

محمد ﷺ

Monthly Magazine

Faizan-e-Madinah

Muharram-ul-Haraam 1441 AH (September 2019)

A glimpse of some interesting and highly informative topics:

- | Facing test is attribute of believers
- | Every innovation is not bad
- | Devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ and its requirements
- | Virtues of Ashura Day (10th Muharram)
- | Few important events of Muharram-ul-Haraam
- | Mobile and the delicate eyes of children

Presented by:

Translation Department (Dawat-e-Islami)



**Hamd,
Na'at,
Kalam**

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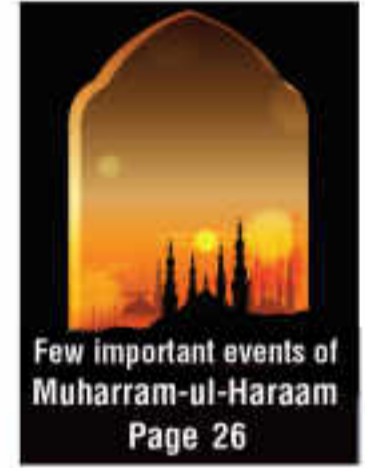
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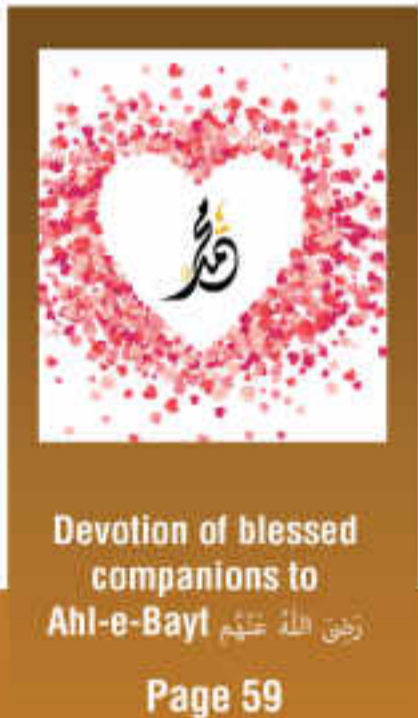
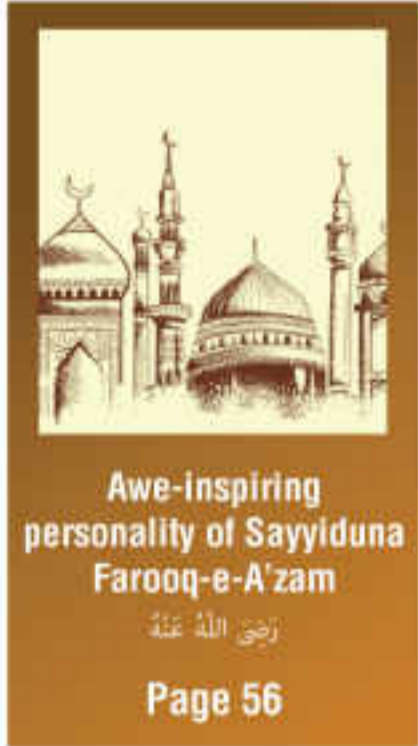
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Hamd / Munajat

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

The Holy Prophet ﷺ has said: Whoever recites Salat upon me 100 times on Friday; when he will come on the Day of Judgement, he will be accompanied by such a Noor [light] that if it is distributed amongst all the creatures, it will suffice all of them. (*Hilya-tul-Awliya, vol. 8, pp. 49*)

Fikr Asfal Hay Mayri Martabah A'la Tayra

Fikr asfal [اَسْفَل] hay mayri martabah a'la Tayra
 Wasf kya khaak likhay, khaak ka putla Tayra

Her jagah zikr hay ay Wahid-o-Yakta Tayra
 Kaun si bazm mayn roshan nahin ikka Tayra

Kheerah [خَيْرَه] kerta hay nigahaun ko ujala Tayra
 Ki-jiye kaun si ankhaun say nazarah Tayra

Hayn Tayray naam say aabadi-o-sahra aabad
 Shahar mayn zikr Tayra dasht mayn chercha Tayra

Bay-nawa muflis-o-mohtaj-o-gada kaun, kay mayn
 Sahib-e-Jood-o-Karam wasf hay kis ka, Tayra

Itni nisbat bhi mujhay dauno jahan mayn bas hay
 Tu mayra Maalik-o-Maula hay mayn bandah Tayra

Ab jamata hay Hasan us ki gali [گلی] mayn bister
 Khuburuyon [خوب رویوں] ka jo Mahboob hay piyara Tayra

Fikr asfal [اَسْفَل] hay mayri martabah a'la Tayra
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Zauq-e-Na'at, pp. 19
 By: Brother of A'la Hadrat, Maulana Hasan Raza Khan
 رَحْمَةُ اللَّهِ عَلَيْهِ





Naat / Istighaasah

Dil mayn ho mayray ja`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Ser mayn rahay soda`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Jinn-o-malaik hoor-o-ghilmaan, sab hayn naam per in
 kay qurban
 Kaun nahin jo-ya`ay Muhammad [جوابي مُحَمَّد] صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Haq nay inhayn bay-misl banaya, perta zameen per
 kyun ker sayah
 Noor-e-Khuda a`za`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Taj-e-Faterda [قَرْنِي] ser per rakh ker, Haq nay kaha kay
 ba-rauz-e-Mahshar
 Chaahay jisay bakhsha`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Jab ghabrayain gey `aasi der ker, rahmat-e-Haq yeh
 kahay gi berh ker
 Chayn karayn shayda`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Khauf hay ger kuch rauz-e-Jaza ka, dil mayn jama ker
 naam Khuda ka
 Wird karo asma`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
 Hay yeh Du`a`ay Jameel-e-muzter, Hashr kay din ay
 daawer-e-Mahshar
 Ser ho mayra aur paa`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Qabalah-e-Bakhshish, pp. 91

By: Maulana Jameel-ur-Rahman Qaadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ



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Faizan-e-Madinah
 Madrasat ul-Hadith
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Kalam

Phir bula Karbala, Ya Shah-e-Karbala
 Apna rauzah dikha, Ya Shah-e-Karbala
 Mayn nay choomi nahin, Karbala ki zameen
 Aik `arsah huwa, Ya Shah-e-Karbala
 Az-pa`ay chaar yar, ay Shah-e-Zee-Waqar
 Apna shayda bana, Ya Shah-e-Karbala
 Ibn-e-Shah-e-Arab! Marz-e-`isyan say ab
 Day do mujh ko shifa, Ya Shah-e-Karbala
 Dil ko mil jaye chayn, al-madad Ya Hussain
 Hoon bohat ghamzadah, Ya Shah-e-Karbala
 Ho muyassar Imam, ab shahadat ka jaam
 Ker do Haq say Du`a, Ya Shah-e-Karbala
 Janib-e-Karbala, kash! `Attar ka
 Chal paray qafilah, Ya Shah-e-Karbala

Wasail-e-Bakhshish, pp. 528

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

دعوت بر کاشم الغایه

FACING TEST IS ATTRIBUTE OF BELIEVERS

MUFTI MUHAMMAD QASIM ATTARI

COMMENTARY ON THE HOLY QURAN

Allah Almighty has said:

قَتِيلَ أَصْحَابِ الْأَخْدُودِ ﴿٣٠﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٣١﴾ إِذْ هُمْ عَلَيْهَا
قُعُودٌ ﴿٣٢﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٣٣﴾

May the People of the trench (of fire) be cursed (who tortured the believers). Those who lit that blazing fire. When they were sitting at its verges. And they themselves are witnesses to what they were doing to the Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Burooj, Ayah 4 to 7)

Facing difficulties in life is a fact. Sometimes, it's a punishment for sins and at times it's a means of sins being forgiven. Similarly, on occasions, it leads to the elevation of the ranks of the righteous and sometimes it is the test that people are put to. Those

with higher ranks are made to face greater tests. This is the reason why blessed Prophets عليهم السلام who have closeness in the Divine court and are superior bondmen also face tests.

The nation of Sayyiduna Nuh عليه السلام inflicted sufferings on him, those of Sayyiduna Hood and Saleh عليهما السلام caused them hardships and that of Sayyiduna Ibraheem عليه السلام put him into fire. Likewise, the nation of Sayyiduna Musa عليه السلام forced him into migration and that of Sayyiduna 'Isa عليه السلام attempted to crucify him. Many Prophets عليهم السلام were martyred.

Our Beloved and Blessed Prophet Muhammad Mustafa صلى الله عليه وآله وسلم also had to face many sufferings at the hands of disbelievers in different ways. Similar is the case with those who have high ranks after Prophets. For example, the family members of the



Holy Prophet ﷺ and Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُم were subjected to cruelty and brutality. They had to remain hungry and thirsty; sons were mercilessly martyred in front of the father; paternal and maternal nephews and admirers and supporters were also martyred. The great personage who used to sit on the blessed shoulders of Merciful Mustafa ﷺ was severely injured by arrows and spears and was martyred along with his family members; his head was cut off, الْأَمَانُ وَالْحَفِيفُ. These are different ways of bearing hardships in the Divine path for the pleasure of the Almighty.

The above verse mentions a group of righteous individuals who faced hardships in the Divine path in love for Iman, staying steadfast in it. In other words, Allah عزوجل cursed those people who dug out the trenches, lit the blazing fire in them and were sitting on the verges of those trenches and were putting Muslims into the fire as a punishment for embracing Islam. The king was forcing them to renounce Islam and to embrace disbelief. (Madarik -ut-Tanzeel, pp. 1335, 1336, Al-Burooj, Taht-al-Ayah: 4-7)

Incident of the people of trench

Regarding the above-mentioned incident of the people of the trench, Sayyiduna Suhayb Roomi رَضِيَ اللهُ عَنْهُ has narrated that the Greatest and Noblest Prophet ﷺ has said: In olden days, there lived a king who had a magician. When the magician grew older, he said to the king, 'I have now grown older. Please send any boy to me so that I will teach him magic.' Therefore, the king sent a boy to him for learning magic. The boy used to go to the magician taking a path where a monk (ascetic person) also lived. (Every day) The boy used to sit with the monk and listen to him. He liked what the monk said.

One day, a beast blocked the way of people. The boy thought to himself, 'Today, I will see whether the magician is superior or the monk?' Therefore, picking up a stone, he said, 'O Allah! If You like the monk more than what the magician, then let the animal be killed by this stone so that people can go along this path.' Therefore, as the boy threw the stone, the animal was killed by it. Going to the monk,

the boy recounted what had happened. So the monk remarked, 'O son! Today, you have become superior to me. I can see that you have been blessed with a very high rank. Soon you will experience suffering. When so happens, do not tell my whereabouts to anyone.' (Afterwards, the prayers of the boy started getting answered).

Those who were blind by birth, lepers and many other patients were cured. One of the companions of the king went blind. When he heard this news, he came to the boy along with a lot of presents and said, 'If you cure me, I will give all of these things to you.' The boy responded, 'I do not cure anyone. It is Allah عزوجل Who grants cure. If you believe in Allah عزوجل, I will pray to Allah عزوجل and He will bless You with cure.'

The blind person believed in Allah عزوجل, so Allah عزوجل cured him. When he went to the king and sat beside him as usual, the king asked, 'Who has granted you the eyesight?'

He answered, 'My Lord.'

The king asked again, 'Is there any other Lord of yours except me?'

He replied, 'Yes, Allah عزوجل is the Lord of mine and yours.'

Listening to it, the king had him arrested and continued to torture him until he told the name of the boy. Then the boy was brought, so the king said, 'O son! You have gained so much expertise in magic that you are curing even those who are blind by birth and lepers and you are also doing much more besides.' The boy said, 'I do not cure anyone. It is Allah عزوجل Who grants cure.'

The king had him arrested and dragged the whereabouts of the monk out of him. The monk was brought. He refused to renounce his Iman, so king had a saw placed on to his head and his body was cut into two. The king treated his close companion in the same way. Since the boy also refused to renounce his Iman, the king attempted to martyr him twice [but he failed]. First, an attempt was made to throw the boy from a mountain but the boy prayed and an



earthquake occurred. Other people fell from the mountain, meeting their doom but the boy remained safe. Second time, the boy was made to board a ship and an attempt was made to throw him into the sea but, this time too, the boy prayed and the ship capsized. Except the boy, all those on board drowned.

Once again, the boy went to the king and said to him, 'You will not be able to kill me unless you act upon what I say.' The king asked how to martyr him, so the boy replied, 'Gather all people in a plain, crucify me on a date-palm tree trunk. Take an arrow out of my quiver and shoot it at me while reciting 'بِسْمِ اللَّهِ رَبِّ الْعَالَمِ' (with the name of Allah Who is the Lord of this boy). If you do so, the arrow will kill me.'



The king gathered all people in a plain and did as was told by the boy. The boy was martyred. Seeing it, all people embraced Iman and said three times, 'We have believed in the Lord of this boy.' (In this way, the plan of the king was foiled). He had trenches dug on the corners of streets and fire was lit. He then issued the order that whoever does not renounce his religion be thrown into the fire. (But people remained steadfast in Iman, therefore,) they were put into the fire. Meanwhile a lady was brought who was carrying a baby. She felt a bit reluctance, so the child said, 'O mother! Have patience and do not have reluctance, you are a believer of the truthful religion.' (Then the baby and her mother were also

put into the fire.) (Summarised from: Sahih Muslim, pp. 1224, Hadees 7511)

Sayyiduna Rabi' Bin Anas رَجُلٌ مِنَ النَّبِيِّ stated: Allah عزوجل granted salvation to Muslims by removing their souls before they were put into the fire. The fire then swept out through the corners of the trench, burning the disbelievers sitting on the corner of the trench. (Khaazin, vol. 4, pp. 366, Al-Burroj, Taht-al-Ayah: 5)

Moral

1. Having patience with sufferings in the Divine path has always been a practice of the pious.
2. Those causing sufferings to the pious are the

enemies of Allah عزوجل.

3. The saintly-miracles of Awliya [the friends of Allah عزوجل] are true.
4. The boys of young age are also blessed with Wilayah [sainthood].
5. The blessing of the companionship of Muslim saints is more effective than that of the acts of worship.
6. The religion whose followers are Awliya is the true religion.



Maulana Abu
Huzayfah
Muhammad
Shafeeq Attari
Madani

Blessings
of
Hadees

Every innovation is not bad

The Greatest and Noblest Prophet ﷺ has said: 'مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ' (One who innovates such a thing in our religion which is not based on this religion of ours, so that is rejected). (Sahih Bukhari, vol. 2, pp. 211, Hadees 2697)

This blessed Hadees is one of the fundamental pillars and principles of Islamic Shari'ah. Imam Yahya Bin Sharaf Nawawi (who passed away in 676 AH) stated: 'هذا الحديث قاعدة عظيمة من قواعد الإسلام' This blessed Hadees is one of the greatest principles of Islam. (Sharh-un-Nawawi, vol. 6, pp. 16)

Brief explanation

If an innovation, which is deemed to be an act of worship, contradicts any principle of blessed Shari'ah or any Sunnah or Hadees, then it is rejected and is wrong. However, it is noteworthy that anything which is proved by Shari'ah or which is not contrary to the principles of Islam is neither rejected nor included in the rejection declared by the above

Hadees. Commenting on this Hadees, 'Allamah 'Abdur Rauf Munaawi رَحِمَهُ اللهُ عَلَيْهِ (who passed away in 1031 AH) stated:

أما ما عضده عاضد منه بأن شهد له من أدلة الشرع أو قواعده
فليس برد بل مقبول كبناء نحو ربط و مدارس وتصنيف علم
وغيرها

Translation: Anything that turns to be a help in religion and is also based on any Islamic law or principle is not rejected but rather it is accepted. For example, constructing forts for the protection of frontiers, constructing Madaris, writing books on Islamic knowledge, etc. (Fayz-ul-Qadeer, vol. 6, pp. 47, Taht-al-Hadees: 8333)

Types of innovation

Basically, there are two types of innovation:

1. Bid'at-e-Hasanah i.e. a good innovation which is not in contradiction with Quran and Sunnah



and which is deemed to be good by Muslims. This innovation is neither rejected nor is it wrong. For instance, constructing forts for the protection of Islamic frontiers, constructing Madaris, writing books on Islamic knowledge, etc.

2. Bid'at-e-Sayyi'ah [سَيِّئَة] i.e. such a bad innovation in religion which contradicts Quran and Hadees. The Hadees mentioned in the beginning points to the same type of innovation. For instance, delivering a Khutbah or Azan in the Urdu language instead of Arabic, etc. Categorizing innovations, 'Allamah Badruddin 'Ayni رَحْمَةُ اللهِ عَلَيْهِ (who passed away in 855 AH) stated:

ثم البدعة على نوعين: ان كانت
مما تدرج تحت مستحسن في الشرع
فهي حسنة و ان كانت مما تدرج تحت مستقبح في الشرع
فهي مستقبحة

Translation: There are two types of innovation (1) If any innovation is based on something liked by Shari'ah, it will be called Bid'at-e-Hasanah (i.e. good innovation). (2) On the contrary, if any innovation is based on something disliked by Shari'ah, it will be called Bid'at-e-Sayyi'ah (i.e. bad innovation). (*'Umda-tul-Qari*, vol. 8, pp. 245, *Taht-al-Hadees*: 2010)

Similarly, 'Allamah Ibn Hajar 'Asqalani رَحْمَةُ اللهِ عَلَيْهِ (who passed away in 852 AH) stated:



قال الشافعي البدعة بدعتان محمودة ومذمومة فما وافق السنة فهو محمودة وما خالفها فهو مذموم

Translation: Imam Shaafi' رحمته الله عليه stated: There are two types of innovation. (1) Bid'at-e-Mahmoodah (i.e. the innovation which has been appreciated or declared good) and Bid'at-e-Mazmoomah (i.e. the innovation which has been condemned or declared bad). Any innovation which conforms to Sunnah is appreciated and declared good; and any innovation which contradicts Sunnah is condemned and declared bad. (*Fath-ul-Baari*, vol. 14, pp. 216, *Taht-al-Hadees*: 7277)

These two types of innovation have actually been derived from a saying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. He صلی اللہ علیہ وآلہ وسلم has said:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمَلٌ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمَلَ بِهَا وَلَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَمَلٌ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وَزْرِ مَنْ عَمَلَ بِهَا وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ

Translation: If someone introduces a good practice in Islam and, after him, if it is acted upon, he will be granted reward like those acting upon it and there will be no reduction in their reward. And if anyone introduces a bad practice in Islam and, after him, if it is acted upon, he will have the sin like those acting upon it and there will be no reduction in their sin. (*Sahih Muslim*, pp. 394, *Hadees* 2351)

A sign of bad innovation

The Holy Prophet صلی اللہ علیہ وآلہ وسلم has said:

مَا ابْتَدَعَ قَوْمٌ بَدْعَةً فِي دِينِهِمْ إِلَّا نَزَعَ اللَّهُ مِنْ سُنَّتِهِمْ مِثْلَهَا

Translation: If a nation introduces an innovation, Allah removes Sunnah similar to that.

(*Mishkat-ul-Masabih*, vol. 1, pp. 56, *Hadees* 188)

Commenting on the word 'بدعت' mentioned in this Hadees, a leading scholar of Hadees 'Allamah 'Ali Qari رحمته الله عليه (who passed away in 1014 AH) stated: 'أي سيئة مزاحمة لسنة' i.e. this refers to bad innovation which is in contradiction to any Sunnah. (*Mirqat-ul-Mafatih*, vol. 1, pp. 433, *Taht-al-Hadees*: 188)

Likewise, commenting on the words of the Hadees 'لَيْسَ مِنْهُ', a great thinker of Ummah Mufti Ahmad Yar Khan Na'eemi رحمته الله عليه stated: 'لَيْسَ مِنْهُ' refers to that thing which contradicts Quran and Hadees. In other words, in religion, if a person innovates such practices which contradict religion, i.e. Quran and Sunnah and which remove Sunnah; then the innovator is rejected and those practices are also wrong. For example, delivering the Khutbah or offering Salah in Urdu instead of Arabic, calling Azan in Persian, etc. (*Mirat-ul-Manajih*, vol. 1, pp. 146)

Some examples of good innovation

There are many examples of good innovations that do not contradict Shari'ah. Mentioned here some of them.

1. Sayyiduna Abu Bakr Siddeeq رضي الله عنه gathered the Holy Quran and this was completed during the reign of Sayyiduna 'Usman-e-Ghani رضي الله عنه.
2. Sayyiduna 'Umar Farooq رضي الله عنه introduced the Jama'at of Taraweeh Salah.
3. The second Azan of Salat-ul-Jumu'ah was introduced in the reign of Sayyiduna 'Usman-e-Ghani رضي الله عنه.
4. Diacritical marks and dots were put in the Holy Quran in the reign of Hajjaj Bin Yusuf.
5. During the reign of Waleed Marwani, Sayyiduna 'Umar Bin 'Abdul 'Azeed رضي الله عنه got an arch constructed in the Masjid for the Imam to stand underneath it. He رضي الله عنه did so for the first time in Islamic history.

In addition to above examples, there are so many such actions that did not use to exist in the blessed visible lifetime of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as in the eras of his blessed companions رضي الله عنهم but rather they were introduced later on. Are all of these actions rejected and wrong? Not, at all. May Merciful Allah bless us with excellent wisdom and proper understanding of religion!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Islamic beliefs and information

Haazir and Naazir

Adnan Chishti Altari Madani

Allah Almighty has bestowed countless marvels upon His Beloved Rasool ﷺ. One of them is to be Haazir and Naazir.

