

صَفَرُ الْمُظْفَرِ



Monthly Magazine

Faizan-e-Madinah

Safar-ul-Muzaffar 1441 AH (October 2019)

A glimpse of some interesting and highly informative topics:

- | Three rewards for Muslim
- | Impeccable Prophet ﷺ
- | Grave's act of pressing
- | Respect of Masjid
- | Ameer-e-Ahl-e-Sunnat and his religious services
- | Precaution in using medicines

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

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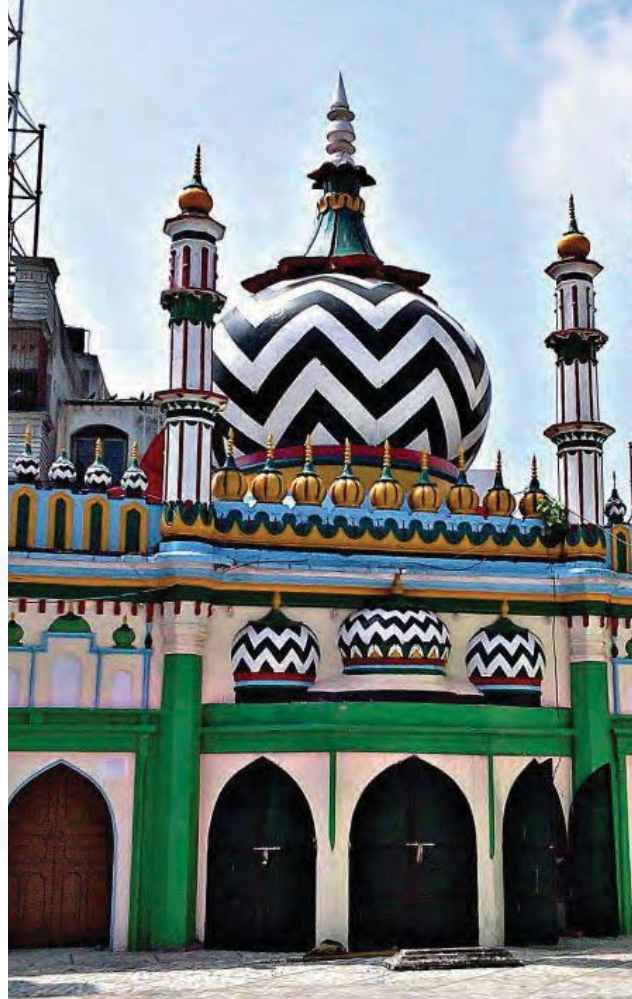
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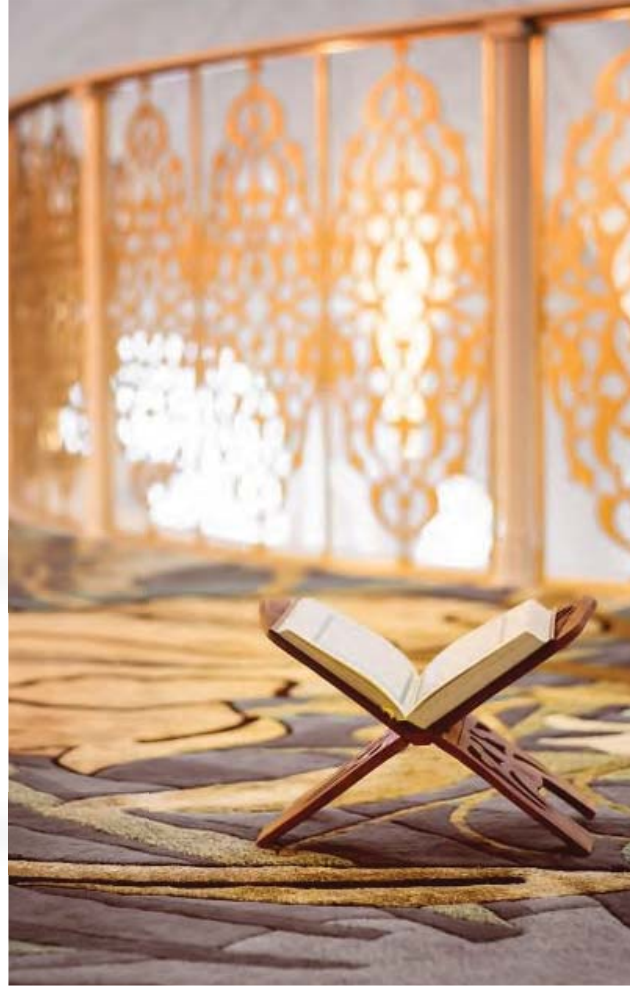
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HAMD MUNAJAT

