

Monthly Magazine

Faizan-e-Madinah

Zul-Hijja-til-Haraam 1440 AH (August 2019)

حج
مقبور
Hajj
Mabroor



A glimpse of some interesting and highly informative topics:

- | Visiting the Blessed Shrine of the Holy Nabi ﷺ
- | Salat-ut-Tahajjud was Fard for the Beloved Prophet ﷺ
- | Is religion a personal matter of every individual?
- | Seed of the tree of knowledge
- | Hazardous toys
- | What eating items should not be taken together?

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Translation Department (Dawat-e-Islami)

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ * بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *

The Munificent and Beneficent Nabi ﷺ has said,
'When the day of Thursday comes, Allah عزوجل sends angels
who have papers made of silver and pens made of gold.
They write [the names of those] who recite Durood on me in
abundance on the day of Thursday and the night of Friday
[i.e. the night that starts after the sun sets on Thursday].'
(Al-Firdaus-ul-Akhbar, vol. 1, pp. 184, Hadees 688)

Hamd

Mayn Makkay mayn Phir aa Gaya Ya Ilahi

Mayn Makkay mayn phir aa gaya Ya Ilahi
Karam ka Tayray shukriyah Ya Ilahi
Rahay zikr aathaun paher mayray lab per
Tayra Ya Ilahi Tayra Ya Ilahi
'Ata ker day ikhlas ki mujh ko na'mat
Na nazdeek aaye riya Ya Ilahi
Mujhay Awliya ki mahabbat 'ata ker
Tu deewanah ker Ghaus ka Ya Ilahi
Mayn yaad-e-Nabi mayn rahun gum hamayshah
Mujhay un kay gham mayn ghula Ya Ilahi
Day 'Attariyaun balkay sab Sunniyaun ko
Madinay ka gham Ya Khuda Ya Ilahi
Tu 'Attar ko sabz Gumbad kay saaye
Mayn ker day shahadat 'ata Ya Ilahi

Wasail-e-Bakhshish, pp. 106

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

دانت بَرَكَاتِهِمُ الْعَالَمِ





Na'at Istighasa

Kalaam

Sab say Awla-o-A'la Hamara Nabi

Sab say awla-o-a'la hamara Nabi
 Sab say baala-o-waala hamara Nabi
 Apnay Maula ka piyara hamara Nabi
 Dauno 'aalam ka dulha hamara Nabi
 Bujh ga'een jis kay aagay sabhi mash'alayn
 Sham'a woh lay ker aaya hamara Nabi
 Jis ki dau boond hayn Kawsar-o-Salsabeel
 Hay woh rahmat ka darya hamara Nabi
 Kaun dayta hay daynay ko munh chahiye
 Daynay wala hay sachcha hamara Nabi
 La-makan tak ujala hay jis ka woh hay
 Her makan ka ujala hamara Nabi
 Ghamzadaun ko Raza muzdah di-jiye kay hay
 Bay-kasaun ka sahara hamara Nabi

Hadaiq-e-Bakhshish, pp. 138

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

Aaj Ghusl-e-Ka'bah Hay

Kyun hayn shaad deewanay! Aaj ghusl-e-Ka'bah hay
 Jhoomtay hayn mastanay aaj ghusl-e-Ka'bah hay
 Ghusl ho raha per hayn Tawaf mayn mashghool
 Gird-e-sham'a perwanay aaj ghusl-e-Ka'bah hay
 "Chal Madinah" walon per Saqiya [ساقية] karam ker do!
 Do chhalaktay [چهلکتے] paymanay aaj ghusl-e-Ka'bah hay
 Apnay Rab ki ulfat mayn paysh ki jiye mil ker
 Aansu'on kay nazranay aaj ghusl-e-Ka'bah hay
 Jan-e-rahmat aa jao haun gey khayr say aabad
 Sab dilaun kay weeranay aaj ghusl-e-Ka'bah hay
 Jan ko masarrat hay ruh ko bhi hay ferhat
 Is khushi ko dil jaanay aaj ghusl-e-Ka'bah hay
 Lutf jo mila mujh ko kya bataoon mayn 'Attar
 Is ko mayra dil jaanay aaj ghusl-e-Ka'bah hay

Wasail-e-Bakhshish, pp. 491

*By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
 دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*



SAYYIDUNA IBRAHEEM

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

تَفْسِيرُ الْقُرْآنِ



Mufti Muhammad Qasim Attari

Almighty Allah has said:

وَلَقَدْ جَاءَتْ رُسُلْنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ
سَلَّمَ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَمِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَى أَيْدِيَهُمْ لَا
تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ
إِنَّا أَرْسَلْنَا إِلَى قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَابِئَةٌ فَضَجَّتْ
فَبَشَّرْنَاهَا بِإِسْحَاقَ ۗ وَمِنْ وَرَاءَهُ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ
يَوَيْلَتِي أَيُّ آيَةٍ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۗ إِنَّ هَذَا لَشَيْءٌ
عَجِيبٌ ﴿٧٢﴾ قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ
وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾ فَلَمَّا
ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي
قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَخَلِيمٌ آوَاةٌ مُنِيبٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ
أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ لَأَبْنَاءُ
عَذَابٍ غَيْرِ مُزْدَوِّدٍ ﴿٧٦﴾

And indeed Our angels came to Ibraheem with glad tidings, they said, 'Salam,' he responded, 'Salaam,' and

without any delay brought a roasted calf. And when he saw their hands not reaching towards the food, he perceived them as strangers and inwardly began fearing them; they said, 'Do not be afraid, we are sent to the people of Lut.' And his wife was standing by and she started laughing, so We gave her glad tidings regarding Ishaq, and after Ishaq, Ya'qoob. She said, 'O woe! What! Will I bear a child whereas I am an old woman, and this is my husband; an old man? Indeed this is something astonishing.' The angels said, 'Are you astonished at the work of Allah? Allah's Mercy and His Blessings be upon you, O people of this house (of Ibraheem)! Indeed only He is All Praiseworthy, Most Honourable.' And when Ibraheem's fear subsided and Our glad tidings reached him, he began to dispute with regard to the people of Lut. Indeed Ibraheem is most forbearing, tender-hearted, and repentant. 'O Ibraheem! Refrain from this thought; indeed your Lord's command has arrived, and indeed a punishment is destined upon them, that which will not be averted.'

[Kanz-ul-Iman (translation of Quran)] (Part 12, Surah Hood, Ayah 69 to 76)

Here is a summary of the above-mentioned eight Ayahs of Surah Hood. In the shape of beautiful boys,



angels once came to Sayyiduna Ibraheem عليه السلام and said Salam. He عليه السلام replied to the Salam and, considering them to be guests, he عليه السلام brought a roasted calf to be served to them. But the guests did not reach out their hands towards the food at all. Upon this, he عليه السلام felt uneasy and fearful that they might cause any harm. Noticing his fear, the angels respectfully said, 'Don't be afraid. We are not eating food for the reason that we are angels and have been sent in order to bring retribution [punishment] to the people of Lut.' During this conversation, Sayyidatuna Sarah زوجة النبي who was the wife of Sayyiduna Ibraheem عليه السلام was also standing behind the curtain. Having listened to the glad tidings of a son or something else, she laughed. The angels gave Sayyidatuna Sarah زوجة النبي the glad tidings of the birth of her son, Sayyiduna Ishaq عليه السلام and then that of his son Sayyiduna Ya'qoob عليه السلام. Hearing the glad tidings, Sayyidatuna Sarah زوجة النبي said in astonishment, 'Will a son be born to me despite the fact that I am old and my husband is also very elderly.' At that time, Sayyiduna Ibraheem عليه السلام was 120 years of age and Sayyidatuna Sarah زوجة النبي was 90 years of age. (*Jalalayn ma' Saawi, vol. 3, pp. 923*) The angels replied that she was not supposed to be astonished at the Divine Will because she belonged to the family who had observed miracles and usually impossible actions and her house had been the place where Divine mercy and blessings descended.

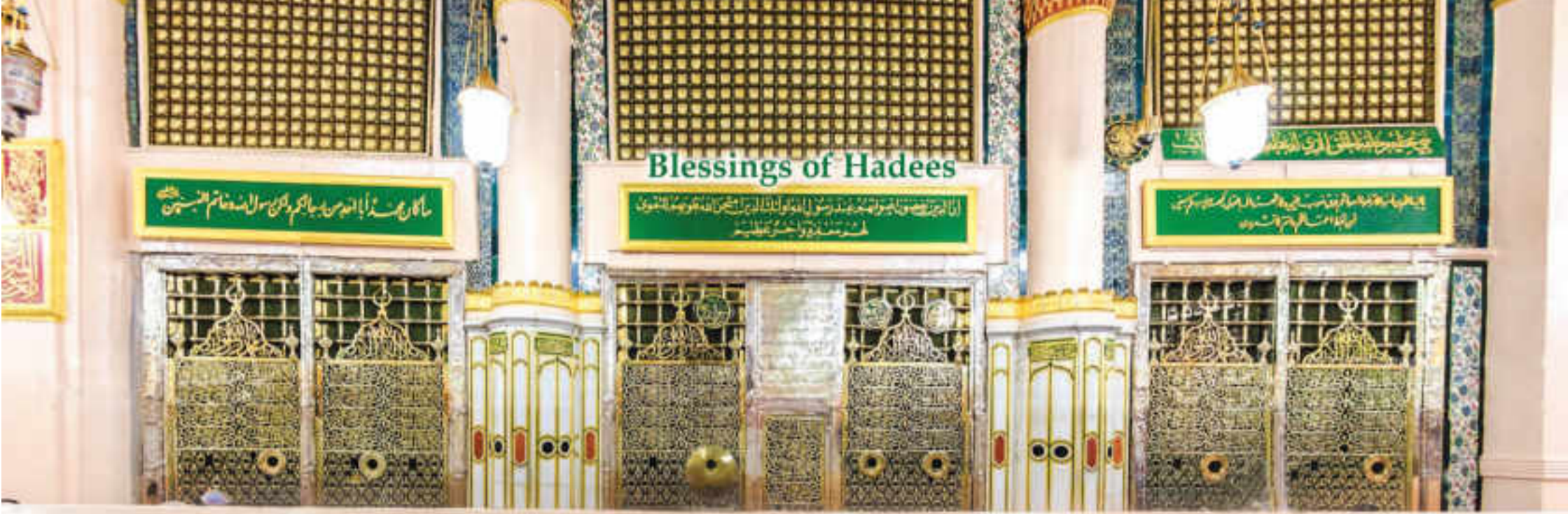
Anyway, after conversing with the angels, the fear of Sayyiduna Ibraheem عليه السلام subsided and he exchanged words in the form of questions and answers with the angels about the people of Sayyiduna Lut عليه السلام. Allah عز وجل has described it in these words "He began to dispute with regard to the people of Lut". He عليه السلام wanted that punishment be revoked and some more time and chance be given to the people of the town for repenting of disbelief and embracing Islamic faith. Due to this mercy and sympathy shown by Sayyiduna Ibraheem عليه السلام, Allah عز وجل praised him, i.e. he was so forbearing, Allah-fearing and would cry and 'مُنِيْبٌ' i.e. repent very much in the Divine court. In other words, it was said that the one who feared Allah عز وجل and repented to Him due to Divine retribution on others, so how greatly he would fear and repent to Allah عز وجل regarding his own matter.

After Sayyiduna Ibraheem عليه السلام had a long conversation about the people of Sayyiduna Lut, the angels respectfully said, 'O Ibraheem! Give up the request of having Divine retribution [i.e. punishment] revoked because the Lord of all the worlds has given final decision to bring retribution to these people. Therefore, this retribution cannot be revoked in any way.' Afterwards, the retribution was brought to the people of Sayyiduna Lut.

Lesson from these Ayahs

- To say Salam at the time of meeting is a Sunnah of blessed Prophets عليهم السلام as well as that of angels.
- The blessed wives of the Holy Prophet Muhammad Mustafa صلى الله عليه وآله وسلم were included in his family as Sayyidatuna Sarah زوجة النبي was declared in the above Ayah to be included in the family of Sayyiduna Ibraheem عليه السلام.
- Sayyiduna Ibraheem عليه السلام and his blessed wife were given the glad tidings of a son and a grandson, which revealed the news of Ghayb in the future. Of course, the angels giving the glad tidings also had the knowledge of this Ghayb.
- Tolerance, forbearance, Divine fear, shedding tears, repenting in the Divine court are the attributes liked very much by Allah عز وجل.
- Mercy and sympathy should be shown to disbelievers by attempting to inspire them to gain the wealth of Islamic faith so that they get protected from never-ending retribution.
- In the Divine court, blessed Prophets عليهم السلام have a very high rank. It is they who can insist on their request in the great court of the Almighty.
- Regarding anything written on the sacred pages of angels, Mu'allaq Taqdeer [مُعَلَّقُ تَقْدِيرٍ] on something may be changed by means of prayers or pious deeds. Apparently Mubram and Qat'ee Taqdeer [قَطْعِي تَقْدِيرٍ] may also be changed by means of the prayers of blessed Prophets عليهم السلام and special Muslim saints. However, real Qat'ee Mubram Taqdeer never changes. If blessed Prophets عليهم السلام begin to pray about it, even they are forbidden from praying.





Visiting the Blessed Shrine of the Holy Nabi ﷺ

Nasir Jamal Attari Madani

The Revered and Renowned Rasool ﷺ has said:

مَنْ حَجَّ فَزَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي

i.e. One who has performed Hajj and visited my grave after my demise is like the one who has visited me in my life. (*Shu'ab-ul-Iman*, vol. 3, pp. 489, Hadees 4154)

Explanation of Hadees

Ruling on visiting blessed grave

Visiting the blessed shrine of the Holy Prophet ﷺ is a very great privilege, a great worship, a means of gaining the closeness of the Lord and is nearly Wajib. This ruling has been proved by Quran, Sunnah, Ijma' and Qiyaas. (*Fath-ul-Baari*, vol. 4, pp. 59; *Shawahid-ul-Haq*, pp. 59; *Majmu'ah Rasaail Allamah Ali Qari*, pp. 197)

Great glad tidings have been given in blessed Ahadees regarding this wonderful action [i.e. visiting the blessed shrine of the Holy Prophet ﷺ]. The above-mentioned Hadees is also

one of them. A leading scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ stated: If Hajj is Fard, one should perform Hajj first and then visit Madinah. However, while on his way to Hajj, if one can visit Madinah first but he goes to perform Hajj without visiting Madinah, this shows great deprivation and hardness of the heart. One should consider this visit to Madinah a means of the acceptance of Hajj as well as of being blessed with good fortune in religious and worldly matters. If the Hajj is Nafl, he has the choice whether to cleanse himself first by performing Hajj and then humbly visit the blessed court of the Beloved Prophet ﷺ or to visit the blessed court first. He should consider it a means of the acceptance of Hajj and spirituality in it. Whatever he chooses should do with a good intention, as it is narrated, 'أَمَّا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ أَمْرٍ مَأْنَوِي' i.e. actions depend upon intentions. And for everyone is what he has intended. (*Sahih Bukhari*, vol. 1, pp. 5, Hadees 1; *Bahar-e-Shari'at*, vol. 1, pp. 1222)

By Allah! He ﷺ is alive!

Commenting on the words 'كَمَنْ زَارَنِي فِي حَيَاتِي' mentioned in the blessed Hadees, Allamah Ali Qari



صلى الله عليه وآله وسلم has stated, '(The Holy Prophet صلى الله عليه وآله وسلم said that visiting his blessed grave after his apparent demise was like visiting him in his life for the reason that) he صلى الله عليه وآله وسلم is alive in his blessed grave with real worldly life. Therefore, every type of help is absolutely sought from him.' (*Mirqat-ul-Mafatih*, vol. 5, pp. 632, *Hadees* 2756; *Lam'at-ut-Tanqeeh*, vol. 5, pp. 483)

3 Sayings of Mustafa ﷺ about visiting blessed grave

In other blessed Ahadees, the following glad tidings have been given to the one privileged to visit the blessed grave:

1. My intercession becomes Wajib for the one who visits my grave. (*Dar Qutni*, vol. 2, pp. 351, *Hadees* 2669)
2. One who has come to visit me and has not come for any other need, he deserves that I become his intercessor on the Day of Judgement. (*Al-Mu'jam-ul-Kabeer*, vol. 12, pp. 225, *Hadees* 13149)
3. On the Day of Judgement, I will be the intercessor or witness of the one who visits my grave. And the one who dies in [any of] Haramayn will be resurrected by Allah among those granted peace. (*Sunan Kubra lil-Bayhaqi*, vol. 5, pp. 403, *Hadees* 10273)

Deprived ones

1. One who has performed the Hajj of the House of Allah and has not visited my grave has been unfair to me. (*Majmu'ah Rasaa'il Allamah Ali Qari*, pp. 203)
2. No excuse of the person in my Ummah will be accepted who does not visit my grave despite having the means to do. (*Ithaf-uz-Zaair li Abil Yuman*, pp. 28)

Pious predecessors visiting blessed shrine of Holy Prophet ﷺ

Blessed companions رضى الله عنهم and pious predecessors رضى الله عنهم would make special preparations for visiting the blessed shrine of the Holy Prophet صلى الله عليه وآله وسلم and would present Salam to his court:

1. After Sayyiduna Ka'b-ul-Ahbaar رضى الله عنه embraced Islam, Sayyiduna Umar Farooq-e-A'zam رضى الله عنه invited him to visit the blessed

shrine of the Holy Prophet صلى الله عليه وآله وسلم and brought him to Madinah Munawwarah. (*Futooh-ush-Shaam*, vol. 1, pp. 235)

2. Sayyiduna Nafay رضى الله عنه was the slave of Sayyiduna Abdullah Bin Umar رضى الله عنه. Over one hundred times, he saw that Sayyiduna Abdullah Bin Umar رضى الله عنه would respectfully visit the blessed shrine of the Holy Prophet صلى الله عليه وآله وسلم while going on and returning from a journey. (*Ash-Shifa*, vol. 2, pp. 86; *Musannaf Ibn Abi Shaybah*, vol. 7, pp. 359, *Hadees* 11915)
3. Sayyiduna Anas Bin Maalik رضى الله عنه would respectfully visit the blessed shrine of the Holy Prophet صلى الله عليه وآله وسلم, say Salam while standing and would return afterwards. (*Shu'ab-ul-Iman*, vol. 3, pp. 491, *Hadees* 4163)
4. Sayyiduna Jabir Bin Abdullah رضى الله عنه was crying near the blessed grave of the Beloved and Blessed Prophet صلى الله عليه وآله وسلم and was saying, 'This is the holy place where tears are shed.' He رضى الله عنه further stated that he heard the Greatest and Noblest Prophet صلى الله عليه وآله وسلم say, 'The place between my grave and Mimbar [i.e. pulpit] is one of the gardens of Paradise.' (*Shu'ab-ul-Iman*, vol. 3, pp. 491, *Hadees* 4163)

Eight benefits of visiting the blessed shrine of the Holy Prophet ﷺ

There are countless benefits and blessings of visiting the blessed shrine of the Holy Prophet صلى الله عليه وآله وسلم. The following are eight of them:

1. The Holy Prophet صلى الله عليه وآله وسلم directly listens to the visitor and replies to him. (*Majmu'ah Rasaa'il Allamah Mulla Ali Qari*, vol. 2, pp. 205)
2. Islamic scholars said, 'Visiting the blessed shrine of the Holy Prophet صلى الله عليه وآله وسلم is a means of the perfection of Hajj.' (*Fayz-ul-Qadeer*, vol. 6, pp. 182, *Taht-al-Hadees*: 8716) The status and rank of the visitor will be raised.
3. He will remain safe from doom and destruction.
4. His difficulties will be resolved.
5. He will be protected from accidents.
6. He will be given good requital in the Hereafter. (*Ar-Raud-ul-Faa'iq*, pp. 307; summarised)
7. He will be blessed with a good end [i.e. he will meet his death in the state of Islam].



8. The Beloved and Blessed Prophet ﷺ will intercede for him. (*Shifa-ul-Siqam*, pp. 103)

Nine manners of visiting Madinah and blessed shrine

Without question, visiting the blessed shrine of the Holy Prophet ﷺ is a great privilege but it should be kept in mind that one who has been blessed with visiting this court must also conform to manners. A little bit of negligence may result in great deprivation. Let's now read about some of the manners:

1. When visiting, one should make a pure intention of beholding the blessed grave of the Holy Prophet ﷺ. There must not be any intention such as show-off or trade, etc. (*Mirqat*, vol. 5, pp. 631, *Taht-al-Hadees*: 2755)
2. Recite Salat upon the Beloved Prophet ﷺ during the journey to Madinah.
3. As the Haram of Madinah approaches, it is better to cry and recite Salat upon the Holy Prophet ﷺ with your head bowed and then move ahead.
4. Visit the blessed shrine with great humility of the heart and body. Say Salam. If you cannot weep, at least have a weeping look on your face.
5. Try to focus all of your attention to the merciful court of the Greatest and Noblest Prophet (ﷺ). Refrain from using the mobile phone and taking selfies and ponder that you are present in a very great and glorious court.
6. If somebody has requested you to convey his Salam to the court of the Blessed Prophet ﷺ, then say Salam on his behalf as well.
7. As long as you are blessed with stay in Madinah Tayyibah, spend most of your time in the state of Wudu in the blessed Masjid, offering Salah, reciting the Holy Quran and Salat upon the Greatest Prophet ﷺ. Obviously, you will also be spending your time on fulfilling your needs. One should not talk about any worldly matter in any Masjid. Take extra care there.
8. In Madinah, the reward of fifty thousand good deeds is granted for performing a single good deed. Therefore, put more effort into the acts of worship. Do cut down the intake of foods etc.

As long as possible, give Sadaqah.

9. Never turn your back towards the blessed shrine of the Holy Prophet ﷺ. As long as possible, do not stand at such a place to offer Salah where your back is towards the blessed shrine.

Intercession for those dying in Madinah

It is stated in *Tirmizi* that the Beloved and Blessed Prophet ﷺ has said: Whoever can die in Madinah should die in it, because I will intercede for the one who dies in Madinah. (*Tirmizi*, vol. 5, pp. 483, *Hadees* 3943)

5 Manners of returning from Madinah

If you are not blessed with burial in Madinah:

1. Visit the blessed shrine respectfully and present your farewell Salam to the court of the Holy Prophet ﷺ.
2. Offer two Rak'at Salah
3. Pray to Benevolent Allah for being blessed with respectfully visiting the blessed shrine again.
4. Finish the recitation of the entire Quran before you return from Madinah. Pious predecessors liked it.
5. If convenient, bring the gifts of dates for your relatives and friends, etc. (*Majmu'ah Rasaail Allamah Mulla Ali Qari*, vol. 2, pp. 229-280; summarised)

In order to get detailed information about manners, virtues, blessings and holy sites in Madinah, read the book '*Aashiqan-e-Rasool ki 130 Hikayaat*' [130 Parables of Devotees of Rasool] written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat Allamah Muhammad Ilyas Qadiri رحمۃ اللہ علیہ.

*Chaloon dunya say mayn is shan say ay kash! Ya Allah
Shah-e-Abrar ki chokhat pay sar ho mayra kham Maula
Sunehri jaliyaun kay samnay ay kash! Aysa ho
Nikal jaye Rasool-e-Pak kay jalwaun mayn dam Maula*

(*Wasail-e-Bakhshish*, pp. 98)





Beliefs and information about Paradise

Islamic beliefs and information

Paradise is the place where the righteous bondmen of Allah Almighty will get excellent reward for their righteous deeds and which Allah Almighty has prepared for His obedient bondmen.

What is Paradise?