Meaning of Haazir and Naazir

Being Haazir and Naazir means to be the one who has Divinely-given power, who sees the entire universe staying at one place like seeing his own palm and who hears the distant and nearby voices or visits the entire universe in a moment and helps the needy who are hundreds of miles away. This pace [of visiting the universe] may be either with soul or with a similar body or with the body buried in the grave. (*Ja-al-Haq*, pp. 116, summarised)

Necessary explanation

We do not claim at all that the apparent blessed body of the Beloved Rasool ﷺ is present everywhere. However, the Beloved Rasool ﷺ can appear at more than one place simultaneously. (*Min 'Aqaaid Ahl-us-Sunnah*, pp. 318)

The meaning of Haazir and Naazir can also be understood with the help of an example: The sun exists in the sky with its body, but it is also present

on the entire earth in the form of its light and luminosity, similarly, (without comparison) the Beloved Rasool ﷺ is present in his luminous shrine, but he ﷺ sees the entire universe as a person sees his palm. Moreover, he ﷺ sees the deeds of those in his Ummah and he ﷺ also uses the authority granted by Allah Almighty. Our Lord has stated:

إِنَّا أَرْسَلْنَاكَ قَانِئًا وَّ مُبَشِّرًا وَّ نَذِيرًا ۝

We have indeed sent you (O Beloved) as present and seeing (Haazir and Naazir) and giver of glad tidings and a warner.

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Fath, Ayah 8)

Commentaries

1. 'Allamah 'Alauddin 'Ali Bin Muhammad Khaazin رَحْمَةُ اللهِ عَلَيْهِ has said: O Beloved Prophet ﷺ! Undoubtedly, We have sent you as the one who observes the deeds and conditions of his Ummah so that you bear witness to them on the Judgement Day and as the one who gives



the good news of Paradise to believers and the obedient in the world and as the one who tells unbelievers and the disobedient about the fear of the torment of Hell. (*Tafseer Khaazin, part 26, Surah Al-Fath, Taht-al-Ayah: 8, vol. 4, pp. 146*)

2. Commenting on this verse 'We have indeed sent you (O Beloved) as present and seeing (Haazir and Naazir) and giver of glad tidings and a warner', A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: Give the good news of great favour and bounty to the one who reveres you and if anyone blasphemes you, مَعَاذَ اللهِ, tell him about the fear of painful torment. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has become the witness and the observer who makes observations, so it is very appropriate that all the actions and sayings and deeds and conditions of the Ummah be there before him. (And Allah Almighty has given him this status as) in the Hadees of *Tabarani*, Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُمَا has said that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ رَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَ إِلَى مَا هُوَ كَائِنٌ فِيهَا
إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفَى هَذِهِ

Undoubtedly, Allah Almighty lifted the world in front of me so I am looking at it as well as whatever will happen in it until the Judgement Day as I am looking at this palm of mine. (*Kanz-ul-'Ummal, vol. 6, pp. 189, Hadees 31968; Fatawa Razawiyyah, vol. 15, pp. 168, summarised*)

3. Quranic verse: Allah Almighty has stated:

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And this Messenger is your protector and witness.

[*Kanz-ul-Iman (translation of Quran)*] (Part 2, *Surah Al-Baqarah, Ayah 143*)

Regarding the commentary of this verse, Sayyiduna Imam Ibn Jareer Tabari رَحْمَةُ اللهِ عَلَيْهِ has narrated that Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ said: ﴿وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ بِمَا عَمِلْتُمْ أَوْ قَعَلْتُمْ Whatever deeds and acts you perform, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be a witness to all of them. (*Tafseer Tabari, part 2, Al-Baqarah, Taht-al-Ayah: 143, vol. 2, pp. 10, Hadees 2186*)



Looking like looking at a palm

The concept of 'Haazir and Naazir' is also present in many Ahadees. For example:

1. Sayyiduna Sawban رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Undoubtedly, Allah Almighty has folded the earth for me so I have seen its easts and wests [i.e. all sides and corners]. (*Sahih Muslim*, pp. 1182, Hadees 7258)
2. Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty has presented the world in front of me; I am looking at the world and the incidents which will occur until the Judgement Day like looking at this palm of mine. (*Majma'-uz-Zawaid*, vol. 8, pp. 510, Hadees 14067)

Sayings of pious predecessors who were leading researchers

1. Sayyiduna Imam Jalaluddin Suyuti Shaafi'i رَضِيَ اللهُ عَنْهُ has narrated that Sayyiduna Abu Mansoor 'Abdul Qaahir Baghdadi رَضِيَ اللهُ عَنْهُ has said:

قَالَ الْمُتَكَلِّمُونَ الْمُخَفِّقُونَ مِنْ أَصْحَابِنَا أَنْ تَبَيَّنَّا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
حِينَ بَعْدَ وَفَاتِهِ، وَ أَنَّ يَسُرُّ بِطَاعَاتِ أُمَّتِهِ وَيَحْزَنُ بِمَعْاصِي الْعَصَاةِ
مِنْهُمْ

i.e. Those companions of ours who are researchers and Mutakallimeen¹ have said: Undoubtedly, our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive even after his blessed demise and feels pleased to see the virtues of his Ummah and feels sad to see their disobediences. (*Al-Haawi lil-Fatawa*, vol. 2, pp. 180)

2. Sayyiduna Imam Ahmad Bin Muhammad Qastalani رَضِيَ اللهُ عَنْهُ, a commentator of *Bukhari*, has said:

لَا فَرْقَ بَيْنَ مَوْتِهِ وَحَيَاتِهِ فِي مُشَاهَدَتِهِ لِأُمَّتِهِ، وَمَعْرِفَتِهِ
بِأَحْوَالِهِمْ وَبَيِّنَاتِهِمْ وَعَزَائِمِهِمْ وَخَوَاطِرِهِمْ، وَذَلِكَ عِنْدَهُ جَلِيٌّ لَا حِفَاءَ بِهِ

¹ Islamic scholars who are experts in the knowledge of beliefs.

i.e. In terms of observing his Ummah, their conditions, their intentions of the heart and in terms of knowing about their secrets; there is no difference between the blessed demise and blessed life of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. All these things are apparent to him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; nothing out of them is hidden. (*Ma'wahib-ul-Ladunniyyah*, vol. 3, pp. 410)

3. 'Allamah 'Abdul Haq Muhaddis Dihlvi رَضِيَ اللهُ عَنْهُ has said: None of the Islamic scholars in the Ummah has difference of opinion about the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being alive with real life. There is not even an iota of doubt about it nor is there any other meaning of it. And he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Haazir and Naazir regarding the conditions of the Ummah. (*Sulook Aqrab-us-Subul ma' Akhbar-ul-Akhyar*, pp. 155)

At another place he رَضِيَ اللهُ عَنْهُ has said: 'Shaahid' means to become Haazir and 'Aalim about the condition of Ummah, their salvation and destruction and about their acceptance of faith and refusal of faith. (*Madarij-un-Nubuwwah*, vol. 1, pp. 260)

4. Shah 'Abdul 'Azeez Muhaddis Dihlvi رَضِيَ اللهُ عَنْهُ has said: O people! Your Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will testify regarding you on the Judgement Day because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows about the status and rank of every pious person through the Noor of Prophethood. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also knows what status so-and-so (follower of his) has attained, knows what the reality of his faith is and also knows that such-and-such a thing has become an obstacle in the way of the progress of his so-and-so (follower). Thus the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows about your sins, ranks of faith, good and bad deeds and your sincerity and hypocrisy. (*Tafseer 'Azezi*, part 2, *Al-Baqarah*, *Taht-al-Ayah*: 143, vol. 1, pp. 636)





MUHAMMAD ﷺ – THE LAST PROPHET OF ALLAH عَزَّوَجَلَّ

Rashid Noor Attari Madani

To affirm that the Beloved Prophet Muhammad Mustafa صلى الله عليه وآله وسلم is the last Prophet of Allah عزوجل is a fundamental belief of Islam. After him, no new Nabi or Rasool of any type has come and nor can come. Of course, near the Judgement Day, Sayyiduna 'Isa عليه السلام will come but, despite having the ranks of already given Nubuwwah and Risalah, he عليه السلام will not preach his Shari'ah but rather he will come as a deputy and an Ummati of Holy Prophet Muhammad Mustafa صلى الله عليه وآله وسلم.
(Khasaais-ul-Kubra, vol. 2, pp. 329)

This belief has been described in the Holy Quran in these words:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَئِن رَّسَوْنَا اللَّهُ فِي خَاتَمِ
التَّيْمِينِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Muhammad is not the father of any man amongst you. Yes, he is the Messenger of Allah and the Last of all the Prophets, and Allah knows everything.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 40)

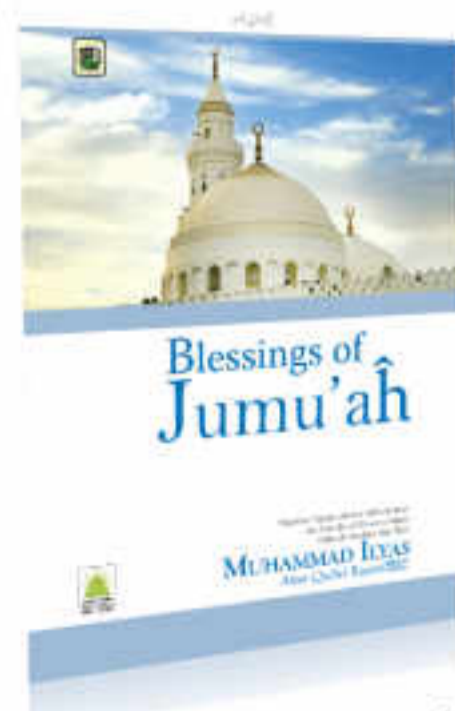
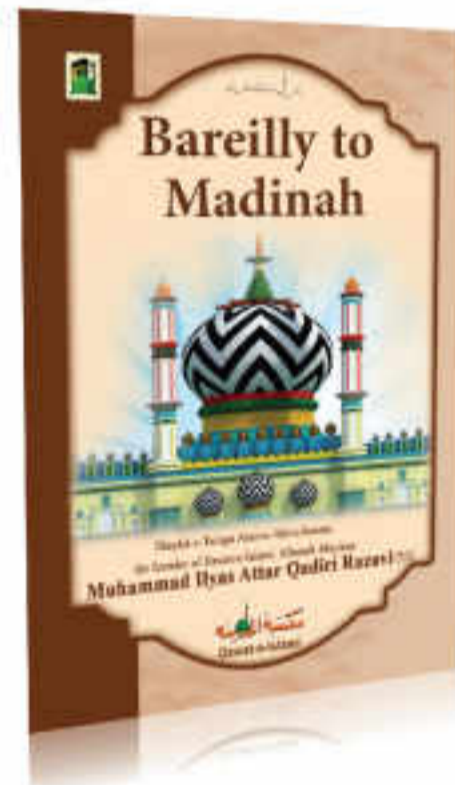
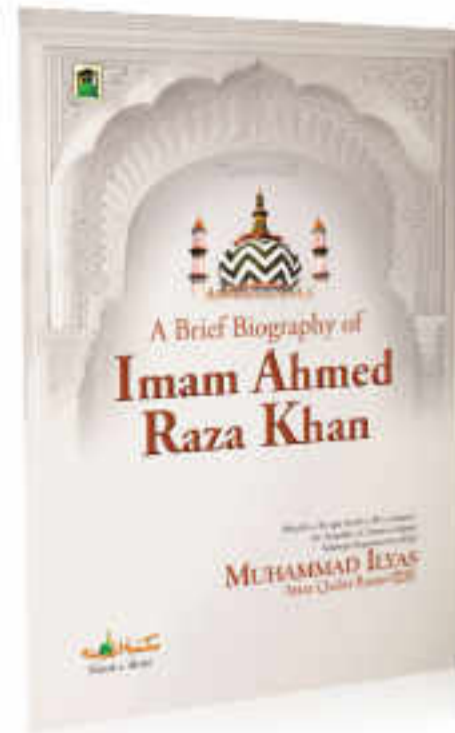
Here are eight sayings of the Holy Nabi صلى الله عليه وآله وسلم about him being the last Nabi:

1. [فَأَنسَى آخِرُ الْأَنْبِيَاءِ وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ]: Indeed I am the last of all Prophets and my Masjid is the last Masjid (which has been constructed by a Nabi).
(Sahih Muslim, pp. 553, Hadees 3376)
2. I have been made superior to blessed Prophets عليهم الصلوة والسلام by means of six things:

- a. I have been blessed with Jami' Kalimat (conciseness).
- b. My awe has been instilled and thus I have been helped.
- c. Spoils of war have been made Halal for me.
- d. For me, entire earth has been made pure and a place to offer Salah.
- e. I have been sent to all creatures.
- f. Prophethood has been ended through me. (Sahih Muslim, pp. 210, Hadees 1167)



3. [إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ بَعْدِي وَلَا نَبِيًّا]: Indeed Risalah and Nubuwwah have been ended. So, after me, there will neither be any Rasool nor any Nabi. (Tirmizi, vol. 4, pp. 121, Hadees 2279)
4. [أَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ]: I am the last of all Prophets and you are the last of all Ummahs. (Ibn Majah, vol. 4, pp. 414, Hadees 4077)
5. أَنَا مُحَمَّدٌ، النَّبِيُّ الْأُمِّيُّ، أَنَا مُحَمَّدٌ، النَّبِيُّ الْأُمِّيُّ، ثَلَاثًا، وَلَا نَبِيَّ بَعْدِي: He said thrice, 'I am Muhammad, I am Ummi Nabi. And there is no Nabi after me.' (Musnad Ahmad, vol. 2, pp. 665, Hadees 7000)
6. The respected Prophets عَلَيْهِمُ السَّلَامُ of the Bani Israel used to run their government. When any Prophet passed away, the other Prophet would come after him. And after me, no new Prophet will come to you. (Musannaf Ibn Abi Shaybah, vol. 8, pp. 615, Hadees 152)
7. ذَهَبَتِ النَّبُوَّةُ، فَلَا نُبُوَّةَ بَعْدِي إِلَّا الْمُبَشِّرَاتُ. قِيلَ: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الرَّجُلُ أَوْ تُرَى لَهُ: i.e. Prophethood has gone; so after me, there is no Prophethood but glad tidings. It was respectfully asked, 'What are glad tidings?' He replied, 'A good dream that a person dreams himself or that is dreamt for him.'
(Al-Mu'jam-ul-Kabeer, vol. 3, pp. 179, Hadees 3051)
8. أَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ: i.e. I am the last of all Prophets and I do not say it with pride. (Al-Mu'jam-ul-Awsat, vol. 1, pp. 63, Hadees 170; Tareekh Bukhari, vol. 4, pp. 236, Hadees 5731)



Questions and answers of Madani Muzakarah



Blessed age of Imam Husain

Question 1: What was the age of Imam Husain رضي الله عنه at the time of his martyrdom?

Answer: 56 years, 5 months and 5 days. (*Sawanih Karbala*, pp. 170; *Madani Muzakarah*, 6 Muharram-ul-Haram 1440 Hijri)

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

Number of 'أولو العزم' Rusul

Question 2: Who are 'أولو العزم' Rusul among blessed Ambiya عليهم السلام?

Answer: The plural of Rasool [رَسُول] is Rusul [رُسُل]. Among all Ambiya and Rusul, five Rusul are called 'أولو العزم'. (1) Sayyiduna Ibraheem عليه السلام (2) Sayyiduna Musa عليه السلام (3) Sayyiduna 'Isa عليه السلام and (4) Sayyiduna Nuh عليه السلام and (5) Muhammad Mustafa رضي الله عنه, who is our Master and Helper and is the greatest of all. (*Tafseer Tabari*, part 26, *Al-Ahqaaf*, *Taht-al-Ayah*: 35, vol. 11, pp. 303, *Hadees* 31329, summarised; *Madani Muzakarah*, 3 Rabi'-ul-Awwal 1440 Hijri)

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

Ruling on Wudu in case of laughing in mosque

Question 3: Does laughing in mosque invalidate Wudu?

Answer: No. However, laughing during Salah invalidates Salah but still Wudu will not become invalid. During the Salah that contains Ruku' and Sujood, if an adult laughs in such a voice that he hears the voice of laughing himself, his Salah will become invalid, not Wudu. However, if he laughs so loudly that others also hear the voice of laughing, his Wudu and Salah will both become invalid. (*Firdaus-ul-Akhir*, vol. 2, pp. 431, *Hadees* 3891)

Remember! Laughing in the mosque causes darkness in the grave. Therefore, one should not laugh in the mosque. (*Madani Muzakarah*, 3 Rabi'-ul-Akhir 1439 Hijri)

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

Birth of children in Paradise

Question 4: Will children be born in Paradise?

Answer: Yes. As soon as a Muslim wishes to have a child in Paradise, the pregnancy and the birth without any pain and the completion of the age (i.e. 30 years) will all take place in no time. (*Derived from: Bahar-e-Shari'at*, vol. 1, pp. 60; *Madani Muzakarah*, 5 Rajab-ul-Murajjab 1440 Hijri)

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



Trimming nails in Muharram-ul-Haraam

Question 5: Is it allowed to trim nails in Muharram-ul-Haraam?

Answer: It is allowed. (Madani Muzakarah, 3 Muharram-ul-Haraam 1440 Hijri)

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

Kissing the forehead of a deceased person

Question 6: Is it allowed to kiss the forehead of a deceased person?

Answer: This is allowed. After the apparent demise of the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ kissed the blessed forehead of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Madani Muzakarah, 5 Rajab-ul-Murajjab 1440 Hijri)

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

Memorization of 15 parts of Quran in mother's womb

Question 7: Did any pious predecessor memorize some parts of the Holy Quran in the womb of his mother?

Answer: Yes, indeed. Sayyiduna Khuwajah Qutbuddeen Bakhtiyar Kaki رَحِمَهُ اللَّهُ عَلَيْهِ memorized 15 parts of the Holy Quran in the womb of his mother. (Madani Muzakarah, 5 Rajab-ul-Murajjab 1440 Hijri)

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

Using or benefiting from something in pawn

Question 8: Is it allowed to borrow a sum of money by pawning something such as a house, etc., and what is the ruling on paying extra amount to the pawnbroker as a profit?

Answer: The pawned thing can neither be used nor be benefited from. For instance, if a house is in pawn, it cannot be used even for residence because residing

in it is one of the ways of benefiting from it. No profit can be taken from it because it is actually the amount of interest. Taking and paying interest is a Haraam act leading to Hell. (Derived from: Bahar-e-Shari'at, vol. 3, pp. 702, 703; Madani Muzakarah, 4 Rabi-ul-Aakhir 1440 Hijri)

(Note: In order to know further rulings on pawn, read the 17th part of the 3rd volume of the book 'Bahar-e-Shari'at'.)

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

Names of baby girls

Question 9: For gaining blessings, a baby boy is named "Muhammad". What should a baby girl be named?

Answer: Gaining blessings from the names of the mothers of believers, Sahabiyyat and Waliyyat; baby girls should be named after them or alternatively they may be given such names that have good meanings. (Madani Muzakarah, 10 Rabi-ul-Aakhir 1439 Hijri)

(Note: In order to know about naming children, read the book "Naam Rakhtay kay Ahkam" published by Maktaba-tul-Madinah.)

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

Does telling a lie invalidate Wudu?

Question 10: Does telling a lie invalidate Wudu?

Answer: Lying is a Haraam act leading to Hell but it does not invalidate Wudu. However, if someone tells a lie, it is Mustahab for him to make Wudu again. (Fatawa Razawiyyah, vol. 1, pp. 963, summarised; Madani Muzakarah, 4 Rabi-ul-Aakhir 1439 Hijri)

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

¹ Highly and greatly respected, dignified and courageous. (Bahar-e-Shari'at, vol. 1, pp. 54)



Dar-ul-Ifta Ahl-e-Sunnat

Mufti Abu Muhammad Ali Asghar Attari Madani

Can a resident of Jeddah have his Halq or Taqseer done in Jeddah after 'Umrah?

Question 1: What do the blessed 'Ulama state regarding the following matter: I am a resident of Jeddah and I visit blessed Makkah to perform 'Umrah. My question is: After performing all the acts of 'Umrah, can I do Halq or Taqseer after returning to Jeddah, or not?

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

Answer: It is necessary for an 'Umrah-performing person to have his Halq or Taqseer done within the limits of Haram. Dam [دم] will be compulsory for him in case he has it done outside the limits of Haram. Since Jeddah is outside Haram, you cannot have Halq or Taqseer done after returning to Jeddah; if you will do so, it will be compulsory to give Dam. (*Lubab-ul-Manasik*, pp. 325; *Rad-dul-Muhtar*, vol. 3, pp. 666; *Bahar-e-Shari'at*, vol. 1, pp. 1142)

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَسُؤْلُهُ أَكْبَرُ نَدْوَى الْمَدِينَةِ

Saying 'Khuda Hafiz' at the time of leaving

Question 2: What do the blessed 'Ulama state regarding the following matter: After meeting, people say 'Khuda Hafiz' at the time of leaving; is it correct to do so? (Questioner: Danish Raza)

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

Answer: It is Sunnah to say Salam while leaving also after meeting. The same persuasion has been given in a blessed Hadees. However, there is no harm if a person says 'Khuda Hafiz' also along with saying Salam as it is a sentence of Du'a and it is proved from the Holy Prophet صلى الله عليه وآله وسلم to give Du'a while seeing off someone. Sayyiduna Ibn 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِذَا ودَعَ رَجُلًا اخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَيَقُولُ اسْتَوْدِعَ اللَّهُ دِينَكَ وَأَمَانَتَكَ وَأَخْرَجَ عَمَلَكَ

Translation: When the Beloved Prophet صلى الله عليه وآله وسلم would see off someone, he صلى الله عليه وآله وسلم would hold his hand and would not leave until that person would himself bring back his hand, and [the Beloved Prophet صلى الله عليه وآله وسلم] would say: I give your Deen, Amanat [trust] and last deed in Allah's protection. (*Mishkat-ul-Masabih*, vol. 1, pp. 455, Hadees 2435)

However, one should not restrict himself to saying 'Khuda Hafiz' only instead of Salam as the Beloved Prophet صلى الله عليه وآله وسلم has persuaded us to say Salam at the time of leaving as well. The Holy Prophet صلى الله عليه وآله وسلم has stated:



THOSE WHO HAVE PATIENCE IN THE FACE OF TRIALS

PLEA

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



Along with 'luxuries and comforts', the 'trials and troubles' are also the part of life. Allah ﷻ sometimes tests His bondmen by disease, sometimes by poverty, sometimes by relative's death, sometimes by the fear of enemy, sometimes by any loss, sometimes by calamities, sometimes by modern-day evils etc. Path of Deen [Islam] and preaching of it is especially the way which may bring us trials and troubles at every step. These trials and troubles distinguish between the obedient and disobedient people as well as between the true lovers and the false claimers.