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: May the person be disgraced who does not recite Salat upon me when I am mentioned in his presence.
(Sunan-ut-Tirmizi, vol. 5, pp. 320, Hadees 3556)

Allah hamayn ker day 'ata Qufle-Madinah

Allah hamayn ker day 'ata Qufle-Madinah
Her aik Musalman lay laga Qufle-Madinah

Akser mayray haunton pay rahay zikr-e-Muhammad
Allah zaban ka ho 'ata Qufle-Madinah

Ger daykhay ga filmain to qiyamat mayn phansay ga
Ankhaun pay mayray bhai laga Qufle-Madinah

Boloon na fuzool aur rahayn neechi nigahayn
Ankhaun ka zaban ka day Khuda Qufle-Madinah

Aayain na mujhay waswasay aur ganday khayalat
Day zehn ka aur dil ka Khuda Qufle-Madinah

Raftaar ka guftaar ka kirdar ka day day
Her 'uzu ka day mujh ko Khuda Qufle-Madinah

Dozakh ki kahan taab hay kamzor badan mayn
Her 'uzu ka 'Attar laga Qufle-Madinah

Wasail-e-Bakhshish, pp. 93

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





Na'at / Istighaasah

Zahay 'Izzat-o-I'tila`ay Muhammad [اعتلائے مُحَمَّد] [لقائے محمد]

Zahay 'izzat-o-i'tila`ay Muhammad
 Kay hay 'Arsh-e-Haq zair-e-pa`ay Muhammad
 Khuda ki riza chahtay hayn dau `aalam
 Khuda chahta hay riza`ay Muhammad
 'Ajab kya ager rahm ferma lay ham per
 Khuda`ay Muhammad bara`ay Muhammad
 Dam-e-naz`a jaari ho mayri zaban per
 Muhammad Muhammad Khuda`ay Muhammad
 'Asa`ay Kaleem azdaha`ay ghazab tha
 Giron [گروں] ka sahara asa`ay Muhammad
 Khuda un ko kis piyar say daykhta hay
 Jo ankhayn hayn mahw-e-liqa`ay Muhammad
 Raza pul say ab wajd kertay guzariye
 Kay hay ' رَبِّ سَلِّمْ du'a`ay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hadaiq-e-Bakhshish, pp. 65

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



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Manqabat

Imam-e-Ahl-e-Sunnat Kaun hay?
Mayray Shaha Tum ho

Imam-e-Ahl-e-Sunnat kaun hay? Mayray shaha
tum ho
 Yeh bayra Sunniyaun ka aur is kay na-khuda tum
ho
 Woh jis ki zaat per hay fakhr aglaun aur pichhlaun
ko
 Ba-fazl-e-Haq wohi haqqaniyat kay rahnuma tum
ho
 Muhafiz tha jo namoos-e-risalat ka zamanay mayn
Jisay yeh fakhr tha kay hoon mayn 'Abdul Mustafa,
tum ho
 Shari`at mayn Imammat ka raha sahra tumharay ser
Jo hay ahl-e-tareeqat kay liye qiblah numa tum ho
 Woh jis kay zuhd-o-taqwa ko saraha shan walon
nay
 Kaha yoon payshwaon nay hamara payshwa tum
ho
 Tum hi to qafilah salaar ho noori jama`at kay
Hidayat ki kasauti daur-e-hazir mayn shaha tum ho
 Hadaiq jis nay bakhshish kay basa`ay
hubb-e-Nabawi say
 Madinay ka woh bulbul, toti-e-naghmah sara
 [طَوِطِي نَعْمَه سَرَا] tum ho

Manaqib-e-Raza, pp. 21

By: 'Allamah Abdul Hakeem Akhtar Shahjahanpuri
رَحْمَةُ اللهِ عَلَيْهِ

THREE REWARDS FOR MUSLIM



Mufti Muhammad Qasim Attari

Commentary on the Holy Quran

Almighty Allah has said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٦﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٧﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٨﴾

Only they are believers whose hearts fear when Allah is remembered, and when His Verses are recited upon them; their faith increases, and who trust only in their Lord. Those who keep Salah established and spend some in Our Path from what We have provided for them. Only these are true Muslims; for them are ranks with their Lord, and is forgiveness and honourable sustenance. [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 2, 3, 4)

In the above verses, Almighty Allah has mentioned three spiritual and inner attributes of Muslims as

well as two physical and financial virtuous deeds. And these bondmen of the Almighty have been declared to be true Muslims. Glad tidings of three rewards have also been given to them. First, high ranks in the Divine court; second, good news of forgiveness from the Almighty; and third, glad tidings of honourable and respectable sustenance. According to some commentators of the Holy Quran, there is also a beautiful relation between these deeds and glad tidings. (i) Divine fear at the time of the remembrance of the Almighty; (ii) increase in the power of faith at the time of reciting the Holy Quran; and (iii) closeness to the Divine court in return for trust in Allah. And Salah will lead to forgiveness as it is a means of the forgiveness of sins. Moreover, in return for spending in the Divine path, honourable sustenance will be granted in Paradise.