Paradise is a place which Allah Almighty has made for those who have faith. It has the blessings which neither have been seen by eyes nor heard by ears nor has anyone ever thought of. Whatever example is given for defining it is only to make people understand, otherwise, the best thing of this world has no relation to anything of Paradise. (*Bahar-e-Shari'at*, vol. 1, pp. 152) In Arabic, the dense garden whose earth is hidden because of trees is called (جَنَّت) Paradise.

Why Jannat is named "Jannat"

The home Muslims will get on the Day of Judgement is called Paradise for different reasons:

Haidar Ali Attari Madani

1. Paradise has gardens.
2. It is hidden from eyes in the world.
3. It is from Aalim-e-Ghayb. (*Derived from: Mirqat-ul-Mafatih*, vol. 9, pp. 576)

Islamic belief

Paradise is truth and the denier of it is an unbeliever. Similarly, the person who believes in Paradise, but invents new meanings of it (for example, Sawab means to feel pleased by seeing one's virtues) is, in fact, a denier of Paradise and such a person is also an unbeliever. (*Ast-Shifa*, vol. 2, pp. 290; *Bahar-e-Shari'at*, vol. 1, pp. 150, 151) Paradise has been created and it still exists. It is not like that it has not been created yet and it will be created on the Judgement Day. (*Derived from: Minh-ur Raud*, pp. 284)

Most beloved blessing of Paradise-dwellers

The greatest blessing Paradise-dwellers will get will be the sight of Allah Almighty. It has been stated in a



blessed Hadees: Allah Almighty will remove His purdah¹ and they will be given no other thing more beloved than the sight of Allah Almighty. (*Tirmizi, vol. 4, pp. 248, Hadees 2561*)

Highly respected Paradise-dweller

In Allah Almighty's court, a respected Paradise-dweller will be the one who will be blessed with the sight of Allah Almighty in the morning and evening. (*Tirmizi, vol. 4, pp. 249, Hadees 2562*)

Types of Paradise-dwellers

There are three types of Paradise-dwellers: Kasbi, Wahbi, 'Atae [عَطَائِي].

Kasbi Paradise-dwellers are those who will go to Paradise by virtue of the blessing of their deeds. Wahbi are those who will go to Paradise because of any Paradise-dweller such as the small children of Muslims. 'Atae Paradise-dwellers are creation which Allah Almighty will create to fill Paradise. (*Mirat-ul-Manajih, vol. 7, pp. 475, 476*)

Who does Paradise desire for?

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Paradise longs for four people: (Sayyiduna) 'Ali Bin Abi Talib, (Sayyiduna) Miqdad, (Sayyiduna) 'Ammar and (Sayyiduna) Salman رَضِيَ اللهُ عَنْهُمْ. (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 215, Hadees 6045*)

How is Paradise?

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: One brick of Paradise is of gold and one brick is of silver. Its kneaded clay is of pure musk; its gravel is of pearls and ruby; its earth is saffron. Whoever enters it will remain happy; he will never feel sad; he will always be there; he will never die; his clothes will not wear out and nor will his youth end. (*Tirmizi, vol. 4, pp. 236, Hadees 2534*)

The width of Paradise is such as if pages are made of all the seven skies and seven earths and then they are joined together so whatever is its size, it will be the width of Paradise. (*Tafseer Khaza'in-ul-'Irfan, part 27, Al-Hadeed, Taht-al-Ayah: 21, pp. 997; summarised*)

Amongst the Heavenly doorframes, the distance between two doorframes is equal to the travel of 40 years. (*Sahih Muslim, pp. 1213, Hadees 7435*)

Heavenly tent

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A believer will have a tent made of hollow pearl in Paradise. Its width is 60 miles. His family members will be in its every corner and will not be able to see the ones in the other corners and believers will visit them. (*Sahih Bukhari, vol. 3, pp. 344, Hadees 4879*)

Levels of Paradise

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There are hundred levels in Paradise; there is as much a distance between every two levels as is between the sky and the earth and Firdaus is the higher level from which all four streams of Paradise gush and above it is 'Arsh. So whenever you ask Allah Almighty, ask Him for Firdaus. (*Tirmizi, vol. 4, pp. 238, Hadees 2538*)

Heavenly tree

The trunk of heavenly trees will be of gold. (*Tirmizi, vol. 4, pp. 235, Hadees 2533*) In a blessed Hadees, the expansion of a heavenly tree has been mentioned by stating that if a rider rides in the shade of it for one thousand years, even then its shade will not finish. (*Tirmizi, vol. 4, pp. 235, Hadees 2532*)

Conversation of heavenly Hoors

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The gathering of Hoor-e-'Ain [حُورٍ عَيْنٍ] is held in Paradise and Hoors raise their voice. Creation has never heard such a voice. They say: We are the ones who will live forever, will never die and we are the ones who will be happy, will never be sad, we are the ones who will be pleased and will never be displeased. Good news is for the one who is ours and we are his. (*Tirmizi, vol. 4, pp. 254, Hadees 2573*)

¹ I.e. The Hijab which was on the eyes of bondmen and was an obstacle to the sight of Allah Almighty will be removed. (*Mirat-ul-Mafatih, vol. 9, pp. 622, Taht-al-Hadees: 5656; Mirat-ul-Manajih, vol. 7, pp. 519; summarised*)



Heavenly river

Paradise has water, honey, milk and wine rivers from which streams flow out. (Tirmizi, vol. 4, pp. 257, Hadees 2580)

Appearance of Paradise-dwellers

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has said that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Paradise-dwellers will be the people having a clean body with no hair and who are kohl-eyed; neither will their youth end nor will their clothes wear out. (Tirmizi, vol. 4, pp. 242, Hadees 2548; summarised)

The height of Paradise-dwellers will be similar to the height of Sayyiduna Aadam عَلَيْهِ السَّلَام, face similar to the



face of Sayyiduna Yusuf عَلَيْهِ السَّلَام and heart similar to the heart of Sayyiduna Ayyub عَلَيْهِ السَّلَام. (Sahih Bukhari, vol. 2, pp. 411, Hadees 3326; Musnad-ush-Shamiyeen lit-Tabarani, vol. 3, pp. 82, Hadees 1839)

Will there be sleep in Paradise?

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Sleep is a kind of death, whereas there will be no death in Paradise, so there will be no sleep. (Shu'ab-ul-Iman, vol. 4, pp. 183, Hadees 4754; Al-Mu'jam-ul-Awsat, vol. 1, pp. 266, Hadees 919)

Heavenly language

The Arabic language will be spoken in Paradise. (Al-Mu'jam-ul-Awsat, vol. 4, pp. 266, Hadees 5583)

Heavenly dress

There will be a silk sprig tree from which heavenly dress would have been prepared. (Al-Ba'as wan-Nushoor, pp. 195, Hadees 296)

Everything will be given as per wish in Paradise

A villager humbly asked the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Will there be camels in Paradise?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'If Allah Almighty makes you enter Paradise so over there will be every such thing for you which your heart wishes and eyes like. (Tirmizi, vol. 4, pp. 243, Hadees 2552)

Prescription for attaining companionship of the Beloved Mustafa ﷺ in Paradise

It is stated in a blessed Hadees, 'The person who does good will be my companion in Paradise and the person who recites Surah Al-Ikhlās after every Fard Salah will be my companion in Paradise.' (Maujibat-ul-Jannah li Ibn Faakhir, pp. 260, Hadees 390)

Mayn un kay der ka bhikari hoon fazl-e-Maula say

Hasan faqeer ka jannat mayn bistara hoga

(Zauq-e-Na'at, pp. 54)



Questions & answers of Madani Muzakarah

Ruling on making the intention of Salah in the heart

Question 1: Is it necessary to make the intention of Salah verbally or it may also be made in the heart?

Answer: One of the preconditions of Salah includes intention which must exist in the heart. If there is no intention in the heart, just verbal utterance is of no use. However, it is better to make a verbal intention provided it exists in the heart as well. (*Durr-e-Mukhtar*, vol. 2, pp. 111 to 113; derived from *Madani Muzakarah*, 1 Rabi-ul-Aakhir 1439 Hijri)

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

Ruling on Hajj sermon

Question 2: Will the Hajj of a person be valid, if he does not listen to the sermon of Hajj?

Answer: Yes, Hajj will be valid. Listening to the sermon of Hajj is not a condition for Hajj. (In order to

know about the method and rulings of Hajj, read the book '*Rafeeq-ul-Haramayn*' published by Maktaba-tul-Madinah).

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

Is it allowed to sacrifice deer?

Question 3: Is it allowed to sacrifice a deer as an Islamic Wajib ritual?

Answer: This is not allowed for the reason that the deer is a wild animal. If it is sacrificed, the sacrifice will not be valid. (*Fatawa Hindiyyah*, vol. 5, pp. 297) However, if obtained by means of Shari'ah-approved slaughter, the meat of the deer will be Halal. The kebabs¹ made from the meat of a deer are very tasty. But the pleasure which is derived from devotion to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is much greater. In one of his couplets, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ said:



جلی جلی بُو سے اس کی پیدا ہے سوزش عشقی چشم والا
کبابِ آہو میں بھی نہ پایا مزہ جو دل کے کباب میں ہے

(Hadaiq-e-Bakhshish, pp. 180)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

Women having haircut

Question 4: Are women allowed to have a haircut?

Answer: Following fashion, if women have such a haircut which is like the hairstyle of men or transgressing women, this is not allowed. However, if the hairs are too long, then women are allowed to have a haircut below shoulders in a way that is not like the hairstyle of men or transgressing women. For example, in order to come out of the state of Ihram of Hajj and 'Umrah, it is Wajib for a woman to cut the hairs of the one-fourth part of her head equivalent to a phalanx [i.e. a small bone in a finger]. (Madani Muzakarah, 3 Rabi'-ul-Atwal 1440 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

Ruling on fault in a sacrificial animal

Question 5: If one tooth of a sacrificial animal is broken, will its sacrifice be valid?

Answer: Although valid, such a sacrifice will be Makruh. It is stated in *Bahar-e-Shari'at*: The sacrificial animal should be free from faults. If there is only a minor fault, the sacrifice will be valid but it will be Makruh. If there is a big fault, the sacrifice will not be valid. (Bahar-e-Shari'at, vol. 3, pp. 340) (In order to know about the method and rulings of Islamic ritual sacrifice, read the booklet 'Ablaq Ghoray Suwar' [Piebald Horse Rider].

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

Importance of Islamic year

Question 6: Should a person calculate the years of

his age according to the Islamic calendar year or the Gregorian calendar year?

Answer: Years of age should be calculated by means of the Islamic calendar (Hijri) year because all Islamic commandments apply to a person as per the Islamic year. (Madani Muzakarah, 6 Rabi'-ul-Aakhir 1439 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

'Umrah by reward money

Question 7: Is it allowed to perform 'Umrah by means of the reward money?

Answer: If the reward money has been granted in some permissible way, both 'Umrah and Hajj may be performed by means of it. (Madani Muzakarah, 6 Rabi'-ul-Aakhir 1439 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

Does performing funeral rites invalidate



Wudu?

Question 8: Is a person allowed to offer another Salah with the Wudu that he has already offered a funeral Salah with?

Answer: This is allowed. Some people are under the impression that Wudu becomes invalid because of approaching or shouldering or giving Ghusl to a



deceased person. This is not right. In fact, it is Mustahab to make Wudu after one has given Ghusl to the deceased person or shouldered him. If someone does not make Wudu and offers Salah with the same Wudu, this is not a sin. It is permissible.

(Madani Muzakarah, 8 Rabi'-ul-Aakhir 1439 Hijri)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Is it allowed to sell bile of animal?

Question 9: In order to treat some disease, etc. some people buy the bile of an animal. They also contact the organizers of Islamic ritual collective sacrifice for obtaining bile. The question is, is it allowed to sell the bile of an animal?

Answer: Bile, i.e. liquid from the gall bladder is impure like urine and blood. (Fatawa Razawiyyah, vol. 20, pp. 237; summarised) As the sale and purchase of urine and blood are not valid according to Shari'ah², the sale and purchase of bile are also invalid.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Reciting Kalimah while washing hands

Question 10: Is it allowed to recite Kalimah while washing hands?

Answer: This is allowed. (Madani Muzakarah, 7 Rabi'-ul-Aakhir 1439 Hijri)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Mince and vegetables cooked on a stick, etc.

² (Bahar-e-Shari'at, vol. 2, pp. 696, 697; summarised)

Do you know?

Question 1: When did Hajj become Fard in Islam?

Answer: 9th Hijri. (Bahar-e-Shari'at, vol. 1, pp. 1036)

Question 2: How many corners are there in blessed Ka'bah and what are their names?

Answer: There are four corners: (1) Rukn Aswad (2) Rukn Shaami (3) Rukn Yamani (4) Rukn Iraqi. (Rafeeq-ul-Haramayn, pp. 60)

Question 3: How many gates does Jannah have?

Answer: Jannah has 8 gates. (Shu'ab-ul-Iman, vol. 1, pp. 348)

Question 4: How many levels does Jannah have?

Answer: There are 100 levels of Jannah. (Tirmizi, vol. 4, pp. 238, Hadees 2539)

Question 5: How many kinds of Jannah are there?

Answer: There are 8 kinds of Jannah: (1) Dar-ul-Jalal (2) Dar-us-Salam (3) Dar-ul-Qarar (4) Jannat-e-'Adn (5) Jannat-ul-Mawa [جَنَّةُ الْمَأْوَى] (6) Jannat-ul-Khuld (7) Jannat-ul-Firdaus (8) Jannat-un-Na'eem. (Ruh-ul-Bayan, vol. 1, pp. 82)

Question 6: In which languages were four famous books revealed?

Answer: Torah and Zaboor (Psalms) were revealed in the Hebrew language, the Bible was revealed in Syriac language whereas the Glorious Quran has been revealed in the Arabic language. (Hamara Islam, pp. 99)

Question 7: From which thing has Allah عزوجل created angels?

Answer: By the Noor [light]. (Salih Muslim, pp. 1221, Hadees 7495)

Question 8: What do angels eat?

Answer: They do not eat anything. (Tafseer Tabari, vol. 7, pp. 70, Hadees 18328)





Dar-ul-Ifta Ahl-e-Sunnat

Mufti Muhammad
Qasim Attari

Conveying Salams to the court of the Holy Prophet ﷺ

Question 1: What do respected Islamic scholars and Muftis say about the following issue? While seeing off a Haji or Mu'tamir¹, some of his friends and relatives make a request to him, saying "Please, convey our Salam in the court of the Holy Prophet ﷺ." My question is, is it Wajib for such a person to convey the Salam of those people in the blessed court when he humbly visits it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the situation mentioned above, if the Haji or Mu'tamir agrees to their request, saying, "Yes, I will convey your Salam", then this Salam is in his "trust" and it is now Wajib for him to present this "trust" in the court of the Beloved and Blessed

Prophet ﷺ. If he does not agree to their request, i.e. if he does not say to them that he will present their Salam, then it will not be Wajib for him to present the Salam. Conveying Salam becomes Wajib when the conveying person makes it compulsory for him by accepting the responsibility of conveying it.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَحْكَمُ بِرَأْيِهِ وَبِحُكْمِهِ

Performing Hajj without it being Fard

Question 2: What do respected Islamic scholars and Muftis say about the following issue? I performed Hajj at the age of around 24 years along with my parents. At that time, I did not personally have the means to perform Hajj. Now I am 32 years of age. *أَلْحَمْدُ لِلَّهِ*, I personally have the means to perform Hajj. My question is, is it Fard for me to perform Hajj again?



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Note: The questioner has made it clear that he performed Hajj at the age of 24 years with an unconditional intention of Hajj. There was no intention of Fard or Nafil Hajj.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ الْكَرِيمِ
وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Answer: As mentioned in the question, you performed Hajj at the age of 24 years with an unconditional intention of Hajj. Therefore, now Hajj is not Fard for you despite having the means to perform it. If a person does not personally have the means to perform Hajj but he performs it with the intention of Fard Hajj or with an unconditional intention of Hajj, his Fard Hajj gets performed and is valid.

وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Is it compulsory for non-pubescent children to put on Ihram?

Question 3: What do respected Islamic scholars and Muftis say about the following issue? Is it compulsory for non-pubescent children to put on Ihram for Hajj and 'Umrah?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ الْكَرِيمِ
وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Answer: A non-pubescent child is not obligated to abide by the commandments of Shari'ah. Nothing is compulsory or necessary for him according to Shari'ah. Therefore, if a non-pubescent child performs Hajj or 'Umrah, it is not necessary for him to put on the Ihram of Hajj or 'Umrah. However, it is appropriate to make him wear two shawls like Ihram.

Note: In order to know rulings on Hajj and 'Umrah, especially those of the Hajj and 'Umrah of children, read the book 'Rafeeq-ul-Haramayn' written by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ اللهُ عَنْهُمُ الْغَالِبِينَ. This will prove to be very beneficial.

وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Delaying Hajj despite it being Fard

Question 4: What do respected Islamic scholars and Muftis say about the following issue? Hajj is Fard for a husband but he delays it for some years for the reason that he will save some more money so that he will take his wife with him for Hajj. Usually, if a person goes alone to perform Hajj without his wife, people also do not consider it good. Is it allowed to delay performing Hajj for this reason?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ اللَّهِ الْكَرِيمِ
وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Answer: In the situation mentioned in the question, it is impermissible and a sin to delay performing Hajj. After Hajj has become Fard, it is not allowed to delay performing it without any valid Shar'i excuse. Not having enough money for the Hajj-expenses of the wife is no excuse. Hajj cannot be delayed due to it. Therefore, the commandment of Shari'ah for the husband is that he must perform Hajj without waiting for saving money for the Hajj-expenses of his wife. This is a very strange trend growing in our society, i.e. the husband should not go to perform Hajj alone unless he takes his wife with him. Some people even fail to fulfil the obligation of Hajj due to this mindset. Remember! Not performing Hajj without any Shari'ah-approved reason despite having the means to perform it has been severely condemned in a blessed Hadees.

Blessed Shari'ah has not made it necessary even for a wife to seek permission from her husband for performing Fard Hajj. If her Mahram is prepared to go with her and other conditions are also met, she must go to fulfil the obligation of Hajj.

وَاللَّهُ أَعْلَمُ بِمَا تُشْرِكُونَ

Stitched clothes in Ihram and Halq out of Haram

Question 5: What do respected Islamic scholars and Muftis say about the following issue? I performed 'Umrah and cut a few hairs from less than a quarter part of my head. Then, I took off the Ihram, wore stitched clothes and went out of Haram. I wore



stitched clothes for 12 hours and besides it I did not commit any such action which is not allowed in the state of Ihram. Then, outside Haram, someone told me that I had not properly performed Taqseer and hence I had not come out of the state of Ihram. At that time, I had Halq performed outside Haram. My question is, is it compulsory for me to pay any Dam [دم], Sadaqah, etc.?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِغَيْرِ الْمَلِكِ الْوَقَابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the situation mentioned in the question, it is compulsory for you to pay two Dams. After performing the necessary actions of Hajj and 'Umrah, it is Wajib to do Halq or Taqseer, i.e. cutting the hairs of a quarter of the head equal to a phalanx [i.e. any of the small bones of a finger]. Since you cut your hairs less than a quarter of the head, the Wajib of Taqseer remained unfulfilled and, in actual fact, you did not come out of the state of Ihram for this reason. You also wore stitched clothes for 12 hours in the state of Ihram, due to which one Dam has become compulsory for you. Moreover, it is also Wajib to do Halq or Taqseer within Haram. If it is performed outside Haram, Dam will become compulsory. Therefore, another Dam has become compulsory for you.

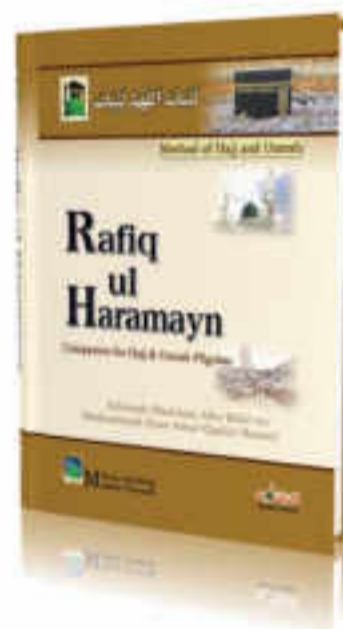
وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِ الْعَالَمِينَ

¹ One who performs 'Umrah

Clarification

In lines 21-22 of column 2 on page 14 of the monthly magazine "Faizan-e-Madinah" published last month (Zul-Qa'da-til-Haraam 1440 AH), the wording "**then Sadaqah will be compulsory**" was used. Replace it with the wording "**then for every missed round, one Sadaqah will be compulsory**". And, in lines 24-25 on the same page, the wording "**and Sadaqah in the second one will be cancelled**" was used. Replace it with the wording "**and Sadaqahs that had become compulsory in the second case will be cancelled**".

Moreover, in lines 27-28 and 34 of column 2, the wording "**four Sadaqahs**" was used. Replace it with "**twelve Sadaqahs**". Remember that this ruling was wrongly stated in the previous month issue. Therefore, correction and clarification have been made.



Plea

Feel sympathy for the poor

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

According to my information food is available for 12 billion people in the world, whereas the population of the entire world is said to be 7.5 billion. Despite this fact, more than 2 billion people are those who can not eat their fill and many die of hunger. A large number of them are children. There are many reasons for it. According to a piece of information food of 3 to 4 billion people goes to waste and is thrown away.

An ironic situation

A person was telling the incident that happened to him in a very entertaining way by saying: We were having a barbeque. We did not know how to roast meat, so it burnt to a cinder and no one could eat it.
(الآمان وَالْحَفِيط)

Dear Islamic brothers! Such types of barbeques take place especially after Eid-ul-Adha, at homes and at

many other places. In barbeque, some meat is cooked and used, whereas some meat is burnt. Normally it is also the style of eating that we eat some, throw some and waste some without any reason. If the same meat is given to a poor man before it is burnt, wasted and thrown away, the one who gives will get Du'as:

How will it become an ideal society?

When members of one family in the same Mahallah¹ or building eat and drink their fill and live a luxurious life, whereas the other family members remain hungry, how can our society become an ideal society? Despite knowing their circumstances we do not help them as per our financial ability! Our fridges are full of sacrificial animal meat and other eating and drinking items, but our poor relatives and neighbours are in need of food for even two times. Under these circumstances, how can our society become an ideal society!



Living style of the poor

In our society, a large number of people are living in poverty. There are many reasons behind it. One of them is also low income because of which they live a hard life. How can a person meet his expenses of the whole month like buying milk, vegetables, food, paying electricity and gas bills, travelling expenses and if he is living in a rented house then how can he pay the rent of the house from a low salary?



It has been observed and collected through information that such people run out of money by the 20th or 22nd of the month. After this, they borrow money to manage their household expenses. They keep taking things from vegetable seller, milkman and shopkeeper by saying 'I will pay you on the 1st when I get my salary'. In this way, these people spend their last days of every month with great difficulty. In their life, there are some such days as well when someone from their family falls ill, but they do not have any money to buy medicines for him. If they have money, they do not buy medicines by thinking about how they will meet other household expenses.

One reason for increasing tension for poor person

Sometimes an employer or an officer takes much time in paying salary, that is, he goes even to 6, 7th of the month or rather pays beyond this date. During this period, if an employee requests the employer to pay him his salary as soon as possible, he is answered, 'Why are you in such a hurry!' Many employees start facing troubles even before the month ends. If we see globally, we can find that there

are usually less rich people, middle class and white-collar people are more than the rich and the poor are more than both of them.

Few requests regarding helping the poor

Wealthy and rich people are requested to help people having low income and those who are weak financially. For example, if your salary is 100,000 and your household expenses are 70,000 and you save 30,000 monthly which you keep in the name of saving so that they can be helpful for you in a hard time, so will you save only for the world not for the



Hereafter? Do we need only in this world, not in the grave and the Hereafter?