The pious bondmen and the blessed saints of Allah ﷻ faced great hardships and ordeals. Following are some examples:

- Despite the preaching of 950 years, majority of the people from the Ummah of Sayyiduna Nuh عليه السلام did not have faith in him.
- Sayyiduna Ibraheem عليه السلام was put into fire due to rejecting the false deities and calling people towards the worshipping of Allah ﷻ, the only worthy of worship.
- Sayyiduna Ayyub عليه السلام was afflicted by the disease.
- Children and wealth of Sayyiduna Ayyub عليه السلام were taken back.
- Migration of Sayyiduna Musa عليه السلام from Egypt.
- People's act of causing trouble to Sayyiduna 'Isa عليه السلام.
- Many blessed Ambiya عليهم السلام were martyred.
- The Beloved Rasool صلى الله عليه وآله وسلم bled profusely in Taif.
- The Beloved Rasool صلى الله عليه وآله وسلم spent 3 consecutive years of boycott facing immense hardship in [the valley of] Shi'b Abi Talib [شِعْبَ أَبِي طَالِبٍ].





- Migration from Makkah to Madinah.
- The large number of the trials and tribulations faced by the blessed companions and Ahl-e-Bayt Athaar رَضِيَ اللهُ عَنْهُمْ especially 'the martyrs and the blessed captives of Karbala' are the stories of the hardships experienced in the path of Allah عَزَّوَجَلَّ but despite all these trials and tribulations, their firm determination and perseverance did not waver in the least. These blessed personalities kept the truth exalted and

showed great patience in the face of troubles. On blessed Friday, 10th Muharram-ul-Haraam 61 AH, on the plains of Karbala, Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ, the blessed grandson of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his noble companions were attacked from all sides with 'swords, spears and arrows'; the blessed bodies of blessed young people and children were lying scattered on the plains of Karbala and the blessed heads of martyrs were placed on spears. When the sky witnessed the great patience of these blessed personalities in the face of the horrific brutality and violence, it rained blood which continued till seven days. Beneath every stone which was lifted from the soil in Bayt-ul-Muqaddas, there appeared fresh blood. (*Dalaail-un-Nubuwwah*, vol. 6, pp. 471; *As-Sawa'iq-ul-Muharriqah*, pp. 194)

Remember! Trials and troubles hit the people according to their piety level. The more adherences to Islam one has, the bigger the troubles he faces. Someone humbly said in the court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Who have faced more troubles?' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The blessed Prophets (عَلَيْهِمُ السَّلَام), thereafter, those who are better after them, thereafter, those who are better after them. A person is caused to trouble according to his piety level. If he is stricter upon his Deen [Islam], the severer is trial for him and if he is weaker upon his Deen [Islam], Allah Almighty tests him according to his piety level.' (*Ibn Majah*, vol. 4, pp. 369, Raqm 4023)

Generally many people become impatient on the occasion of trials and tribulations. Even though having troubles refers to the sign of the 'Divine blessings to us' and the 'Divine Will of doing goodness to us'. Moreover, if we show patience for the pleasure of Allah عَزَّوَجَلَّ, that trial will light up our faces on the Day of Judgement. Following are the three blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Whoever Allah عَزَّوَجَلَّ intends good for, He puts him to test. (*Sahih Bukhari*, vol. 4, pp. 4, Hadees 5645)
2. When Allah عَزَّوَجَلَّ loves any of His servant or intends to make him His friend, He عَزَّوَجَلَّ puts him to numerous tests. (*Attargheeb Wattarheeb*, vol. 4, pp. 142, Hadees 5645)
3. Trouble will brighten the face of its bearer on the day when the faces will be dark. (*Al-Mu'jam-ul-Awsat*, vol. 3, pp. 290, Raqm 4622)



In the Glorious Quran, Allah ﷻ has mentioned patience at more than 70 places and attributed most of the goodness and ranks to it and declared them to be the outcome of it. Following are 10 more narrations about the excellence of patience:

1. Patience is half of Iman [faith]. (*Hilya-tul-Awliya*, vol. 5, pp. 38, Hadees 6235)
2. Patience is a treasure from the treasures of Jannah. (*Mawsu'ah Ibn Abid Duniya*, vol. 4, pp. 24, Hadees 16)
3. Patience is the pillar of Iman. (*Shu'ab-ul-Iman*, vol. 1, pp. 70, Hadees 39)
4. No one has been given anything better and more extensive than patience. (*Al-Mustadrak*, vol. 3, pp. 187, Hadees 3605)
5. Patience is the most superior act. (*Shu'ab-ul-Iman*, vol. 7, pp. 122, Hadees 9710)
6. Patience is a treasure from the treasures of goodness. (*Mawsu'ah Ibn Abid Duniya*, vol. 4, pp. 24, Hadees 17)
7. Upon losing eyesight, the reward of having patience is Jannah. (*Sahih Bukhari*, vol. 4, pp. 6, Hadees 5653)
8. Waiting for ease with patience is [an act of] worship. (*Shu'ab-ul-Iman*, vol. 7, pp. 204, Hadees 10003)
9. One who has patience upon the intensity of Fitnah [turmoil] will attain the intercession of the Holy Prophet ﷺ on the Day of Judgement. (*Shu'ab-ul-Iman*, vol. 7, pp. 124, Hadees 9721)
10. The most thankful person on the earth will be brought on the Day of Judgement. Allah ﷻ will grant him the reward of thankfulness. Thereafter the most patient person on the earth will be brought, Allah ﷻ will say, 'Do you agree to this thing that you also get the reward given to the thankful person?' He will humbly say, 'Yes, my Rab ﷻ!' Allah ﷻ will say, 'Not at all! You have showed thankfulness when I blessed you with blessing and you showed patience when you were put into trouble. I will bestow upon you twofold reward today.' So, he will be blessed with twofold reward than the thankful people. (*Tafseer Nayshapuri*, part 1, *Al-Baqarah*, *Taht-al-Ayah*: 155, vol. 1, pp. 442)

It is my request to all the devotees of Rasool to have patience in the face of trials and troubles for the pleasure of Allah ﷻ. Expedite your efforts for keeping the status and standard of Islam high and elevated. We hope from the Mercy of the Merciful Rab ﷻ that He ﷻ will indeed illuminate our grave and Hereafter for the sake of the martyrs of Karbala.

امرين بجاه النبي الامين صلوات الله عليه وآله

PATIENCE





Khizr Hayat Attari Madani

Why did you cook Khichra?

Preparation for making Khichra was especially being made at home today.

Little **Madiha** asked her mother: Dear mother! Why are you cooking Khichra today?

Mother: Today is 10th Muharram-ul-Haraam. On this day, Sayyiduna Imam Husain رضي الله عنه, the maternal grandson of our Beloved Rasool صلى الله عليه وآله وسلم and many of his companions رضي الله عنهم were martyred. For conveying Sawab to them we are also having Niyaz at our home.

Madiha: Dear mother! What are Niyaz and Isal-e-Sawab?

Mother: Dear! 'Isal' means to convey and in this way, Isal-e-Sawab means to convey Sawab.

* Khichra is a delicious popular recipe which is made with meat, pulses, spices, etc.

Moreover, the arrangement which is made to convey Sawab to the righteous bondmen of Allah Almighty is called 'Nazr and Niyaz' due to respect.

Madiha: Dear mother! Did blessed companions رضي الله عنهم also use to convey Sawab?

Mother: Yes! Sayyiduna Sa'd Bin 'Ubadah رضي الله عنه, a blessed companion, humbly asked: Ya Rasoolallah صلى الله عليه وآله وسلم! My mother has passed away. (I would like to give some Sadaqah for conveying Sawab) Which Sadaqah will be better? The Beloved Rasool صلى الله عليه وآله وسلم replied, 'Water'. (As the water was short there and it was needed.) He رضي الله عنه got a well dug and said: It is for the mother of Sa'd (i.e. its Sawab be conveyed to my dear mother). (*Abu Dawood, vol. 22, pp. 180, Hadees 1681*)

From this blessed Hadees it has become obvious that it is a very good deed to convey Sawab to the dead.



Similarly, a person asked a question from the Beloved Rasool ﷺ: My mother has passed away. If I give Sadaqah on her behalf, will she get its benefit? Our Beloved Rasool ﷺ replied: 'Yes'. He said, 'I have a garden; making you my witness I give it as a Sadaqah on behalf of my deceased mother [i.e. for conveying Sawab to her]. (Tirmizi, vol. 2, pp. 148, Hadees 669)

'Dear mother! What benefit do we get by conveying Sawab to those who have passed away?' asked **Madiha**.



Mother: You have asked me a very good question. The biggest benefit is that we also get the Sawab equal to the total number of people of those to whom we convey Sawab. For example, when we perform a virtuous deed, we get 10 virtues, but when we convey its Sawab to ten dead people, everyone will get ten virtues each, whereas we will get one hundred and ten virtues and if we convey its Sawab to one thousand people, we will get ten thousand and ten virtues. (Derived from: Bahar-e-Shari'at, vol. 1, pp. 850)

Dear mother! On Madani Channel, on the occasion of conveying Sawab to pious people processions are also taken out and Madani slogans are also chanted. Why is it so? **Madiha** asked a question.

Mother: Actually taking out a procession and chanting Madani slogans are a way of expressing

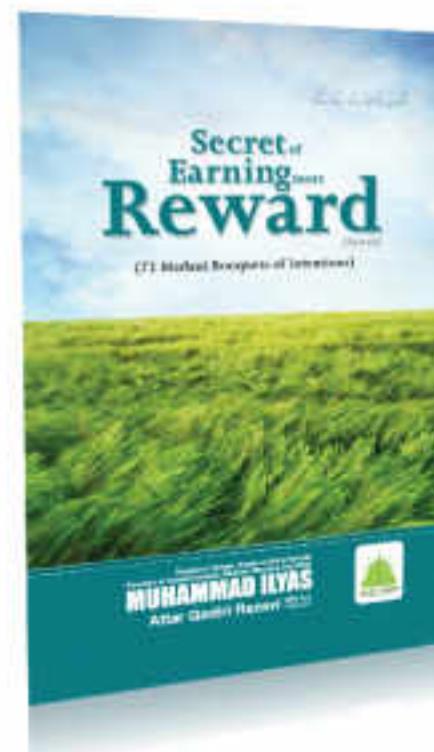
love for these pious people. It also focuses attention on the fact that today Sawab is being conveyed to a pious person. Children usually like processions and slogans.

Madiha immediately said: Yes, dear mother! I like the processions very much shown on Madani Channel and I have also memorized many slogans. Dear mother, shall I tell you the slogans?

'Yes! Sure', replied **mother**.

Raising hands **Madiha** started chanting slogans:

*Every companion of Prophet
Jannati, Jannati
Four friends of Prophet
Jannati, Jannati
Siddeeq and 'Umar also
Jannati, Jannati
Sayyiduna 'Usman-e-Ghani
Jannati, Jannati
Fatimah and 'Ali
Jannati, Jannati
Hasan and Husain also
Jannati, Jannati*



Message to parents

Mobile and the delicate eyes of children

It is correct that mobiles are becoming a necessity according to the times but it is also true that where mobiles have benefits, they also have drawbacks. For example, using a mobile phone for long periods of time is harmful to the eyes. However, it is even more harmful to the eyes of children as compared to adults. Review some of these harmful effects below:

- Whenever devices such as mobiles, TV, PC tablets, computers, etc., are turned on in front of a child who is 6-month old or even less, the device should be directly in front of and in line with the pupils of the child's eye, otherwise if the device is on a side and the child watches whatever is on the device for an hour or so continuously by moving their pupils to the side, there is a chance that they will become squint.
- Various pleasing lights emanating from the screens can negatively impact the eyes of children who excessively watch the screen, resulting in poor eyesight and them having to wear glasses.
- Smartphones have shining blue lights emanating from their screens so that you can see



even in the sharp sunlight. This blue light disturbs your sleep schedule, which can result in some memory loss for the next day.

- This light causes harm to the retina, which can ruin and weaken your eyesight.
- This light can spoil your sleep, which will make it difficult for students to learn their lesson, whereas not getting enough sleep for a long time can make it difficult for you to eventually get a good night's sleep.
- According to one research, those children aged

nervous system weakens.

- Those children who spend their time on social media on smartphones tend to spend less time with their friends and family, due to which they get used to being alone, which could lead to depression.
- Most of all, there is a major risk of children depriving themselves of good education by wasting their time.

Respected parents! Look after the health of your children from the very start and keep them away



9 and 10 who use mobile phones for over 7 hours daily could cause the outer layer of their brain to become weak, which plays a role of processing the information sent to the brain.

- According to experts, those children who spend only 1-2 hours on mobile phones risk impacting their ability to think and understand.
- Children who spend a lot of their time on devices tend to remain far from physical exercise (playing, running, etc.), which impacts their growth and development and their

from things that could harm their eyesight. For example keep them away from smartphones, computers and various devices as much as possible and try to visit an optician frequently so they can get their eyes checked.

May Allah ﷻ save our children from the harmful effects of these devices.

امرين بچاؤ النبی الامین صل اللہ علیہ وآلہ وسلم



WHO IS IMAM HUSAIN? رَضِيَ اللهُ عَنْهُ



Abu Muawiyah Attari Madani

First time in the month of Muharram-ul-Haraam, Badr visited his aunt in Karachi. One day his cousin Zufar said to him: Come, let me show you the global Madani Markaz of Dawat-e-Islami 'Faizan-e-Madinah'. Badr immediately agreed to join him. They reached Faizan-e-Madinah. Seeing a great crowd, Badr humbly asked, 'Zufar Bhai! Why are there a large number of people gathered here?' Zufar said, 'This is the month of Muharram and Madani Muzakarahs are generally held in the first ten days of Muharram, in which a number of people from far and wide arrive and attend the Madani Muzakarahs.'

Surprised, Badr said, 'Tell me! What happens in Madani Muzakarahs?'

Zufar said, 'Allamah Muhammad Ilyas Qadiri, the founder of Dawat-e-Islami, gives answers to different questions, and the blessed life-history of Imam Husain رَضِيَ اللهُ عَنْهُ is also described as per situation.'

Sitting in the courtyard of Faizan-e-Madinah enjoying the cool breeze, when they were having conversation, Sabir, Zufar's friend, came there. Sabir was doing 'Aalim course' from Jami'a-tul-Madinah situated in Faizan-e-Madinah.

Badr, 'Zufar Bhai! Tell me about Imam Husain رَضِيَ اللهُ عَنْهُ.'

Zufar, 'Sure! But I would not, Sabir will tell you about Imam Husain رَضِيَ اللهُ عَنْهُ because he is doing Dars-e-Nizami (an Islamic scholar course) and he surely knows better than us.'

Sabir, 'As you wish. Imam Husain رَضِيَ اللهُ عَنْهُ is the blessed grandson of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed son of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا, the blessed daughter of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Husain رَضِيَ اللهُ عَنْهُ was born on Tuesday 5th Sha'ban-ul-Mu'azzam, in 4th year after Hijrah in Madinah Munawwarah. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husain' and 'Shabbir', and like his elder brother 'Imam Hasan رَضِيَ اللهُ عَنْهُ', the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called him [Imam Husain رَضِيَ اللهُ عَنْهُ] the chief of the youth in Jannah and his son.' (Sawanih Karbala, pp. 103)

Badr, 'Sabir Bhai! Imam Husain رَضِيَ اللهُ عَنْهُ is highly commemorated in the month of Muharram, why?'

Sabir, 'The reason for it is the incident of Karbala. Yazeed took the matters of the country in his hand in 60 AH and sent letters to all the areas for a pledge of allegiance [from people]. Governor of Madinah approached Imam Husain رَضِيَ اللهُ عَنْهُ but Imam Husain





رجل الله عليه السلام, having seen the sinful acts and the cruelty of Yazeed, refused to pledge allegiance to Yazeed. He [Yazeed] became the enemy of Sayyiduna Imam Husain رضى الله عنه due to it. On the order of Yazeed, 22000 soldiers of his army gathered in the plain of Karbala situated near Kufa to fight against only 72 companions of Sayyiduna Imam Husain رضى الله عنه. In the incident of Karbala, the companions of Sayyiduna Imam Husain رضى الله عنه kept embracing martyrdom in the path of Allah عزوجل one by one. On Friday, 10th Muharram 61 AH, Sayyiduna Imam Husain رضى الله عنه embraced martyrdom, showing extreme courage and bravery while fighting for the truth but he رضى الله عنه did not pledge allegiance to an unworthy person like Yazeed.

Badr, 'Sabir Bhai! May Allah عزوجل grant you goodness, you have told me about the incident of Karbala and we learned that we should show patience in the face of hardships.'

Sabir, 'Absolutely right! Keep attending the Ijtima'at and Madani Muzakaraha of Dawat-e-Islami, you will keep learning a lot, إِنَّ شَاءَ اللَّهُ.'

Few important events of Muharram-ul-Haraam

1. In Muharram-ul-Haraam 14 AH, the beloved father of Sayyiduna Abu Bakr Siddeeq رضى الله عنه Sayyiduna Abu Qahafah 'Usman Bin 'Aamir Qarashi رضى الله عنه passed away.
2. In Muharram-ul-Haraam 16 AH, the Kaneez (maid) of the Holy Prophet رضى الله عليه وآله وسلم Sayyidatuna Mariyah Qibtiyyah رضى الله عنها passed away.
3. On 1st Muharram-ul-Haraam 24 AH, the burial of the second caliph, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رضى الله عنه took place.
4. On 10th Muharram-ul-Haraam 61 AH, the grandson of the Holy Prophet رضى الله عليه وآله وسلم Sayyiduna Imam Husain رضى الله عنه and his companions were martyred.
5. On 2nd Muharram-ul-Haraam 200 AH, the 9th Shaykh-e-Tareeqat of the Qadiriyyah Razawiyyah spiritual chain, Sayyiduna Shaykh Ma'roof Karkhi رحمه الله عليه passed away.
6. On 1st Muharram-ul-Haraam 632 AH, founder of the Suharwerdiyah spiritual chain, Sayyiduna Shaykh Shahabuddin Abu Hafs 'Umar Siddeeqi Suharwerdi رحمه الله عليه passed away.
7. On 5th Muharram-ul-Haraam 664 AH, the great leader of the Chishtiyyah spiritual chain, Sayyiduna Baba Fareeduddin Mas'ood Ganj-e-Shakar رحمه الله عليه passed away.
8. On 14th Muharram-ul-Haraam 1402 AH, son of A'la Hadrat, the grand Mufti of India, 'Allamah Maulana Muhammad Mustafa Raza Khan Noori رحمه الله عليه passed away.



Relations are seen like this!

Two sisters decided to marry their children with each other. The girl had a poor vision due to which she started wearing glasses. After some time, a discord surfaced between both the sisters to such an extent that the mother of the boy said to the mother of the girl, 'I cannot marry my faultless son to your blind daughter.' Having heard this, her sister felt a massive shock because the one who found fault with her daughter was not anyone else but her own sister. Anyhow, her sister left after breaking off the relation. On the other hand, when she reached home, a thought came to her that iron pipes were kept lying downstairs which she should shift to the roof. She also included her son in this work. What happened was that suddenly an iron pipe slipped from her hand and hit straight in the eye of her son and his eye came out. She was absolutely stunned and the words she uttered to her sister started resonating through her ears, 'I cannot marry my faultless son to your blind daughter'.

Readers of the monthly magazine Faizan-e-Madinah! By virtue of the sacred relation of Nikah, not only bridegroom and bride are associated with each other, but the families of both are also linked to each other. To see a marriage proposal, investigate it,

Muhammad Asif Attari Madani

then to accept or reject it are very important decisions because they affect many people.

Standard of marriage proposal

Islam has also guided us on it. Talking about the basic standard for proposing a girl, our Beloved Rasool صلى الله عليه وآله وسلم has stated: Four things are kept in mind when marrying a woman: (1) Her wealth (2) Lineage (3) Beauty and (4) religion. He صلى الله عليه وآله وسلم then said: May your hand get dusty¹. You make efforts to get a religious woman. (*Sahih Bukhari, vol. 3, pp. 429, Hadees 5090*) i.e. People usually consider a woman's wealth, beauty and lineage; they perform Nikah by seeing only these things, but you see a woman's nobility and religiousness before all the things, as wealth and beauty are mortal things [and] religion is everlasting wealth! Wealth can be lost at one stroke and beauty can be lost due to one disease. (*Mirat-ul-Manajih, vol. 5, pp. 3*)

¹ If you do not act upon this saying of mine, you will get into trouble. (*Mirat-ul-Manajih, vol. 5, pp. 3*)



Who should I marry my daughter to?

A person came to Sayyiduna Hasan Basri رَضِيَ اللهُ عَنْهُ, a Taabi'i saint, and humbly said: I have only one daughter who I love very much. I have received many marriage proposals for her. What do you suggest who should I marry her to? He رَضِيَ اللهُ عَنْهُ replied: Marry her to the man who has Divine-fear because if such a person loves your daughter, he will give her respect and if he hates your daughter, he will not do injustice (out of Divine fear) to her. (Sharh-us-Sunnah lil-Baghawi, vol. 5, pp. 9, Taht-al-Hadees: 2234)

Parents' tension

At the present time, many parents are anxious about looking for good proposals for their children. It is not the case that there are no proposals as there are hundreds of thousands of bachelors, but those who are looking for a proposal see the dreams which do not come true for them. Therefore instead of focusing on financial status, honour, fame, beauty and status, if good manners, good character, living style and habits are kept in mind, then obstacles in the way of marriages can be reduced. These qualities will also be helpful in strengthening the marital relationship.

