnah-inspiring Ijtima'

On 12 May, 2019, a weekly Sunnah-inspiring Ijtima' was inaugurated for Islamic sisters in Saidpur, Bangladesh.

Funeral rites guidance Ijtima'at

In order to teach Islamic funeral rites to Islamic sisters, funeral rites guidance Ijtima'at were held at 154 different places of the world including UK, Australia and Italy. Overall, around 7403 Islamic sisters attended these Ijtima'at. Moreover, Isal-e-Sawab Ijtima'at were also organized by Dawat-e-Islami at 174 places.

Madani In'amaat Ijtima'at

At about 40 different places of the world including UK, Bangladesh and India, 3-hour Madani In'amaat Ijtima'at were held. Overall, more or less 1750 Islamic sisters attended these Ijtima'at in which they were motivated to lead their life following 63 Madani In'amaat.

Islamic Manners

Husn-e-Akhlaq

- This book contains great knowledge about the excellence of good manners. Get it and read it. Also reap rich rewards by motivating others to study it.
- The Holy Prophet ﷺ said, 'Nothing better than good manners is bestowed upon man'. (Al-Mu'jam-ul-Kabeer, vol. 1, pp. 179, Hadees 463)
- The original book مَكَارِمُ الْأَخْلَاقِ is compiled in Arabic by Sayyiduna Imam Abu Qasim Sulayman Bin Ahmad Tabarani رَحِمَهُ اللَّهُ تَعَالَى (Passed away in 360 AH)
- 200 authentic Ahadees
- 38 topics related to good manners
- Motivation from Ameer-e-Ahl-e-Sunnat the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ for reading this book
- Translation into Urdu, English, Bangla, Hindi, Telugu and Roman Urdu



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