May Allah Almighty bless us with the courage to take out only Rs. 5000 out of these Rs 30,000 and we give this amount to a poor family or to two families monthly or ask a shopkeeper to send rations to such-and-such a family on our behalf or we take the rations ourselves to the home of a poor family.

If possible we should serve food to the poor after cooking it. Instead of giving the food we and our children have left, to the poor, we should give food to the poor after cooking it separately. Otherwise, we should take out for the poor from whatever we have cooked at home.

If we give even used things to a poor person instead of wasting it, it will be great for us. Sometimes when the food we give, reaches the home of a person, it satisfies the hunger of many hungry people and they make Du'a for us. If we continue to carry out this deed and Allah Almighty willing so, our home will receive great blessings.

The children of rich people who get a decent amount of pocket money from their homes are also requested to help the poor and the needy after saving some money instead of spending the whole of it on themselves. They should help them, but avoid mentioning it publically and should not mention it to anyone without any need by saying: *I help so-and-so*. If we give some money to a poor person, it does not

mean that by giving some money to him we have bought his honour with that money. That's why we should not keep telling people: *I give him money*.

Where should we find the poor?

It is not difficult to find them. They are around us, amongst our relatives, and also family. Anyway, if we have the passion for helping the poor, it will guide us itself and after finding deserving and white-collar people we will be able to give them ourselves the meat of the sacrificial animal and succeed in helping them in many other matters.

Excellence of spending and sacrificing in Divine path

The Beloved Rasool ﷺ has said:

1. Allah Almighty has said, 'O son of Aadam! Hand your treasure [by giving Sadaqah] over to Me; it will neither be burnt nor sink and nor be stolen. [On the Judgement Day] I will return you when you desperately need it. (*Attargheeb Wattarheeb, vol. 2, pp. 10, Hadees 30*)
2. The person who gives the thing which he needs himself to other person, Allah Almighty will forgive him. (*Ithaf-us-Sadaat-il-Muttaqeen, vol. 9, pp. 779*)

I request all the devotees of Rasool to make the intention to help the poor not only on Eid-ul-Adha but also throughout your life. By spending in the way of Allah Almighty our wealth will increase, not decrease. We should not have a fear of poverty and destitution; we should overcome stinginess and develop a passion for generosity and sacrifice. If Allah Almighty wills, we will see blessings ourselves.

أَمْرٌ بِجَاةِ النَّبِيِّ الْأَمْرَيْنِ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ

¹ An area of a town or village; a community





Aim of Qurbani

Abul Hasan Khizr Hayat Attari Madani

Bright future

Eid-ul-Adha was about to come. People were bringing animals for Qurbani (sacrifice). Hasan had also been asking Mr. Dawood for many days: When shall we bring our goat? My friend Faizan's father has brought a goat.

Mr. Dawood replied, 'Yes son! Tomorrow is a holiday, isn't it? Therefore we will go together to buy a goat tomorrow.'

The next day Hasan and Mr. Dawood went to get a goat in the afternoon. After some time they reached the market.

After a long time finally, both father and son liked a goat. Mr. Dawood handed the price for the goat to the dealer and shortly afterwards Hasan along with his father reached home with the goat.

As Madiha saw the goat, she started saying loudly: Our goat has come! Our goat has come!

Hasan and Madiha started serving the goat day and night. Both the children would give grass and water to the goat.

On the Eid day after Eid Salah, the butcher also reached. Seeing the butcher Hasan and Madiha got worried and said together: No dear father! Do not do it; we will not let our beloved goat be slaughtered. Having said this Hasan and Madiha started weeping.

'O, dear! Do not weep; listen to me,' said Mr. Dawood while consoling both of them.

Having heard this both Hasan and Madiha started wiping their tears.



Mr. Dawood: 'Look dear! We have bought this goat to sacrifice in the path of Allah Almighty. We will offer it in the path of Allah Almighty after slaughtering it. We will eat its meat ourselves and will also give its meat to others.'

'Dear! Today is the day of Eid-ul-Adha and on this day the biggest virtue in the court of Allah Almighty is to sacrifice an animal in His path,' replied Mr. Dawood.

Madiha spoke, 'Dear father! Everyone is performing Qurbani. Why don't we give money to the poor instead of performing Qurbani? It brings more benefits to the poor.'

Mr. Dawood replied, 'Dear! It is the commandment of Allah Almighty and His Beloved Rasool ﷺ and we have to act upon it. Secondly, if we ponder, we will find that performing Qurbani brings more benefits to the poor.'

'Dear father! How?' Said Hasan.

Mr. Dawood replied, 'Farm houses are built for looking after the animals which are slaughtered in Qurbani. In these farm houses, hundreds of thousands of labourers work and their livelihood is associated with them. Then dealers buy these animals and bring them to markets. It also provides employment to many people. These animals are then slaughtered and their skins are sold, then different things are made from these skins. This process also provides employment to many people.'

'Now dear! You just think! If we spend the amount of money instead of performing Qurbani, can we get these benefits?'

Yes, dear father! Really, performing Qurbani brings many benefits to the poor.

Mr. Dawood, 'O yes, there is one thing I forgot to mention. We will give the skin of Qurbani to Dawat-e-Islami, the Madani movement of devotees of Rasool.' *إِنْ شَاءَ اللَّهُ*



Oppressed animal can inflict torment after death

After the slaughter, some people unreasonably cause pain to the animal that cannot express its suffering, by knifing the animal before its soul leaves its body. These people should fear lest the same animal is made to inflict torment on them after their death. It is stated on pages 323 and 324 of the 2nd volume of the 1012-page book '*Jahannam mayn lay jaanay walay A'maal*, that is, *Deeds Leading to Hell*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'If a person beats a quadruped (a four-legged animal) unjustifiably or keeps it hungry and thirsty or overburdens it with excessive work, a similar revenge will be taken from him on the Day of Judgement for oppressing the animal or keeping it hungry.' The following Hadees also authenticates it. The Noblest Rasool ﷺ saw a woman in Hell in such a state that she is hanging and a cat is scratching her face and chest, and the cat is punishing her as she [the woman] inflicted pain on it by keeping it hungry and captive in the world. This ruling applies to all animals.

(Az-Zawajir, vol. 2, pp. 174)



HAZARDOUS TOYS

Message to parents

Parents work tirelessly and make all possible efforts to meet the needs of children and keep them happy. So, they buy them toys for this very reason but intentionally or unintentionally they provide the children with such toys which apparently bring joy on the face of children temporarily but they are also hazardous and harmful to them.

Dear parents! There are many hazardous toys such as the toys made from the poor quality wood or colour, the toys which expand in water due to the chemical reaction and children put them in their mouth as well as electronic toys which always pose a risk of short circuit but the toy pistol is the most harmful object. For seeking admonition, read the following news stories of the harm of toy pistol:



suspecting that they were robbers. The police firing inflicted serious wounds upon one of the students who died in the hospital. (*Selfie kay 30 'Ibratnaak Waqi'aat, pp. 11)*

- A 7-year old child shot his mother. He was playing with the real pistol assuming it to be a toy and 27-year old woman lost her life due to it.
- Two real sisters were playing with a real pistol assuming it to be toy pistol, it went off, resulting in the death of 6-year old Ayman on the spot; whereas Ayman's 4-year old sister 'Noor' became injured after being hit by a bullet and succumbed to her injuries on her way to hospital. (*Media 92 Web, March 25, 2019)*

Dangerous consequences of toy pistol

- During Eid holidays, 32 children injured by pellet pistols and pellet guns, were brought to hospitals from District Abbottabad and Mansehra. Eyes of 12 children were badly injured. Out of them, 6 children lost their vision after surgery whereas visions of other children were badly affected. (*23 June 2018)*
- On 21st June 2015, two students standing in a park were taking selfie with a toy pistol. Meanwhile, the local police fired on them

Honourable parents! While you keep safety in view in everything, ensure 'health safety' and 'adherence to Shari'ah' incumbent upon you when choosing toys for your children as well as buy such types of toys for your children that do not cause worldly and religious losses.

May Allah عزوجل enable us to provide happiness to our children according to Islamic teachings.

اٰمِيْن بِحَبَابِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Pieces of advice from a teacher

Friends! Let me relate you a story this time. It is also about my two class fellows. When we were in 8th grade, we had two good friends in our class named 'Khalid' and 'Zahid'. The strange thing is that Zahid was good at studies. He would learn his lesson and take position in the class whereas Khalid was not like him. The entire class including me failed to understand this difference because they were living in the same room of the hostel. Finally, one day, I asked Zahid, 'Dear Zahid! Tell me one thing! What is the reason that you have held a distinctive position in the class? You are good at studies. Your friend 'Khalid' enjoys your company and studies with you but he is not like you. Why?'

Zahid said smiling: Dear Nadeem Bhai! This is all because of the valuable words of one of my teachers belonging to my previous school who not only had

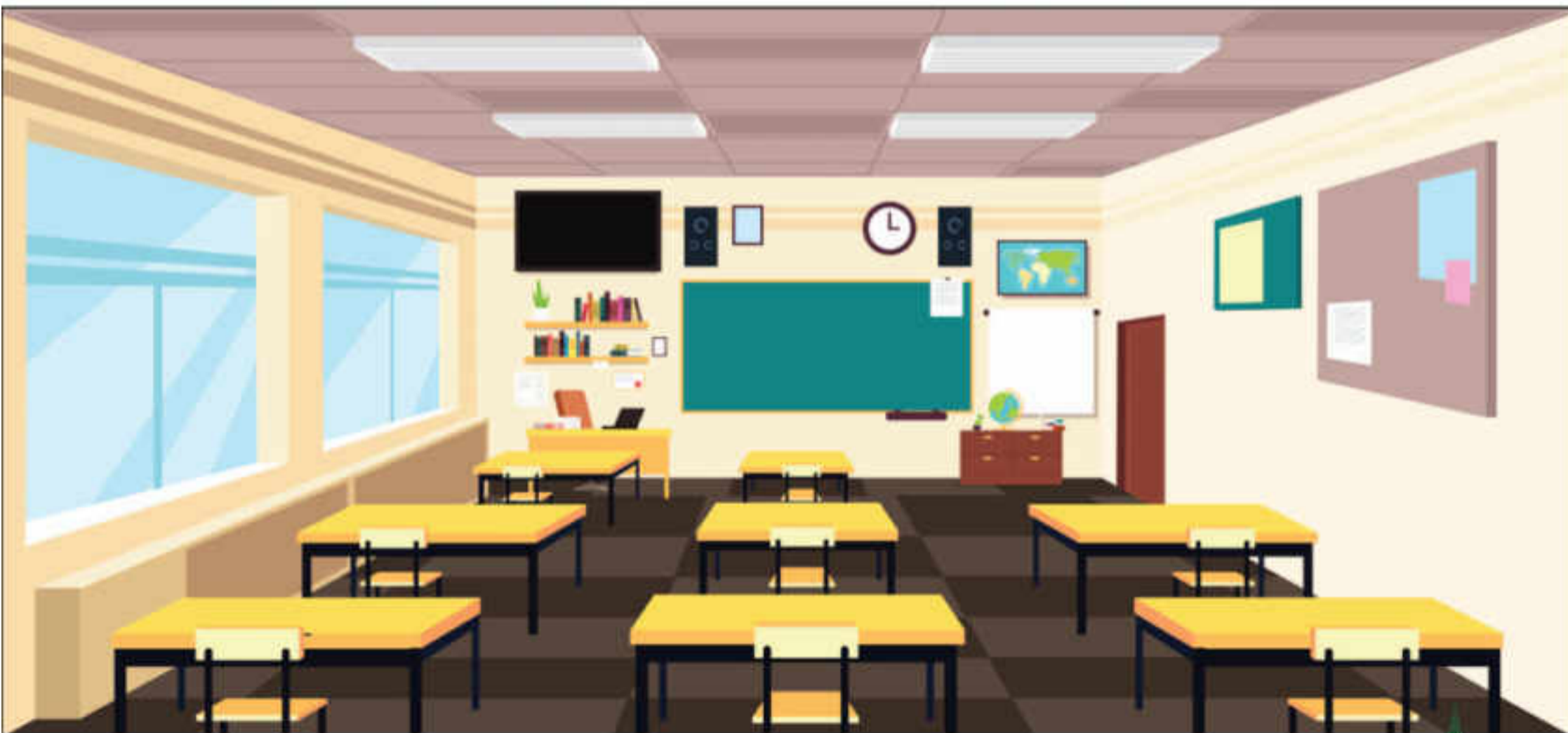
great expertise in education but also was a matchless person in terms of his excellent courtesy. Along with teaching, he would teach us different things related to education. One day a student asked him a question, 'What should we keep in our mind during learning our lesson?' We thought that we would surely get an answer to the question but the teacher did not answer this question.

Nadeem said, 'Why! Though the question was very important?'

Zahid replied: I do not know. However, he said, 'I will give the answer to this question tomorrow with detail.'

Nadeem, 'What answer did he give the next day?'

Zahid: Giving an excellent answer, he said: While



studying and memorising the lessons, it is necessary to keep the following important facts in mind:

1. Do not try to cram the lesson without understanding it because one forgets soon the crammed lesson.
2. Learn your lesson with concentration. Do not hasten otherwise you will get nothing except wasting your time.
3. Categorise your lesson into different parts in this

8. When learning your lesson, sit facing the Qiblah direction as far as possible.

Nadeem, 'These are very important pieces of advice, indeed.'

Zahid, 'Exactly, I try to act upon the pieces of advice to the maximum. This is for the reason Allah ﷻ has blessed me with this honour.'

Nadeem: *إِنَّمَا شَاءَ اللَّهُ* I also make intention that I would act upon these pieces of advice and would also



way that start learning easy lessons first then the difficult ones and after that more difficult ones.

4. Do not speak to anybody during learning your lesson.
5. Keep your gaze at one place, as learning a lesson will become difficult due to looking around.
6. If you feel laziness in learning your lesson, employ any tactic, for example, change your posture and start learning your lesson by standing or do not eat food or drink water until you learn your lesson.
7. Do not allow your mind to distract you but rather learn your lesson with attention.

surely share with others so that they also act upon them and get the benefit.





Reward for worshipping whole night

Perform some virtuous deeds

Muhammad Zaid Niyaz Attari Madani

Dear Islamic brothers! To worship during the night is a privilege and a fortunate thing, but due to being busy the whole day only very few people gain benefit of the great worship Qiyam-ul-Layl [night worship]. The Beloved Rasool ﷺ has mentioned many such deeds in blessed Ahadees which if a person does, he will not be deprived of the excellence of night worship. In this regard, please read eight blessed sayings of Mustafa ﷺ:

1. To offer 'Isha and Fajr Salah with Jama'at

The person who offers Isha Salah with Jama'at, it is as if he has worshipped half of the night and the person who offers both Isha and Fajr [Salah] with Jama'at, it is as if he has worshiped the whole night. (Abu Dawood, vol. 1, pp. 230, Hadees 555)

2. Sunnat-e-Qabliyyah of Zuhr

Four Rak'at before Zuhr are equal to the Tahajjud Salah. (Musannaf Ibn Abi Shaybah, vol. 4, pp. 272, Hadees 5991)

3. Two Rak'at of Tahajjud

If a person wakes his family members up in the night, and then they both or he alone offers two Rak'at, then he will be written amongst those who do Zikr. (Abu Dawood, vol. 2, pp. 49, Hadees 1309)

Commenting on this blessed Hadees Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has written: By virtue of the blessing of offering two Rak'at Tahajjud one gets the reward for whole-night worship and by virtue of the blessing of doing a little Zikr at that time



a person comes into the category of those who always do Zikr. (*Mirat-ul-Manajih, vol. 2, pp. 262*)

4. One who is accustomed to worshipping in the night

If every such person who is accustomed to worshipping in the night sleeps, then the reward for night worship is written in his Book of Deeds and sleep will be Sadaqah for him. (*Abu Dawood, vol. 2, pp. 51, Hadees 1314*)

5. Good manners

Undoubtedly, a believer attains the status of

7. Protection of borders

To guard the borders for a day and night is better than fasts and worship of one month. If the one who guards dies, the reward for this deed of his will continue and he will be given sustenance and he will also stay safe from the tribulations [Fitnah] of the grave. (*Sahih Muslim, pp. 816, Hadees 4938*)

8. Last Ayahs of Surah Al-Baqarah

The person who recites the last two Ayahs of Surah Al-Baqarah in the night, they will be sufficient for him (from the worship in the night). (*Sahih Bukhari, vol.*



worshipping in the night and fasting during the day by virtue of his good manners. (*Musnad Imam Ahmad, vol. 9, pp. 332, Hadees 24409*)

6. Helping widows and the poor

The person who makes efforts to help widows and the poor is similar to the one who performs Jihad in the path of Allah Almighty or he is similar to the one who worships in the night and observes fasts during the day. (*Sahih Bukhari, vol. 3, pp. 511, Hadees 5353*)

3, pp. 405, Hadees 5009; 'Umda-tul-Qaari, vol. 13, pp. 522, Taht-al-Hadees: 5009)

I make Du'a to Allah Almighty to enable us to fulfil the rights of His worship and to attain the excellence of 'Qiyam-ul-Layl' (night worship) as per the blessed sayings of the Beloved Rasool ﷺ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



Tragedy

Taunt

Muhammad Asif Attari Madani

Sad news

Why was a son not born? Why did you not bring the dowry? Frustrated with mother-in-law's taunts, a mother committed suicide along with her daughters by consuming poison. According to the locals of the area, a 30-year old woman was facing disputes most often over not bringing dowry and giving birth to the daughters. She was also under intense fear after her mother-in-law threatened her to marry her son [mother-in-law's son] to any other woman. Police have started investigation of the incident from different angles. (*Saman News Website*)

Dear Islamic brothers! We carry out many such pieces of acts which bring comfort and easiness in the lives of others, for example sharing few words of sympathy with them, encouraging them, visiting the sick, helping the grief-stricken, condoling with relatives of the deceased, etc. On the other hand, we also carry out some pieces of acts which increase the troubles of people making their lives difficult, for example making false accusation, rebuking, beating,

insulting, staring, discouraging and taunting others frequently. Today we will focus on the bad habit of taunting others. As you have read the above mentioned news story in which the daughter-in-law became deeply frustrated due to the taunts and ended up her life indulging in the Haraam act of committing suicide and even killed her flower-like daughters.

Do not taunt

Allah عزوجل has forbidden us to taunt so He عزوجل has instructed the believers in the Glorious Quran:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ

And do not taunt one another, nor give evil nicknames.

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Hujurat, Ayah 11)

Taunting is also one of those moral weaknesses which pollute the beauty of Islamic society. The



more are the languages in the different nations, tribes and communities such as Urdu, English, Arabic, Sindhi, Punjabi, Hindi, Memoni, Gujarati, etc., the more types of taunts are there. In addition to it, various taunting idioms are also very common for example:

- For taunting anybody for being old, it is said in Urdu: '*Munh mayn daant nahin, payt mayn aant nahin*'.
- If somebody asks someone to do any piece of work, it is said: '*Tumharay paon mayn mehndi lagi hay*'. It means, '*Why do you not do it yourself?*'
- If someone cries in sympathy with someone, it is said: '*He is shedding crocodile tears*'. It means it is no more than a show-off.
- To degrade someone, it is stated: '*Tum kis khayt ki mooli ho*'. This expression is used with contempt letting one know that he is of no worth.
- If any younger person tries to make someone understand, he is taunted by the expression: '*Chyunti kay per nikal aaye hayn*'. It means the younger one has become smart enough that he is going to teach the older ones.
- If someone gives any idea of progress, it is said: '*Day dreaming*'.
- A jobless has to hear the expression: '*Kaam ka na kaaj ka dushman anaaj ka*'. It refers to a useless person.
- One who spends money carefully, he has to bear the expression: '*Kanjoos makhkhi choos*'. It means that he is a very miserly person.

Would you like this?

Imagine! If such kinds of taunts are used for you, will you become happy or feel sad; similarly, the other person also feels in the same way when you taunt him.

Different kinds of taunts

Sadly! Different kinds of taunts are used in different ways: Taunting about poverty, taunting about black skin colour, taunting about a short height, taunting about cowardliness, taunting about cheap dress, taunting about having no child, taunting about being illiterate and ignorant, taunting about

inauspiciousness, taunting about low salary, taunting about spying, taunting about tale bearing, taunting about theft, taunting about failing to have engagement with someone, taunting about being divorced, taunting about obesity, taunting about tall height, taunting daughter-in-law about her inability to do domestic chores, 'upon any mistake, taunting a student about the teachings of his teacher or taunting a disciple about the teachings of his spiritual guide'. 'Upon any mistake of any person associated with any organisation or movement, taunting the management of the movement'.

Perfect answer

An Imam Sahib of a Masjid received a message from a woman through his wife: My husband offers five times Salah including Jumu'ah Salah led by you but he keeps quarrelling at home. He does not take care about his children and me. He does not do any work. Is this what you have taught to him? Why do you not make him understand?

The Imam Sahib of Masjid sent its reply: Respected lady! He does perform Salah led by me but he leaves after shaking hands with me. He listens to 'admonition and exhortation' sitting amongst the public during my Jumu'ah speech. I will make him understand individually too but holding me only responsible of his moral weaknesses is an unfair act because if we reflect on it, we observe that he stays in Masjid for only 2 hours out of 24 hours and I meet him approximately 15 minutes out of these two hours whereas he spends his 22 hours at home. When you are unable to make him understand in 22 hours then what can I do only in 15 minutes?

Taunting is against the dignity of a believer

The Beloved Rasool ﷺ said: '*لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانِ وَلَا الْفَاحِشِ وَلَا الْبِدِيِّ*' A believer is not the one who taunts, curses, indulges in indecent talks and speaks rudely. (Tirmizi, vol. 3, pp. 393, Hadees 1984)

Commenting on the blessed Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: The mentioned faults are not found in the true Muslims. Not looking at one's own faults, finding faults with other Muslims [and] reproaching everyone are against the dignity of Islam. (Mirat-ul-Manajih, vol. 6, pp. 469)



No one would taunt anybody

When the blessed companions رَضِيَ اللهُ عَنْهُمْ would wear elegant dress, they would not taunt the one wearing the low price dress; nor would those wearing low price dresses taunt those who would wear elegant clothes. (*Az-Zuhd lil Imam Ahmad, pp. 319, Raqm 1837*)

Taunting is the act of non-Muslims

It is mentioned at many places in the Glorious Quran that the disbelievers used to taunt Muslims upon their poverty. Waleed Bin Mugheerah was a staunch disbeliever and would especially put obstacles in the way of spreading the message of Islam. He had even uttered a false word for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'Majnoon'; Allah عَزَّوَجَلَّ revealed 10 (genuine) defects of Mugheerah in reply to his utterance. 'Taunting excessively' was also one of his defects. (*Part 29, Al-Qalam, Ayah 11; Siraat-ul-Jinaan, vol. 10, pp. 291; summarised*)

Consequence of taunting about worship

Talking about his late grandfather 'Abdur Raheem Bin Dost Muhammad', Bahr-ul-'Uloom (ocean of knowledge) 'Allamah Maulana Mufti 'Abdul Mannaan رَحِمَهُ اللهُ عَلَيْهِ said: My grandfather used to do labour work in a market. Once, when he went to a man for whom he was working, to receive his wage, that man's son said, 'You have just received your wage last week and you have come today again. When you perform acts of worship and spiritual exercises extensively, why do you not ask for abundance of money from Allah عَزَّوَجَلَّ.' My dear grandfather did not reply him and came back home and repeatedly kept saying for a long time, 'What kind of people are they? Will they be called Muslims? They taunt people about 'taking Allah's name and worshipping Allah عَزَّوَجَلَّ.' Those people did not feel about what they had said however my grandfather became so sad upon it and he stopped working for that person.