Ways of finding a match

Finding a match [girl] for a boy is usually done by his mother, sisters and other women relatives. There was a time when elderly women would wisely check her manners of speaking, cooking, managing house chores, her education and upbringing, etc., besides her beauty in such a way that the family of the girl did not mind it. It may happen now as well but those who go to see the girl make sometimes such mistakes which are astonishing. They sometimes check a girl by making her walk in front of themselves, sometimes they check the teeth of the girl after asking her to open her mouth, sometimes they take the girl outside in the sun to make it sure whether the fair colour of the girl is genuine or not, sometimes they check the height of the girl after making her take off her slippers, etc. Seeing all these things, what mental distress would the girl's family undergo can be best described by them only!

On the other hand, some people who see the boy also make such silly mistakes. For example, if the boy is

wearing a cap, they ask him to take it off in order to check whether or not he is bald; if the boy is quiet most of the time, they compel him to speak something in order to check if he stammers; if he is wearing glasses, they start asking about the number of the glasses in order to check if he has very poor vision; they reach his office in order to get his salary or post confirmed, etc.

Picture without a cap

No one can deny the fact that it is the right of the families of the boy and the girl to examine the proposal carefully, but they should not forget manners and decency. An Islamic brother has said: When some people came to see my elder brother, my brother was wearing a cap. When they returned, they sent us a message to send them the picture of my brother without cap so that they could see whether or not he was bald. Then they would think about him.

Strange manner of refusal

After seeing the proposal of marriage, comes the stage of acceptance or refusal. If the marriage proposal is accepted with mutual understanding, it is very good, but if it has to be turned down, it should be turned down in a civilized manner like saying: *We could not agree to the proposal; we are sorry*, etc. But sometimes to prove yourself right in turning down the marriage proposal such reasons are given which have no base at all and such faults are mentioned which shock a person badly. For example, the family members of the boy say: *The girl wears glasses; she is short; she is very thin; she has a big forehead; she is not educated; she is sharp-tongued; she is over-age; she has a fat or flat nose; her ears are large; she is overweight; she has small eyes; she observes Purdah; she is not sociable; she does not know how to talk; her mother is a very outspoken woman; why has her younger sister got married before her?; her so-and-so (relative woman) has quarrels at home, she will also be like her*, etc.

Why did paternal grandmother refuse?

There was a house in which relatives gathered and were ready to accept a proposal with mutual understanding. They only needed the approval of their paternal grandma. Paternal grandma asked: What are the qualifications of the girl? It was replied



that she was a diploma holder in Computer Software. Paternal grandma, who had a bent back, refused by saying that she would use computer sitting on a chair and would suffer from back pain after some period of time. That's why her lineage would not grow.

Faced humiliation

Similarly, an incident occurred in Karachi. The mother of the boy said in front of the girl and her mother: The girl has a slightly dark complexion and then she said proudly: *If she had been well educated, she would have been married in our family because our family is highly educated.* The girl was holding a master's degree in English. When she started speaking to the mother of the boy in English, she could not understand anything and remained quiet because she said they were highly educated only to show arrogance.

Anyhow! The family of the girl also sometimes use unfair and rude manner. I know a young man. Approximately 35 families declined his marriage proposal in around about 3 years. The reason why his proposal was declined was that: *He is short, fat, has a beard; he belongs to such-and-such community and culture; he is ok, but his mother is very clever, etc.*

At some places, when the family of a girl declines a proposal, they also say like this: *The boy does not own his house, he lives on rent; he lives in a joint family system, he is not independent; the sisters of the boy have yet to be married, he will also have to bear the expenses of their marriage, so how will our daughter live happily; his father is seriously ill due to such-and-such disease and our daughter has to look after him; he has less education; his married sisters have more influence on the house, they will put pressure on our daughter; he has slightly dark complexion; he does not have good features; he is over-age or very young; he has many sisters; his salary is low; his sister has had a divorce and living at home; they have disputes in their family; he resides in a deprived area; he does not have his own bike or car; he does not have a government job and can be fired any time; his widow sister lives with him; where he works, he does not get any chance to earn 'extra money'; he follows Shari'ah and will also make our daughter observe purdah; he will not get familiar with us; his marriage proposal has been turned down many times before this one, etc.*

Refused to have Rukhsati

According to a news report, a Baraat reached a place and Nikah was performed. Before the Rukhsati the bride somehow had a look on the face of the bridegroom who had a dark complexion. The bride refused to have Rukhsati as a protest. Both the families had lots of arguments, but the matter was not resolved. When those who went to see the boy were asked: Did you like the boy by seeing him in a proper manner? They got rid of this situation by saying: When we went to see the boy, there had been no electricity. That's why we could not make out that he has a dark complexion.

Sensible manner of finding a match

Just ponder! When someone declines someone's proposal by mentioning faults, what will happen to the one whose proposal has been declined! When it happens again and again, then some become the victim of inferiority complex and some become psychiatric patient and then they refuse to get married. There can be another way of seeing a match: Whatever information you want, you should get it from any third person and the women of the family should see the house, etc. by using any strategy (it should not be disclosed to the families of the girl or boy that their match is being seen so that the refusal of the marriage proposal does not come as a shock to them.) When they make their mind to some extent, marriage proposal, as per the custom, should be sent to settle the remaining matters.

Parents should also reduce their conditions and demands so that their children enter into the marriage at a suitable time. The countless qualities we want to see in our daughter-in-law or son-in-law are not impossible but difficult to be found together. We have to learn how to compromise, otherwise, those who find fault with every marriage proposal reach the state due to the marriage being very late that they themselves say: *'Now whatever the proposal is, we will accept it'*. May Allah Almighty bless us with a good sense!

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَكْمَرِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



صلى الله عليه وآله وسلم
 محمد

Matchless Messenger صلى الله عليه وآله وسلم

Kashif Shahzad Attari

HOW SWEET THE NAME MUHAMMAD IS!

Three unique attributes of the Greatest Prophet ﷺ

1. He ﷺ would have a fever equal to two men

Out of the unique attributes of the Holy Prophet صلى الله عليه وآله وسلم, one unique attribute that the commentator of *Bukhari*, Imam Ahmad Bin Muhammad Qastalani رحمه الله عليه mentions is that 'the Holy Prophet صلى الله عليه وآله وسلم would have a fever with such intensity as is faced by two men so that the reward be doubled'. (*Ma'wahib-ul-Ladunniyyah*, vol. 2, pp. 312)

Would be difficult to touch him due to the intensity of fever

Once, somebody touched the blessed body of the Holy Prophet صلى الله عليه وآله وسلم (in the state of fever), (just like those who come to inquire after the health do so to find out the intensity of fever by touching the ill

person) and humbly said, 'By Allah عزوجل I am unable to touch you due to the intensity of your fever'. (*Musnad Ahmad*, vol. 4, pp. 187, Hadees 11893; *Naseem-ur-Riyad*, vol. 6, pp. 122)

Sayyiduna 'Abdullah Bin Mas'ood رضى الله عنه states that I came in the blessed court of the Holy Prophet صلى الله عليه وآله وسلم. At that time, the Holy Prophet صلى الله عليه وآله وسلم had a very high fever. I touched the blessed body and humbly said, 'Ya Rasoolallah صلى الله عليه وآله وسلم! You have a very high fever.' He صلى الله عليه وآله وسلم replied, 'Yes! I get a fever equal to two men of yours.' I asked, 'Is the reason behind this that you get double the reward?' He صلى الله عليه وآله وسلم replied, 'Yes.' (*Sahih Bukhari*, vol. 4, pp. 9, Hadees 5660)

2. An act benefitting in this world and the Hereafter

Keeping name after the blessed name of the Holy Prophet صلى الله عليه وآله وسلم (Muhammad and Ahmad) is



beneficial in this world and the Hereafter. (*Mawahib-ul-Ladunniyyah*, vol. 2, pp. 301)

4 Virtues of naming son 'Muhammad' or 'Ahmad'

4 Blessed sayings of the Holy Prophet ﷺ

1. Whoever has the birth of a boy in his house and keeps his name 'Muhammad' out of my love and to gain blessings from my name, then he and his son both will go to Paradise. (*Kanz-ul-Ummal*, vol. 8, pp. 174, Hadees 45215)
2. What loss does any of you face if you have one Muhammad, two Muhammads or three Muhammads in your house? (*Tabqat Ibn Sa'd*, vol. 5, pp. 40)

After narrating this Hadees, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: Faqeer فقيه القلي kept the name Muhammad for all his sons and nephews in 'Aqeeqah. Then, to protect the dignity of the blessed name and to differentiate between one another, different names were kept. الْحَمْدُ لِلَّهِ, Faqeer now has five Muhammads and more than five have passed away. (*Fatawa Razawiyyah*, vol. 24, pp. 689)

3. Allah Almighty has stated: I swear by My Majesty and Honour! Whoever has his name kept on your name, I will not punish him. (*Kashf-ul-Khifa*, vol. 1, pp. 345, Hadees 1234)
4. On the Day of Judgement, two people will be made to stand in the court of Allah Almighty and they will be commanded to be taken to the Paradise. They will humbly ask, 'O our Lord! What action of ours made us deserving of Paradise? We didn't do anything such to enter Paradise.' Allah Almighty will say to them, 'O My bondmen! Go to Paradise. I have taken an oath that whosoever has the name Muhammad or Ahmad will not go to Hell.' (*Al-Firdaus bima Soor-il-Khitab*, vol. 5, pp. 485, Hadees 8837)

*Jo chahtay ho kay ho sard aatish-e-dozakh
Dilaun pay naqsh Muhammad ka naam ker layna*



Attained deliverance from the questions of Munkar and Nakeer

A pious woman lived in Fes (a city in Morocco). Whenever she would face any difficulty or problem, she would place both her hands on her face, shut her eyes and say, 'Muhammad (ﷺ)'. (Due to the blessings of the blessed name, her problem would get alleviated). After her demise, one of her relatives saw her in dream and inquired, 'Did you see the two angels, Munkar and Nakeer, who ask questions in the grave?' She replied: Yes! They approached me. Seeing them, I placed my hands over my face as per my habit and said, 'Muhammad (ﷺ)!' When I removed my hands from my face, both of them had left. (*Shawahid-ul-Haq*, pp. 230, summarised)

*Gunahgaraun ki is say mushkilayn aasan hoti hayn
Na kyun ker sab say berh ker naam ho piyara
'Muhammad' ka*

3. No one else has ever been given the name 'Muhammad' or 'Ahmad'

No one ever had the name Ahmad before the Holy Prophet ﷺ. Similarly, the name Muhammad was not kept by anyone either until the era of the blessed birth approached. (*Tareekh-ul-Khumays*, vol. 1, pp. 391; *Kashf-ul-Ghummah*, vol. 1, pp. 283; *Mawahib-ul-Ladunniyyah*, vol. 1, pp. 374)



The Holy Prophet ﷺ has stated: 'أُعْطِيَتْ أَرْبَعًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنْ أَنْبِيَاءِ اللَّهِ' i.e. I have been granted with four such things that had not been given to any other Prophet. (One of them being mentioned was:) 'سُمِّيْتُ أَحْمَدَ' i.e. My name was kept Ahmad. (*Musnad Ahmad, vol. 1, pp. 333, Hadees 1361*)

Special name since the beginning of time

Ra'ees-ul-Mutakallimeen, Maulana Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: This blessed name is specific for him (ﷺ) since the beginning of time. However, after listening to the fact that the era of the last Prophet (ﷺ) is near and his name will be 'Muhammad', some people kept their children's names Muhammad. Moreover, it is from the wonders of the majesty of Allah Almighty that none of them claimed Prophethood. (*Suroor-ul-Quloob, pp. 285*)

Those who kept their children's names Muhammad before the blessed birth

When the time of the birth of the Holy Prophet ﷺ approached and it became famous that the last Prophet of Allah Almighty is about to come whose name will be 'Muhammad', then some people of Arab named their sons as Muhammad hoping that their son becomes that very prophet. However, Allah Almighty knows better who is deserving of Prophethood. (*Ash-Shifa, vol. 1, pp. 230*)

How is it a particularity for both these names not being kept (ever before)?

O devotees of Prophet! There are also various names of other Prophets عَلَيْهِمُ السَّلَامُ too that have not been kept before them; for example, Sayyiduna Aadam, Sayyiduna Shees, Sayyiduna Nuh, Sayyiduna Yahya عَلَيْهِمُ السَّلَامُ. Regarding Sayyiduna Yahya عَلَيْهِ السَّلَامُ, Allah Almighty has stated:

لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

Before him, We have not made anyone of this name.

[*Kanz-ul-Iman (translation of Quran)*] (Part 16, Surah Maryam, Ayah 7)

No one having the name 'Muhammad' or 'Ahmad' before the Holy Prophet ﷺ holds particularity from the perspective that both the names and the news of his arrival were mentioned in the previously Heavenly revealed Books and also by the other Prophets عَلَيْهِمُ السَّلَامُ. Moreover, it was famous among the previous nations. Despite this, no one kept the name Ahmad; and even the name Muhammad was not kept by anyone until just before the time of the blessed birth. (*Naseem-ur-Riyad, vol. 3, pp. 250*)

Divine wisdom

It had already become famous before the arrival of the Holy Prophet ﷺ that a Prophet named 'Muhammad' or 'Ahmad' is about to come to the world. In such circumstances, if someone else also had the name Muhammad or Ahmad, then people with weak faith could fall prey to doubts that is he the same prophet whose arrival's glad tidings have been mentioned in the previously Heavenly revealed Books? Being merciful upon them, Allah Almighty saved others from keeping the name Ahmad or Muhammad.

Moreover, this fact was also kept into consideration that those few people who kept the name Muhammad just before the blessed birth of the Holy Prophet ﷺ, none of them proclaimed to be a prophet themselves, neither did anyone else proclaim their prophethood and nor were any such actions manifested by them which are against the norms of nature that are normally manifested by a Prophet. (*Zurqaani 'alal Mawahib, vol. 7, pp. 109; Naseem-ur-Riyad, vol. 3, pp. 250*)

Zuhoor-e-pak say pehlay bhii sadqay thay Nabi tum per Tumharay naam hi ki roshni thi bazm-e-khoobaan mayn

(*Zauq-e-Na'at, pp. 192*)





Rooster of the neighbours

The book of life

Abu Rajab Attari Madani

The period of Fiqh (Shar'i rulings) was ongoing in the 4th class of Jami'a-tul-Madinah. When the lesson finished, students requested the honourable teacher, 'There are still few minutes before the start of the next period. Therefore, teach us a bit from "the book of life" too.' The honourable teacher started speaking in his own unique way:

A professor had written so many books; his neighbour bought a rooster who would make noise all the time. The professor started to get bothered with the noise of the rooster. Within a few days, the situation became so problematic that as soon as he heard the noise of the rooster, all his thoughts would

get dispersed and it also proved to be a hindrance in his study and literary works. When the professor politely complained to the neighbour, he ignored him saying, 'It is an animal. It doesn't ask me before making sound. How shall I stop it?'

The professor returned from there, disappointed. Now, his state was such that even if the rooster would not make any sound, still its sound would ring in his ears. One morning, the professor thought of a strange and astonishing tactic to get rid of the rooster's noise. He gave money to his servant asking him to go to the neighbours and buy the rooster from them at whatever price they demand. Thereafter,



slaughter it and cook it for the afternoon. On the other hand, the professor also invited one of his friends over for food. After sorting the rooster out, he started to feel fresh.

There was still a while in the lunch time, so he engaged himself in his literary works. Today, he didn't have the stress of the rooster, hence, he performed his literary works peacefully after many days and wrote many pages within a short time.

His friend also arrived at 1 o'clock. When the professor told him about the tactic of getting rid of the rooster, he too smiled out of amazement. The servant served food and both the friends sat down to eat. They had only taken their first bites when they heard the noise of the rooster. When they both paid attention to it, they found out that the noise was coming from the neighbourhood.

Being confounded, the professor called his servant. He came running. The professor asked him, 'Is this not the curry of the neighbour's rooster?' The servant replied, 'I apologise sir! I did go to buy the rooster from the neighbours but they refused to sell it. I even offered them the price they wanted but they did not agree. I thought that you were craving to eat

a rooster and you had also invited your friend over. That's why, I bought a healthy rooster from the shop and cooked its meat. I have served you with the curry of the very same rooster.' Listening to this, the professor was taken aback.

His friend explained to him: Look! You were fresh this morning even though the rooster was still present there. It only became possible because you freed your mind from thinking about the rooster. You found solace as soon as your internal state changed and you wrote many pages. I believe that the rooster would have made noises during this time too but you did not feel it because according to you, it had been slaughtered.

You can benefit a lot from this experience. Even if the neighbour does not turn out the rooster from his house, at least you should push it out of your mind. Moreover, it is also possible that we slaughter one rooster today, but there could be 10 roosters tomorrow making noise in the neighbourhood. Then how would we be able to get all of them to be quiet? For a moment, let's suppose that we forcefully get rid of those 10 roosters too, but what if someone keeps partridges the day after tomorrow? Because it is obvious that partridges talk and make noises. So



why shall we not get used to the environment around us?

One sensitive king went on a visit to his city. He felt pain due to walking on the ground. He issued a royal command, 'When I visit the city next time, elegant velvet carpets shall be laid down on all the pathways of the city.' The courtiers became worried listening to this and thought how it would be possible! After all, one of the ministers gathered courage, sought protection for his life and said, 'Your highness! Rather than laying carpets down in the entire city, if you wear high quality and extremely soft shoes in your feet, then you can visit any city at any time.' The king liked this suggestion and issued the orders for such special shoes to be made.

So my friend! Rather than changing the nature of the whole society according to ours, it is better for us to mould our nature according to the environment.

When the teacher finished relaying this narration, a student got up and humbly asked, 'Please tell us how can we practically implement the lesson derived from this parable into our lives?'

The teacher first appreciated him for asking such a great question. Then he replied: We also come across many such things that we do not like or that disturb the normal routine of our life. However, we are unable to stop others from those activities. For the sake of an argument, take traffic. People drive through the red traffic light and suddenly appear in front of your car or bike, which can become a cause of an accident. Now, we cannot gather all those who violate traffic regulations at one place and explain them. Moreover, one person has driven through the red traffic light, someone else would do the same at the next traffic light. So why not increase the level of our own safety by checking the other side of the road after the green light is on, in case someone is driving through the red traffic light! Furthermore, we should also keep the speed of our vehicle down.

Similarly, people violate the regulation of one way rule at places which can lead to a fatal accident. So we shall also be vigilant in case someone is becoming a danger for us by coming through the other side on a one way road.

Similarly, there are children in families. So, children cry, make noise and also play and mess around with each other. Those families do not make their children mute but become used to their noise. Then, they do not get stressed over it.

Similarly, a person faces a lot of difficulty in the cold and hot weather. But he understands the fact that he cannot change the weather. Therefore, he keeps up with all his daily routine chores such as business, job, eating, drinking, sleeping, waking up, etc. Moreover, he doesn't let hot or cold weather dominate him.

Likewise, those who do not own a personal car or bike also get to their offices and workplaces using public transport. Whereas, it's not easy to travel among other passengers in public transport but they become used to it, as not everyone possesses the financial means to purchase a personal vehicle.

Similarly, some people place their dustbin outside their house. They wash their floor and let the water flow out on the street. They start hammering nail in their house at night time. To make a hole, they start using a drill machine and ruin the sleep of their neighbours. Similarly, some people narrow the path by parking their bikes wrong way on the street. They horn needlessly while going through a street. Shopkeepers display their goods on the counter and outside the shop, which bothers people and customers.

There is no second thought in the fact that all these matters create botheration to people. Those who do these acts should be explained. However, only he should explain who knows how to explain according to Shari'ah. Thereafter, if they refrain from those actions, then well and good. Otherwise, one will have to control his own nature. If not, then a lot of "roosters" will also get on our heads and we will not be able to do anything properly. May Allah Almighty grant us wellbeing and ease. Aameen



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



Muhammad Qasim 'Attari, Mufti of Dar-ul-Ifta Ahl-e-Sunnat (Dawat-e-Islami), sent an audio message to Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ on 30th June 2019 corresponding to 26 Shawwal-ul-Mukarram 1440 AH. (Following are the excerpts of the audio message):

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

I have to convey a piece of good news in your court. The first Dar-ul-Ifta Ahl-e-Sunnat has been launched by Dawat-e-Islami in Bradford UK, الْحَمْدُ لِلَّهِ. An Ijtimā' was held today in connection with the inauguration ceremony in which a speech was also delivered. الْحَمْدُ لِلَّهِ! The building of the Dar-ul-Ifta Ahl-e-Sunnat and all other things were ready. After the Ijtimā', when we sat in the Dar-ul-Ifta Ahl-e-Sunnat, a large number of Islamic brothers also came to the Dar-ul-Ifta Ahl-e-Sunnat. 'Questions and answers session' continued. The official contact number of 'Dar-ul-Ifta Ahl-e-Sunnat' was announced today and phone calls were also received today. Undoubtedly, this is your benevolence and blessing.

بِحَمْدِ اللَّهِ! By your great blessings, we have witnessed this happy day and الْحَمْدُ لِلَّهِ initiated the excellent work of providing the people living here with the Shar'i guidance. You are requested to make Du'a for us. Islamic brothers have made great efforts and endeavours, مَا شَاءَ اللهُ،

مَا شَاءَ اللهُ! Islamic brothers had been struggling hard since the beginning of this project. It is requested to you to make Du'a for them as well as for the success of Dar-ul-Ifta Ahl-e-Sunnat. Brother Sajid who basically belongs to Lahore, is serving as a senior Mutakhassis (specialist in Fiqh), and brother Mubeen, a British national, will work as a trainee. It is requested to remember them also in your Du'as.

Expressing congratulations on the inauguration of the Dar-ul-Ifta Ahl-e-Sunnat in Bradford UK, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ stated:

نَعْبُدُكَ وَنُصَلِّيْكَ وَنُسَبِّحُكَ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

To: Respected Mufti-e-Ahl-e-Sunnat:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

مَا شَاءَ اللهُ! You have conveyed the great news to me



about the opening of Dar-ul-Ifta Ahl-e-Sunnat (Dawat-e-Islami) and a glorious Ijtima' was also held there. **إِن شَاءَ اللَّهُ**! People also asked questions and phone calls were also received. These are highly appreciable acts indeed. May Allah **عَزَّوَجَلَّ** grant more blessings. May our Dar-ul-Ifta Ahl-e-Sunnat be established in the whole world and may the Muslim Ummah keep seeking guidance. I congratulate you all heartily on this great occasion.