Three spiritual and inner attributes of perfect believers

The first attribute of Muslims mentioned in these verses is that they feel fear in their hearts when Allah is remembered. There are two types of Divine fear.

1. Fear of punishment from Allah
2. Fear from the Majesty, Greatness and Absolute Independence of Allah. Common Muslims and common pious individuals have the first type of fear, whereas blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, perfect friends of Allah and highly ranked angels have the second type of fear. The more a person is close to the Divine court, the more he fears. The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: Among you, I fear Allah the most and I have the Ma'rifah (i.e. recognition) of Allah the most. (*Sahih Bukhari, vol. 1, pp. 18, Hadees 20*)

Divine fear is very great wealth. The Revered and Renowned Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: If a tear wells up in the eyes of Muslim bondman due to the fear of Allah, no matter equivalent to the head of a mosquito, and then the tear rolls down the front part of his cheek; Allah makes Hellfire Haraam for him. (*Ibn Majah, vol. 4, pp. 467, Hadees 4197*)

Those who have closeness in the Divine court experience overwhelming condition of fear due to the Greatness of the Almighty. Read the following narrations:

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ once saw a bird sitting on a tree, so he said, 'O bird! How good it is for you! You eat the fruit and sit on the tree. If only I were also a fruit that birds would eat.' (*Az-Zuhd li Ibn Mubarak, pp. 81, Raqm 240*)

Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ once picked up a splinter from the ground

and said, 'If only I were a splinter. If only I were nothing. If only I were not born. If only I were a forgotten person.' (*Az-Zuhd li Ibn Mubarak, pp. 79, Raqm 234*)

The second attribute of true Muslims described above is that the power and spiritual luminosity of their faith increase when they hear the verses revealed by Allah Almighty. The Holy Quran is the Word of the Almighty, fountainhead of luminosity, origin of spirituality and a source of impeccability. Therefore, those people whose "hearts are not sealed" find the luminosity of the Quran penetrating their hearts, spreading spiritual light. Those individuals whose hearts are not like an infertile piece of land are blessed with the rain of Quranic guidance, producing the flowers of faith and perfuming their inner selves. This is the reason why the companionship of Islamic saints, scholars and the pious changes the feelings of the heart. Furthermore, increase in faith, as mentioned above, does not mean increase in the quantity of faith but rather it means an increase in the quality of faith.

The third attribute of true Muslims described above is that they trust only and solely their Lord. That is, they give all of their matters in the trust of Allah Almighty. Except Him, they neither have any expectation from anyone nor fear from anyone.



Real meaning of trust in Allah and its virtue

Imam Fakhruddin Raazi رَحْمَةُ اللهِ عَلَيْهِ stated: Trust in Allah does not mean staying idle and giving up efforts, as suggested by some ignorant people. In fact, trust in Allah means that man should use apparent means but he should not trust those means wholeheartedly. Instead, he should have trust in help, favour and support from Allah. (*Tafseer Kabeer*, vol. 3, pp. 410)

This has also been advised in a Hadees. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ stated: A person said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Should I have trust [in Allah] by tying my camel or leaving it untied?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Tie it and then have trust.' (*Tirmizi*, vol. 4, pp. 232, *Hadees* 25285)

Describing the virtue of having trust in Allah, the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Among my Ummah, seventy thousand people will enter Paradise without accountability. These are the people who do not cast any magic spell and do not fly the sparrow for taking any omen and these are the people who have trust in their Lord. (*Sahih Bukhari*, vol. 4, pp. 240, *Hadees* 6472)

The aforementioned three attributes (i.e. fear at the time of the remembrance of Allah, increase in faith at the time of the recitation of the Holy Quran and trust in Allah) are related to spirituality. Then two apparent deeds of true believers were described. First, "they establish Salah" which means timely offering of Fard Salah along with the fulfilment of all of its conditions and requirements. Second, "they spend in the Divine path", i.e. they spend their wealth on where Allah has ordered them to spend. This includes spending on Zakah, Hajj, Jihad and pious things. (*Khaazin*, vol. 2, pp. 177)

After mentioning all of these attributes, these individuals were declared to have been blessed with the title of "true Muslims" for the reason that their faith is proved by their apparent character as well as by their inner selves. Their hearts are adorned with such great attributes as Divine fear, sincerity and trust in Allah and their apparent body parts are busy performing Ruku', Sujood and spending wealth in the Divine path.