'Allamah Maulana Mufti 'Abdul Mannaan رَحِمَهُ اللهُ عَلَيْهِ has further stated, 'Allah عَزَّوَجَلَّ does not like anyone's defiance. These people remained alive till my lifetime. All their arrogance had gone. One out of them died in this way that nobody was present there at the time of his death to give him even a single spoon of water despite he had 3, 4 young children.' (*Bahr-ul-'Uloom Number, pp. 224; summarised*)

Seek refuge of Allah عَزَّوَجَلَّ from a taunter

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Seek refuge of Allah عَزَّوَجَلَّ from the difficulties of calamity, from having misfortune, and from bad decision and from the taunts of enemies.' (*Sahih Bukhari, vol. 4, pp. 277, Hadees 6616*) Means: O Allah Almighty! Do not put me into such worldly and religious difficulties which make my enemies happy and [they] taunt me [and] hoot me. I seek Your refuge in this matter too. This Du'a is very comprehensive. (*Mirat-ul-Manajih, vol. 4, pp. 57*)

Do not respond taunt by the taunt

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: If any person taunts you about any of your defect, you do not taunt him about his defect because you will attain its reward and the taunter will have the warning of punishment. (*Ibn Habbaan, vol. 1, pp. 370, Hadees 523*)

Causing trouble to a Muslim is an impermissible and Haraam act

Taunting severely hurts a Muslim and causing trouble to a Muslim without any Shar'i reason is impermissible. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has stated:

مَنْ أَدَى مُسْلِمًا فَقَدْ أَدَانِي وَمَنْ أَدَانِي فَقَدْ أَدَى اللَّهَ

He who has hurt a Muslim has hurt me, and he who has hurt me, has displeased Allah عَزَّوَجَلَّ.

(*Al-Mu'jam-ul-Awsat, vol. 2, pp. 387, Hadees 3607*)

Seek forgiveness

Dear Islamic brothers! We may stop breathing at any time. Therefore, seek repentance immediately fulfilling the Shar'i requirements. Seek forgiveness from those who have been taunted by you. May Allah Almighty make us pious.

أَمِينٌ بِجَاوِزِ الشَّيْءِ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Seed of the tree of knowledge

Abu Muawiyah Attari Madani

When Imam-un-Nahw, 'Allamah Maulana Ghulam Jeelani Meeruthi رَحْمَةُ اللهِ عَلَيْهِ was studying *Kafiyah* (a book of 'Ilm-un-Nahw) during his student life, it was his practice to read *Kafiyah* daily after Fajr Salah like Huffaz. He رَحْمَةُ اللهِ عَلَيْهِ had not memorised the entire Matn 'مَتْنٌ' [actual text of a book] when the holidays of Ramadan-ul-Mubarak started at Madrasah, so he رَحْمَةُ اللهِ عَلَيْهِ would memorise the remaining Matn at home daily after Zuhr Salah and finally, he became the Hafiz of the entire Matn of *Kafiyah* in the same month of Ramadan-ul-Mubarak. (*Basheer-ul-Qaari*, pp. 7; summarised)

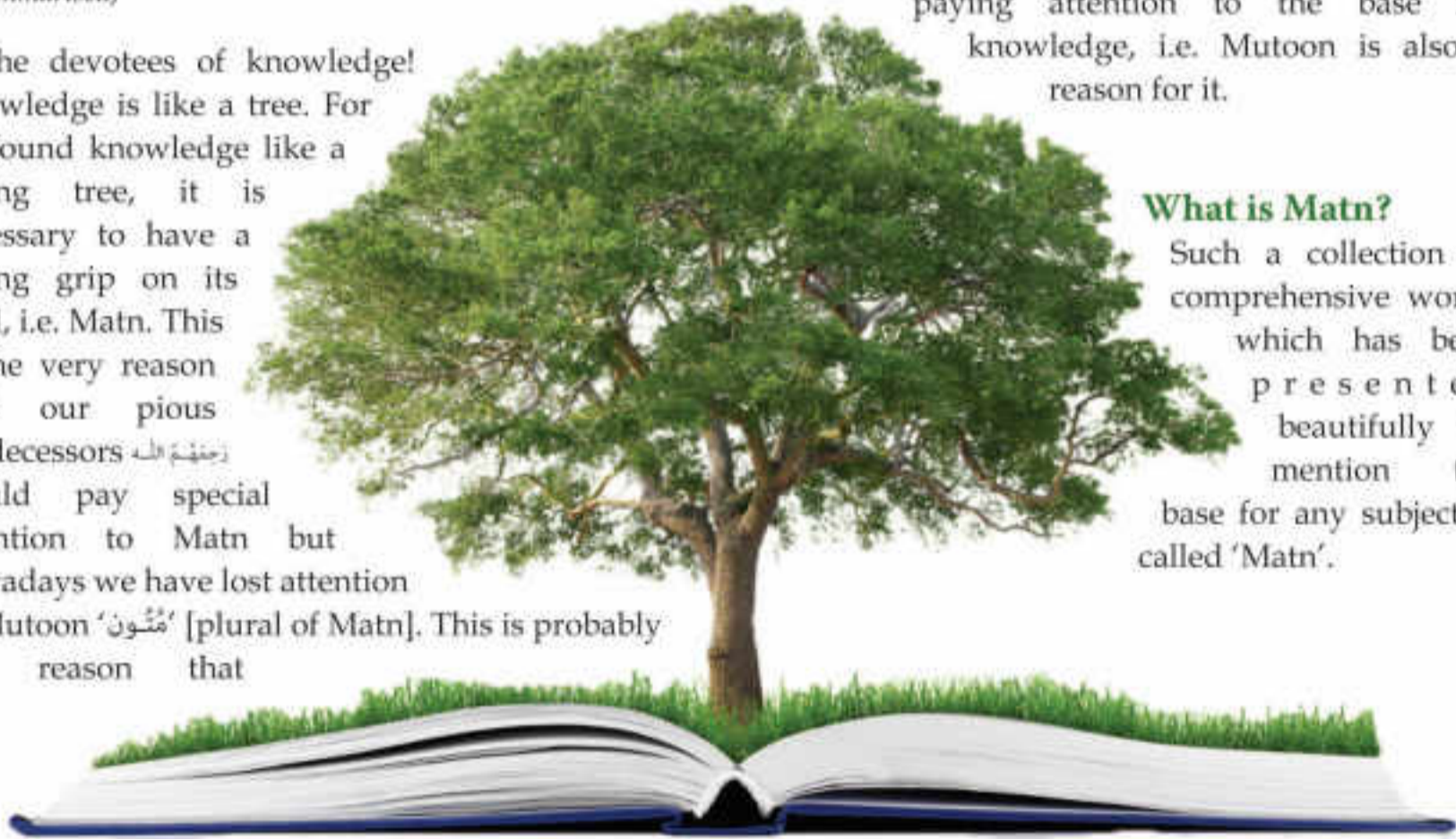
O the devotees of knowledge! Knowledge is like a tree. For profound knowledge like a strong tree, it is necessary to have a strong grip on its seed, i.e. Matn. This is the very reason that our pious predecessors رَحْمَةُ اللهِ عَلَيْهِ would pay special attention to Matn but nowadays we have lost attention to Mutoon 'مُتُونٌ' [plural of Matn]. This is probably the reason that

1. What is the definition of Maal?
2. What is the definition of Makruh Tahreemi?
3. What is the definition of Qiyaas?
4. How many Anwa'-e-Tashbeeh [انواع تشبيهه] are there and what are they?
5. What is the definition of Hadees-e-Hasan?
6. How many Mawani'-e-Tanween [موانع تنوين] are there and what are they, etc.?

A person does not remember many other basic facts similar to these even after studying them, and not paying attention to the base for knowledge, i.e. Mutoon is also a reason for it.

What is Matn?

Such a collection of comprehensive words which has been presented beautifully to mention the base for any subject is called 'Matn'.



nowadays one does not remember even the basic facts of subjects. The following are some questions; just contemplate that can you answer them without the help of any book?

Types of Matn

There are two types of Mutoon: (1) Mutoon-e-Mansoorah in which Matn is mentioned in the form of Nasr [prose] such as Matn-e-Manaar [متن منار] in *Usool-ul-Fiqh*. (2) Mutoon-e-Manzoomah in which Matn is mentioned in the form of Nazm



[poetry] such as 'الفیه ابن مالک' in 'Ilm-un-Nahw.

Remember! To gain expertise in different branches of knowledge, along with knowing their basics, it is necessary to remember them as well. Along with reading text, our pious predecessors رَحِمَهُمُ اللهُ would

and summary of their scholarly life which will require many lives if we try to acquire them by our own selves. Therefore, through Mutoon, one can benefit from the lifetime efforts of 'Ulama (scholars) of Deen.



greatly believe in memorising it. This is the very reason that they would memorise and remember thousands of pages. For example, Imam Shaafi'i رَحِمَهُ اللهُ had memorized the *Muwatta* of Imam Maalik رَحِمَهُ اللهُ (the Hadees book written by Imam Maalik) at the age of 12. (*Hilya-tul-Awliya*, pp. 78)

Likewise, Sadr-ush-Shari'ah رَحِمَهُ اللهُ once made the intention of memorising *Kafiyah*, and he memorised it completely in a single day. (*Seerat-e-Sadr-ush-Shari'ah*, pp. 33)

Benefits of memorizing Mutoon

1. As Mutoon are based on the Asl [base] of a subject, objections, difficulties, ambiguities, explanations, etc. are not mentioned in them. Due to it, the base for different branches of knowledge is known through Mutoon.
2. In Mutoon, blessed 'Ulama mention the essence

3. It is not possible to read the books of all branches of knowledge with explanations. If their Mutoon are read and memorised, one can acquire [the knowledge of] many different branches of knowledge as there is a saying in Arabic: 'من حفظ المتون فقد حاز' الفنون', i.e. The one who has memorised Mutoon has acquired [the knowledge of] many branches of knowledge.

4. While teaching and giving Dars, a person can make his lecture effectively strong because of the memorisation of Mutoon.

O the devotees of knowledge! If you also wish to become a massive tree of knowledge, start studying the base for knowledge, i.e. Mutoon carefully and make a habit of memorising them. The following are the names of 5 famous Mutoon of different branches of knowledge.

Different famous Mutoon

1. نخبة الفكر: A comprehensive Matn of Usool-ul-Hadees
2. العقائد النسفية: A Matn of Ilm-ul-Kalam
3. المنار: A Matn of Usool-ul-Fiqh
4. مختصر القدوري: A Matn of Fiqh
5. تهذيب المنطق و الكلام: A Matn of Ilm-ul-Mantiq

Likewise, 'Ulama have not written only one but many Mutoon of other branches of knowledge as well. Just have courage! Step ahead, get the copies of Mutoon and start memorising them.





صَلِّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Salat is the cure for every problem

Sayyiduna Abul Hasan 'Ali Shaazili رَحْمَةُ اللَّهِ عَلَيْهِ was in a jungle, a beast appeared in front of him at once and his life was at risk. So, out of fear, he started reciting Salat and Salam upon the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the blessing of it, he رَحْمَةُ اللَّهِ عَلَيْهِ saved himself from the beast. (Sa'adat-ud-Daarayn, pp. 152)

In the Glorious Quran, Allah عزوجل has ordered His bondsmen to act upon the different commandments but nowhere else has it been stated that My angels and I also perform this act, so you also perform it. However, sending Salat and Salam upon the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such a blessed piece of act about which Allah عزوجل said:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Indeed Allah and His angels send Durood on the Conveyor of the unseen (Prophet). O Believers! (You too) send blessings and abundant salutations upon him.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 56)

What does it mean by sending Salat

Sending Salat by Allah عزوجل refers to bestowing mercy whereas sending Salat by the angels and the people refer to making Du'a of mercy. Following are some more virtues of reciting Salat and Salam:

1. One blessed Salat contains three benefits: Ten mercies, forgiveness of ten sins and elevation of ranks by ten times.
2. Du'a of Salat reciter is answered.
3. Sins of those fortunate people who recite Salat abundantly are forgiven.



4. The blessed act of reciting Salat removes worries and anxieties.
5. Intercession of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ becomes Wajib for him.
6. The 'Salat reciter' will get place beneath the shade of the Divine throne.

Devotion of pious predecessors to the blessed Salat

Shaykh Nooruddin Shawnee رَحْمَةُ اللهِ عَلَيْهِ would recite Salat 10000 times daily and Shaykh Ahmad Zawavi رَحْمَةُ اللهِ عَلَيْهِ would recite Salat 40000 times daily. The last piece of writing of the Imam of devotees of Rasool, 'Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ' was:

صَلَّى اللهُ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ آلِهِ وَ صَحْبِهِ وَسَلَّمَ
أَجْمَعِينَ

(Imam Ahmad Raza ka Dars-e-Adab, pp. 14)

How great is the 'Ishq-e-Rasool of Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ that Salat is recited loudly before



دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has introduced in this society the calling out of 'صَلُّوا عَلَى الْخَبِيبِ' i.e., 'recite Salat upon the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' and persuaded people to recite Salat at least 313 times daily through mentioning it in the booklet of Madani In'amaat.

*Zikr-o-Durood her ghari wird-e-zaban rahay
Mayri fuzool go'ee ki 'aadat nikal do*



every Dars and Bayan. Apart from this, to recall 'Durood and Salam' on different occasions, he

صَلُّوا عَلَى الْخَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ



Role model

Rashid Ali Attari Madani



How should a student be?

(New academic year)

Dear Islamic brothers! Students are the builders of the future and play an important role in the success and development of a country. The more students are sincere and hardworking during their studies, the better members a nation and society will get. Finally, these people together will not only be able to establish a good society, but they will also strengthen it by becoming the pillars of a real nation. Islam has greatly highlighted the importance of education and knowledge. Excellent future of human beings is based on bright, competent, steadfast and hardworking teachers and students who have pure love for their country and nation.¹

Please read some Madani pearls about 'how should a student be' below. This article consists of two parts.

Brief Madani pearls

- Students should listen to every word of their teacher attentively and try to understand it in a proper manner. If possible they should write it down. If students do not hear clearly the voice of their teacher, they should humbly mention it to their teacher in a proper manner.
- From the very beginning, a student should form the habit of not waiting for his teacher to ask him to read-out the lesson, but rather he should make a request himself that he wants to read-out his lesson.
- If resident students realize, they have plenty of time in which they can not only prepare their lesson very well, but they can also study books, etc. which are not included in their course. But unfortunately, it has been noticed that many resident students waste their time on mobile phones and other unnecessary things. Some are very fond of sleeping; they are in the habit of sleeping early after 'Isha Salah and then continue to sleep even after Fajr Salah.



Remember! Students' academic duration will end after the completion of a year, but the deficiency they may have due to their laziness or engagement in unnecessary matters will never end. Similarly, non-resident students who go back to their homes after the Jami'a-tul-Madinah is off should also give more and more time for the preparation of lessons and studying books. Students should not do any job at all if they have no financial problems. They should only focus on their studies, and if possible, they should stay in Jami'a-tul-Madinah.

- Revision of lessons is very important in order to make the base of knowledge strong, so students must attend educational circles after Zuhr and 'Isha Salah and should revise their lessons. If a student feels that he has understood the lesson completely, he should do revision with other students with the intention of helping Muslim brothers because he has memorized, but other students will also be able to memorize with his help.
- The Madani activities of Dawat-e-Islami are an excellent source of goodness for the Hereafter and improving practical life; they are also an excellent source of succeeding in practical life after completing studies. So students should keep the enthusiasm and strong passion for performing Madani activities from their academic life and should not become lazy. *إِنْ شَاءَ اللَّهُ*, by virtue of the blessing of Madani activities their study will also improve.
- As a student makes advancement in his academic field, his mind opens and his thought becomes mature. On such an occasion, it is very important to avoid grouping or finding fault with administrative matters because such people hardly succeed in their practical life.
- Elderly students should have friendly environment only with the students of their age group. They should stay away from very young students or small students whether they belong to their class or previous classes.
- Students should not consider the education of

Jami'a-tul-Madinah to be like worldly education by thinking that whatever they have read, they will not have to read later, but rather they should try to study and revise the books of previous years to some extent. One way to do it is to start teaching any curricular book to one or two students of previous classes.

- Students should keep at least one book of Tasawwuf during their extracurricular study so that their inner-self can continue to be cleansed along with the outer-self. For this, the study of *Ihya-ul-'Uloom*, *Lubab-ul-Ihya*, *Minhaj-ul-'Aabideen*, *Backbiting - A Cancer in our Society*, *Blessings of Sunnah*, *Cure for Spiritual Diseases*, published by Maktaba-tul-Madinah and the booklets on different topics written by Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Qadiri دامت بركاته العالیه are very useful. Further, students must study some extracurricular books regarding every art and knowledge by consulting with subject specialists.
- Sometimes students may have financial, physical, domestic or mental problems or difficulties. They should not mention their problems to everyone, but rather try to find a satisfactory solution to the problems by mentioning them to any respected teacher if needed.
- There are ups and downs in a human's life. Everyone has problems, illnesses and necessities of life, but taking a day off or going to an educational institute late due to being a little unwell or due to a piece of work which can also be done by any other person, is not fair. A good student should remember that not only a day off but even a little lateness can also affect his future.

1. STUDENT AND RESPECT

Dear students! Knowledge and respect have a great relationship. It can be understood like this that if there is no respect, there is no benefit of knowledge. It is very important for a student to take great care of a teacher, book and educational institute. Sometimes even due to disrespect very intelligent students also



fall into disgrace and humiliation and get away from knowledge.

Respect for teacher

In order to know and understand 'how necessary respect for a teacher is?' It is sufficient that a teacher is a person who teaches his students how to live a life, tells his students how to live in a society and removes their moral evils and plays an important role in making them exemplary members of the society. In Islam, respect for the teacher has been given great importance. Even a teacher has been given the status of a spiritual father. Therefore a student should consider his teachers to be more sincere with him than his real father. It is stated in *Tafseer Kabeer*: A teacher is more affectionate towards his student than his mother and father because parents save him from the fire and troubles of the world, whereas his teachers save him from the fire of Hell and troubles of the Hereafter. (*Tafseer Kabeer, part 1, Al-Baqarah, Taht-al-Ayah: 31, Juz: 2, vol. 1, pp. 401*)

Respect for tools of knowledge

Books, pens and other tools of knowledge should not be considered to be common things which are used every day and should not be placed wherever you want. In order to attain the blessing of knowledge, it is necessary for students to respect books, pens and copies, etc. They should maintain the sacredness of these things when studying and when keeping them at their places after studying. If books related to different topics have to be placed on top of each other, the order should be like this: The Holy Quran should be on top of all books, after it Tafseer and then Hadees, then Fiqh and then other books. No other thing should be kept on a book without any need.

A student should read even the books in the state of Wudu which can be touched without Wudu. Sayyiduna Imam Halwani رَحْمَةُ اللهِ عَلَيْهِ has said: I have gained the treasure of knowledge through respect and reverence. I never touched paper without Wudu. (*Ta'leem-ul-Muta'allim Tareeq-ut-Ta'allum, pp. 48*)

Shams-ul-Aimmah Imam Sarakhsee رَحْمَةُ اللهِ عَلَيْهِ would

always revise books, hold discussions and study in the state of Wudu. Once he had an upset stomach. On that night due to the upset stomach, he had to perform Wudu 17 times. (*Ta'leem-ul-Muta'allim Tareeq-ut-Ta'allum, pp. 48*)

Respect for educational institute

The educational institute plays the role of a teaching mother. Its rights are also mandatory for students. It is necessary for students to protect its building and things, cooperate with its administration and abide by its rules and regulations. Some students argue with respected Nazims without any reason or consider rules and regulations to be a jail with a strict guard. However, if they are given the responsibility of any work or any place, they will also give the mind-set to follow the rules and regulations in the same way. Switching on lights, fans and keeping the tap on without any reason or not turning it off even after seeing it on, opening and closing the doors and windows violently, throwing up things without any precaution which may break lights, etc. writing something on the desks and chairs, etc. or damaging them, etc. are all against the respect and reverence of an educational institute.

Students must study books such as '*Kamyab Talib-e-'Ilm Kaun?*' [Who is successful student], '*Imtihan ki Tayyari Kaysay Karayn?*' [How to prepare for exams] and '*Rah-e-'Ilm*' [The path of knowledge] published by Maktaba-tul-Madinah in order to become a successful student.

¹ What are the basic responsibilities of a teacher and what should be their role in the Tarbiyyat (upbringing) of students? For this study '*Qualities to possess!*' a series of 'Mahnamah Faizan-e-Madinah' (Jumadal Aul 1440 AH to Sha'ban-ul-Mu'azzam 1440 AH). 'Few responsibilities of a successful student' was published under the title '*How should academic year be initiated?*' in the previous issue (Mahnamah Faizan-e-Madinah Zul-Qa'da-til-Haram 1440 AH). All the issues of 'Mahnamah Faizan-e-Madinah' are available on the website of Dawat-e-Islami: www.dawateislami.net.





WHAT IS RIGHT AFTER ALL?

IS RELIGION A PERSONAL MATTER OF EVERY INDIVIDUAL?

MUFTI MUHAMMAD QASIM ATTARI

Efforts are being made nowadays to spread the opinion that religion is a personal matter of every individual and we should not speak about anyone's matter at all. Let people do whatever they are doing; it is a matter between them and Allah Almighty. Therefore, if people go to parks with non-Mahram women or they are indulged in the sins of drinking wine or listening to songs, etc., it is said that we don't need to interfere in people's personal matters, we don't need to explain them and persuade them to correct their character traits. We should pay attention only to our own self.

Regarding this, please understand that giving the mindset to people of refraining from the disobedience to Allah Almighty, explaining them and making efforts is not interference at all; in fact it is a virtuous act. Satan would not like anything more than it that people abandon forbidding others from evil because Satan enjoins evil and wishes that the act of calling people to evil continues and forbidding evil is abandoned. In the name of freedom, open-mindedness, etc., the mindset against forbidding the acts of sins is really spreading around

the globe. At first, non-Muslims started having this mindset and they restricted religion to homes by saying that religion is a personal matter of a human and therefore, people may act upon religion to whatever extent they wish in their homes but no one should persuade others regarding religion. In fact, people should be allowed to spend their life as they are spending.