(In another audio message, addressing the Islamic brothers of Bradford, Ameer-e-Ahl-e-Sunnat said:)

keep them prosperous in the world and Hereafter.

إِهْيَأِ بِجَاوِزِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

I heartily congratulate all of you. Let me also extend my congratulations to Sajid Madani and Mubeen Madani. Now they have to take on the responsibility of the Dar-ul-Ifta Ahl-e-Sunnat and serve Islam well, **إِن شَاءَ اللَّهُ**.

As an act of offering thankfulness for the establishment of the 'Dar-ul-Ifta Ahl-e-Sunnat' in



Respected Mufti told me (through an audio message) that many Islamic brothers put in untiring efforts and worked days and nights to open this Dar-ul-Ifta Ahl-e-Sunnat.

إِن شَاءَ اللَّهُ May Allah **عَزَّوَجَلَّ** accept all the efforts you have made and grant you the best reward of your efforts. May Allah grant goodness in both worlds to those who have provided support by making efforts physically or financially (and in any other way). May Allah **عَزَّوَجَلَّ** forgive them without accountability and

Bradford, all my Madani sons should travel with a Madani Qafilah at least for three days in the month of July and also motivate many others to travel with Madani Qafilahs. This is for your own benefit. You will have goodness in the world and Hereafter, **إِن شَاءَ اللَّهُ**.

It is requested to you to make Du'a of forgiveness for me.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ



MADANI JOURNEY TO FIVE COUNTRIES

Haji Abdul Habib Attari

On 22nd March 2019, after 'Isha Salah, on the occasion of the 'Urs of Sayyiduna Imam Ja'far Sadiq رحمة الله عليه Madani Muzakarah was held and meal was served for Isal-e-Sawab in global Madani Markaz Faizan-e-Madinah.

Afterwards, we reached Karachi Airport at around 1.00 am for the Madani journey to Zimbabwe, Tanzania, Kenya, Uganda and UAE. At the airport, we met the airport staff and some passengers.

Madani activity at airport

A 3-day Ijtima' of responsible Islamic brothers of Dawat-e-Islami was going on in Slough, a city of UK. Responsible Islamic brothers asked me to present Madani pearls, so I humbly said: اِنْ شَاءَ اللهُ, I will be

free at around 1.50 am from immigration and then I will join you online from the Karachi Airport. After the immigration process, I presented Madani pearls about the Madani activities of Dawat-e-Islami for a little while to the attendees of Ijtima'.

Beginning of journey

Boarding started almost after 30 minutes. After sitting in the plane, I accepted the responsibility of becoming Ameer-e-Qafilah at the request of my travelling companions i.e., Ashfaq Attari Madani and Ahmad Raza Attari. On this occasion, we made some good intentions and also recited the Du'a of journey in the plane.



Two stopovers

Our plane arrived at Dubai Airport at 4.00 am. From Dubai we departed for Zimbabwe at 9.00 am after offering Fajr Salah and taking rest for some time. On the way, our plane also stopped at Lusaka, a city of Zambia, where we offered Zuhr Salah and then we reached Zimbabwe Airport at around half past four.

Arrival in Zimbabwe

First time in my life, I went to Zimbabwe. Dawat-e-Islami has just started its Madani activities there. Despite this, many Islamic brothers were present to welcome us at the airport.

Sunnah-inspiring Ijtima'

From the airport, we reached the house of an Islamic brother where after Maghrib Salah I was privileged to deliver a speech in a Sunnah-inspiring Ijtima'. A large number of Islamic brothers attended it. In Zimbabwe, people usually sleep early, therefore Ijtima'at are usually held between Maghrib and 'Isha. Here, by mentioning the importance of the Holy Quran and the Quranic parable of Sayyiduna Yusuf عليه السلام I motivated them to recite and understand the Holy Quran. Many Islamic brothers intended to recite and understand the Holy Quran and got information about Madrasa-tul-Madinah Online. After Sunnah-inspiring Ijtima', Madani Mashwarah and meeting continued till late night.

Second day in Zimbabwe

On the second day before Zuhr, I met different Islamic brothers at their homes and after Zuhr, I delivered a speech in the Madani Halqah of traders about the topic of Tawakkul [absolute trust in Allah Almighty]. Afterwards, I continued to meet different Islamic brothers and make individual efforts on them. After Maghrib Salah, I was privileged to deliver a speech at another place. This time, I was privileged to speak about some of the Ayahs of the Holy Quran in which Muslims were addressed like this يَا أَيُّهَا الَّذِينَ آمَنُوا.

Companions of journey were not issued visa

After offering 'Isha Salah with Jama'at, we went to

the airport to depart for Tanzania. In this way, I completed one and a half days travel in Zimbabwe. I was granted the visa to depart for Tanzania, but my companion Islamic brothers, Ashfaq Attari Madani and Ahmad Raza Attari, were not granted the visa. Therefore, I had to travel alone.

Departure for Tanzania from Zimbabwe

I departed for Dar es Salaam, a city of Tanzania, from Harare, the city of Zimbabwe, at around 1:45 am. During this journey, our plane stopped approximately for two hours at Nairobi, a city of Kenya, and I offered Fajr Salah there. The plane departed from Nairobi at around quarter to seven and reached Dar es Salaam Airport at around half past eight. Many Islamic brothers were also present there at the airport.

Visited deceased preacher of Dawat-e-Islami

As I reached Dar es Salaam, I got very tired, therefore I went to the home of an Islamic brother and took rest. After 4.00 pm, I started meeting Islamic brothers. I went to the house of Rafeeq Baghdadi and did Fatihah Khuwani. Rafeeq Baghdadi was a senior preacher of Dawat-e-Islami who was one of the initiators of Madani activities in Tanzania. He passed away few days ago.

Speech among Bilali¹ Islamic brothers

After Maghrib Salah I was privileged to deliver a speech about the topic of 'Islamic knowledge' to dark-skinned Islamic brothers in Madani Markaz Faizan-e-Madinah. This speech was being translated in Swahili, a local language, by a preacher of Dawat-e-Islami. During the speech, Islamic brothers were also given this good news that Jami'a-tul-Madinah was going to be started very soon in Dar es Salaam, Tanzania.

¹ The dark-skinned Islamic brothers of Africa (in relation to Sayyiduna Bilal رَجِي اللهُ عَنْهُ) are called 'Bilali'.





Madani Halqah

After offering 'Isha Salah in Faizan-e-Madinah, I was privileged to deliver a speech in a Madani Halqah. In that Halqah, the Islamic brothers of Modasa [Gujarat, India] were present. After the speech, I met Islamic brothers and then I got the opportunity to take rest at around 2.00 am.

Extraordinary breakfast

Near the city of Dar es Salaam, a devotee of Rasool has given Dawat-e-Islami six acre land where a great and glorious Madani Markaz Faizan-e-Madinah and a Jami'a-tul-Madinah will be constructed. After offering Fajr Salah I along with Islamic brothers visited the place and made a Du'a there. Near the place were fields where there was a home of an Islamic brother who took us to his home and served us a home-made breakfast that also included different fruits and coconut.

Arrival at Mombasa

After returning to my lodging, I got ready for the next journey. I reached Mombasa, a city of Kenya, by

air at around 1.00 pm. Ashfaq Attari Madani and Ahmad Raza Attari, who had stopped in Zimbabwe because they were not granted the visa, also reached there.

Encouragement

Islamic brothers gave us a warm welcome at Mombasa Airport. When we reached Madani Markaz Faizan-e-Madinah from the airport, the students of Jami'a-tul-Madinah also showed affection for us over there. A large number of Islamic brothers were present there. I met them for some time and also invited them to attend the weekly Sunnah-inspiring Ijtima' going to be held at night.

Meeting with Islamic scholars

Afterwards, I went to the house of an Islamic brother where the blessed Islamic scholars of Mombasa were also present. We ate a meal there and respected Islamic scholars asked us to deliver a speech and lead Salat-ul-Jumu'ah in the biggest Masjid of Mombasa the next day.



Why are old Arab customs practised today?

What is right after all?

Mufti Muhammad Qasim Attari

Some people ask the question:

On the one hand, this claim is made that Islam has great leniency, ease and convenience and for this reason Islam accepts every type of culture, however if a culture has wrong things, Islam guides us on them, but on the other hand, we see that there are many Islamic laws and narrations about do's and don'ts of eating, drinking, wearing, sleeping and waking up. Moreover, religious people are also seen focusing more on Mustahab acts. If it is not strictness, then what is it? The entire nation is compelled to live one type of the way of life. Where are the leniency, ease and convenience for which claims are made?

In answer to this question, it is humbly stated:

There are two types of deeds in Mustahab acts: First type of deeds are the ones which are related to the matters of everyday life such as clothes, eating, drinking, walking, etc., whereas the second type of deeds are those which are related to acts of worship i.e. Salah, fasts, Hajj, etc. There are different reasons why in both types of Mustahab acts are emphasized. In this article, the first type will be discussed. First

type belongs to culture or custom. As far as the custom is concerned, in our religious customs many things belong to the Arab because our Beloved Rasool ﷺ was born in blessed Arab and adopted the permissible customs of that part. Now though all Muslims are not Arab, there are Arabs, non-Arabs, Asians, Africans, Europeans all. Despite this, they prefer to adopt many things of Arab customs. The details are as follows: There are some customs related to the matters of everyday life which our Beloved Rasool ﷺ taught us as an Islamic way such as we should drink water after sitting, with right hand, by reciting 'بِسْمِ اللَّهِ', by seeing it taking three breaths and should praise Allah Almighty after drinking water. It is an Islamic manner of drinking water. When we ponder over it, we realize that in it 'بِسْمِ اللَّهِ' and 'الْحَمْدُ لِلَّهِ' are for Divine Zikr and expressing thanks, whereas drinking water with the right hand also has a religious purpose as Islam has given importance to the right side while performing dignified and esteemed actions. Drinking water after sitting, by seeing and by taking three breaths is for teaching us a manner that is for our ease and convenience. When a person drinks water adopting this manner,



everyone realizes that he is a Muslim and he is proud of practising Islam and he is also expressing it by his tongue and by his action as well, that: *رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا* I am pleased that Allah Almighty is our Lord, Islam is our religion and Muhammad ﷺ is our Prophet'.

in mind that hundreds of thousands of books have been written in this world on the matters of eating, drinking, wearing, sitting, walking, etc. Children are taught at homes and schools and this teaching is mentioned very proudly that we are teaching manners to our children and nation. During eating a



On the same manner of drinking water you can think about eating, wearing, walking, sleeping, etc. In short, there are many matters of everyday life for which we have guidelines directly; besides this, it is also necessary to understand that Shari'ah has not declared it to be compulsory and necessary, but rather made things easy in it. If someone leaves it, he will not be a sinner. However, he will be deprived of the reward. On the other hand, it should also be kept

meal which plate is for what item? Which spoon is for eating which item? How to hold different spoons? How should these things be placed on the dining table? What should be eaten first then in the middle and then at the end? With great enthusiasm and hard work, all these things are taught and shown. But astonishing thing is that I have never heard any liberal has ever objected to these teachings or telling such things as to why so much emphasis is given on such small things and why European



manners are being promulgated in Asia. But I do not know what problems the people who are sick of religion and religious manners have with Islamic manners and Sunnahs because they immediately start objecting by saying why small things are being emphasized or focused. Why are the Arab cultural things being promoted here? To this we can only say that:

*Jo tha na-khoob ba-tadreej wohi khoob huzwa
Kay ghulami mayn badal jata hay qaumon ka zameer*

Now, about the same thing I humbly say that as it is said about using earthen plates, having meals while sitting on the floor, wearing a long white dress, etc. that it is the Arab culture. So why are we asked to follow them as we are not Arab? Always remember about all such things as they are not Fard and Wajib so if someone does not act upon them, he is not a sinner at all. Reproaching those who do not act upon them is condemnable, but taunting those who act upon them is more condemnable as those who act upon the Sunnahs of the Beloved Rasool ﷺ are being taunted due to their actions which is not suitable for any Muslim.

A very beautiful reason why religious people adopt these things is that when a person considers someone to be his favourite, he stops practising many things of his own culture and tries to do the things which his favourite personality does. For example if a Pakistani likes any European or Indian hero or artist or player, he will have his hair style, will wear the same dress as he does, even he will try to speak like him, he will try to use body language like him, he will start eating and drinking whatever his favourite personality does. So when it comes to preference and love, a person stops following his culture and starts embracing the culture of his favourite personality. Similarly, we can see whenever any favourite personality starts a fashion, his followers also start following his fashion speedily and enthusiastically. In short, when a person becomes people's favourite, his fans and followers start doing the same thing which their favourite personality does regularly whether the favourite personality belongs to their country or Europe,

America and the fans live far away in an unknown area or territory. It is humbly said: Without any comparison, may the favourite personalities of the entire world mentioned above be sacrificed upon the dust of the blessed feet of our Beloved Rasool ﷺ

Undoubtedly, the most beloved personage for Muslims is the Beloved Rasool ﷺ and this love and devotion compels the hearts of devotees of Rasool to adopt the things of the culture of their Beloved Rasool ﷺ. So they try to wear dresses, eat, walk, sit, stand, talk and even sleep in the same way in which the Beloved Rasool ﷺ did and this thing is very common in love and devotion. Once Sayyiduna Anas رضى الله عنه was eating a meal with the Beloved Rasool ﷺ. He saw the Beloved Rasool ﷺ looking for and eating pieces of bottle gourd. He رضى الله عنه said: Since that day I have developed love for bottle-gourd. (Sahih Bukhari, vol. 3, pp. 537, Hadees 5436) What made the bottle-gourd to become beloved after being special, though it was a normal vegetable? The reason was that our Beloved Rasool ﷺ ate it with delight.

In short, we have to act upon the things of everyday life for which our Beloved Rasool ﷺ either commanded or persuaded us and devotees of Rasool adopt the ways as far as possible which he ﷺ only practiced. Whereas, in many things they adopt other ways keeping in view their area or era or need or important benefit such as wearing Shalwar, travelling by fast vehicles, consuming wheat, etc. There is no objection or argument over these things, but there is a persuasion for those who act upon them that Muslims have an emotional devotion to the Beloved Rasool ﷺ which is the real faith, life of faith and soul of faith and the same devotion motivates a person to act upon the Sunnahs of the practices of everyday life. These practices of everyday life are interpreted as 'Sunnah' in many places. In other words, it can also be said that these are the blessed acts our Beloved Prophet ﷺ performed and therefore we adopt them.



WORDS OF WISDOM

Nice pieces of advice

1. Blessings of crying due to the fear of Allah

Saying of Sayyiduna Ka'b Ahbaar رَضِيَ اللهُ عَنْهُ: The one whose tears fall from the eyes due to the fear of Allah عزوجل and drops of tears fall onto the ground, the fire of Hell will never touch that person. (*Hilya-tul-Awliya*, vol. 5, pp. 401, Raqm 7516)

2. Which favour is a calamity?

Saying of Sayyiduna Abu Haazim رَضِيَ اللهُ عَنْهُ: Every blessing that doesn't make you closer to Allah عزوجل is a calamity. (*Hilya-tul-Awliya*, vol. 3, pp. 266, Raqm 3908)

3. Chain that stops you performing good deeds

Saying of Sayyiduna Imam Ghazali رَضِيَ اللهُ عَنْهُ: Sin is such a chain that stops a person from performing good deeds and obeying Allah عزوجل.

(*Minhaj-ul-'Aabideen*, pp. 19)

4. Connection between knowledge and action

Saying of Sayyiduna Daata 'Ali Hajwayri رَضِيَ اللهُ عَنْهُ: Remaining content on knowledge only does not

make you a scholar. Knowledge benefits you through the blessings of action. Therefore, never separate knowledge from action. (*Kashf-ul-Mahjooob*, pp. 101, summarised)

Beautiful garden of Ahmad Raza

1. Imitating the pious people is beneficial

Imitating the pious people with true intentions can result in Allah عزوجل making you achieve reality. (*Fatawa Razawiyyah*, vol. 24, pp. 154)

2. Rights of parents can never end

Rights of parents are not such that a person can be free from it. They are the reason that you exist and have a life. Therefore, whatever favours you gain, it is all because of them as every favour and perfection exists only after you were born, and you were born because of your parents. (*Fatawa Razawiyyah*, vol. 24, pp. 401)

3. Teach your children the love of the Holy Prophet

"Put the love and respect of the Holy Prophet صلى الله عليه وآله وسلم into your children's hearts as this is the foundation and root of faith. (*Fatawa Razawiyyah*, vol. 24, pp. 454)

Madani pearls of 'Attar

1. Remain content

Remain content with what you have because whatever is in our hands, anyone can steal it but whatever is in our destiny, no one can steal that. (*Madani Muzakarah*, 11 Rabi'-ul-Awwal, 1436 Hijri)

2. Benefit of kind words

Whenever you speak, speak well as kind words have such magic that rebellious people (disobedient and traitors) can become obedient. (*Madani Muzakarah*, 04 Rabi'-ul-Aakhir, 1436 Hijri)

3. Goat's milk

Milk is such a blessing from Allah عزوجل that has both, water and diet in it. However, goat's milk is the best milk and it digests quicker. (*Madani Muzakarah*, 05 Rabi'-ul-Aakhir, 1436 Hijri)



Perform some virtuous deeds

Virtues of Ashura day (10 Muharram)

Abdul Majid Naqshbandi Attari Madani

اشورا



Muharram-ul-Haraam is the first month of the Islamic calendar. It is the month of extreme greatness and blessings, especially the 10th of this month, that is, Ashura day. This day has been given extraordinary importance in Islam. The Beloved Rasool ﷺ observed fast himself on this day and also commanded blessed companions رَضِيَ اللهُ عَنْهُمْ to observe fast on this day. (Derived from: Sahih Bukhari, vol. 1, pp. 656, Hadees 2004)

Even before Islam people would respect this day and would observe fast on this day. We should also fast on Ashura day (10th Muharram-ul-Haraam) and should perform acts of worship abundantly. A few virtuous deeds which are performed on Ashura day are being mentioned below so that we can be persuaded to practise them.

Fast of Ashura erases sins

The Beloved Rasool ﷺ has said: I hope from the mercy of Allah Almighty that the fast of Ashura erases the sins of one year before it. (Sahih Muslim, pp. 454, Hadees 2746)

Deed of Ashura night

When the night of Ashura comes, perform this deed: Offer four Nafil on the Ashura night; in every Rak'at after Surah Al-Fatihah, recite Ayat-ul-Kursi 1 time and complete Surah Al-Ikhlās (قُلْ هُوَ اللَّهُ أَحَدٌ) 3 times. After completing the Salah, recite Surah Al-Ikhlās 100 times. By virtue of its blessing, you will be

purified of sins and will get many great blessings in Paradise. (Jannati Zaywar, pp. 157, amended)

Prescription for increasing sustenance

The Beloved Rasool ﷺ has said: One who spends generously on his children on the 10th Muharram, Allah Almighty will give him much the whole year. Sayyiduna Sufyan رَضِيَ اللهُ عَنْهُ has said: We acted upon the blessed Hadees and found the same. (Mishkat-ul-Masabih, vol. 1, pp. 365, Hadees 1926)

Virtues of Ashura day

Islamic scholars have written 10 things to be Mustahab on Ashura day: (1) Keeping fast (2) giving Sadaqah (3) offering Nafil Salah (4) reciting Surah Al-Ikhlās (قُلْ هُوَ اللَّهُ أَحَدٌ) one thousand times (5) beholding Islamic scholars (6) stroking the head of an orphan (7) to spend generously on family (8) performing Ghusl (9) Applying kohl (10) clipping nails (11) paying a visit to sick people (12) reconciling with enemies. (Jannati Zaywar, pp. 158, summarised)

Send Sawab to the martyrs of Karbala

On Ashura day, Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ sacrificed his blessed life along with his companions رَضِيَ اللهُ عَنْهُمْ for the sake of serving Islam. So on this day, we should also arrange Quran Khuwani, do Zikr, recite Durood, give donations and Niyaz (provide food to Muslims).



Devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ and its requirements

Hafiz Irfan Hafeez Attari Madani

Dear Islamic brothers! Having devotion to the blessed things associated with the Beloved Rasool ﷺ is also a way of showing affection for the Beloved Rasool ﷺ. Naturally, one gets into loving everything that is associated with the one for whom he has a devotional attachment. Those who have devotion to the Beloved Rasool ﷺ love and respect everything wholeheartedly that is associated with the Beloved Rasool ﷺ.

'Ahl-e-Bayt Athaar' رَضِيَ اللهُ عَنْهُمْ (blessed family of the Holy Rasool ﷺ) are those great personages who have family connections with our Beloved Rasool ﷺ and everything that is associated with him becomes worthy of being respected and honoured.

'Having devotion to the blessed family and the blessed companions رَضِيَ اللهُ عَنْهُمْ of the Beloved Rasool ﷺ and 'considering respect and reverence for them compulsory' are the necessary elements. Having devotion to them [in fact] is to have devotion to the Holy Prophet ﷺ.

One does not attain perfect Iman until he shows devotion to the Beloved Rasool ﷺ and Ahl-e-Bayt Athaar as it is stated, the Beloved Rasool ﷺ said, 'No one can become a true believer until he loves me more than his life and my children are dearer to him than his children.' (*Shu'ab-ul-Iman, vol. 2, pp. 189, Hadees 1505, abridged*)

Similarly, it is stated in the following blessed Quranic verse:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say you (O Beloved), 'I do not ask any recompense from you for this (propagation of religion), except (your) love for (my) close relatives (i.e. children, wives, etc.).'