Being impressed by non-Muslims, many Muslims also started having this mindset. For example, a person went to non-Muslim countries for tourism and saw that the one who wishes to offer Salah is offering Salah and the one who wishes to drink wine is drinking wine. The one who wishes to go to Masjid is going to Masjid and the one who wishes to go to gambling club or any other club is going to club. Neither the first person says something to the other nor does the second person say something to the first one. Seeing this, people become very happy thinking that it is such a peaceful environment that every person is focusing just on his own life. Then such observations are proudly and exaggeratedly presented to others but as a Muslim, we will first see



what guidance our religion has given us regarding this matter. If drinking wine, immodesty and fornication are becoming common, gambling clubs become frequented, and committing sins become a common practice, then in such circumstances, is it at our own will to either make efforts to stop people from evils or to remain silent at it or is there any specific commandment for us? Its answer is that there are very clear commandments regarding it in the Holy Quran and Hadees. Addressing us as an Ummah, Allah عزوجل has stated in the Holy Quran:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

(O Ummat of Muhammad) you are the best among all those nations which appeared amongst the people; you command good and forbid evil.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 110)

We came to know that enjoining righteousness and forbidding evil is obligatory for the Ummah which must be carried out; it cannot be abandoned. Likewise, at one place [in the Holy Quran], Allah عزوجل has stated:

**وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾**

And there should be such a group amongst you who invite (people) towards righteousness, and command that, which is good, and forbid that, which is evil; it is they who are successful.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 104)

From these Ayahs, it becomes clear that we do not have the permission that we see evil and close our eyes to it despite having the power to make people understand or to stop it. At abandoning the act of stopping others from evil, Allah عزوجل has mentioned severe warnings regarding the previous Ummahs as well. Allah عزوجل has stated:

لَعْنَةُ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

Cursed are those who committed disbelief from amongst the Children of Israel, through the tongue of Dawood, and 'Isa; the son of Maryam.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 78)

One of the sins because of which they were cursed has been mentioned:

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ

They would not prevent each other from any evil which they would commit themselves.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 79)

It is as if it was their practice that evils, sins, disobedience, and turning away from the commandments of Allah عزوجل were all common over there but they would not feel embarrassment at it. Everyone was engrossed in his own life and would say: *I will pay attention to my own self; I don't need to interfere in the personal matters of others. The other person himself is answerable for his deeds; he will be laid in his grave and I will be laid in mine, but Allah عزوجل has mentioned the same practice of theirs as their sin: 'كانوا لا يتناهون' They would not prevent each other; 'عن منكر فعلوه' from any evil which they would commit themselves. It means that evils were common in that society but they would not forbid those evils and this very practice of theirs became the reason for being cursed by the two Prophets of Allah:*

عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

Likewise, at another place in the Holy Quran, Allah عزوجل has mentioned the crimes of the priests and monks of Bani Israel which explain why they faced Divine wrath and why Allah عزوجل cursed them. In the list of their crimes which has been mentioned, it has been stated:

**قَوْلًا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِلَهَ وَأَكْلِهِمُ الشَّحْتَ
لِبَشَرٍ مَا كَانُوا يَصْنَعُونَ ﴿٣١﴾**

Why do their priests and monks not forbid them from



speaking sinful words and consuming that which is unlawful? Undoubtedly they are doing extremely evil deeds.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 63)

accusation, verbal abuse, and using foul language were common practices amongst people but their priests and monks were silent, and resultantly, they faced Divine wrath.

Therefore, our religion has not permitted us to behave such indifferently that no matter if



It was Divine wrath for them that why their 'Ulama-e-Zaahir, i.e. Fuqaha [Islamic jurists] and 'Ulama-e-Baatin, i.e. monks, priests and Sufis did not forbid their nation from 'قَوِيْمٌ اِلْسِيْمٌ' speaking sinful words, 'وَأَكْلِيْمٌ اِلْسِيْمٌ' and consuming that which is unlawful. What was "consuming that which is unlawful"? It was the same that Riba [interest], bribe, treachery, adulteration, and deception were common practices in the nation. They would not discriminate between Halal [lawful] and Haraam [unlawful]. Secondly, what were "sinful words"? It was the same that telling lies, backbiting, false

immodesty is spreading, and the rights of Allah عزوجل and the rights of people are not being fulfilled, but acting according to the yearning for liberalism, people say: Religion is the personal matter of a person, we will completely remain silent in this matter and we don't need to persuade them to correct their character traits; we should pay attention only to our own self. This mindset is not an Islamic mindset at all; in fact, it is contrary to the explicit teachings of the Holy Quran and Hadees. May Allah عزوجل make us a true preacher of Islam.



Salat-ut-Tahajjud was Fard for the Beloved Prophet ﷺ

Kashif Shahzad Attari

Three unique attributes of the Greatest Prophet ﷺ

1. Salat-ut-Tahajjud was Fard

Salat-ut-Tahajjud was Fard for the Beloved Prophet ﷺ. Most Islamic scholars are of the opinion that, besides five daily Salahs, Salat-ut-Tahajjud was also Fard for the Holy Prophet ﷺ. Mufti Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ stated: Salat-ut-Tahajjud was Fard for the Holy Prophet ﷺ. This is the opinion of most Islamic scholars. And, for the Ummah of the Holy Prophet ﷺ, this Salah is Sunnah¹. (*Khaza'in-ul-Irfan, Bani Israel, Taht-al-Ayah: 79*)

The Revered and Renowned Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'ثَلَاثٌ هُنَّ عَلَيَّ فَرِيضَةٌ وَهِيَ لَكُمْ سُنَّةٌ', i.e. there are three things which are Fard for me and which are Sunnah for you. (One of those things is) 'قِيَامُ اللَّيْلِ' "means offering Salah during the night". (*Al-Mu'jam-ul-Awsat, vol. 2, pp. 274, Hadees 3266*)

Imam of Ahl-us-Sunnah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: According to a strong and preferred opinion of most Islamic scholars, [Salat-ut-Tahajjud] was Fard for the Holy Prophet ﷺ, as witnessed by the words of the Holy Quran. This is also narrated in a Hadees (i.e. the Blessed Prophet ﷺ has also mentioned it). Allah Almighty has stated: 'يَا أَيُّهَا الْمُرْسَلُونَ قُمْ لِرَبِّكَ فَاصْبِرْ' O you who wraps himself (Prophet Muhammad). Stand up (for prayer) during the



night.² Allah Almighty has further stated: 'وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ' And offer Tahajjud in some part of the night.³ These Ayahs especially contain Divine commandment for the Holy Prophet ﷺ and a commandment expresses the meaning of Wajib. (Fatawa Razawiyyah, vol. 7, pp. 402)

2. Salah-offering person must come to the blessed court when called by Holy Prophet ﷺ

If the Benevolent and Beneficent Prophet ﷺ calls a Salah-offering person, it is compulsory for him to be present. Salah will not be invalid. (Zurqaani 'alal Mawahib, vol. 7, pp. 318)

Almighty Allah has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O believers! Present yourselves upon the call of Allah and His Messenger, when the Messenger calls you for a thing (faith, or Quran, or Jihad or martyrdom) which will give you life.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 24)

This Ayah shows that whenever the Holy Prophet ﷺ calls anyone, it is compulsory for him to be present in the blessed court, giving up any work he is busy with. (Siraat-ul-Jinaan, vol. 3, pp. 539)

Guidance on replying to Holy Prophet ﷺ during Salah

Sayyiduna Ubay Bin Ka'b رَضِيَ اللَّهُ عَنْهُ was offering Salah. Meanwhile, the Beloved and Blessed Prophet ﷺ came and called him, saying 'O Ka'b!'. He رَضِيَ اللَّهُ عَنْهُ looked towards the Holy Prophet ﷺ but did not give any reply. Then, offering short Salah, he رَضِيَ اللَّهُ عَنْهُ came to the Holy Prophet ﷺ and respectfully said, 'السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ'. Replying to the Salam, the Holy Prophet ﷺ asked, 'O Ka'b! What was the hurdle in reply when I

called you?' He رَضِيَ اللَّهُ عَنْهُ humbly said, 'Ya Rasoolallah ﷺ (سَلَّمَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I was offering Salah.' He رَضِيَ اللَّهُ عَنْهُ said: Have you not found [the following Ayah] in the Holy Quran: 'اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ'. He رَضِيَ اللَّهُ عَنْهُ replied, 'Yes, indeed. [I have found it]. إِنَّ شَاءَ اللَّهُ, this will not happen [i.e. I will not do that] in the future.' (Tirmizi, vol. 4, pp. 400, Hadees 2884)

Salah will not become invalid

Commenting on the above Ayah, Mufti Ahmad Yar Khan رَضِيَ اللَّهُ عَنْهُ stated in his commentary notes 'Noor-ul-Irfan': No matter whatever the condition of a Muslim is, he must come to the blessed court when called by the Holy Prophet ﷺ. In fact, if a Salah-offering person comes to the blessed court in the state of Salah when called by the Greatest and Noblest Prophet ﷺ and he does what he is asked by the Beloved Prophet ﷺ to do, even then he will remain in the state of Salah. He will offer only the remaining Rak'at of the Salah.

3. Salam in Salah

When reciting Tashahhud during Salah, a Salah-offering person says Salam to the Beloved Prophet ﷺ in these words: 'السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ' i.e. (May Salam be upon you, O Prophet! And may the mercy of Allah and blessings be upon you.) If any other person is addressed in this way during Salah, then Salah will become invalid. (Tahzeeb-ul-Asma wal-Lughat, vol. 1, pp. 64)

What to imagine when saying Salam?

The commentator of Bukhari, Imam Ahmad Muhammad Qastalani رَضِيَ اللَّهُ عَنْهُ narrated from some righteous people: When Salah-offering Muslims recite Attahiyyat, it is as if they knock on the door of Divine mercy. They are then granted the permission to get present in the court of the Pure Being [i.e. Allah] Who is Alive and will never die. Being present in Divine court, they pray to Almighty Allah, feasting their eyes. They are then made to realize that they have gained this great wealth because of the



Merciful Prophet *صلى الله عليه وآله وسلم* and by following him. When they pay attention, they find the Prophet of Allah *صلى الله عليه وآله وسلم* to be present in the Divine court. They then say Salam to his blessed court, reciting *‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’*.

(Mawahib-ul-Ladunniyyah, vol. 3, pp. 229)

*Tumhari salani namazaun mayn dakhil
Tasawwur tayra shart misl-e-Wuzu hay*

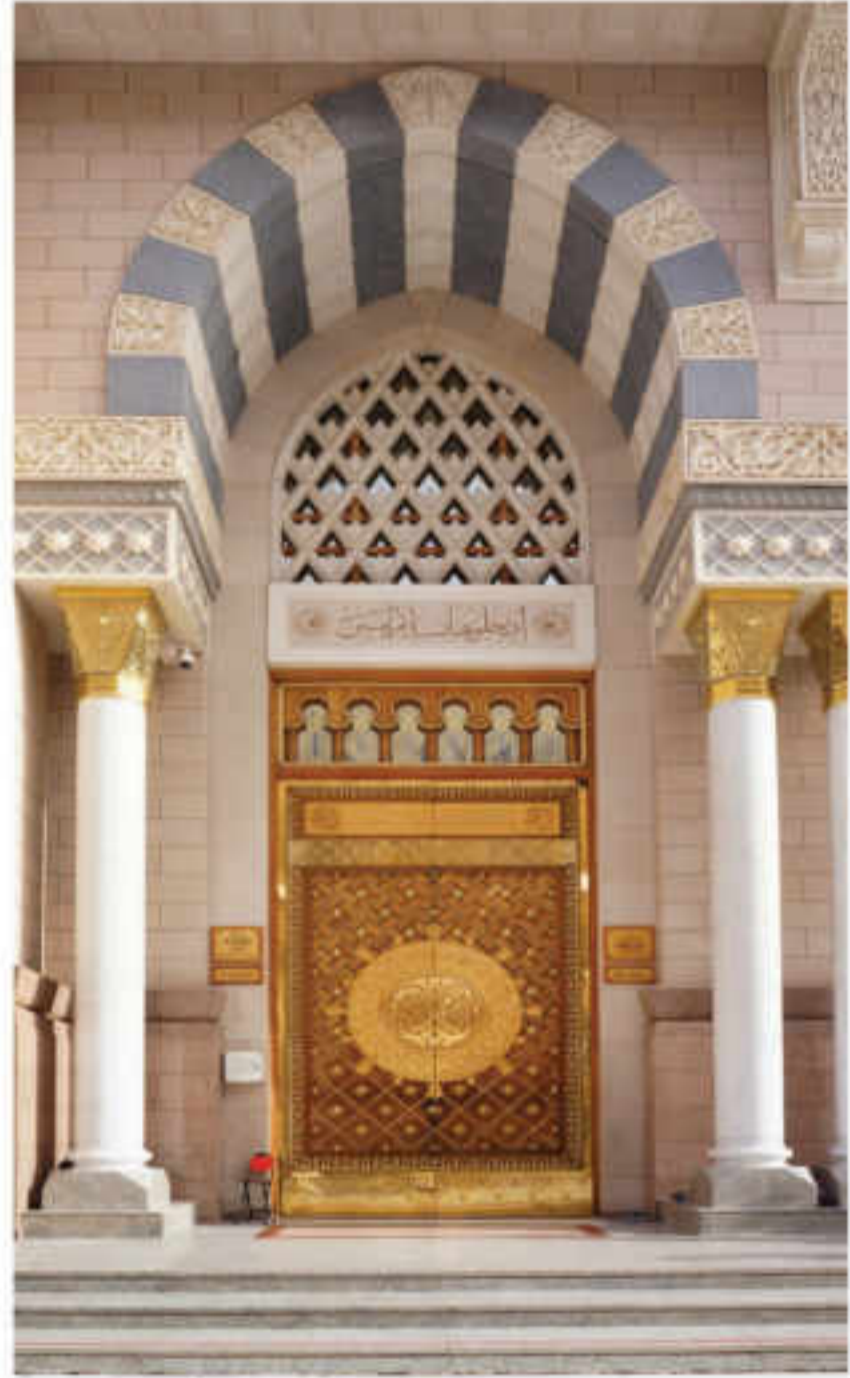
Meanings of Azkar in Salah

Dear Islamic brothers! Whatever is recited during Salah, has a particular meaning. Just pronunciation of these words without understanding their meaning is not the actual purpose. The same is the case of Tashahhud. Imam of Ahl-us-Sunnah Imam Ahmad Raza Khan *رحمته الله عليه* stated: Blessed Shari`ah has not declared any such Zikr in Salah which is only to be pronounced without having a meaning. Not, at all. In fact, what is needed is to [understand] the meaning. When reciting *‘الْتَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ’*, the Salah-offering person should intend to glorify Allah and when reciting *‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’*, he should intend to say Salam to the Holy Prophet *صلى الله عليه وآله وسلم* and to say to him intentionally, ‘May Salam be upon you, O Prophet! And may the mercy of Allah and blessings be upon you!’ *(Fatawa Razawiyyah, vol. 29, pp. 567)*

O devotees of Rasool! To think of the Beloved Prophet *صلى الله عليه وآله وسلم* reverently during Salah is a great privilege. This does not cause any defect in Salah, *مَعَاذَ اللَّهِ*, but rather it increases the humility of the heart and the body, making the Salah perfect.

*Riyazat naam hay tayri gali mayn aanay jaanay ka
Tasawwur mayn tayray rehna ‘ibadat is ko kehtay hayn*

(Mirat-ul-Manajih, vol. 8, pp. 527)



¹ Salat-ut-Tahajjud is Sunnat-e-Mustahabbah (for the Ummah). Among all Mustahab Salaha, this is the greatest and most important one. The Holy Quran and Hadees are rich in motivation for it. In common books of Islamic jurisprudence, this has been included in Mustahabbat and excluded from Sunnah Muakkadah. Therefore, the one who misses it is deprived of great virtue and goodness, but he is not a sinner.

(Fatawa Razawiyyah, vol. 7, pp. 400)

² Part 29, Surah Al-Muzzammil, Ayah 1, 2

³ Part 15, Surah Bani Israel, Ayah 79



Words of wisdom



Nice pieces of advice

1. Reward for earning Halal and spending in righteous deed

Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ has said: The world is sweet and green. One who earns in it in a Halal way and spends it in the act of Sawab (reward), Allah Almighty will bestow reward upon him and will make him enter His Paradise. (*Shu'ab-ul-Iman*, vol. 4, pp. 396, Raqm 5527)

2. Excess of trials for those who have high status

Sayyiduna Ka'b Ahbaar رَضِيَ اللهُ عَنْهُ has said: When a person attains any status and rank in the court of Allah Almighty, trials keep increasing for him. (*Hilya-tul-Awliya*, vol. 5, pp. 401, Raqm 7513)

3. Method of making Sadaqah pure

Sayyiduna 'Awn [عَمْرُون] Bin 'Abdullah رَضِيَ اللهُ عَنْهُ has said: When you give something to a poor person and he makes Du'a of blessing for you, you also make Du'a of blessing for him so that your Sadaqah becomes pure. (*Hilya-tul-Awliya*, vol. 4, pp. 282, Raqm 5584)

4. How should a student be?

Sayyiduna Maalik Bin Anas رَضِيَ اللهُ عَنْهُ has said: It is necessary for a student to have prestige, peace of heart, Divine fear and to obey his pious predecessors. (*Hilyat-ul-Awliya*, vol. 6, pp. 354, Raqm 8901)

Beautiful garden of Ahmad Raza رَضِيَ اللهُ عَنْهُ

1. Excellence of feeding food

If sweet or food is fed to the poor, it is Sadaqah and if it is fed to relatives, it is kind treatment with relatives and if it is fed to friends, it is a feast and all



these things cause mercy to descend and troubles to go away. (*Fatawa Razawiyyah*, vol. 24, pp. 384)

2. Mother and father are Paradise and Hell for human

If a person pleases his mother and father, they are Paradise for him and if he displeases them, they are Hell for him (i.e. pleasing parents leads a person to Paradise and displeasing them leads to Hell.). (*Fatawa Razawiyyah*, vol. 24, pp. 384)



3. Bigger sin than committing a sin

Giving permission to commit a sin is a bigger sin than committing a sin. (*Fatawa Razawiyyah*, vol. 24, pp. 174)

Madani pearls of 'Attar

1. A way of having patience in trouble

One way of having patience in trouble is not to

mention the trouble to anyone without any reason. (*Madani Muzakarah*, 10 Muharram-ul-Haram 1436 Hijri)

2. Reciting blessed Durood abundantly

One who forms the habit of reciting blessed Durood, it becomes easy for him to recite blessed Durood in abundance. (*Madani Muzakarah*, 9 Rabi-ul-Awwal 1436 Hijri)

3. Benefits of Dars from Faizan-e-Sunnat

The one who has the ability to give Dars from *Faizan-e-Sunnat* must do so because by giving Dars knowledge is increased, the reward for calling people towards righteousness is gained and it is a means of self and others' reformation. (*Madani Muzakarah*, 6 Rabi-ul-Awwal 1436 Hijri)



ISLAMIC RULINGS ON TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

Shar'i method of investment in livestock

Question 1: What do the blessed 'Ulama state regarding the following matter: We purchase an animal for 25,000 rupees and give it to someone to rear it. When the animal fully grows, it is sold out. Half of the money is taken by the rearer and half is taken by the one who had purchased and gave it in the custody of the rearer. Is it permissible in Islam or not?

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

Answer: This method is not permissible because in this case, the remuneration of the rearer for his work is ambiguous. Generally, when two people work together in livestock business, animals belong to one person and the second person rears them to earn a livelihood, but in case there is a Shar'i mistake [in the method of work], their contract and earnings can become permissible according to Shari'ah provided that they work by employing the correct method.

The following is its permissible method: Make the rearer also the owner of the animal, i.e. sell half of the animals to him on credit, agreeing to receive money after a long time. Now, since both of you are the owners of these animals, whatever benefits will be received through it and similarly, the money which

will be received by selling it will belong to both of you. For understanding it in a different way, suppose an animal has been purchased for 20,000 rupees. The buyer makes the second person, i.e. rearer also the owner of the animal in 10,000 rupees even though the rearer does not have the money for payment immediately which he needs to make at becoming the owner of the animal. Since this selling has taken place on credit, the rearer will make its payment afterwards. The time for receiving payment for this sale on credit should be such that it is close to the approximate time when the animal is to be sold; for example, if it is known that the animal will be sold after two years, fix two years for the payment. Then, for example, this animal is sold for 80,000 rupees after two years, both of them will receive 40,000 rupees and the rearer will pay 10,000 rupees as the payment due on him. In this way, he earned a profit of 30,000 rupees. In the meantime, if the animal gives birth to babies, both the buyer and the rearer will be their owners as well. It is necessary to be cautious about one thing in this matter that if the rearer feeds the animal by purchasing fodder, he alone will not bear its cost; in fact both of them will bear it.

It is stated in *Bahar-e-Shari'at*: A person who owns a cow gives it to someone else to rear and feed it, and both of them will be the owner of each half of the calf



which will be born, then this partnership is also Faasid [defective]; the calf will belong to the one who owns the cow. The other person will be given fodder similar to what he has fed the cow and he will get Ujrat-e-Misl [the usual amount of money for this job] for rearing and other work. For the permissibility of such partnership, sell half of the cow, goat, hen, etc. to the other person. Then, since both of them have become partners in the ownership of these animals, the babies [of these animals] will also be owned by both of them. (Bahar-e-Shari'at, vol. 2, pp. 512)

وَاللّٰهُ اَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَسْئَلُوْنَ

Receiving additional amount of money from a company by having a fake bill made for expenses

Question 2: What do the blessed 'Ulama state regarding the following matter: In the company where I work, I need to travel a lot for work. If I need to stay at a hotel during travel, company has restricted me to staying in a hotel which costs at most 1,500 to 2,000 rupees. Is it permissible if I stay in a hotel which costs less, for example, 500 to 700 rupees, and I have a bill of 1,500 rupees made?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If your company gives you this amount of money as an allowance that wherever you stay, even if you sleep on a footpath, or stay at a hotel or somewhere else, you will receive 1,500 rupees anyway, it will be permissible to take this allowance and you also don't need to have a bill made for this purpose.

However, the need for having a bill made is an indication that your company does not follow this method; in fact, the company has placed a limit of 2,000 rupees that the expenses within this limit will be met by the company. If the amount is 1,000 rupees, it will give 1,000 rupees, and if it is 1,500 rupees, the company will give 1,500 rupees. In this case, it is not permissible for you to have a bill made of the amount more than you have spent, and receive more amount of money from the company. In fact, you will become a treacherous person and the additional amount which you will receive will be Haraam wealth.

وَاللّٰهُ اَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَسْئَلُوْنَ

Giving bribe to a purchaser

Question 3: What do the blessed 'Ulama state regarding the following matter: If an employee of a shop comes to us to purchase something and every time we give him twenty or thirty rupees for his expenses so that he purchases goods only from us the next time, is it permissible to do so?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is bribe because you are giving him money only for the reason that he purchases goods only from you, not from anyone else; so it is not permissible to give this money.

Regarding a case similar to the question asked, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ has stated: Bay' 'بيع' [sale and purchase contract] will take place between this person (who is selling goods at station) and buyers. This person (who has made a contract to sell goods at the station) gives money to the railway management just for the purpose that no one except him sells goods [over there]; according to Shari'ah, it is purely a bribe. (Fatawa Razawiyyah, vol. 19, pp. 558)

وَاللّٰهُ اَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَسْئَلُوْنَ

Ruling on giving a treat on promotion

Question 4: What do the blessed 'Ulama state regarding the following matter: A person has to give a treat on a promotion in an office; is it permissible?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If friends mutually arrange a meal for each other with mutual agreement on a promotion, etc. or normal circumstance, it is permissible. There is no harm if sometimes one person arranges a meal and sometimes the other with mutual understanding provided that they do not embarrass each other. However, if there is such a situation that others will embarrass a person in case he does not arrange a meal and he unwillingly arranges a meal to remain safe from embarrassment, this meal will be regarded as a bribe.

وَاللّٰهُ اَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُوْلُهُ اَعْلَمُ بِمَا تَسْئَلُوْنَ



Bargaining for price reduction



Abdur Rahman Attari Madani

For traders

There is no harm in purchasing on low price by bargaining without lying etc. It is permissible if a trader quotes a high rate but he should not tell a lie by saying: 'It costs me such and such amount or I have purchased it for such and such amount etc.' There is no harm in reducing the price after quoting a high price. Imam Ibn Seereen رَحْمَةُ اللهِ عَلَيْهِ said: 'A man can mention price on the product whatever he wills.' He رَحْمَةُ اللهِ عَلَيْهِ said about himself: 'I mention price on the product so that I may bargain.' So he would sell his product below the mentioned price, for example, he would sell his product for 9 after mentioning 10 pounds. (Musannaf Ibn Abi Shaybah, vol. 5, pp. 134, Hadees 3)

Similarly, a customer should check the product thoroughly and bargain for the price reduction as negotiating for the price reduction is also an act of Sunnah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Bargaining for price reduction is an act of Sunnah

Sayyiduna Suwayd Bin Qays رَضِيَ اللهُ عَنْهُ said: I, accompanied by Sayyiduna Makhrafah 'Abdee رَضِيَ اللهُ عَنْهُ (for business purpose as a business partner) came to Makkah Mu'azzamah from Hajar, carrying cloths. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a bargain for buying a pyjama and set a price and we sold it to him. There was a person who used to weigh (dirhams) for a wage. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: 'Weigh [these dirhams] and give a little more.' (Abu Dawood, vol. 3, pp. 332, Hadees 3336)

Paid more price than the agreed amount

There was no currency note system at that time like it is nowadays, and dirham was a common currency and it would take very long time to count the dirhams, so they would be paid after weighing.



By the above-mentioned blessed Hadees, we learn about the kindness and favour of the Beloved Rasool ﷺ that he ﷺ paid a higher price than the agreed price. Buying something at a higher price causes a loss whereas paying a higher price than the agreed amount is a favour (to the seller). So, the loss is bad but favour is good. Moreover, it is also learnt that going to shop, not paying the demanded price of the trader but rather bargaining for price reduction is an act of Sunnah. (*Mirat-ul-Manajih, vol. 4, pp. 304*)

A'la Hadrat رحمه الله عليه said: 'It is better to negotiate for the price reduction but rather it is a Sunnah act except for the thing that is bought for Hajj travel. It is better to give whatever is demanded for the things purchased for the Hajj travel.' (*Fatawa Razawiyyah, vol. 17, pp. 128*)

Loss of intelligence

A trader came in the court of Sayyiduna Ameer Mu'awiyah رضي الله عنه and he started bargaining with him. Upon this, the trader said to him: 'I have learnt something else about you.' He رضي الله عنه asked him: 'What have you learnt about me?' He said: 'I have learnt about your kindness and favour.' He رضي الله عنه said: 'Leave it! Kindness and favour are done without any return and I would not do any act which surely causes loss to intelligence.' (*Mawsu'ah Ibn Abid Duniyah, vol. 7, pp. 465, Raqm 284*)

When once Sayyiduna Ameer Mu'awiyah رضي الله عنه came to blessed Madinah, he رضي الله عنه started bargaining with a non-believer and stopped at 500000 dirhams but the non-believer started insisting on 600000 dirhams. He رضي الله عنه further increased 50000 dirhams. The non-believer said: 'O Ameer-ul-Mu'mineen! I have learnt that you would give even 1000000 dirhams to anybody in one Majlis [gathering] whereas you are bargaining [here].' He رضي الله عنه said: 'There is a matter of [the loss of] intelligence. You want to cheat me! Regarding giving money to someone in one Majlis, it is an act of righteousness.' (*Mawsu'ah Ibn Abid Duniyah, vol. 7, pp. 466, Raqm 289*)

Act of foolishness

Imam Ibn Abid Duniyah رحمه الله عليه narrated a saying that nobody should become angry at this thing that when

it is commented about him: 'So and so is wiser than you' because you have been cheated by him in buying and selling goods because the trade is a different thing and carrying out an act of kindness is something else.(i.e., by buying something at a higher price, one should not think that he has carried out an act of kindness to the seller but rather it is [an act of] foolishness. When buying something, one should bargain and get the price reduced as much as possible.) (*Mawsu'ah Ibn Abid Duniyah, vol. 7, pp. 465, Raqm 285*)

Sayyiduna Imam Hasan رضي الله عنه said: 'One who buys something at a higher price neither deserves appreciation nor attains any reward.' (*Mawsu'ah Ibn Abid Duniyah, vol. 7, pp. 465, Raqm 283*)v

Buying goods at higher price from the poor and weak people

Imam Ghazali رحمه الله عليه said: When buying anything from the weak (i.e., woman or elderly people) or poor and needy person, etc. one should buy at a higher price making it comfortable and easy for him [the poor seller]. This is an act of virtue and such kind of person will be considered to be the one for whom the Beloved Rasool ﷺ has said, 'May Allah عزوجل grant kindness to the person who makes [things] easy in buying and selling'. (*Musnad Abi Ya'la, vol. 6, pp. 50, Hadees 795*)

Buying goods at a higher price from any rich trader is not any act worth-appreciating but rather it is wastage of money without any appreciation and reward.

(It is further stated) The matchless act is that one should neither cheat anybody nor be cheated. A great quality of Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رضي الله عنه is stated that he رضي الله عنه would not cheat anybody and he was also so sensible that no one could cheat him. (*Ihya-ul-'Ulloom, vol. 2, pp. 102, 103; summarised*)

It is Du'a to Allah عزوجل that He عزوجل grant us ability to get the price reduced when buying with the intention of [acting upon the] Sunnah and grant us the privilege to do a favour by buying [things] from the poor and the weak at a higher price.

اٰمِيْن بِجَاوِ السُّبْحِي الْاَكْمِيْن صَلِّ اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ





Sayyidatuna Umm-e- Ruman رَضِيَ اللهُ عَنْهَا

Asif Jahanzayb Attari Madani

After the blessed demise of Umm-ul-Mu'mineen Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent a marriage proposal to an honourable family of Makkah Mukarramah for their beloved daughter through Sayyidatuna Khawlah Bint-e-Hakeem رَضِيَ اللهُ عَنْهَا, the blessed wife of Sayyiduna 'Usman Bin Maz'oon رَضِيَ اللهُ عَنْهُ. Sayyidatuna Khawlah Bint-e-Hakeem رَضِيَ اللهُ عَنْهَا said to the daughter's mother, 'Allah عزوجل has bestowed a blessing upon you.' The blessed mother humbly asked, 'Which blessing?' Upon this, Sayyidatuna Khawlah Bint-e-Hakeem رَضِيَ اللهُ عَنْهَا said, 'The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has sent the marriage proposal for your daughter.' To which, the fortunate mother, after consulting her blessed husband, agreed to this marriage proposal. So, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got married to the blessed daughter of that fortunate woman. (Tareekh Tabari, vol. 3, pp. 162; summarised)

The fortunate woman who had accepted the proposal of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for her daughter was 'Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا, the blessed wife of the first caliph Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ and the blessed mother of Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا. So she رَضِيَ اللهُ عَنْهَا

also had the privilege of being the mother-in-law of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Introduction

The real name of Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا was Zainab Bint-e-Amir or Zainab Bint-e-'Abd. She رَضِيَ اللهُ عَنْهَا first got married to Haris Bin Sakhbarah. The blessed son 'Sayyiduna Tufail رَضِيَ اللهُ عَنْهُ was born to him. Sayyiduna Tufail رَضِيَ اللهُ عَنْهُ was the maternal half-brother of Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا as well as he رَضِيَ اللهُ عَنْهُ was the blessed companion of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Due to some reason, these people migrated to Makkah Mukarramah from 'Sarah' [سَرَاة]. (Derived from: Al-Asabah, vol. 8, pp. 391; Tahzeeb-ul-Kamal, vol. 5, pp. 60)

¹ Haleef refers to 'Maula Mawalaat' [مولى مولات], in which a deceased person makes a deal with someone in his lifetime that he would be his heir in case he passes away first and that person would be his heir if he passes away first; so, in some cases one receives inheritance if the deceased person does not have heirs.





In the era of ignorance, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was the Haleef¹ of Haris Bin Sakhbarah. After the demise of Haris Bin Sakhbarah, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ got married to Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا and Sayyiduna 'Abdur Rahman and Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا were born to her. (*Tabqat Ibn Sa'd, vol. 8, pp. 216; summarised*)

A glimpse into the biography of Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا

Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا was amongst the blessed Sahabiyyat of the early days of Islam. She رَضِيَ اللهُ عَنْهَا was an ascetic and pious woman. She made great sacrifices for the sake of Islam. She رَضِيَ اللهُ عَنْهَا had the privilege of migrating along with the family of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; moreover, she رَضِيَ اللهُ عَنْهَا was also amongst those blessed women who had the privilege of pledging allegiance to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Tabqat Ibn Sa'd, vol. 8, pp. 216; summarised*)

By dint of being beautiful and possessing excellent habits and traits, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

would say, 'Umm-e-Ruman is like a maiden of Jannah' (in terms of beauty and good conduct). (*Jannati Zaywar, pp. 524; summarised*)

Blessed demise

Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا passed away on 6th Zul-Hijja-til-Haraam in Madinah Munawwarah. As per one source, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself descended into the blessed grave of Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا. (*Tabqat Ibn Sa'd, vol. 8, pp. 216*)

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a of forgiveness for Sayyidatuna Umm-e-Ruman رَضِيَ اللهُ عَنْهَا and said while appreciating her sacrifices, 'O Allah عزوجل! You know that Umm-e-Ruman has suffered many troubles in Your and Your Rasool's path.' (*Al-Asabah, vol. 8, pp. 392*)

May Allah Almighty have mercy on her and forgive us for her sake!

أَمْرٌ بِحَبَابِ الْمَيِّتِ الْأَمْرَيْنِ صَلَاتُكَ عَلَيْهِمَا





لبيك اللهم لبيك

Islamic rulings regarding Islamic sisters

Mufti Muhammad Qasim Attari

Is a wife allowed to go to perform Hajj without husband's permission?

Question 1: What do respected Islamic scholars and Muftis say about the following issue? Hajj is Fard for a woman, and two of her Mahrams, i.e. her father and brother are also willing to accompany her on the Hajj-pilgrimage but her husband does not allow her to go to perform Hajj. Is she allowed by Shari'ah to go to perform Hajj along with her father and brother without her husband's permission? If she goes, will she become a sinner due to disobedience to her husband in this matter?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ الْأُتَمِّهِمْ وَدَايَةِ الْحَقِّ وَالصَّوَابِ

Answer: As mentioned above, Hajj is Fard for the woman and her Mahrams, i.e. her father and brother are also willing to accompany her on the Hajj-pilgrimage. Therefore, in this case, it is compulsory for her to go to perform Hajj along with her Mahram even if forbidden and not allowed by her husband.

In fact, after Hajj has become Fard, it is compulsory and necessary to perform it without delay. Delaying it in this case is impermissible and a sin. Moreover, if she goes to perform Hajj without permission from her husband in the above-mentioned situation, she will not become a sinner because the husband is to be obeyed in permissible actions. If he commands his wife to commit any impermissible action, it is not permissible to obey him in this case.

Therefore, if Hajj is Fard for a woman and the Mahram is also prepared to go with her, only her husband does not permit her, she can go even without his permission. As for the husband, he should not cause any hurdle in the fulfilment of this Divinely-declared obligation. Instead, he should protect himself as well as his wife from the sin by permitting her willingly and gladly for the pleasure of Almighty Allah ﷻ.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ



Ruling on delay in Taqseer

Question 2: What do respected Islamic scholars say about the following issue? A woman performed 'Umrah. She came to her hotel without performing Taqseer and the entire day passed in the same condition. The next day, she performed Taqseer in the evening. During this period, she did not do anything which is forbidden in the state of Ihram. The question is, will any Dam [مَد], etc. become compulsory due to delay for almost two days in Taqseer?



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

Answer: In the situation mentioned in the question, nothing will be compulsory because of delaying Taqseer for two days. There is no specific time for Taqseer for the one who has performed Sa'ee in 'Umrah. When the Mu'tamir¹ performs Taqseer, he will come out of the state of Ihram.

وَاللَّهُ أَعْلَمُ بِمَا نُرْسِلُهُ أَهْلَهُمْ مِنَ الشَّيْخَةِ بِمَدِينَةِ

Are women allowed to offer Salah before Azan?

Question 3: What do respected Islamic scholars and Muftis say about the following issue? The time of a Salah has started but Azan has not yet been called. Are ladies allowed to offer Salah before Azan? That

is, are the Islamic sisters and Madani girls who are present in the Madrasah allowed to offer Salah before the Azan of Zuhr?

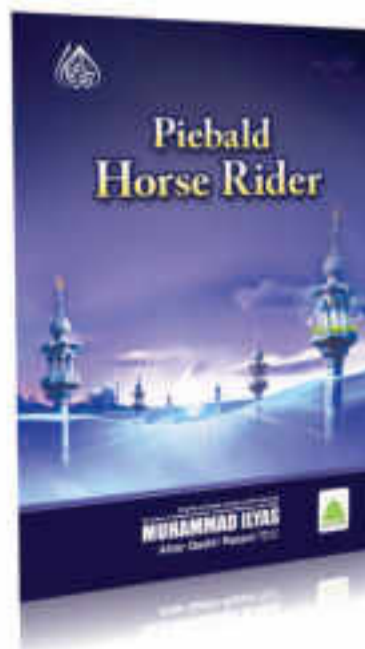
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَبَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Even if the time of the Salah has started, it is Khilaf-e-Awla for women to offer Salah before Azan. If there is no valid excuse, it is preferable to wait for the Jama'at of men except for Fajr Salah. Therefore,

women should offer Salah after the Jama'at of men has taken place.

وَاللَّهُ أَعْلَمُ بِمَا نُرْسِلُهُ أَهْلَهُمْ مِنَ الشَّيْخَةِ بِمَدِينَةِ

¹The 'Umrah-performing person is called a Mu'tamir.



Priceless sayings of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

Abu Ubaid Attari Madani

The third caliph, Ameer-ul-Mu'mineen, Sayyiduna Zun-Nurayn 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ possessed the beautiful attributes of modesty, simplicity and humility. He رَضِيَ اللهُ عَنْهُ possessed the heart filled with Divine fear and the yearning for following Sunnah. He رَضِيَ اللهُ عَنْهُ embraced martyrdom on 18 Zul-Hijjah 35 Hijri on Friday after 'Asr Salah. (*Ma'rifat-is-Sahabah, vol. 1, pp. 85; Al-Mu'jam-ul-Kabeer, vol. 1, pp. 77*)

After becoming the caliph, along with making outstanding efforts for improving the worldly life and afterlife of the Muslim Ummah and for the betterment and benefit of all common people, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ also provided guidance. Some of those points are:

- O people! You live in a temporary house and are spending the remaining part of your life. Therefore, quickly carry out as many good deeds as possible till death. Whether you enter into morning or evening, remember that the world is engulfed in deception. Therefore, the worldly life should not deceive you at all and the highly deceptive Satan should not deceive you at all by making you think of Allah عَزَّوَجَلَّ being Most Forbearing.



- Wealth and sons are the liveliness of worldly life; and in the sight of your Rab عَزَّوَجَلَّ, good things which remain alive are better in relation to Sawab [reward] and better in relation to hope. (*Part 15, Surah Al-Kahf, Ayah 45, 46; Tareekh Tabari, vol. 2, pp. 589*)

- (Giving instructions to rulers, he رَضِيَ اللهُ عَنْهُ has stated:) I fear that you people will get engaged in filling treasure, and not fulfil the obligation of protecting the Ummah. If you do so, remember that modesty, Amanat [trust], and loyalty will die out (from the society). Listen! The best justice is that contemplate the matters of the benefit and betterment of Muslims; what their right is,

do give them, and what right they need to fulfil, do take it. (*Tareekh Tabari, vol. 2, pp. 590*)

- Amanat is (the name of) honesty.

Stay firm on it, and do not become the first amongst treacherous people, otherwise, whosoever amongst the people coming afterwards will commit treachery, you will become a partner with him (in the sin). Well-wishing is to fulfil complete right. Do not oppress orphans and those who make contract



as the one who has oppressed them will have to be answerable in the court of Allah ﷻ on the Day of Judgement. (*Tareekh Tabari, vol. 2, pp. 591*)

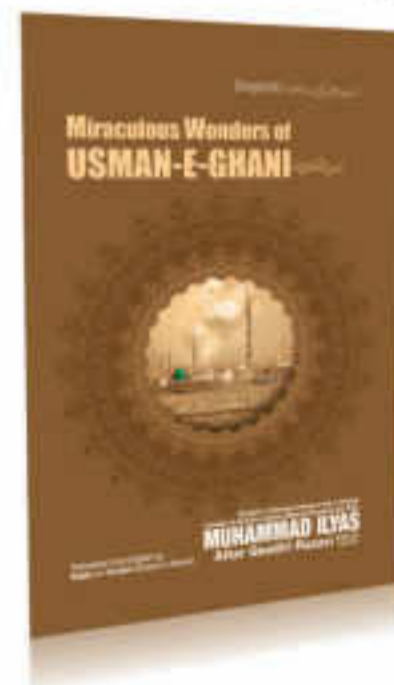
became brothers with each other. (*Shu'ab-ul-Iman, vol. 7, pp. 369*)



- (Advising common people, he رَضِيَ اللهُ عَنْهُ has stated:) You have been commanded to obey and follow; therefore, do not become interested in the world at all in your matters. (*Tareekh Tabari, vol. 2, pp. 591*)
- O people! Certainly, Allah ﷻ has granted you this world so that you prepare for the Hereafter through it. He ﷻ has not granted you this world for the purpose that you become interested in it... (He رَضِيَ اللهُ عَنْهُ further stated:) Keep fearing Allah ﷻ because the fear of Allah ﷻ is a safeguard against torment and also a Wasilah (medium) in the court of Allah ﷻ. Fear Allah ﷻ regarding the matter of "rights of people"; live while being a single group and do not split into different groups. Remember Allah's favours on you; when you were the enemies of each other, He inspired love in your hearts. Thus by His favour, you

May Allah ﷻ bless us with the ability of acting upon these sayings of Ameer-ul-Mu'mineen رَضِيَ اللهُ عَنْهُ.

اُمَمٌ يَجَادُوْا النَّبِيَّ الرَّسُوْلَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



request Sayyiduna 'Abdullah Bin Qays Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ, 'Recite Glorious Quran of our Rab عزوجل to us.' Upon this, he رَضِيَ اللهُ عَنْهُ would start reciting Glorious Quran in his spell-binding voice. (*Musannaf Abdur Razzaq, vol. 2, pp. 321, Hadees 4190*)

When Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ was living in Syria, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ after getting free from the kingdom affairs, would approach Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ and listen to the recitation of Glorious Quran. (*Siyar A'laam-un-Nubala, vol. 4, pp. 45*)

Strong eagerness for acting upon the blessed saying of Beloved Rasool ﷺ

Once Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ came to meet Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ and knocked on the door but Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ was busy doing some work. He رَضِيَ اللهُ عَنْهُ asked permission 3 times to come in. Upon receiving no response, he went back without meeting him. Later, when Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ inquired [about the matter], he رَضِيَ اللهُ عَنْهُ humbly said: I have heard the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Ask permission thrice, if you receive permission, fine, otherwise return.' (*Sahih Muslim, pp. 915, Hadees 5631*)

Fasting during intense heat

Once Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ was travelling by sea. The ship was sailing speedily towards its destination. Suddenly a voice was heard, 'O people of the ship! Stop! Let me tell you a thing.' He رَضِيَ اللهُ عَنْهُ said, 'I looked at the right and left side, I did not find anyone to the extent that voice was heard consecutively 7 times.' Finally, I said, 'Who are you and where are you? Do you not see that what is our condition? We cannot stop.' The answer came, 'Shall I not tell you about the matter which is on the mercy of Allah عزوجل.' I said, 'Why not! Surely tell us.' He said, 'Allah عزوجل has the matter on His mercy that whoever keeps himself thirsty during the hot day for His pleasure, He [عزوجل] will quench his thirst on the Day of Judgement.' Thereafter, he رَضِيَ اللهُ عَنْهُ would wait for a day of intense heat and when he رَضِيَ اللهُ عَنْهُ would get it, he would surely fast. (*Tareekh Ibn 'Asakir, vol. 32, pp. 87*)

Scholarly status

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ was amongst those fortunate blessed companions رَضِيَ اللهُ عَنْهُمْ who used to tell the Islamic rulings to people in the lifetime of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Seeing the forbearance and scholarly advancement and maturity of Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ عَنْهُ as an 'Aamil [governor] of one part of Yemen and Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ as an 'Aamil [governor] of the other part of Yemen. (*Sahih Bukhari, vol. 3, pp. 120, Hadees 4341; Mukhtasar Tareekh Dimashq, vol. 13, pp. 233*)

Way of teaching the Glorious Quran

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ would conduct scholarly and spiritual gathering daily in Basra. After the morning Salah, he رَضِيَ اللهُ عَنْهُ would ask people to stay at their places then he رَضِيَ اللهُ عَنْهُ would rearrange the rows and make every person recite Glorious Quran and move forward. (*Mukhtasar Tareekh Dimashq, vol. 13, pp. 243*)

Ijtima' of Huffaz

Once Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ gathered all the Huffaz (memorizers of the Holy Quran) whose number had increased to 300 and said while describing the virtues of Glorious Quran, 'Undoubtedly, this Glorious Quran is a means of reward for you but it may also become a burden on you so follow Glorious Quran and do not make it follow you because whoever follows Glorious Quran, the Glorious Quran takes him to the gardens of Jannah and whoever makes Glorious Quran follow him, the Glorious Quran drags him on the neck into the Hell.' (*Hilya-tul-Awliya, vol. 1, pp. 323*)

Ghusl at dark place

While Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ had an intense fear of Allah عزوجل, he was also a paradigm of modesty and shyness. He رَضِيَ اللهُ عَنْهُ himself said, 'I perform Ghusl [ritual bath] at a dark place due to being shy of Allah عزوجل and wear my clothes before standing up straight.' (*Hilya-tul-Awliya, vol. 1, pp. 323*)



Cautiousness about observing Purdah

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ had a small shawl. He would wrap it around the lower part of his body so that Satr does not become visible during sleep. (Tareekh Ibn 'Asakir, vol. 32, pp. 91)

Services for the country

Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ granted Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ the governorship of Basra.

positions but he رَضِيَ اللهُ عَنْهُ neither accumulated wealth nor acquired any property but rather he رَضِيَ اللهُ عَنْهُ led a very simple life. It can be judged by this fact that after being appointed as a governor of Basra, he رَضِيَ اللهُ عَنْهُ entered Basra riding a blackish white camel, and after serving as the governor of Basra for ten years when he was leaving Basra on 29th AH, he رَضِيَ اللهُ عَنْهُ was riding the same camel. (Siyar A'laam-un-Nubala, vol. 4, pp. 50)



Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ also continued his governorship in the era of his caliphate for some period then appointed him as the governor of Kufa. After the martyrdom of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, he separated himself from the administrating affairs and moved to Syria.

No accumulation of wealth

In his 63-year lifetime, Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ held the position of governorship at many places and also remained appointed to other

Matchless demise

According to one source, Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ, the great Islamic practicing scholar and the embodiment of piety departed this life in Zul-Hijja-til-Haraam 44 AH. (Tareekh Ibn 'Asakir, vol. 32, pp. 100)

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

اَمْوَنَ بِجَاوِ الْبَيْتِ الْاَكْرَمِ مِنْ اَللّٰهِ وَرَبِّهِ



Our pious predecessors

رَحِمَهُمُ اللَّهُ

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

Zul-Hijja-til-Haraam is the twelfth 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, 32 of them have been briefly discussed in the monthly magazine "Faizan-e-Madinah", Zul-Hijja-til-Haraam 1438 and 1439 Hijri editions. Introduction of further 13 righteous personalities is appended below:

The blessed companions

1. Ibn Ghuseel-e-Malaikah Sayyiduna 'Abdullah Bin Hanzalah Awsee Ansari رَضِيَ اللَّهُ عَنْهُمَا was born in 3 AH in Madinah Munawwarah and embraced martyrdom in the same city in 63 AH in Zul-Hijja-til-Haraam. Sayyiduna 'Abdullah Bin Hanzalah Awsee Ansari رَضِيَ اللَّهُ عَنْهُمَا was a blessed companion of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, virtuous personage belonging to the noble family, great Islamic scholar, full of fear of Allah غَرَّعِلَ and 'Ishq-e-Rasool [having devotional love to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] and a brave person as well as he was the chief of the people of Madinah during the event of 'Al-Harrah'. After martyrdom, Sayyiduna 'Abdullah Bin Abi Sufyan رَضِيَ اللَّهُ عَنْهُ saw him in Jannah. (*Usud-ul-Ghaabah*, vol. 3, pp. 220)

2. Sayyiduna Dahhaak [صَحَّاح] Bin Qays Qarashi Fahri رَضِيَ اللَّهُ عَنْهُ was born in 3 AH in Madinah. He

embraced martyrdom in 64 AH at Marj Rahat (near Damascus) Syria. He رَضِيَ اللَّهُ عَنْهُ was a paradigm of bravery. Touched by the strong eagerness of Jihad, he رَضِيَ اللَّهُ عَنْهُ made distinct achievements in many wars. He رَضِيَ اللَّهُ عَنْهُ also had expertise in political and admin matters.