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Ash-Shura, Ayah 23)

Commenting on the above-mentioned blessed verse, Imam Muhammad Bin Ahmad Qurtubi رَحِمَهُ اللهُ عَلَيْهِ said: Sayyiduna Sa'eed Bin Jubayr (رَضِيَ اللهُ عَنْهُ) narrated, 'Close relatives' refers to the Aal-e-Pak [blessed



family] of the Beloved Rasool ﷺ (Qurtubi, part 25, Ash-Shura, Tahf-ul-Ayah: 23, vol. 8, pp. 16)

Remember! All offspring and the blessed wives of the Beloved Rasool ﷺ are also the part of Ahl-e-Bayt. Hakeem-ul-Ummat Mufti Ahmad Yar



Khan Na'eemi رحمه الله عليه said: 'Ahl-e-Bayt' means household. Ahl-e-Bayt implies the following few meanings:

1. Those upon whom taking Zakah is Haraam i.e., the descendants of Bani Hashim, 'Abbas, 'Ali, Ja'far, Aqeel and Haris.
2. Those who were born in the blessed house of the Beloved Rasool ﷺ i.e., his blessed children.
3. Those living in the blessed house of the Beloved Rasool ﷺ such as the blessed wives. (Mirat-ul-Manajih, vol. 8, pp. 450)

What does devotion to Ahl-e-Bayt requires us to do

Devotion to Ahl-e-Bayt to be propagated

When the Glorious Quran and the blessed Ahadees command us to have devotion to Ahl-e-Bayt رضي الله عنهم, we should try to propagate it immensely. We should especially try to instil the love for these glorious personages in the hearts of our children. In this

connection, the blessed Hadees also motivates about it. The Beloved Rasool ﷺ has stated: Educate your children about three good traits:

1. Devotion to your Prophet [على الله عليه وآله وسلم]
2. Devotion to his Ahl-e-Bayt [رضي الله عنهم]
3. Quranic education. (Jami' Sagheer, pp. 25, Hadees 311)

Children should be related the parables of Ahl-e-Bayt رضي الله عنهم so that they [children] start having devotion to the blessed people of Ahl-e-Bayt رضي الله عنهم from an early age. When the blessed days of their death anniversaries fall, Isal-e-Sawab [conveying reward] gathering should be arranged in the houses, mosques, etc., and make your children memorise the virtues of the blessed days.

Respect and reverence

While it is necessary to show respect and reverence to everything that is associated with the Beloved Rasool ﷺ, it is also necessary to show respect and reverence to Ahl-e-Bayt رضي الله عنهم and it is the requirement of one's devotion. Books comprise many parables of our pious predecessors رضي الله عنهم related to the subject.

Once Sayyiduna 'Abdullah Bin 'Abbas رضي الله عنهما cousin of the Beloved Rasool ﷺ on father's side, held stirrup of the horse of Sayyiduna Zayd Bin Saabit رضي الله عنه. Upon this, he رضي الله عنه said, 'O the son of the uncle of the Beloved Rasool ﷺ! What is this? (i.e., why are you doing this?).' Sayyiduna Ibn 'Abbas رضي الله عنهما said, 'We have been taught to show respect to the scholars.' To which, Sayyiduna Zayd Bin Saabit رضي الله عنه kissed the hand of Sayyiduna Ibn 'Abbas رضي الله عنهما and said, 'We have also been taught to do so with the Ahl-e-Bayt Athaar of the Beloved Rasool ﷺ.' (Tareekh Ibn 'Asakir, vol. 19, pp. 326)

Islamic teachings to be followed

These blessed individuals are highly distinguished personages. Devotion and obedience to them and their blessed guidance are truly the sources of salvation. It is stated, the Beloved Rasool ﷺ has stated:



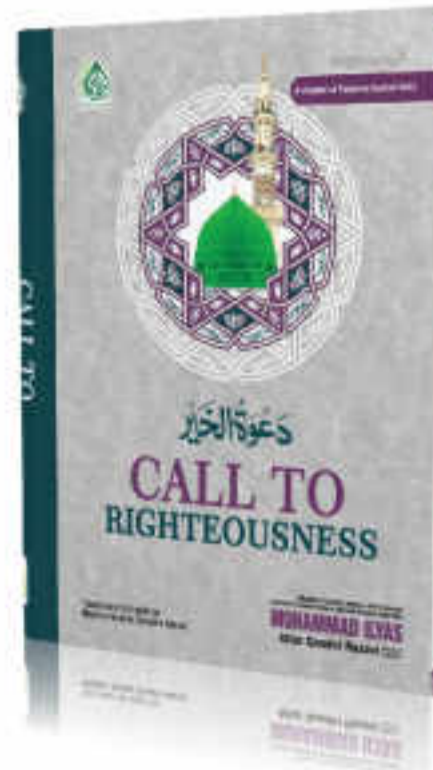
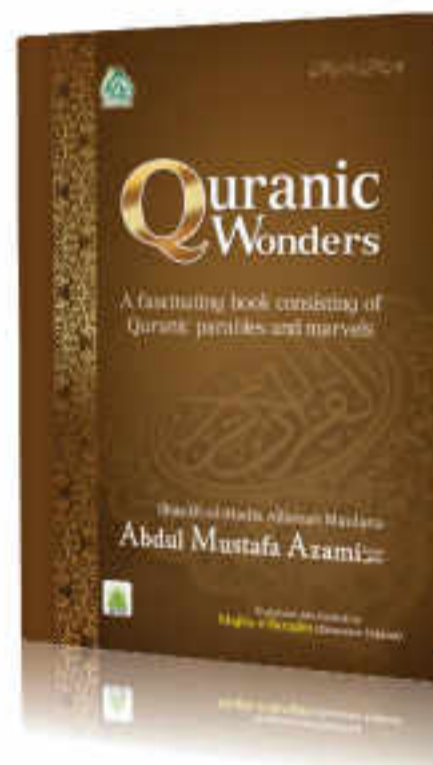
أَلَا إِنَّ مَثَلَ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ، مَنْ رَكِبَهَا نَجَا،
وَمَنْ تَخَلَّفَ عَنْهَا هَلَكَ

Beware! The example of my Ahl-e-Bayt amongst you is like the Ark of honourable Noah, the one who embarks it, attains salvation, and the one who stays behind from it is doomed.

(Fazaail-e-Sahabah li Imam Ahmad, part 2, vol. 1, pp. 785, Hadees 1402)

Commenting on the aforementioned blessed Hadees, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: The Ark of Noah was the source of salvation at the time of the flood of Noah; similarly, love for Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ and obedience to them are the sources of salvation until the Day of Judgement. Without obedience and submissiveness to them, hollow claims of love for them are of no use. Second blessed Hadees states, 'My blessed companions are like stars; whoever you follow, you will be guided.' It is as if the world is an ocean and this voyage needs both 'sailing of the ship' and 'guidance of the stars'. اَلْحَمْدُ لِلّٰهِ Ahl-e-Sunnat are extraordinarily successful as the people of Ahl-e-Sunnat are associated with both 'Ahl-e-Bayt' and 'the blessed companions رَضِيَ اللهُ عَنْهُمْ'. (Mirat-ul-Manajih, vol. 8, pp. 494)

No one is unaware of the sacrifices of Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ for the sake of Islam. Their great patience, courage, enthusiasm and steadfastness are matchless. They got their family martyred for Islam, spent many days without eating and drinking anything and suffered severe hardships. Those who have devotion to them should act upon the Islamic teachings. The way these great personalities showed infinite patience on every tough occasion and stage, the devotees of Ahl-e-Bayt should also show courage and patience instead of lamenting the difficulties. The way they made sacrifices for Islam, we should also keep ourselves prepared to render sacrifices for the sake of Islam. As the blessed people of Ahl-e-Bayt and the blessed companions رَضِيَ اللهُ عَنْهُمْ used to have devotion to each other, we should also have devotion to these blessed personages.





Ahl-e-Bayt's mutual love

Owais Yameen Attari Madani

Ahl-e-Bayt Athaar's mutual love and affection for each other are like a living standard for us. Regarding every relation, these blessed personages would act upon the manners of the Beloved Rasool صلى الله عليه وآله وسلم.

Role of Ummahat-ul-Mu'mineen in the wedding of lady of Paradise

Sayyidatuna Fatima-tuz-Zahra رضي الله عنها, the lady of Paradise, was born to Umm-ul-Mu'mineen Sayyidatuna Khadija-tul-Kubra رضي الله عنها. On the occasion of Sayyidatuna Fatimah's wedding, Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah and Sayyidatuna Umm-e-Salamah رضي الله عنهما got clay from Batha Valley and plastered the floor of her house. They then prepared two beds putting the bark of date tree in order with their own hands. They placed dates and raisins for her to eat and arranged cold water for her. Then at the corner of the house, they placed a wooden pillar so that small leather bag for carrying water and clothes, etc., could be hung on it. They then said: 'فَمَا رَأَيْنَا عُرْسًا أَحْسَنَ مِنْ عُرْسِ فَاطِمَةَ' We have not seen any other wedding better than Fatimah's wedding. (Ibn Majah, vol. 2, pp. 444, Hadees 1911, summarised)

Gave Wasilah of mother's right

Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah رضي الله عنها has said: Once all the blessed wives of the Beloved Rasool صلى الله عليه وآله وسلم were present in the blessed court of the Beloved Rasool صلى الله عليه وآله وسلم. In the meanwhile, Sayyidatuna Fatimah رضي الله عنها came walking in a way as the Beloved Rasool صلى الله عليه وآله وسلم walked. When the Beloved Rasool صلى الله عليه وآله وسلم saw Sayyidatuna Fatimah رضي الله عنها, he صلى الله عليه وآله وسلم said: Welcome my daughter! He صلى الله عليه وآله وسلم then sat her next to himself and whispered something to her. She started weeping. Seeing her worry and sadness, the Beloved Rasool صلى الله عليه وآله وسلم whispered something to her, this time Sayyidatuna Fatimah رضي الله عنها started smiling. Sayyidatuna 'Aishah رضي الله عنها said: I asked Sayyidatuna Fatimah رضي الله عنها about it and asked about her weeping. She replied that she would not reveal the secret of the Beloved Rasool صلى الله عليه وآله وسلم.

When the Beloved Rasool صلى الله عليه وآله وسلم apparently passed away, I asked Sayyidatuna Fatimah رضي الله عنها: 'عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ' i.e. I make you swear to the right which I have upon you! Tell me about the secret. Then Sayyidatuna Fatimah رضي الله عنها said: Yes! Now I tell you. I wept because he صلى الله عليه وآله وسلم first whispered this to me: The time of my demise has



come near; keep fearing Allah Almighty and have patience; my leaving before you is better for you. Then second time whispering to me he صلى الله عليه وآله وسلم said: O Fatimah! Are you not pleased with this thing that you are the chief of all the wives of Muslims or the women of this Ummah. Having heard this, I smiled. (Sahih Muslim, pp. 1022, 1023, Hadees 6313, 6314)

O daughter! Have love for her

Advising Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا to have love for Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا on one occasion the Beloved Rasool صلى الله عليه وآله وسلم has stated: 'أَيُّ بِنْتِي أَلَسْتُ؟' O my daughter! Will you not love the one who I love? Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا replied: Why not. The Beloved Rasool صلى الله عليه وآله وسلم said: 'فَأَجِبِي' فَأَجِبِي 'So have love for her (i.e. 'Aishah Siddiqah). (Sahih Muslim, pp. 1017, Hadees 6290)

Glory of Shayr-e-Khuda and saying of Sayyidatuna 'Aishah

Once Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ stated about the ruling on the fast of the 10th of Muharram-ul-Haraam. Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا asked: Who has mentioned this ruling. People humbly mentioned the name of Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ. Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا said: 'أَنَّهُ لَأَعْلَمُ النَّاسَ بِالسُّنَّةِ' i.e. Amongst people he is one who knows Sunnah better.

(Al-Istee'aab, vol. 3, pp. 206)

Sayyiduna Shuraih Bin Haani رَضِيَ اللهُ عَنْهُ has said: Once I asked a question from Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا about the Mash [مَسْح] on socks, she رَضِيَ اللهُ عَنْهَا replied: Go to Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ because he knows more than me. (Sahih Muslim, pp. 130, Hadees 641)

Umm-ul-Mu'mineen Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا has said: When this blessed verse was revealed at my home:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمْ تَطْهِيرًا (٣٣)

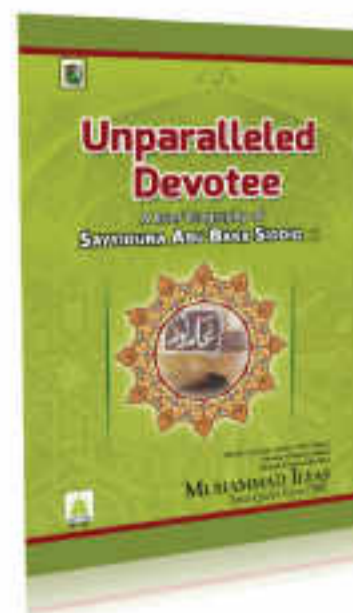
Allah wills only to remove every impurity from you, O People of the House of the Holy Prophet, and make you



absolutely pure by cleansing you.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 33)

The Beloved Rasool صلى الله عليه وآله وسلم called Sayyidatuna Fatimah, Sayyiduna Hasan, Sayyiduna Husain and Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُمْ and said: They are my Ahl-e-Bayt. Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا said that she humbly said: Ya Rasoolallah! Am I also from Ahl-e-Bayt? The Beloved Rasool صلى الله عليه وآله وسلم said: Why not, إِنَّ شَاءَ اللَّهُ. (Sharh-us-Sunnah lil-Baghawi, vol. 7, pp. 204, Hadees 3805)





Islamic rulings regarding Islamic sisters

Mufti Abu Muhammad
Ali Asghar Attari Madani

Shari' ruling on wearing a scarf

Question 1: What have respected Islamic scholars ruled on the following issue? To wrap a scarf twice while wearing it has been prohibited in a blessed Hadees. These days, when wearing scarfs, women wrap them multiple times. Is this also prohibited?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَلَيْهُمُ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: It is stated in a blessed Hadees mentioned in *Abu Dawood* that the Holy Prophet ﷺ came to the mother of believers Sayyidatuna Umm-e-Salamah رَضِيَ اللَّهُ عَنْهَا who was wrapping a scarf around her head. He ﷺ said, 'Wrap it once, not twice.'

Commentators have stated that the Beloved and Blessed Prophet ﷺ said it for the reason that Arab women, when wearing a scarf or shawl, would wrap it around the head like a turban so that it would not fall from the head. The scarf wrapped in this way would look like a turban, showing resemblance to men. On the other hand, women in our society do not wrap the scarf or shawl like a turban around the head. Nor does it show any resemblance to a turban. Therefore, this is not included in the prohibition stated in the Hadees.

Actually, women in our society wrap the scarf so that it will not fall from the head without any resemblance to men. This is permissible. In fact, it is necessary to do so, especially at the time of Salah and on occasions when hairs must be covered. (*Abu Dawood*, vol. 4, pp. 88, Hadees 4115; *Lam'aat-ut-Tanqeeh*, vol. 7, pp. 372; *Fatawa Razawiyyah*, vol. 24, pp. 537)

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِكُمْ

Recitation of the verse of prostration in menses

Question 2: What have respected Islamic scholars ruled on the following issue? If a woman experiencing menses recites the "verse of prostration", will the "prostration of Quranic recitation" be Wajib for her or not? Moreover, if a person hears the verse of prostration from a woman experiencing menses, will the prostration be Wajib for him or not?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَلَيْهُمُ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: It is impermissible and Haraam to recite the Holy Quran during menses. If such a woman recites any verse of prostration, the prostration of Quranic recitation will not be Wajib for her. However, if anyone who is sane and has reached puberty and is capable of offering Salah hears any verse of prostration from a woman experiencing menses, the "prostration because of Quranic recitation" will be Wajib for him. (*Hidayah ma' Fath-ul-Qadeer*, vol. 1, pp. 468; *Maraqil Falah ma' Tahtaaawi*, vol. 2, pp. 89; *Bahar-e-Shari'at*, vol. 1, pp. 729)

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِكُمْ



Great trader

Abdur Rahman Attari Madani

Abu Muhammad Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ was a great companion amongst 'Asharah Mubashsharah. He رَضِيَ اللهُ عَنْهُ belonged to Banu Zuhrah, a family of Quraysh. In the era of ignorance, his name was 'Abd 'Amr or 'Abdul Ka'bah. When he رَضِيَ اللهُ عَنْهُ embraced Islam, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ changed his name to 'Abdur Rahman. He رَضِيَ اللهُ عَنْهُ departed this life at the age of 72 or 75 in the caliphate of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ in either 31 or 32 H. He رَضِيَ اللهُ عَنْهُ was laid to rest in Jannat-ul-Baqi', the graveyard of Madinah Munawwarah. (*Siyar A'laam-un-Nubala*, vol. 3, pp. 43, 44, 47, 58; *Al-Mu'jam-ul-Kabeer*, vol. 1, pp. 128, Raqm 262; *Ma'rifat-is-Sahabah*, vol. 3, pp. 260)

Source of income

He رَضِيَ اللهُ عَنْهُ was a cloth merchant. (*Al-Ma'arif li Ibn Qutaybah*, pp. 575)

Self-respect

It has been narrated that after the commandment of migration, Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ reached Madinah from Makkah, so the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, like other Muhajireen, made him brother of an Ansari companion, Sayyiduna Sa'd Bin Rabi رَضِيَ اللهُ عَنْهُ. Sayyiduna Sa'd Bin

Rabi رَضِيَ اللهُ عَنْهُ had so deep regard for this brotherhood that he presented his half wealth to Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ, but he did not accept this offer and asked him to show him the way to the market. Sayyiduna Sa'd Bin Rabi رَضِيَ اللهُ عَنْهُ told Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ the way to the market of Qaynuqa' [قَيْنُقَاع] and he رَضِيَ اللهُ عَنْهُ started going to the market for trade daily. (*Sahih Bukhari*, vol. 2, pp. 4, Hadees 2048, summarised)

Blessing of Mustafa's Du'a

Once the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ motivated people to give Sadaqah, Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ left half wealth for his family and presented the remaining half wealth in the Divine path. Upon this, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed him with Du'a: May Allah Almighty bestow blessing in what you have given and also in what you have left for your family. (*Tafseer Kutuzin*, vol. 2, pp. 265)

He رَضِيَ اللهُ عَنْهُ attained great blessing of the Du'a of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ said: When I pick up a stone, I hope that (by the blessing of the Du'a of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) I will get gold beneath it. He رَضِيَ اللهُ عَنْهُ was blessed with so much sustenance that after his blessed demise people's hands were



blistered from cutting his left gold with axes. (*Shifa Shareef, vol. 1, pp. 326*)

Imam Ibn 'Abdul Barr رَحْمَةُ اللهِ عَلَيْهِ has said: In the matter of trade, he رَجُلٌ اللهُ عَلَيْهِ was very fortunate; he left one thousand camels, three thousand goats and one hundred horses. (*Siyar A'laam-un-Nubala, vol. 3, pp. 58*)

was linked to [the court of] Allah Almighty. (*Fayd-ul-Qadeer, vol. 3, pp. 573*)

Entry into Paradise first

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Amongst the rich of my Ummah 'Abdur Rahman Bin 'Awf



Allah-loving traders

On one occasion, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ تَجَارِ الرَّحْمَنِ' 'Abdur Rahman Bin 'Awf is amongst the traders of 'رَحْمَنُ' (Allah Almighty). (*Firdaus-ul-Akbar, vol. 1, pp. 375, Hadees 2789*)

'Allamah 'Abdur Rauf Munaawi رَحْمَةُ اللهِ عَلَيْهِ has said: Since his aim of trade was to support people so that they get prosperity, he رَجُلٌ اللهُ عَلَيْهِ took trade goods from one place to another place with the intention to benefit people. Since this deed of his was purely for seeking the pleasure of Allah Almighty, he رَجُلٌ اللهُ عَلَيْهِ

will enter Paradise first. (*Kanz-ul-'Ummal, vol. 6, pp. 328, Juz: 11, Hadees 33495*)

May Allah Almighty enable us to act upon his blessed life!

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ عَلَيْهِ السَّلَامُ



RULINGS ON TRADE



Mufti Abu Muhammad Ali Asghar Attari Madani

An easy way of investing in medical store

Question 1: I have a medical store. A person made me an offer to invest his money and asked me to give him a share from the profit earned. The problem is that we cannot do the accounts in this business and I suffer no loss in my business, but rather I earn profit of 50,000 to 60,000 rupees monthly. Now, according to my estimate, I sometimes give that person eight thousand rupees, sometimes ten thousand rupees, sometimes twelve thousand rupees. Will it be included in interest?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The method mentioned in the question is not permissible and giving money by estimate in this way is not a partnership. Unless you apply the method of doing business mentioned by blessed

Shari'ah, such investment cannot become Halal. It is because when you have no partner, you are the only owner and you have the authority to have less goods, more goods, sell cheaply, sell at higher prices, do accounts on a monthly basis or not. It is up to you. However, for paying Zakah you have to do accounts annually. Anyway, when you have made someone your partner; first of all, you have to fulfil Shar'i requirements.

First stage: The amount of the capital of both of you should be clear as to how much your capital is and how much is his capital.

Second stage: In a running business, besides cash, there will also be goods which cannot be included [in the business] as capital. Even if some way to make goods as capital is found, you will have to decide the proportion of profit. How the items of a shop can be counted as capital has a complete Shar'i method for



which you will have to seek separate guidance.

Third important stage: If the proportion of profit is decided, then annually or biannually as is appropriate, you will have to calculate profit and loss after finalizing the accounts and according to this finalization you will have to divide the profit.

If you think why accounting and closing have been given importance, so look! Basically, the partner has the right to know as to how much is spent on buying the goods and for how much they are sold, how much profit is earned from the shop and how much are the expenses of the shop. When a person runs a business alone, he is free, but when he enters into a partnership, he is bound and he has to fulfil its Shar'i requirements.

As far as accounting is concerned, it is not difficult to do accounts. Whenever goods are bought, you give the order in advance. For example, I want such-and-such number of things of such-and-such a company. When the goods arrive, you check and verify whether you have received the number of tablets and syrups as per your order. When all these things are recorded, so have them totalled in a month. For example, we have bought things for this amount of money; we have paid this amount or we have this balance amount to pay. Also, account for the purchases and sales on a daily basis. Do its closing after a month or after two months. It is not a very difficult task. Unless we do any work, we feel how we will do it, but once we start we realize that it is very easy.