Sayyiduna Dahhaak Bin Qays Qarashi Fahri رَضِيَ اللَّهُ عَنْهُ was also the governor of Kufa. He رَضِيَ اللَّهُ عَنْهُ also led the funeral Salah of Sayyiduna Ameer Mu'awiyah رَضِيَ اللَّهُ عَنْهُ. A blessed Hadees is also narrated by him. Sayyidah Fatimah Bint-e-Qays رَضِيَ اللَّهُ عَنْهَا, the elder sister of Sayyiduna Dahhaak Bin Qays Qarashi Fahri رَضِيَ اللَّهُ عَنْهُ was a great Sahabiyyah, great Islamic scholar, Muhaddisah, highly intelligent woman with great insight. Apart from this, she رَضِيَ اللَّهُ عَنْهَا possessed great qualities. She رَضِيَ اللَّهُ عَنْهَا was also the blessed wife of Sayyiduna Usamah Bin Zayd رَضِيَ اللَّهُ عَنْهُ and she رَضِيَ اللَّهُ عَنْهَا was also amongst those who had the privilege of doing Hijrat (migration). (*Usud-ul-Ghaabah*, vol. 3, pp. 49; *Al-Istee'aab*, vol. 4, pp. 454)

The blessed saints of Islam

3. Shaykh-ut-Talibeen-e-Saani Sayyiduna Imam 'Abdullah Mahad [مَحَض] Kamil رَضِيَ اللَّهُ عَنْهُ was born in 70 AH in Madinah Munawwarah. He رَضِيَ اللَّهُ عَنْهُ passed away on 10th Zul-Hijja-til-Haraam 145 AH. His blessed shrine is situated in Shinafiya (Diwaniyah province) Iraq. He رَضِيَ اللَّهُ عَنْهُ was the paternal grandson of Imam Hasan رَضِيَ اللَّهُ عَنْهُ and maternal grandson of



Imam Hussain رَضِيَ اللهُ عَنْهُ. In this way, he رَضِيَ اللهُ عَنْهُ was the grandfather of Hasani and Husayni Sayyids. He رَضِيَ اللهُ عَنْهُ was a Taabi'i saint, practicing Islamic scholar and the trustworthy narrator of blessed Ahadees. (*A'laam liz-Zarkali*, vol. 4, pp. 78; *Tareekh Ibn 'Asakir*, vol. 27, pp. 364; *Tareekh Baghdad*, vol. 9, pp. 438)

4. Makhdoom Sayyid Minhajuddin Raasti Husayni Razavi رَضِيَ اللهُ عَنْهُ was born probably at the beginning of the 8th century AH in Baghdad Shareef and he رَضِيَ اللهُ عَنْهُ passed away on 29th Zul-Hijja-til-Haraam 786 AH in Phulwari Shareef (Patna District, Bihar). Blessed shrine of Sayyid Minhajuddin Raasti Husayni Razavi رَضِيَ اللهُ عَنْهُ is the focal point for the visitors which is situated at a place named Tamtam Parao in the same city. He رَضِيَ اللهُ عَنْهُ is the chosen Khalifah of Shaykh Sharafuddin Yahya Muneeri رَضِيَ اللهُ عَنْهُ, perfect pious saint and Sahib-e-Karamat (possessor of saintly miracles). (*Tazkira-tus-Saliheen*, pp. 82, 84)

5. Shahansha-e-Nashik, Peer Sayyid Sadiq Shah Husayni Madani رَضِيَ اللهُ عَنْهُ was born in Madinah. He gained the blessing of knowledge and enlightenment as well as the blessing of the chain of Qadiriyyah Sufi order from his blessed father 'Sayyid Ameenuddin Shayr Muhammad Madani رَضِيَ اللهُ عَنْهُ'. After arriving in India, he رَضِيَ اللهُ عَنْهُ gained Islamic knowledge and blessings from pious people of Chishtiyyah and Shattariyyah Sufi orders; thereafter he permanently stayed in Nashik, India (Province Maharashtra). Upon his efforts of calling people to Islam, a large number of non-Muslims embraced Islam. He رَضِيَ اللهُ عَنْهُ passed away on 16th Zul-Hijja-til-Haraam, 1049 AH and his blessed shrine is visited by the people from all walks of life (*Tazkira-tul-Ansaab*, pp. 240; *Mahnamah A'la Hadrat*, January 2010, pp. 43)

6. Peer-e-Tareeqat 'Allamah Ghulam Muhyuddin Ahmad Makhdi رَضِيَ اللهُ عَنْهُ was born in 1275 AH, in a scholarly family in Makhad Shareef (Jand Tehsil, District Attock, Punjab) and passed away in the same city on 8th Zul-Hijja-til-Haraam 1338 AH. He رَضِيَ اللهُ عَنْهُ was a great teacher of Islamic branches of knowledge and arts as well as the sciences of Hadees. He رَضِيَ اللهُ عَنْهُ was the successor of Khanqah Ma'la 'Maulana Muhammad 'Ali Makhdi'. (*Qandeel-e-Sulayman*, July to September 2017, pp. 51 to 65)

7. Shaykh-ul-Mashaaikh Khuwajah Ameer Ahmad Basalvi رَضِيَ اللهُ عَنْهُ was born in Mauza Thag Sorro near Taunsa Shareef (District Dera Ghazi Khan, Southern Punjab) in 1281 AH and he رَضِيَ اللهُ عَنْهُ passed away on 21st Zul-Hijja-til-Haraam 1357 AH in Basal Shareef (Jand Tehsil, District Attock). He رَضِيَ اللهُ عَنْهُ completed his religious education from Aastanah Aaliyyah, Taunsa Shareef. He رَضِيَ اللهُ عَنْهُ was an acclaimed scholar, teacher of Dars-e-Nizami as well as he was the Shaykh-e-Tareeqat and the Khalifah of Khuwajah Allah Bakhsh Kareem Taunsavi. (*Tazkirah 'Ulama-e-Ahl-e-Sunnat Attock*, pp. 154)

8. Taj-ul-Awliya Peer Muhammad Abdush Shakur Jahangiri رَضِيَ اللهُ عَنْهُ was born in Lucknow in 1294 AH and he رَضِيَ اللهُ عَنْهُ passed away on 10 Zul-Hijja-til-Haraam, 1374 AH in Markaz-ul-Awliya, Lahore. He was laid to rest in his own Khanqah situated in Jeewan Hana Garden Town. He رَضِيَ اللهُ عَنْهُ was an accomplished saint and the founder of Jahangiriyah Sufi order. (*Ma'arif-e-Raza*, *Salnamah 2006*, pp. 216, 217)

9. Qutb-e-Lahore, honourable teacher Hakeem-ul-Ummat, 'Allamah Mufti Hafiz Azeez Ahmad Qadiri Badauni رَضِيَ اللهُ عَنْهُ was born in 1319 AH in Anula (Bans, Bareilly, UP) India. He رَضِيَ اللهُ عَنْهُ passed away on 1st Zul-Hijja-til-Haraam 1409 AH in Markaz-ul-Awliya, Lahore. The blessed shrine is situated in Jan Muhammad Huzoori graveyard (near Garhi Shahu Chowk). He رَضِيَ اللهُ عَنْهُ was the Hafiz of Quran and gained Madrasah education from Qadiriyyah Budaun. He was an expert in all the fields of Islamic knowledge. He was Ustaz-ul-'Ulama, Shaykh-ul-Hadees wat-Tafseer, Mufti-e-Islam, 'Aarif-Billah, and Khalifah Qutb-e-Madinah. He رَضِيَ اللهُ عَنْهُ had the privilege of seeing A'la Hadrat. He رَضِيَ اللهُ عَنْهُ also blessed Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Attar Qadiri with permission in all Sufi orders. (*Ahwaal-o-Asaar Mufti 'Azeez Ahmad Qadiri Badauni*, pp. 29, 53, 108)

Islamic scholars

10. 'Allamah Ibn Aseer Mubarak Bin Muhammad Jazri رَضِيَ اللهُ عَنْهُ was born in 544 AH in Jazeerah Abu 'Umar (Sirnak Province, Turkey). He رَضِيَ اللهُ عَنْهُ passed away on 29th Zul-Hijja-til-Haraam 606 AH in Mosal Iraq. He رَضِيَ اللهُ عَنْهُ was a great Islamic scholar of Quran





and Hadees, Fiqh and Usool-e-Fiqh [Islamic rules of jurisprudence]. He رَحْمَةُ اللهِ عَلَيْهِ was popular amongst all people. People would visit him frequently. 'كتاب الشافى' and 'النهاية فى غريب الحديث والاثار' are his published literary work out of the 9 books authored by him. (*Wafyat-ul-A'yaan*, vol. 4, pp. 7, 8)

11. Shaykh-ul-Islam Imam Tajuddeen 'Abdul Wahhab Subki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ was born in 727 AH in Subk (District Manufiya, Province Cairo) Egypt. He رَحْمَةُ اللهِ عَلَيْهِ passed away in 771 AH in Damascus. He رَحْمَةُ اللهِ عَلَيْهِ was a Faqeeh of Shaafi'i school of thought and historian of Arabic language and the Chief Justice of Damascus. He رَحْمَةُ اللهِ عَلَيْهِ is the author of more than 12 books including *Tabqat-e-Shafi'iyyah* [طَبَقَاتِ شَافِعِيَّة]. (*Tabqat-us-Shafi'iyyah*, vol. 1, pp. 9, 15; *Shazrat-uz-Zuhb*, vol. 6, pp. 419, 420)

12. Practicing Islamic scholar, Imam Gaamun, Maulana Hafiz Ghulam Muhammad Qaadiri رَحْمَةُ اللهِ عَلَيْهِ was an expert in Islamic sciences of knowledge. He رَحْمَةُ اللهِ عَلَيْهِ was the Imam and Khateeb of Jami' Masjid Wazeer Khan, a poet of Persian language, great calligrapher and the author of many books as well as he was an impressive sermoniser. He رَحْمَةُ اللهِ عَلَيْهِ himself produced a handwritten manuscript of the Glorious Quran. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 25th Zul-Hijja-til-Haraam 1242 AH. The blessed shrine of Maulana Hafiz Ghulam Muhammad Qaadiri رَحْمَةُ اللهِ عَلَيْهِ is situated outside the courtyard of Masjid Wazeer Khan (Internal Delhi Gate) inside a tall dome towards the southern side. (*Tazkirah 'Ulama Ahl-e-Sunnat wa-Jama'at Lahore*, pp. 133)

13. Sahib *Hadiqa-tul-Awliya*, Maulana Mufti Ghulam Sarwar Lahori Suharwerdi Chishti رَحْمَةُ اللهِ عَلَيْهِ was born in 1244 AH in Markaz-ul-Awliya, Lahore. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 24th Zul-Hijja-til-Haraam 1307 AH during his travel to Madinah. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest at Bair Baala Hassaani near Badr. He رَحْمَةُ اللهِ عَلَيْهِ was an acclaimed Islamic scholar, well-versed in both Urdu and Persian languages, a poet of Islam, excellent writer, lexicologist, glorious biographer and the author of 20 books.

Some important events of Zul-Hijja-til-Haraam

1. In Zul-Hijja-til-Haraam 8 Hijri, the youngest child of the Holy Prophet رَضِيَ اللهُ عَنْهُ وَآلِهِ وَسَلَّمَ Sayyiduna Ibraheem رَضِيَ اللهُ عَنْهُ was born to Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ عَنْهَا.
2. In Zul-Hijja-til-Haraam 10 Hijri, the Holy Prophet رَضِيَ اللهُ عَنْهُ وَآلِهِ وَسَلَّمَ performed Hajj, which is referred to as 'Hajja-tul-Wada'.
3. On 18th Zul-Hijja-til-Haraam 35 Hijri, some rebels¹ assassinated the 3rd caliph, Ameer-ul-Mu'mineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and he attained martyrdom.
4. On 7th Zul-Hijja-til-Haraam 114 Hijri, Sayyiduna Imam Muhammad Baaqir رَحْمَةُ اللهِ عَلَيْهِ passed away.
5. On 18th Zul-Hijja-til-Haraam 1296 Hijri, the Murshid (spiritual guide) of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, Shah Aal-e-Rasool Marehravi رَحْمَةُ اللهِ عَلَيْهِ passed away.
6. On 18th Zul-Hijja-til-Haraam 1367 Hijri, the Khalifah of A'la Hadrat, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ passed away.
7. On 4th Zul-Hijja-til-Haraam 1401 Hijri, the Khalifah of A'la Hadrat, Qutb-e-Madinah 'Allamah Maulana Ziyauddin Ahmad Madani Qaadiri رَحْمَةُ اللهِ عَلَيْهِ passed away.
8. On 14th Zul-Hijja-til-Haraam 1370 Hijri, the respected father of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ، Haji 'Abdur Rahman Qaadiri رَحْمَةُ اللهِ عَلَيْهِ passed away.

¹ Those who rose in opposition against the caliphate of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ.



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



(Necessary amendments have been made)

Ride your motorbike wearing a helmet

Expressing his concern over increasing death rate due to motorbike accidents, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم الغالية has given the following voice message persuading Islamic brothers to wear helmet:

Dear Islamic brothers! Motorbike accidents cause a number of fatalities these days. It is requested to everyone not to ride motorbike without wearing a helmet. The helmet should be of a good company and it should be tied properly when riding a motorbike. May Allah عز وجل protect all of us.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَمِيْن صَلَّ اللهُ عَلَيْهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْب! صَلَّ اللهُ عَلَيَّ مُحَمَّد

Explanation of couplets of Hadaiq-e-Bakhshish

Explaining the couplets of *Hadaiq-e-Bakhshish*, 'Na'tiyah Deewan' (collection of Na'ats) composed by Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-

Sunnat دامت بركاتهم الغالية via a voice message has said in this way:

*Nuqsan na day ga Tujhay 'isyan [عصيان] mayra
Ghufran mayn kuch kharch na hoga Tayra
Jis say Tujhay nuqsan nahin ker day mu'aaf
Jis mayn Tayra kuch kharch nahin day Maula*

(Hadaiq-e-Bakhshish, pp. 446)

رحمته الله عليه! These blessed couplets of A'la Hadrat رحمته الله عليه are highly appreciable; in which he has requested in the court of Allah عز وجل: O Allah عز وجل! My sins cannot harm You. Your treasures are extensive. If You forgive me, there will be no reduction in Your 'treasure of forgiveness'. It will not cause any loss to You and nor can any type of sin cause loss to Allah عز وجل at all, [so] forgive that sin of mine.

O Allah عز وجل! Grant me the thing which does not reduce Your treasure, and Your treasure never reduces, whatever You grant.

صَلُّوا عَلَيَّ الْحَبِيْب! صَلَّ اللهُ عَلَيَّ مُحَمَّد



Madani travelogue (Nepal)

Episode 04

Maulana Abdul Habib Attari

Wonderful series of Zehni Azmaish

The teachers of Jami'a-tul-Madinah Faizan-e-Attar Nepal Ganj started a series of Zehni Azmaish for the students whose semi-finals were held almost a month ago. Today after 'Isha Salah I was privileged to host the final. Different segments of this series were very interesting and wonderful. There were some segments which we have intended to include in the next season of Zehni Azmaish which will be held in Bab-ul-Madinah Karachi. The students who participated in the final read the Arabic text of blessed Ahadees, read-out Friday sermon and also the Khutbah of blessed *Fatawa Razawiyyah* by heart.

During the series, different gifts and relics were also given as gifts. The Islamic brothers of the teams which won the final and got second position were given different gifts along with the tickets of Ajmer Shareef for the visit to the blessed shrine of Khuwajah Ghareeb Nawaz, Sayyiduna Khuwajah Mu'eenuddin Chishti Ajmayri رَحْمَةُ اللهِ عَلَيْهِ. I hope إِنَّ شَاءَ اللهُ I will also visit Ajmer Shareef soon along with the students. This series of Zehni Azmaish was also recorded and إِنَّ شَاءَ اللهُ will also be broadcast on Madani Channel at a suitable time.

The series of Zehni Azmaish ended around 12:00 a.m. After this, Nigran-e-Shura held a Madani Mashwarah of the students of Daurah Hadees, Nazims and teachers of Jami'a-tul-Madinah which continued around 3 a.m. I continued to meet Islamic

brothers even after the Madani Mashwarah and around 4:00 a.m., I had the opportunity to take rest.

Departure from Nepal Ganj

I woke up at 6:00 a.m. and got ready for Fajr Salah. After offering Fajr Salah we set out for the airport from where I had to set out for Kathmandu with Nigran-e-Shura via 8 a.m. flight. This flight was also delayed and we reached Kathmandu around 11:00 a.m. In Kathmandu, I took rest for some time at the home of an Islamic brother and then we set out for the airport and reached the airport at 5:00 p.m. From Kathmandu airport Nigran-e-Shura along with an Islamic brother took a 7 p.m. flight for Dubai and I along with my travelling companion had to reach Bab-ul-Madinah Karachi through Sharjah by 7:40 p.m. flight. We offered Maghrib Salah at the airport.

Strange thing

In winter, when we travel by plane from Arab Emirates to Kathmandu, it takes 3 and a half hours to reach there, whereas when we come back, it takes 5 hours. This is because when we travel towards Kathmandu, the wind blows in the same direction



(of the plane), but when we return, the wind blows in the opposite direction.

Gained useful information about air travel

Our plane took off from Kathmandu airport for Sharjah around 7:40 p.m. The person sitting next to me was reading the details about planes on his iPad. When I asked, he told me that he was a pilot in the same airline and was going back to his home. I told him that I often get the opportunity to travel by plane and I am very interested in this topic. Afterwards I had a conversation for a long time during which I asked many questions and got useful information about air travel, different aeroplanes and airlines. While we were having the conversation, the journey ended and our plane landed at Sharjah airport around 11:30 p.m.

Arrival at Pakistani hotel

We both went to a hotel with the Islamic brother who came to receive us at Sharjah airport. In fact, we were going to another hotel, but at the driver's suggestion, we went to a Pakistani hotel. While entering the hotel we saw that the staff of the hotel also included people belonging to Lahore and Pakistani channels were being watched in the hotel. Many Islamic brothers of the staff recognized me and tuned to Madani Channel at my request. After some time, many Islamic brothers from the staff came to meet me.

Call towards righteousness through dream

After asking about my name an Islamic brother Adeel, a member of the hotel staff, related me his dream which is, in fact, a very beautiful Madani parable of the Madani environment of Dawat-e-Islami.

'My name is Adeel. Some years ago, I had a very long moustache; I neither would offer Salah nor had a beard. In the evening, I would go to a nearby Masjid to take rest, but despite this, I would not offer Salah. One day, I had a dream in which I saw a pious person who persuaded me to offer Salah. During the same days when I was changing channels, I saw the same pious person on Madani Channel and I learnt that he was Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri دانت برکاتہم العالیہ. Now I have started offering Salah and also have a little

beard. After a few days, I again slept in the Masjid. I once again had a dream in which I saw Ameer-e-Ahl-e-Sunnat who met me smilingly; it was as though he had been appreciating me. Now I have a complete fist length beard and I have started offering Salah regularly. After some time I once again saw a dream in which I beheld Ameer-e-Ahl-e-Sunnat دانت برکاتہم العالیہ who blessed me with lots of Du'as.'

Du'a for meeting was heard

Brother Adeel further said, 'I had been making Du'a for the last three days for anyone amongst Ameer-e-Ahl-e-Sunnat, Nigran-e-Shura Haji Imran Attari or Abdul Habib Attari to come to our hotel by any means such as while passing through this road the tyre of their car gets punctured and they come to our hotel for a while and I could meet them.' What happened was that we had to go to some other hotel, but we went there and met him. Anyhow, I brought brother Adeel into contact with the local Islamic brothers. May Allah Almighty have mercy on him and make him a sincere preacher of Dawat-e-Islami!

Madani lesson

The Islamic brothers and Islamic sisters who are associated with the Madani environment of Dawat-e-Islami and Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دانت برکاتہم العالیہ should learn a lesson from this Madani parable. If they become negligent in offering Salahs and performing other Fard and Wajib acts, they should make up for them and make their world and the Hereafter better.

Return to Bab-ul-Madinah Karachi

After leaving the hotel we took some rest in the house of an Islamic brother in the night. We reached again at Sharjah airport at 4.30 a.m. Our plane took off from Sharjah in the morning at 7 a.m. and we reached around about 11 a.m. in Bab-ul-Madinah Karachi.

I make Du'a to Allah Almighty to enable us to serve Sunnah and travel for the Madani activities of Dawat-e-Islami with faith, peace and sincerity as long as we are alive.

*Sada kerta rahun Sunnat ki khidmat
Mayra jazbah kisi soorat na kam ho*



Pros and cons of meat



Madani clinic

Muhammad Rafeeq Attari Madani

Meat is also one of the countless blessings of Allah عزوجل. The source of this blessing is different Halal [lawful] animals. Allah عزوجل has stated in Glorious Quran about Halal animals:

أَجَلَّتْ لَكُمْ بِهِمَّةُ الْأَنْعَامِ

Mute animals are made lawful for you.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 1)

Nutrients in meat

Meat serves as a completely powerful food item for the human body. Protein and other ingredients present in the meat provide protein, iron, vitamin B, etc., to our body; moreover, vitamins A and B are also beneficial to our bones, teeth, eyes, brain and skin.

Kinds of meat

Chicken and fish meat are white meat whereas quadrupeds meat is called red meat.

Benefits of different animals' meat

1. Goat

The meat of goat is full of nutrition and it produces pure blood. This meat is beneficial to fever patients, those suffering from sile¹ and others suffering from different diseases. The meat close to the bone contains more nutrition and dampness. It is better to use it during the summer season.

2. Camel

Camel's meat is salty in taste and requires more time to digest. This is beneficial in blindness, sciatica pain, back pain, black jaundice, burning urination, piles, etc. Camel meat kills intestinal parasites.

3. Sheep

Sheep's meat provides enormous strength and gives a delicious taste. The experts say: "Its meat takes longer to digest as compared to the meat of other animals."

¹ This is a disease which causes wounds in the lungs and blood oozes from mouth.



4. Ewe (female sheep)

Ewe's meat has warming effectiveness. To make it normal, include cardamom, cinnamon and black cumin when cooking the meat.

5. Cow

Beef [cow's meat] is used extensively in our society. Some people consider it to be less nutritious as compared to the goat but medically the cow's meat provides more body heat and strength as compared to mutton; however, those who are not habitual of hard-work should consume beef as little as possible.

Qurbani (sacrifice) and consumption of meat

Sacrificial meat is fresh and full of nutrition but its overeating may put you at risk of diseases. During Eid days, different meat dishes are eaten whole day even for many weeks, which disturb the digestive system and causes abdominal swelling as well as other diseases. Taking care of one's health, everyone should eat meat from time to time. For example, if one eats meat at one mealtime he should eat vegetables or any other light food item at the second mealtime so that meat is digested easily.

Two important facts about the red meat

1. Excess use of red meat may lead to cancer, cardiovascular diseases, diabetes and the diseases related to stomach and liver.
2. Daily consumption of meat increases the risk of diabetes and cardiovascular diseases. Those suffering from these diseases should avoid eating red meat.

Four disadvantages of red meat

1. Red meat contains a high amount of cholesterol, fat and proteins causing to increase fat in 'blood arteries' making them stiff which resultantly clogs blood circulation.
2. Meat contains a high amount of iron which may be prone to different neurological disorders.
3. To digest the stiff meat fibres, the digestive system has to function immensely, so it may cause digestive problems.
4. Meat may lead to stomach, chest burning and feeling of heaviness.

For diabetic and cardiac patients

Diabetic and cardiac patients should not eat Kaleji (liver), kidneys and brain at all because these items contain a high amount of cholesterol as compared to normal meat.

For the meat lovers

The experts say that fish, eggs and dry fruits also provide the same nutrition which is produced by the meat. The meat lovers should keep consuming these food items because eating excessive meat is like inviting different diseases.

How to avoid the harmful effects of meat

It is better to add different vegetables whenever meat is cooked because it increases its usefulness and keeps away the harmful effects of meat. Moreover, it is better to cook meat with broth and little spices. It will digest soon and one will remain protected from the stomach disorder.

Adulteration and animals

Like food items, different medicines and vaccination are used for animals for their rapid growth and to show them to be healthy. Thus these medicines get mixed into the meat of the animals and inevitably become a part of our food which we eat and it leads to different diseases.

How much meat should be eaten?

There are many advantages of eating meat but overeating of meat may cause harm rather than benefit. **Experts' opinion about the consumption of meat:** Adults should eat 70 grams of meat daily whereas 500 gram weekly. The people who eat meat thrice a week or more may have different diseases.

Madani pearl

Generally, everyone should do exercise and walk but the meat lovers should include daily exercise or quick walk for at least 22 minutes in their schedule considering it compulsory for them.

May Allah ﷻ grant us Taufeeq to use the meat in a moderate way.

اٰمِيْن بِجَاوَابِ السُّؤَالِ الْمُرْسَلَةِ عَلَيْهِ وَسَلَّمَ

Medically, this article has been checked by Dr. Muhammad Kamran Ishaq Attari, 'Majlis Tibbi Ilaj (Dawat-e-Islami)' and Hakeem Rizwan Firdaus.



WHAT EATING ITEMS SHOULD NOT BE TAKEN TOGETHER?

There are many foods and drinks that could cause medical problems if taken together. This article contains information about those foods and drinks that should not be taken together, so that we may retain the health, as health is wealth.

Guava, watermelon and water

Watermelon contains 90% - 95% water and to have more water on top of this is not good for the stomach. Likewise, you should not have water straight away after eating guava, as there is a chance of getting an upset stomach and cholera.

Possibility of being paralysed

Having bird meat with yoghurt, having Khichri¹ with rice pudding, having honey with butter, having egg with fish and having a bath straight after eating food to the stomach full can all lead to the

possibility of being paralysed.

Pain in large intestine

Having radish, yoghurt and cheese together, having dry, roasted salted meat with vinegar, having Sattu² after milk and rice and having goat meat with bird meat can all lead to the possibility of having Colic (a disease that causes pain in the large intestine).

Upset stomach

Having melon, garlic and honey together, having milk with sour items, having rice with vinegar, having meat with honey or milk, having melon and radish with yoghurt, having pigeon's meat with onions & garlic and having partridge meat with cheese causes disorder of stomach and abdomen.

Fish and milk

Having fish with milk or cheese can lead to leucoderma (white spots on the skin).





Tea, yoghurt and fruit

Tea and yoghurt contain large amounts of acidity. When both of these meet in the stomach together, it weakens the digestive system. Similarly, having yoghurt and sour fruits together is harmful to physical development.

Cold and warm items

Drinking cold drinks straight after having warm tea or warm food is harmful to the teeth.

Possibility of a cough

Drinking water straight after drinking warm milk can lead to the possibility of a cough, whereas drinking water straight after Mithai¹ or mango or pickle can lead to the strong possibilities of flu, influenza and cough.

The continuous use of onions

Eating a lot of onions continuously can lead to spots appearing on the face.

May Allah Almighty grant us the ability to safeguard our health with good intentions!

أَمِنَ بِحَيَاةِ الْبَشَرِ الْأَمِينِ مِنَ اللَّهِ تَعَالَى

¹ A dish made from rice and lentils (Daal)

² A Desi drink

³ Sweets from the Indian subcontinent



Ruling on 'Aqeeqah during the days of Islamic ritual sacrifice

Mufti Fuzail Raza Attari

Question: What do respected Islamic scholars and Muftis say about the following issue? I have heard that the person who wants to perform 'Aqeeqah during the days of Eid-ul-Adha must also perform the Islamic ritual sacrifice. If he does not perform the Islamic ritual sacrifice, the 'Aqeeqah will not also be valid. Is this ruling correct? Please guide me about it.

Questioner: Muhammad Mansoor Attari (Chakwal, Punjab)

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

Answer: You have heard that "the person who wants to perform 'Aqeeqah during the days of Eid-ul-Adha must also perform the Islamic ritual sacrifice. If he does not perform the Islamic ritual sacrifice, the 'Aqeeqah will not also be valid". What you have heard is not correct because 'Aqeeqah and Islamic ritual sacrifice during the days of Eid-ul-Adha are two different things. 'Aqeeqah is a Sunnat-e-Mustahabbah, whereas Islamic ritual sacrifice during the days of Eid-ul-Adha is Wajib provided that its conditions are met. If a person does not perform 'Aqeeqah despite being capable enough to do it, he is still not a sinner nor does he deserve to be reproved. On the contrary, if he does not perform the Islamic ritual Wajib sacrifice without a valid reason, he will commit an impermissible action, becoming a sinner.

So, therefore, these two are different rites. Performing one of them does not depend upon the other at all. However, there is a possibility in which two sacrifices may be performed. For example, according to Shari'ah, if it is Wajib for a person to perform the Islamic ritual sacrifice during the days of Eid-ul-Adha and he also wants to perform 'Aqeeqah during the same days, then obviously he must perform two sacrifices; one with the intention of the Islamic ritual Wajib sacrifice and the other with the intention of 'Aqeeqah. If he performs only 'Aqeeqah without performing the Islamic ritual Wajib sacrifice, he will become a sinner. In this case,

performing a Mustahab action, i.e. 'Aqeeqah while missing the Wajib sacrifice is not something to be appreciated. In fact, this is a very big mistake. However, the 'Aqeeqah performed in this case will still be valid.

Regarding 'Aqeeqah, it is stated in 'العقود الدرية في تنقيح الفتاوى الحامدية

"قال في السراج الوهاج في كتاب الاضحية مانصه مسالة: العقيقة تطوع ان شاء فعلها وان شاء لم يفعل."

i.e. the following is the wording of the ruling mentioned in *Siraj-ul-Wahaaj* in the chapter of Udhiyyah [أضحية]: 'Aqeeqah is Nafl, i.e. Mustahab. If a person wishes, he may do it and if he does not wish, he is allowed to not do it. (*Al-'Ulqood-ud-Durriyah, vol. 2, pp. 367*)

Regarding the Islamic ritual sacrifice, it is stated in *Tanveer-ul-Absaar* and *Sharh Durr-e-Mukhtar*:

"(فتجب) التضحية (على حر مسلم مقيم موسر) يسار الفطرة (عن نفسه) - ملخصاً"

i.e. hence it is Wajib for a free and resident Muslim who is the possessor of the "Nisab" of Sadaqah Fitr to perform the Islamic ritual sacrifice on his behalf. (*Tanveer, Durr ma' Rad-dul-Mukhtar, vol. 9, pp. 521, 524*)

Regarding the person who performs a Nafl sacrifice on behalf of anyone else instead of performing the sacrifice which is Wajib for him, a leading and legendary scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ stated, 'Not performing a Wajib act on one's own behalf and performing a Nafl one on behalf of others is a very big mistake. However, the sacrifice performed on behalf of others will still be valid.' (*Fatawa Amjadiyyah, vol. 3, pp. 315*)

وَاللَّهُ أَعْلَمُ بِمَا نُرْسِلُهُ أَهْلَهُ مِنَ الرِّسَالَةِ، بِرَبِّهِ



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami

Visit to blessed shrines

Ameer-e-Ahl-e-Sunnat **عالم بركاتهم الغايه** Allamah Muhammad Ilyas Attar Qadiri visited the blessed shrines of the Mufti of Dawat-e-Islami, Mufti Muhammad Farooq Attari Madani **رحمة الله عليه**, that of the deceased Nigran of Shura Haji Muhammad Mushtaq Attari **رحمة الله عليه** and that of a deceased member of Shura Haji Zam Zam Attari **رحمة الله عليه**. Besides, he also visited the blessed shrine of his respected mother in the Mewa Shah graveyard of Karachi. He offered Fatihah as well.

Madani activities in the global Madani Markaz

- On 13 June 2019, regarding the commencement of the teaching of *Bukhari* and regarding the birthday of A'la Hadrat **رحمة الله عليه**, a Madani Muzakarah was held. During the Madani Muzakarah, Ameer-e-Ahl-e-Sunnat **عالم بركاتهم الغايه** taught the first Hadees of *Bukhari*. The commencement of the teaching of *Bukhari* took place at eight different places including Jami'a-tul-Madinah Faizan-e-Madinah, Karachi.
- The Madani Mashwarah of all Nigrans of Kabinah Islamic brothers was held. Nigran

of Shura Maulana Muhammad Imran Attari provided guidance to attendees on how to bring improvement in Madani activities.

Madani activities in Faizan-e-Madinah, Faisalabad

- Guidelines were provided to the responsible Islamic brothers belonging to different departments of Dawat-e-Islami. The Nigran of Pakistan administrative body Haji Muhammad Shahid Attari was briefed about the Madani activities. He gave gifts to the Islamic brothers giving good performance.
- "Twelve Madani Activities Course" was also offered. The course-attending devotees of Rasool were guided by the Nigran of Pakistan administrative body Haji Muhammad Shahid Attari.

Inauguration of Masajid

- Under the supervision of Dawat-e-Islami's Majlis for the construction of Masajid, Jami Masjid "Faizan-e-Sayyid-ush-Shuhada" was inaugurated in Mandi Warburton. On this occasion, a member of Shura Haji Azhar Attari



delivered his Sunnah-inspiring speech.

- In Qadir Avenue, Hyderabad, Jami Masjid "Faizan-e-Abdul Qadir" and Madrasa-tul-Madinah were inaugurated. On this occasion, a member of Shura Haji Muhammad Farooq Jeelani Attari delivered his Sunnah-inspiring speech, motivating attendees to get their Madani children admitted to Madrasa-tul-Madinah.

Certificate-awarding Ijtima'

- Under the supervision of Majlis Madrasa-tul-Madinah, a certificate-awarding Ijtima' was held in Mirpur Kashmir. A member of Shura Haji Muhammad Waqar-ul-Madinah Attari delivered his Sunnah-inspiring speech and distributed certificates among the Madani children completing Hifz and Nazirah at Madrasa-tul-Madinah. VIPs, guardians of children and a huge number of Islamic brothers attended this Ijtima'.
- In Jami Masjid Eid Gah Shahkot, a certificate-awarding Ijtima' was held. On this occasion, a member of Shura Haji Muhammad Azhar Attari delivered his Sunnah-inspiring speech. Certificates were awarded to 94 students completing Hifz and Nazirah at Madrasa-tul-Madinah, Shahkot.
- In Hafizabad Punjab too, another certificate-awarding Ijtima' was held. Certificates were awarded to 185 students completing Hifz and Nazirah.

Education department

- Under the supervision of the education department of Dawat-e-Islami, a Sunnah-inspiring Ijtima' was held in Quaid-e-Azam University, Islamabad - the federal capital of Pakistan. Professors, lecturers, the chief librarian and students attended this Ijtima'.
- In a private college of Sharaqpur, another Sunnah-inspiring Ijtima' was held which was attended by the teachers and students of the college. Similarly, a "Teachers Ijtima'" was

held by the teachers association in Sharaqpur. Teachers from the government and private schools of Sharaqpur attended it. A preacher of Dawat-e-Islami delivered his Sunnah-inspiring speech.

Madani activities performed by Majlis for traders

- Sunnah-inspiring Ijtima'at were held by Majlis for traders in Ichhra Bazar and Nankana, Punjab. Local traders and VIPs attended these Ijtima'at. A member of Shura Haji Yafoor Raza Attari delivered Sunnah-inspiring speeches.
- In Lateefabad no. 11, Hyderabad, a Madani learning session was held in the house of a trader. Many traders and VIPs attended it.
- A Madani learning session was held in Shah Alam Market and Timber Market among traders. Importers, exporters, builders, market-owners, shopkeepers and VIPs attended it. A member of Shura Haji Yafoor Raza Attari delivered Sunnah-inspiring speeches.
- In May, 2019, responsible Islamic brothers of Majlis for traders visited different markets in various cities including Multan, Faisalabad and Sargodha. They met with the traders, giving them an introduction to Dawat-e-Islami.

Madani news from different departments of Dawat-e-Islami

- Under the supervision of Majlis Hajj and Umrah, Hajj-guideline Ijtima'at were held in various cities including Karachi, Hyderabad and Multan. Providing guidance to potential Hajj-pilgrims, the preachers of Dawat-e-Islami taught the method of performing Umrah and that of putting on Ihram by giving a practical demonstration. Rulings on Hajj were also described. Moreover, the copies of *Rafeeq-ul-Haramayn* - a remarkable book written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat عالم بركة اللهم العالمة - were also distributed.
- Under the supervision of Majlis for doctors, a Sunnah-inspiring Ijtima' was held in a



government hospital in Lahore. Doctors, paramedics and medical students attended it.

- In Mirpur, Kashmir, a Sunnah-inspiring Ijtima' was held among the visually-impaired, the hearing-impaired and mute Islamic brothers. A preacher of Dawat-e-Islami delivered his Sunnah-inspiring speech which was delivered to attendees by sign language. In Gujranwala, Punjab too, a similar Ijtima' was held.

Workshop organized by Dar-ul-Madinah

Under the supervision of Majlis Dar-ul-Madinah, guidelines were provided to administrative staff of nursery, primary, and secondary schools in some cities including Karachi, Hyderabad, Larkana, etc.

Overseas Madani news

Madani parables of embracing Islam

In Montreal, Canada, a non-Muslim embraced Islam through a member of Shura Haji Bilal Attari. Likewise, by the blessing of the individual efforts made by the preachers of Dawat-e-Islami, **45 non-Muslims had the privilege of embracing Islam in Malawi, East Africa.** Similarly, a non-Muslim embraced Islam in Mombasa, Kenya, in the month of May, 2019. On 1st June, 2019, one more non-Muslim embraced Islam by virtue of the individual effort made by a preacher of Dawat-e-Islami. The new Muslim was named Muhammad Ibraheem.

Great Madani news

In Hagen, a famous German city, a building where non-Muslims used to perform worship was purchased by Dawat-e-Islami and was converted into a Masjid and Madani Markaz Faizan-e-Madinah. During the inauguration ceremony, a member of Shura Maulana Abdul Habib Attari was present. He called the first Azan and made a heartfelt Du'a.

Inauguration of Masjid

In Chittagong, Bangladesh, Jami Masjid SM Yusuf was inaugurated. On the occasion of the inauguration, a Sunnah-inspiring Ijtima' was held and was attended by locals along with the responsible Islamic brothers of Dawat-e-Islami. In Kampala, Uganda, the foundation stone of a Masjid and Madrasa-tul-Madinah was laid. Another Masjid was inaugurated in Johannesburg, South Africa. On this occasion, a preacher of Dawat-e-Islami delivered his Sunnah-inspiring speech which was attended by a great number of devotees of Rasool including the local Islamic scholars.

Sunnah-inspiring Ijtima' for Imams in Spain

A 3-day Sunnah-inspiring Ijtima' was held for Imams in Valencia, Spain. Respected Imams from different cities and locals attended it.

Madani Qafilahs

Devotees of Rasool from South Africa travelled to Turkey with a Madani Qafilah. Similarly, devotees of Rasool from Kuala Lumpur, Malaysia, travelled to Malacca with a Madani Qafilah for three days. In some other countries too, Madani Qafilahs travelled in the Divine path.

Different Madani activities

- In Kuala Lumpur, Malaysia, Madani learning sessions were held in the houses of two traders. Various VIPs attended it. Providing attendees with an introduction to Dawat-e-Islami, the Kabinah Nigran motivated them to take part in Madani activities.
- In Brescia, Italy, a Sunnah-inspiring Ijtima' was held in which a member of Shura Muhammad Aqeel Attari delivered his Sunnah-inspiring speech. The method of Salah and that of reciting the Holy Quran with correct pronunciation along with other Sunnahs were taught.



Overseas Madani news of Islamic sisters

Madani In'amaat Ijtima'at

In different cities of India and UK including Kanpur, Muradabad, Ahmadabad, Junagarh, Mumbai, Birmingham and London, 3-hour Madani In'amaat Ijtima'at were held. Overall, more or less 1176 Islamic sisters attended these Ijtima'at in which they were motivated to lead their life following 63 Madani In'amaat.

Madani Mashwarah of Islamic sisters in Sri Lanka

A Madani Mashwarah of Islamic sisters was held in Sri Lanka. A responsible Islamic sister from the global Majlis Mushawarat provided guidance to the attendees about how to stimulate the Madani activities of Dawat-e-Islami.

Sunnah-inspiring Ijtima' in Africa

In Lesotho, Africa, a monthly Sunnah-inspiring Ijtima' was held for Islamic sisters. Female VIPs and other Islamic sisters attended it.

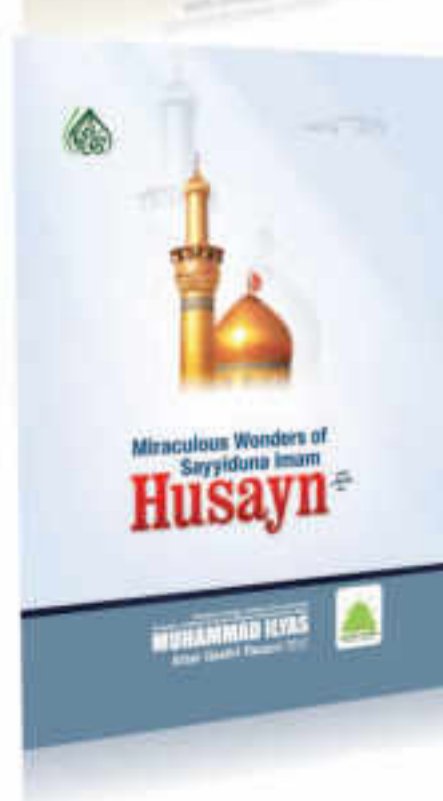
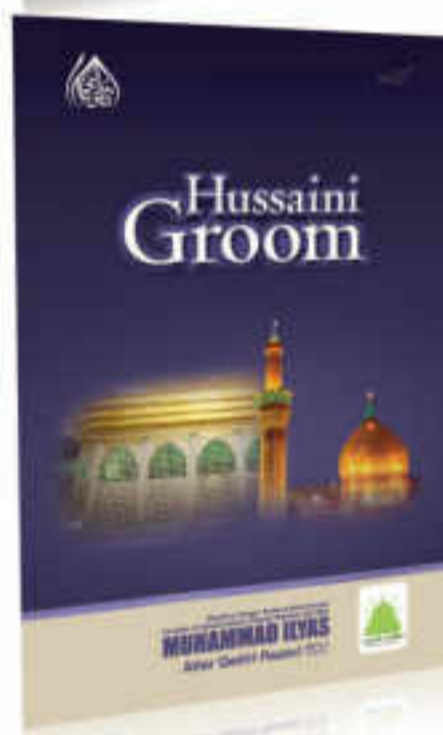
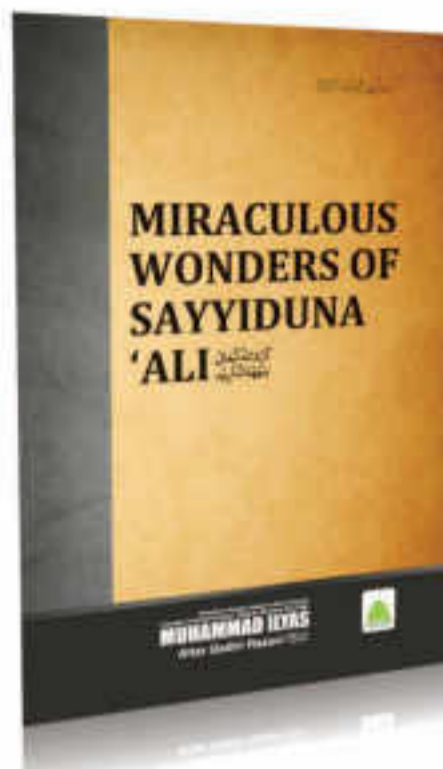
Madani news of VIPs

Meetings with Islamic scholars

During the month of Ramadan 1440 AH, the responsible Islamic brothers of Dawat-e-Islami met with over 1800 Islamic scholars, saints and Imams. The names of some of those VIPs include Maulana Muhammad Farooq Ahmad Bandyalwi, Mufti Rahmat Ali Misbahi, Mufti Ziya-ul-Mustafa Qadiri Misbahi and many others.

Islamic scholars visit Madani Marakiz

Federal Minister for Religious Affairs Pakistan, Maulana Pir Noor-ul-Haq Qadiri visited Faizan-e-Madinah, Karachi - the global Madani Markaz of Dawat-e-Islami. Along with the Nigran of Shura, Maulana Muhammad Imran Attari and other responsible Islamic brothers, he visited different departments of Dawat-e-Islami. He also met with Ameer-e-Ahl-e-Sunnat Allamah Muhammad Ilyas Attar Qadiri رحمته الله تعالى. Many other VIPs visited various Madani Marakiz of Dawat-e-Islami.



Importance of fresh air

From: Ameer-e-Ahl-e-Sunnat Allamah Maulana

Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

There are many germs that die from the sunlight and fresh air. The houses whose windows always remain closed due to the fear of dust and pollution, sunlight and fresh air can never reach inside them. Many kinds of germs are harboured and cause the outbreak of many diseases. Therefore, windows should be kept open daily for the most time of the day. There should be 2 windows opposite one another in every room so that fresh air can enter from one window and exit from the other. Having only one window open is not enough. If there are not 2 windows opposite one another in a room, then the layout of the door and window should be such that air can enter from one way and exit from the other.

Importance and precautions of exhaust fans

There must be an exhaust fan in the toilet and the kitchen and, if need be, in the room too but not the 4-inch small one made of plastic. Rather, it must be of an appropriate size iron fan. For example, a 12-inch, iron exhaust fan is appropriate in the kitchen. The plastic ones do not last long and relatively pull in less air. The wall where the exhaust fan is installed, rather the 4 side walls should not have even a single gap or crack. If the air was being sucked in by the exhaust fan from the door, then the air in the room will continuously get cleaned. In this case, the door will have to remain fully or partially opened so that the air in the room could exit and fresh air could enter the room from the door, otherwise the exhaust fan will slow down. If a room is big, then an 18-inch exhaust fan or a 24-inch exhaust fan could be installed if needed. If there is a big hall, 2 large exhaust fans could be installed opposite each other in such a way that the exhaust fan installed on the wall facing Qiblah (towards the West in Pakistan) brings fresh air from the outside into the hall and the other exhaust fan emits the air from inside the hall to the outside. According to the need, more than 2 exhaust fans can be installed. When these exhaust fans are on and if all the windows in the hall are kept closed, then in this case, *إِنْ شَاءَ اللَّهُ* you will not feel suffocated (i.e. shortness of breath) and the atmosphere of the hall or the big room will remain cold due to fresh air being provided. If there are gaps around the exhaust fan or the windows were not closed, then there is a chance that the exhaust fan will not serve its true purpose.



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