An easy solution

An easy method of investing in medical store is: There are some such items in a medical store which are expensive or which you want to be kept in the shop in large quantity so that it can be sold more. Invite the investor to invest only in these items. If you want a partnership, so there should be some investment from your side and some from the investor. In this way, buy those items with the joint investment and a profit ratio should be agreed upon. Now the second person will be included only in these specific items. In this way, the closing will be easy and perhaps investment in it will also be easy

because now it will not be necessary to do the closing and maintain accounts of the entire business.

وَاللّٰهُ اَعْلَمُ وَعَنْ رَّسُوْلِهِ اَعْلَمُ عَلَيَّ وَعَلَيْكُمْ

How is it to give flour as a wage for grinding wheat?

Question 2: If a miller and the one who gets his wheat ground decide that if the miller grinds 10 kg wheat, he will get 1 kg flour as a wage out of it and both of them agree on it, so is it ok?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَقَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The Beloved Rasool ﷺ forbade us to do so. Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ has narrated: 'نهى عن عسب الفحل وعن قفيز الطحان' **Translation:** The Beloved Rasool ﷺ forbade to get the wage of the copulation of any male animal [with female animal] and Qafeez-e-Tahan [قفيز طحان]. (Kanz-ul-'Ummal, vol. 2, pp. 35, Hadees 9640)

Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has written: If someone is made to work on a contract and this has been decided that he should take this much out of it (the same item on which he has been hired to work) as a wage, it is an invalid contract. (Bahar-e-Shari'at, vol. 3, pp. 149)

Remember! Besides this our Beloved Rasool ﷺ has forbidden us from many things which have been mentioned in the chapters of the books of Ahadees. We should study these blessed Ahadees. Apparently, we do not see any problem, but that work is prohibited as per Shari'ah. For example, there are some cities in which human hair is bought and sold. The buyer and seller both agree on it, but blessed Shari'ah says that due to the reverence and dignity of the human body, no part of it can be sold because doing such thing is against the reverence for the human body and is impermissible. Such trade is not valid at all. Permissibility in Shari'ah does not depend only on the consent of both the parties; we must also see and refrain from those things which have been prohibited in blessed Ahadees.

وَاللّٰهُ اَعْلَمُ وَعَنْ رَّسُوْلِهِ اَعْلَمُ عَلَيَّ وَعَلَيْكُمْ



Awe-inspiring personality of رَضِيَ اللهُ عَنْهُ Sayyiduna Farooq-e-A'zam



Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ a companion of Rasool, has beautifully expressed his views about a great companion. His embracing Islam was a victory [over unbelievers]; his migration was a help [for Muslims]; his caliphate was mercy [for Ummah]. By Allah Almighty! We did not have the strength to offer Salah beside Ka'batullah until he رَضِيَ اللهُ عَنْهُ embraced Islam. (*Tabqat Ibn Sa'd*, vol. 3, pp. 204)

O devotees of Rasool! This honourable, respected and beneficent personage was the second caliph Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. He possessed excellent attributes and great manners. He رَضِيَ اللهُ عَنْهُ had a great passion for accepting reform that despite being Ameer-ul-Mu'mineen if any subordinate says something admonitory to him, he would not mind, but rather would accept it happily, (*Musannaf Ibn Abi Shaybah*, vol. 8, pp. 148, Hadees 10)

Allah Almighty also blessed him with natural awe-inspiring personality. Sayyiduna 'Allamah 'Abdur Rauf Manaawi رَحِمَهُ اللهُ عَلَيْهِ has said: The greatness of Allah Almighty would remain dominant on his heart due to which Satan would run away from him, unbelievers would shiver with fear and people would remain awe-struck. (*Taysir lil-Manaawi*, vol. 1, pp. 289; *Nihaya-tul-Arab*, vol. 6, pp. 91)

Sayyiduna Umar's fear in the hearts of unbelievers

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمَ has said: No one except Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ openly migrated. When he رَضِيَ اللهُ عَنْهُ intended to migrate, he took a sword, hung bow on his shoulder, took a quiver of arrows in his hand and set out for Haram. A group of Quraysh was present in the courtyard of blessed Ka'batullah. With great ease he رَضِيَ اللهُ عَنْهُ completed Tawaf after going around seven times and offered Salah comfortably. He رَضِيَ اللهُ عَنْهُ then went to the groups of unbelievers one by one, stood there and said: Your faces have been disgraced. The one who wants his mother to mourn, wife to become a widow and children to become orphans can fight me after getting out of Haram. (*Usud-ul-Ghaabah*, vol. 4, pp. 163)

Fear in the hearts of kings

The kings of Rome and Persia used to be frightened of the fear of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ.

(*Samt-un-Nujoom*, vol. 1, pp. 448)

Fear in the hearts of chiefs

Once 12 prisoners were brought to Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ along with a very leading



chief named Hurmazaan (who later on embraced Islam). At that time, Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ was taking a rest in a Masjid. Due to the awe and fear that Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ might wake up, everyone including Hurmazaan reduced their voice while talking. (*Tabqat Im Sa'd, vol. 5, pp. 65; Mahz-is-Sawab, pp. 447*)

Nervousness and humiliation of Satan

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: After (Sayyiduna) 'Umar had embraced Islam whenever Satan met (Sayyiduna) 'Umar, it fell flat on its face. (*Al-Mu'jam-ul-Kabeer, vol. 24, pp. 305, Hadees 774*)

At one place our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: O son of Khattab! Satan uses another path leaving the path on which you walk. (*Sahih Bukhari, vol. 2, pp. 403, Hadees 3294*)

At another place the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There is no such angel in the sky who does not respect 'Umar and there is no such Satan on the earth who does not feel frightened of 'Umar. (*Kanz-ul-Ummal, Juz: 11, vol. 6, pp. 263, Hadees 32720*)

Satan would also feel fear

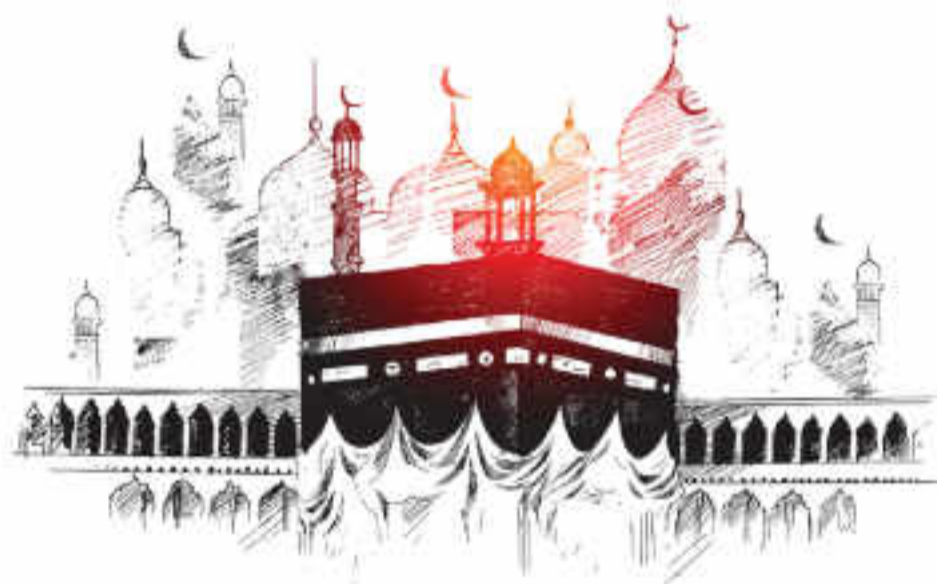
Sayyiduna 'Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم has stated: We all companions رَضِيَ اللهُ عَنْهُمْ would think that the Satan who is with Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ feels fear of the thing that he puts any evil thought in the heart of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. (*Kanz-ul-Ummal, Juz: 13, vol. 7, pp. 12, Hadees 36141*)

Human and satanic jinns

On one occasion, a Habashi girl was hopping and skipping and people gathered around her. Suddenly Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ came. People immediately ran away from there due to his fear and fright. On this occasion, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I am observing that Satans of humans and jinns are running away after seeing 'Umar. (*Tirmizi, vol. 5, pp. 387, Hadees 3711*)

Women fell silent

One day Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ came in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time when some Qurayshi women were asking questions from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and their voice was also very high. As he رَضِيَ اللهُ عَنْهُ asked permission to enter, listening to his voice the women due to having fright and fear of him went behind purdah. (*Sahih Bukhari, vol. 2, pp. 526, Hadees 3683; Mirqat-ul-Mafatih, vol. 10, pp. 388*)



Year passed

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا has said: I stayed with Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ for a year so that I could ask about a blessed verse from him, but due to being in awe of him I did not dare to ask the question. (*Sahih Bukhari, vol. 3, pp. 359, Hadees 4913*)

Could not dare to see constantly

Sayyiduna 'Abdur Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ has said: You people should know! Amongst us, the most awe-inspiring person was Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ. By Allah Almighty! We did not have the strength to look at him constantly. (*Tareekh Tabari, vol. 3, pp. 298*)





Allah increased his awe

Once a person came to Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ and started saying: Please be gentle to us; our hearts have been filled with your awe. He رَضِيَ اللهُ عَنْهُ asked: Is it due to cruelty? That person replied in the negative. He رَضِيَ اللهُ عَنْهُ said: That's why Allah Almighty has increased my awe in your hearts. (*Nihaya-tul-Arab*, vol. 6, pp. 91)

Awe in the hearts of Tabi'een

Sayyiduna 'Amr Bin Maymoon رَضِيَ اللهُ عَلَيْهِ, a Taabi'i pious predecessor, has said: The awe of Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ was so much upon me that I used to be in the back row. Once I was in the second row, he رَضِيَ اللهُ عَنْهُ came wearing a yellow chador and said thrice: O bondmen of Allah! [Offer] Salah. (*Tareekh Ibn 'Asakir*, vol. 44, pp. 419)

Dear Islamic brothers! Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ would remain soft and gentle regarding the truth and have very strict nature in implementing Islam. But remember, despite having this awe and eminence

blessed companions would always come to Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ, would be present with him in the Majlis and gathering and would hold mutual Mashwarah (consultation). Even Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ would himself say: There will not be any goodness for you until you say something by yourselves and there is no goodness for me until I do not listen to you what you say. (*Kashf-ul-Asraar*, vol. 3, pp. 346)

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

اُمَيْرُينَ بِجَاوِ النَّبِيِّ الْاُمَيْرِينَ عَمَلُ اللهِ عَلَيْهِمْ وَبِهِمْ وَعَلِمَ

Woh 'aalam dabdabay ka, kaanptay hayn Qayser-o-Kisra
Hay jis say Deen ki shan Hazrat-e-Farooq-e-A'zam hayn
Gali say in ki shaytan dum daba ker bhag jata hay
Hay aysa ru'b aysa dabdabah Farooq-e-A'zam ka



عشر

Asif Iqbal Attari Madani

Devotion of blessed companions to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ

Dear Islamic brothers! In the Glorious Quran, Allah رَضِيَ اللهُ عَنْهُمْ says about the devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا التَّوَدُّةَ فِي الْقُرْبَىٰ

Say you (O Beloved), 'I do not ask any recompense from you for this (propagation of religion), except (your) love for (my) close relatives (i.e. children, wives, etc.).'

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Ash-Shura, Ayah 23)

From the era of blessed companions رَضِيَ اللهُ عَنْهُمْ until today, Ummat-e-Muslimah (Muslims) have been showing devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ. All the people whether younger or elder, express their

devotion to the Ahl-e-Bayt.

'Allamah 'Abdur Rauf Manaawi رَحِمَهُ اللهُ عَلَيْهِ has stated, 'There was no such Imam or Mujtahid [in the past] who did not show great devotion to Ahl-e-Bayt رَضِيَ اللهُ عَنْهُمْ.' (Fayz-ul-Qadeer, vol. 1, pp. 256)

'Allamah Yusuf Bin Isma'eel Nabhaani رَحِمَهُ اللهُ عَلَيْهِ said, 'When the religious leaders have [followed] this way, no true believer should lag behind in [following] this way.' (Ash-Sharaf-ul-Mu'abbad, pp. 94)

It is stated in the Tafseer Khaza'in-ul-'Irfan: Having devotion to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed relatives is from the Fard acts of Deen. (Part 25, Ash-Shura, Taht-al-Ayah: 23)



O devotees of Rasool! The blessed companions **رَضِيَ اللهُ عَنْهُمْ** who had great dignity and majesty themselves, they had unmatched devotion to the glorious Ahl-e-Bayt and how they used to express this devotional love through their words and deeds, let's read something about it.

Reverence shown to Sayyiduna 'Abbas **رَضِيَ اللهُ عَنْهُ** by blessed companions

The blessed companions would show respect and reverence to Sayyiduna 'Abbas **رَضِيَ اللهُ عَنْهُ**, they would stand up in his respect, kiss his hands and feet, consult him and they [also] would prefer his opinion. (*Tahzeeb-ul-Asma, vol. 1, pp. 244; Tareekh-Ibn 'Asakir, vol. 26, pp. 372*)

When Sayyiduna 'Abbas **رَضِيَ اللهُ عَنْهُ** would come in the court of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللهُ عَنْهُ** would leave his place for him and stand up in reverence. (*Mu'jam Kabeer, vol. 10, pp. 285, Hadees 10675*)

When Sayyiduna 'Abbas **رَضِيَ اللهُ عَنْهُ** would go somewhere on foot, and Sayyiduna 'Umar Farooq and Sayyiduna 'Usman **رَضِيَ اللهُ عَنْهُمَا** would pass him riding [their animals], they would get off their riding animals in reverence until Sayyiduna 'Abbas **رَضِيَ اللهُ عَنْهُ** would walk past them. (*Al-Istee'aab, vol. 2, pp. 360*)

Devotion to Ahl-e-Bayt by Sayyiduna Siddeeq-e-Akbar **رَضِيَ اللهُ عَنْهُ**

On one occasion when the blessed Ahl-e-Bayt **رَضِيَ اللهُ عَنْهُمْ** were mentioned in the presence of Sayyiduna Abu Bakr Siddeeq **رَضِيَ اللهُ عَنْهُ**, he said, 'By the one in whose hand my soul is! Showing good treatment towards the [blessed] relatives of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is dearer to me than showing good treatment towards my relatives.' (*Sahih Bukhari, vol. 2, pp. 438, Hadees 3712*)

Once Sayyiduna Siddeeq-e-Akbar **رَضِيَ اللهُ عَنْهُ** said, 'In view of the [great] reverence for the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, show reverence for the [blessed] Ahl-e-Bayt.' (*Ibid, Hadees 3713*)

Imam Hasan **رَضِيَ اللهُ عَنْهُ** was made to sit on the shoulder

Sayyiduna 'Uqbah Bin Haris **رَضِيَ اللهُ عَنْهُ** said: We performed Salah led by Sayyiduna Siddeeq-e-Akbar **رَضِيَ اللهُ عَنْهُ**. Thereafter, he and Sayyiduna 'Ali **رَضِيَ اللهُ عَنْهُمَا** stood and walked away. On their way, when they saw Sayyiduna Hasan **رَضِيَ اللهُ عَنْهُ** playing with children, Sayyiduna Siddeeq-e-Akbar **رَضِيَ اللهُ عَنْهُ** lifted him on his

shoulders and said, 'May my parents be sacrificed for you! You resemble the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, not [Sayyiduna] 'Ali.' Sayyiduna 'Ali **رَضِيَ اللهُ عَنْهُ** was smiling at that time. (*Sunan-ul-Kubra lin-Nasa'ee, vol. 5, pp. 48, Hadees 8161*)

Sayyiduna Farooq-e-A'zam's devotion to Ahl-e-Bayt

Once Sayyiduna 'Umar Farooq **رَضِيَ اللهُ عَنْهُ** went to Sayyidatuna Fatimah Zahra **رَضِيَ اللهُ عَنْهَا** and said, 'O Fatimah! By Allah **عَزَّوَجَلَّ**! I have not seen anybody dearer to the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** than you and by Allah **عَزَّوَجَلَّ**! After your [blessed] father, no one amongst people is dearer to me than you.' (*Al-Mustadrak, vol. 4, pp. 139, Hadees 4789*)

Especial clothes

Once Sayyiduna 'Umar Farooq **رَضِيَ اللهُ عَنْهُ** provided the sons of the blessed companions with clothes but there was no such dress which befitted the greatness of Sayyiduna Imam Hasan and Imam Husain **رَضِيَ اللهُ عَنْهُمَا**; so he **رَضِيَ اللهُ عَنْهُ** arranged especial dresses for them from Yemen and made them wear those dresses, and said, 'Now my heart is pleased.' (*Riyad-un-Nadawah, vol. 1, pp. 341*)

Increased remuneration

Similarly, when Sayyiduna Farooq-e-A'zam **رَضِيَ اللهُ عَنْهُ** fixed remuneration of people, he, due to the relationship of Hasanayn Karimayn with the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, fixed their remuneration equal to their blessed father 'Sayyiduna Ali **رَضِيَ اللهُ عَنْهُ**'. Sayyiduna Farooq-e-A'zam **رَضِيَ اللهُ عَنْهُ** fixed remuneration of 5000 dirhams each for both of them. (*Siyar A'laam-un-Nubala, vol. 3, pp. 259*)

Sayyiduna Ameer Mu'awiyah's devotion to Ahl-e-Bayt

Sayyiduna Ameer Mu'awiyah **رَضِيَ اللهُ عَنْهُ** said, 'Even few marks of Sayyiduna 'Ali **رَضِيَ اللهُ عَنْهُ** are better than the offspring of Abu Sufyan (i.e., we people).' (*An-Nihayah, pp. 59*)

Sayyiduna Ameer Mu'awiyah **رَضِيَ اللهُ عَنْهُ** described the great virtues of Sayyiduna 'Ali **رَضِيَ اللهُ عَنْهُ** and the blessed Ahl-e-Bayt. (*Tareekh Ibn 'Asakir, vol. 42, pp. 415*)

Sayyiduna Ameer Mu'awiyah **رَضِيَ اللهُ عَنْهُ** also implemented the decision of Sayyiduna 'Ali **رَضِيَ اللهُ عَنْهُ** and turned to him in a scholarly ruling. (*Sunan-ul-Kubra lil-Bayhaqi, vol. 10, pp. 205*)

On one occasion, Sayyiduna Ameer Mu'awiyah



رضي الله عنه asked Sayyiduna Daraar Sadaee [ضرار صدائي] to describe the virtues of Sayyiduna 'Ali رضي الله عنه, he listened to blessed virtues and made Du'a weepingly, 'O Allah! Grant mercy on Abul Hasan.' (Al-Istee'aab, vol. 3, pp. 209)

Similarly, once Sayyiduna Ameer Mu'awiyah رضي الله عنه held the blessed hand of Sayyiduna Imam Hasan Bin 'Ali رضي الله عنه and said, 'In terms of the predecessors, paternal uncle, paternal aunt, maternal uncle and maternal aunt, he is the most honourable amongst the people.' (Al-'Aqd-ul-Fareed, vol. 5, pp. 344)

Sayyiduna Ameer Mu'awiyah رضي الله عنه used to show respect and reverence for Imam Hasan رضي الله عنه for being looking like the Beloved Rasool صلى الله عليه وآله وسلم. (Mirat-ul-Manajih, vol. 8, pp. 460)

Once Sayyiduna Ameer Mu'awiyah رضي الله عنه praised the scholarly gathering of Sayyiduna Imam Husain رضي الله عنه and encouraged [people] to attend it. (Tareekh Ibn 'Asakir, vol. 14, pp. 179)

Gifts for Ahl-e-Bayt

Apart from annual remuneration, Sayyiduna Ameer Mu'awiyah رضي الله عنه presented valuable gifts on different occasions to Hasnayn Karimayn رضي الله عنهما. This is also a way that expresses his deep devotion to the blessed Ahl-e-Bayt.

Sayyiduna Ameer Mu'awiyah رضي الله عنه sometimes presented the gifts worth 5,000 dinars, sometimes 300,000 dirhams, sometimes 400,000 dirhams and even once he presented the gifts even worth 400,000,000 rupees. (Siyar A'laam-un-Nubala, vol. 4, pp. 309; Tabqat Ibn Sa'd, vol. 6, pp. 409; Mu'jam-us-Sahabah, vol. 4, pp. 370; Kashf-ul-Mahjoob, pp. 77; Mirat-ul-Manajih, vol. 8, pp. 460)

Sayyiduna 'Abdullah Bin Mas'ood's devotion to Ahl-e-Bayt

Sayyiduna 'Abdullah Bin Mas'ood رضي الله عنه said: Having devotion to the blessed family of the Beloved Rasool صلى الله عليه وآله وسلم for a day is better than the worship of one year. (Ash-Sharaf-ul-Mu'abbad, pp. 92)

Moreover, he رضي الله عنه used to say, 'Amongst the people of Madinah, the personality who has the greatest knowledge about the judgements and inheritance is Sayyiduna 'Ali رضي الله عنه.'

(Tareekh-ul-Khulafa, pp. 135)

Sayyiduna Abu Hurayrah's devotion to Ahl-e-Bayt

Sayyiduna Abu Hurayrah رضي الله عنه said, 'When I see Sayyiduna Imam Hasan رضي الله عنه, tears flow out of my eyes out of devotion.' (Musnad Ahmad, vol. 3, pp. 632)

Dusted off the blessed feet

Abu Muhzam said, 'When we were following a funeral procession, we saw that Sayyiduna Abu Hurayrah رضي الله عنه was dusting off the blessed feet of Sayyiduna Imam Husain رضي الله عنه with his clothes.' (Siyar A'laam-un-Nubala, vol. 4, pp. 407)

Devotion of Sayyiduna Amr Bin 'Aas to Sayyiduna Imam Hasan

'Ayzaar Bin Hares said: Sayyiduna 'Amr Bin 'Aas رضي الله عنه was sitting under the shade of Khana-e-Ka'bah. In the meantime, he saw Imam Husain رضي الله عنه and said, 'At this time, in the sight of heavens dwellers, he is the dearest person amongst the earth dwellers.' (Tareekh Ibn 'Asakir, vol. 14, pp. 179)

Dear Islamic brothers! You have read in the above-mentioned narrations that the blessed companions رضي الله عنهم expressed their devotion to the blessed Ahl-e-Bayt رضي الله عنهم in their unique ways. They would love them more than their families, fulfil their needs, present excellent clothes to them and send valuable gifts to them. Apart from this good treatment, having seen or listened to about the blessed Ahl-e-Bayt, the blessed companions رضي الله عنهم would weep spontaneously. They would glorify the blessed Ahl-e-Bayt and would request their acquaintances to describe the virtues of the blessed Ahl-e-Bayt and would listen to the greatness of the blessed Ahl-e-Bayt. So, we should also show deep reverence for the blessed Sadaat-e-Kiraam and the blessed descendants رضي الله عنهم of the Beloved Rasool صلى الله عليه وآله وسلم, fulfil their needs, keep remembering them in good words, teach our children to have devotion to the blessed Ahl-e-Bayt and the blessed companions رضي الله عنهم.

May Allah عزوجل have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Food for children

Healthy food is of great importance for the strong growth and upbringing of children and its effect on children's health lasts for a long period of time. As children grow, changes in their diets occur as the years go by. With regard to food, this article consists of two types of children:

1. Those children who only drink milk.
2. Those children who eat a light diet along with milk and the elder ones who can eat Roti, etc.

Some information regarding the food for both types of children is given below:

Children who only drink milk

1. Mother's milk is the most powerful diet for the children; so, breastfeeding is necessary from the birth to 2-year age.
2. Mother's milk is pure and free from germs. Mother's milk combats many childhood diseases. Those children who are breastfed remain protected from many diseases. (*Doodh Peeta Madani Munna, pp. 32, 33*)
3. Mother's milk should not be replaced with the cow's milk for the very young children as it (cow's milk) is harmful to them.



4. Do not make your child lie or get him to sleep right after breastfeeding but rather let him play for sometimes because milk may come out of his mouth if he is made to lie on the bed right after breastfeeding and it may prove dangerous sometimes for a child by passing into his windpipe.
5. Parents should pay attention to the digestion of children if they vomit after breastfeeding. If they vomit again and again, consult any good physician.
6. When the children become 6 to 8 months old, start giving them a soft diet as it gives them sound sleep.
7. Food is the most important element for children. If they are provided with food properly at the very beginning, weakness is less likely to occur in the future.
8. Lack of adequate diet reduces the weight of children and they catch different diseases.

Children who eat light and soft food

1. Soft food items mixed with vegetable, meat, fish, etc., should be given to those children who are able to chew so that they have better growth. Moreover, porridge and Kheer (a sweet dish) can also be given to the children.
2. Juice and the soup of melon and tomatoes are beneficial for the children but the juices should be fresh and homemade, not bought from the market.
3. Young children should not be given the solid food items and those which get stuck in the palate.
4. The children who are able to chew the food items should be given fruit after cutting into small pieces so that fruit does not get stuck in their throat.
5. If a child has started such a diet which meets his physical needs, reduce the quantity of milk gradually.



6. Do not give food to children more than their need because it may cause harm to their health.
7. Children should be given quality food as per one's capacity as the strength children will gain at this age will benefit them the whole life. (*Faizan-e-Sunnat, vol. 1, pp. 994*)
8. Children should also be given water from time to time especially more water in the summer season. They should also be given water when they wake up after sleep. Moreover, keep them away from soft drinks and sweet drinks as much as possible.
9. Children should be given only food at the time of meal. They should not be given other things so that they may eat food properly.
10. Fix a time for giving food to the children. Those women who give edible items to their children, again and again, their children may get different illnesses. (*Jannati Zaywar, pp. 89, summarised*)
11. When children start eating different food items along with milk, add the yolk of an egg in their food. It is extremely beneficial for them.

Miscellaneous healthy food items for children

1. Almond is a healthful diet for children. It contains calcium which is necessary for the bones.
2. Pistachio gives strength to the 'heart and mind' and makes the body healthy.
3. Cashew nut provides nutrition to the body and gives strength to the brain.
4. Chilgoza (pine nuts) removes phlegm and fattens body up.
5. Peanut contains a lot of nutrition.
6. Dried dates produce clean blood.
7. Walnut removes indigestion.
8. Blackcurrant provides health to people having low body weight.

9. Figs contain a lot of nutrition. (*Bayta Ho to Aysal, pp. 33 to 43*)
10. Leafy vegetables are beneficial for children. They contain iron, calcium, vitamin E and vitamin K.
11. Strawberry, citrus, papaya, etc., are full of vitamin C which are beneficial for the children.
12. Sucking dates is extremely beneficial for the teething children.
13. Honey is beneficial for intelligence.
14. Yogurt is beneficial for the growth of children.
15. Banana is also beneficial for children.

Some harmful diets

1. Eating toffees, candies, chocolates and snow cones carelessly may harm the teeth, throat, chest, stomach, intestines, etc. (*Bayta Ho to Aysal, pp. 26*)
2. Children get intestinal worms due to consuming unhealthy food items and toffees.
3. Do not give cold drink to the children at all as it is not only harmful to the children but also hazardous to the adults.
4. Fast food and junk edibles also carry the risk of disease so not only refrain yourself from these items but also save your children.

May Allah ﷻ grant us the ability to provide good upbringing to our children, give them beneficial edibles and keep them away from the harmful food items.

اٰمِيْنَ بِحَاوِىِّ النَّبِيِّ الْاَمِيْنِ عَلَيْهِ السَّلَامُ وَآلِهِ وَسَلَّمَ

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



Answers to your questions

Mufti Fuzail Raza Attari

Is it allowed to eat duck?

Question 1: What have respected Islamic scholars and Muftis ruled on the following issue? Is it Halal to eat duck?

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

Answer: According to Shari'ah-established laws, the bird that hunts by the means of its claws is Haraam and the bird that does not hunt by the means of its claws is Halal. Duck is not among the birds that hunt by their claws. Therefore, it is Halal indeed. It may be eaten after being slaughtered in accordance with Shari'ah.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِ رَسُولِهِ أَهْلَ بَيْتِهِ

Naming anyone Muhammad Rafay

Question 2: What have respected Islamic scholars and Muftis ruled on the following issue? Is it allowed to name a child "Muhammad Rafay"?

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

Answer: According to Shari'ah, it is permissible to name anyone "Muhammad Rafay". Although 'رَافِع' is one of such Divine names that show an attribute of Almighty Allah, it is among Asma-ul-Mushtarikah i.e. the names that are permissible to be applied to the creation as well. The blessed name of many blessed companions رَضِيَ اللَّهُ عَنْهُمْ was Rafay. For example, Rafay Bin Khudaij, Rafay Bin 'Amr and so on. Therefore, it is permissible to name anyone Muhammad Rafay. However, it is suggested that a child should be named "Muhammad" only and this should be his real name. In blessed Ahadees, many virtues and blessings of the names "Muhammad" and "Ahmad" have been mentioned. And these virtues apply to the names "Muhammad" and "Ahmad" only. Therefore, a child should be named Muhammad only. Then he may be called by any other name such as Rafay, etc.

وَاللَّهُ أَعْلَمُ بِمَا فِي سُلُوكِ رَسُولِهِ أَهْلَ بَيْتِهِ

Transfusion of non-Mahram's blood into woman

Question 3: What have respected Islamic scholars and Muftis ruled on the following issue? Is it



allowed to transfuse the blood of a non-Mahram man into an Islamic sister who needs blood transfusion?

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

Answer: In accordance with Shari'ah, the blood of a person is impure whether he is a close Mahram relative or a non-Mahram. Blood transfusion into the body of a person in normal situations is impermissible and Haraam. However, if a Shari'ah-accepted need exists, then most of respected Islamic jurists allow blood transfusion in this case. Therefore, in all of those cases in which blood transfusion is allowed by Shari'ah, the blood of any person may be transfused into the body whether it is the blood of a Muslim or a non-Muslim, that of a Mahram or a non-Mahram. This is permissible.

وَاللَّهُ أَعْلَمُ بِمَا نُرِيدُ وَرَسُولُهُ أَعْلَمُ بِمَا نَسْتَعِينُ



Muhammad Rafeeq Attari Madani



Question 1: Who was the first martyr amongst the companions of Imam Husain رضي الله عنه on the plains of Karbala?

Answer: Sayyiduna Muslim Bin 'Awsajah [عَوْسَجَه]. (*Al-Bidayah wan-Nihayah*, vol. 5, pp. 689)

Question 2: Who was the fortunate person that left the Yazeedi troops and joined the Husaini troops?

Answer: Sayyiduna Hur رضي الله عنه. (*Al-Kamil fit-Tareekh*, vol. 3, pp. 421)

Question 3: Who was the first son of Sayyiduna Imam Husain رضي الله عنه who embraced martyrdom on the plains of Karbala?

Answer: Sayyiduna 'Ali Akbar Bin Husain رضي الله تعالى عنه. (*Al-Bidayah wan-Nihayah*, vol. 5, pp. 693)

Question 4: What is the excellence of applying 'Ismid' kohl on 10th Muharram?

Answer: The Beloved Rasool صلى الله عليه وآله وسلم said, 'The person who applies 'Ismid' kohl in his eyes on this day (10th Muharram), will never have eyes pain.' (*Shu'ab-ul-Iman*, vol. 3, pp. 367, Hadees 3797)

Question 5: Who embraced Islam amongst women after Umm-ul-Mu'mineen Sayyidatuna Khadijah رضي الله عنها in Makkah?

Answer: The aunt of the Beloved Rasool صلى الله عليه وآله وسلم Sayyidatuna Lubabah Bint-e-Haris رضي الله عنها. (*Tabqat Ibn Sa'd*, vol. 8, pp. 217)

Question 6: Whose title is 'Hibr-ul-Ummah' [حَيْرُ الْأُمَّةِ]?

Answer: Sayyiduna 'Abdullah Bin 'Abbas رضي الله تعالى عنه. (*Usud-ul-Ghaabah*, vol. 3, pp. 296)



MADANI

NEWS

of

DAWAT-E-ISLAMI

O Dawat-e-Islami! May you progress!



Activities carried out in global Madani Markaz Faizan-e-Madinah, Karachi

Sunnah-inspiring Ijtima' of responsible Islamic brothers

A Sunnah-inspiring Ijtima' of the responsible Islamic brothers of Korangi, Landhi, Malir and its surroundings was held which was attended by responsible Islamic brothers along with other devotees of Rasool. Later on, Madani Muzakarah was also held in which Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** answered to the questions asked by devotees of Rasool.

Mashwarah of Markazi Majlis-e-Shura

A Mashwarah of Markazi Majlis-e-Shura of Dawat-e-Islami was held from 8 to 10 July 2019 in global Madani Markaz Faizan-e-Madinah, Karachi. It was attended by hundreds of responsible Islamic brothers of Dawat-e-Islami including all members of Shura, Region Nigran, Zone Nigran, Nigran Majalis Pakistan, etc.

Mashwarah of blessed Muftis

A Mashwarah of the Majlis of Dar-ul-Ifta Ahl-e-Sunnat was held on 22nd June, 2019 in which Mufti

Muhammad Qasim Attari, Mufti Fuzail Raza Attari, Mufti Ali Asghar Attari Madani, Mufti Muhammad Hashim Khan Attari Madani along with senior Islamic brothers of Dar-ul-Ifta Ahl-e-Sunnat attended it.

Sunnah-inspiring Ijtima' of the staff of Madaris-ul-Madinah Pakistan

Under the supervision of Majlis Madrasa-tul-Madinah, a 3-day Sunnah-inspiring Ijtima' was held on 2nd, 3rd and 4th July 2019 which was attended by more than 5000 teachers, Nazims and other staff from different cities of the country. Nigran-e-Shura and other preachers of Dawat-e-Islami provided guidance to these Islamic brothers and gave them points about teaching style, method of teaching VIPs and students, collecting donations, etc.

Sunnah-inspiring Ijtima' of Education Department

Under the supervision of education department a Sunnah-inspiring Ijtima' was held which was attended by more than 450 PhDs, M.Phils and MBBS doctors and students. Nigran-e-Shura delivered a



Sunnah-inspiring speech and provided attendees with guidance.

Activities carried out in Madani Markaz Faizan-e-Madina Faisalabad

Opening of Jami'aat-ul-Madinah

Under the management of Jami'a-tul-Madinah of Dawat-e-Islami's Majlis, new campuses of Jami'a-tul-Madinah have been opened in Murree and Gujar Khan. The people of the area, VIPs and other large number of Islamic brothers attended the Ijtima which was held on this joyful occasion.

News of departments of Dawat-e-Islami

Majlis Hajj and 'Umrah

Hajj Tarbiyyati Ijtima' was held in a Madani ground of Memon Society, Hyderabad. In this Ijtima', member of Shura Maulana Haji Abdul Habib Attari delivered a Sunnah-inspiring speech and mentioned the method of Hajj and 'Umrah, precautions for Ihram, acts of Hajj, visit of sacred places and the methods and manners of visiting Madinah.

Majlis Rabitah for sports

A learning session was held in a snooker club of

Islamabad in which while giving Dars the responsible Islamic brother of Zone of Majlis Rabitah for sports presented the call towards righteousness. In Sargodha, responsible Islamic brothers met a former domestic player Muhammad Imran Attari and the coach of TNT cricket club Muhammad Shahid Attari and invited them to attend the weekly Sunnah-inspiring Ijtima'.

Majlis Homeopathic Doctors

A learning session was held in a homeopathic clinic of Mangowal Pahrianwali, district Mandi Bahauddin. Doctors along with other staff members attended it.

News about Islamic sisters of Pakistan

Sunnah-inspiring Ijtima'

Under the supervision of Dawat-e-Islami's Majlis 'Jami'a-tul-Madinah lil-Banaat (for girls)', a Sunnah-inspiring Ijtima' of Jami'a-tul-Madinah for Islamic sisters, members of Pak Mushawarat, region and zone responsible Islamic sisters, members of Kabinah of the entire country was held on 6, 7, 8th July, 2019 at PIB Colony, Karachi. 50 responsible Islamic sisters attended it. The daughter of Ameer-e-Ahl-e-Sunnat and responsible Islamic sister of Global Majlis Mushawarat also provided guidance.

Kafan Dafan (shrouding & burial) Ijtima'at

Under the supervision of Majlis Tajheez-o-Takfeen [shrouding and burial] (Islamic sisters), Kafan Dafan Ijtima'at were held at 439 places in Pakistan in June 2019 which were attended by 80,490 Islamic sisters. Method of giving Ghusl [bath] to the dead body was also taught in the blessed Ijtima'.

Lady Doctors Learning Session

Under the supervision of Education Department (Islamic sisters), Lady Doctors Learning Session was held at the residence of the General Surgeon of 'Nishtar Hospital'. Many lady doctors were privileged to attend it.



Ijtima' of Zikr and Na'at

Under the supervision of Majlis Rabitah, Ijtima' of Zikr and Na'at was held at the home of the Bureau Chief of a news channel 'Abb Takk' in Multan. Attendees were given the introduction of Dawat-e-Islami and persuaded to take part in the activities of Dawat-e-Islami.

News of overseas Islamic sisters

News of embracing Islam

On 5th Zul-Qa'dah 1440 AH, a woman from Uganda embraced Islam by the efforts of a preacher Islamic sister of Dawat-e-Islami in Oman.

Ijtima' of VIPs

Ijtima' of VIPs was held at a home of a VIP Islamic sister in Kampala [Uganda]. In this Ijtima', a member of Global Majlis Mushawarat and the responsible Islamic sister of Bilali countries delivered a Sunnah-inspiring speech.

Hajj Tarbiyyati Ijtima'at

Under the supervision of Majlis Hajj and 'Umrah (Islamic sisters), 2 hours 'Hajj Tarbiyyati Ijtima'at' were held in Pakistan and abroad for the Islamic sisters who are going on Hajj this year. In these Ijtima'at, Islamic sisters were given points about the method of Hajj and 'Umrah, manners of visiting



Mashwarah of the Islamic sisters of Sri Lanka

Under the supervision of Dawat-e-Islami, Mashwarah of the Islamic sisters of Sri Lanka was held. In this Mashwarah, the responsible Islamic sister of global Majlis Mushawarat set targets via Internet for increasing the activities of Dawat-e-Islami further and provided guidance to them.

Madinah and about how they should spend their precious moments in performing virtuous deeds there. These Ijtima'at were held at 317 places. 16,761 Islamic sisters including hundreds of Islamic sisters who are going to perform Hajj this year attended these Ijtima'at.

News of Majlis Rabitah

Under the supervision of Majlis Rabitah, Ijtima' of VIPs was held in Derby, UK. Female students, teachers and Sunni scholars Islamic sisters including



lady VIPs related to education department attended it. At the end, they shared their encouraging views appreciating the services of Dawat-e-Islami for Islam. A Sunnah-inspiring Ijtima' was held at the home of a Bangladeshi MP in Dhaka in the month of Shawwal. Besides VIPs many other Islamic sisters were also privileged to attend it. A Learning Session was held for VIPs in Birmingham. Besides other VIPs the Islamic sisters belonging to 'All Pakistan Women Association' also attended it.

Overseas news

News of embracing Islam

- On 19th June 2019, a non-Muslim embraced Islam in Uganda, whereas two non-Muslims embraced Islam on 6th July 2019 by virtue of the blessing of Qafilah. Their Islamic names are Abdullah and Abdur Rasheed.
- On 8th July, 2019, a non-Muslim embraced Islam in Jami'a-tul-Madinah [being run under the management of Dawat-e-Islami] in Mombasa, Kenya. He has been named Muhammad Umar.

Opening of Dar-ul-Ifta Ahl-e-Sunnat

On 30th June 2019, the branch of Dar-ul-Ifta Ahl-e-Sunnat was inaugurated in Bradford, UK. On this occasion, a Sunnah-inspiring Ijtima' was held in which Mufti Muhammad Qasim Attari مفتی محمد قاسم اتاری delivered a Sunnah-inspiring speech.

Members of Shura's trip to foreign countries

Member of Shura Haji Muhammad Asad Attari Madani travelled to Scotland in June 2019 for activities. Member of Shura Haji Aqeel Attari Madani travelled to Turkey from 6 to 17 June 2019.

Hajj Tarbiyyati Ijtima'at

Under Majlis Hajj and 'Umrah, Hajj Tarbiyyati Ijtima'at for Hajj pilgrims were held in different countries including India, Bangladesh, UK and South Africa.

Meeting with traders

Under the supervision of Majlis Taajiran of Dawat-e-Islami, responsible Islamic brothers along with Nigran of Zone went to the markets and met trader Islamic brothers and told them about the departments being run under the supervision of Dawat-e-Islami.

News of VIPs

Meeting with blessed Islamic scholars

The responsible Islamic brothers of Majlis Rabitah bil-'Ulama of Dawat-e-Islami met approximately more than 2200 Islamic scholars, Mashaaikh and Imams and Khutaba (sermoneers) in the month of Zul-Qa'da-til-Haraam 1440 AH (July 2019). The names of few are as follows: Mufti Ismail Ziyee, Mufti Noor-ul-Hasan Qalandarani, Mufti Hammad Barakati and many others.

Meeting with VIPs

The responsible Islamic brothers of Majlis Rabitah of Dawat-e-Islami met approximately 539 political and social VIPs in the month of Zul-Qa'da-til-Haraam 1440 AH (July 2019). The names of few are as follows: Mukhtiyar Ahmad (MPA), Hamzah Shahbaz Sharif (opposition leader, Punjab), Tauqeer Ilyas Cheema (Assistant Commissioner), Chaudhry Shahbaz (MPA), Samiullah Khan (MPA) and many others.

VIPs' visit to Madani Marakiz

Under the supervision of Majlis Rabitah a VIPs learning session was held in the Faizan-e-Madinah of Multan which was attended by Inspector Asif Shaheen, ASI Muhammad Tahir, etc., from Special Branch.



Priceless wealth

From: Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who has three things will get the sweetness of faith:

1. He loves Allah Almighty and His Beloved Rasool (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the most.
2. He loves someone only for the sake of Allah Almighty.
3. He considers reverting to unbelief as bad as being thrown into the fire. (Bukhari, vol. 1, pp. 17, Hadees 16)

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ used to say, 'By Allah Almighty! The one who does not have the fear of his bad end, faces a bad end.' (Qoot-ul-Quloob, vol. 2, pp. 228)

May we all be blessed with the real thought of the protection of faith! May we feel scared all the time due to the fear of having a bad end! May we continue to repent over and over again during the day! May we continue to beg Allah Almighty for the protection of our faith! The way negligence may cause the loss of worldly wealth, similarly or even more delicate the matter of faith is.

A'la Hadrat, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ has said that blessed Islamic scholars said: One who does not have the fear of losing faith, there is a fear that he might lose his faith at the time of his death. (Malfuzaat A'la Hadrat, pp. 495)

O devotees of Rasool! The amount of tension we have for protecting our wealth, we must have more than this for protecting our faith because faith is priceless wealth. If نَعُوذُ بِاللَّهِ نَعُوذُ بِاللَّهِ نَعُوذُ بِاللَّهِ we die in unbelief, we will have to live in Hell forever no matter how many Salahs we have offered, Tahajjud Salahs we have offered, given Sadaqah and charity. If death does not come with faith, nothing will help us. It is stated in a blessed Hadees: 'إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ' i.e. Deeds depend on end. (Bukhari, vol. 4, pp. 274, Hadees 6607)

According to this blessed Hadees, commentators have said: The basis of everlasting good fortune and misfortune has been formed on a person's last deed at the time of death because if a person embraces Islam before seeing the angels of torment at the time of death, Allah Almighty removes his Kufr [unbelief] and Kufriyah deeds. Similarly, if a Muslim passes away in the state of Kufr, it destroys his deeds. ('Umda-tul-Qari, vol. 15, pp. 565; Sharh Bukhari, vol. 10, pp. 306, summarised)

O devotees of Rasool! At the present time, the conditions are very delicate. Many types of different Fitnahs [problems] are arising daily. In order to have the fear of the bad end and increase the passion for protecting faith, associate yourself with good environment and good company. Get into a routine of reading the books of the Islamic scholars of Ahl-us-Sunnah especially the books of A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ.

*Khudaya buray khatimay say bachana
Perhoon Kalimah jab niklay dam Ya Ilahi*



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