There are three rewards for the Muslims who have these five qualities. First, there are ranks for them in the court of their Lord, i.e. they will have ranks in Heaven; and some of them are superior to some others. Since the conditions of Muslims are different in terms of adopting the above attributes, their ranks will also be different in Heaven for the same reason. Regarding ranks in Heaven, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Heaven-dwellers will see those living at higher level places as you see the remaining shining stars in the east and west on the horizon at morning time. This is for the reason of difference in ranks among them.' Blessed companions asked, 'O Prophet of Allah! Will these be the houses of Prophets (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) where no one except them will have any access?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'No, by the One under Whose power my life is! (In those higher level places) those men will live who believe in Allah and testify that Prophets (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) are truthful.' (*Sahih Bukhari*, vol. 2, pp. 393, *Hadees* 3256)

The second reward for true believers is forgiveness, i.e. their sins will be forgiven. And the third reward for them is honourable sustenance that Allah Almighty has prepared for them in Paradise. This has been called honourable sustenance because it will always be presented to them with respect and reverence without any hardship and effort. (*Khaazin*, vol. 2, pp. 178)

O Gracious Lord! May our hearts be adorned with Your fear, power of faith and with trust in You. Make us also steadfast in Salah and the one who spends in Your path. And, by Your grace, bestow upon us high ranks in Jannat-ul-Firdaus, forgiveness without accountability and honourable sustenance.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْثِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Impeccable Prophet ﷺ

Explanation of Hadees

Ahmad Raza Shaami Attari Madani

The Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'اِخْتَصَرَ لِيْ اِخْتِصَارًا' (Almighty Allah) blessed me with great conciseness. (*Sunan Daarimi, vol. 1, pp. 42, Hadees 54*)

On page 210, 211 and 212 of the 30th volume of *Fatawa Razawiyyah*, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated different meanings of the above Hadees, describing the great and glorious status of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let's have a look at those different meanings as well as the great status of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as stated by the Imam of the Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ.

1. Bestowment of conciseness

Describing the meanings of the above Hadees, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated: That is, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with conciseness, i.e. the ability to express many meanings using few words. (He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ puts detailed and lengthy conversations in a nutshell.)

2. Reduction of period in grave

It may also mean that era has been shortened for

him, i.e. his Ummah will live in graves for a shorter period of time (compared to other Ummahs because his Ummah is the last of all).

3. Reduction of the sufferings of Ummah

It may also mean that the ages of his Ummah have been reduced so that they will get rid of the trials and tribulations of the world soon. They will commit lesser sins and will gain eternal blessings soon. (In other words, the ages of his Ummah will be short compared to those of previous Ummahs. For this reason, they will face lesser sufferings in the world and will have fewer chances of committing sins. Moreover, they will wait for a shorter period of time before they reach the eternal blessings of Heaven compared to other Ummahs.)

4. Short accountability of Ummah

It may also mean that long accountability period of the Judgement Day has been reduced for his Ummah. 'O Ummah of Muhammad! I have forgiven you for My rights. Forgive the rights of each other and go to Heaven.'



5. Crossing Siraat bridge swiftly

This Hadees may also mean that the period of crossing the Siraat bridge will be reduced for his devotees. Others will take fifteen thousand years to cross it but this distance will be reduced for his devotees so much that they will cross it within the blink of an eye or they will cross it as lightning flashes. 'كما فى الصحيحين عن ابى سعيد الخدرى رضى الله عنه' (This has been narrated by Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ in *Bukhari* and *Muslim*.)

6. Judgement Day will pass quickly

The above Hadees may also mean that the duration of the Day of Judgement will be reduced for his devotees. The Day of Judgement will last for fifty thousand years but for his devotees, it will pass in less than the amount of time in which two Rak'at of Fard Salah are offered. (This has been stated in the Ahadees narrated by Ahmad, Abu Ya'la, Ibn Jareer, Ibn Habbaan, Ibn 'Adee, Baghawi and Bayhaqi.)

7. Less effort, more reward

(It may also mean that his Ummah will make less effort but attain high ranks. They will gain high ranks in a lesser period of time.) The knowledge and the insight that cannot be gained even by endeavouring and struggling for a thousand years have been bestowed upon his companions in return for serving him for a short period of time. (Blessed companions رَضِيَ اللهُ عَنْهُمْ gained unique knowledge and wisdom by the means of the companionship of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a few years.)

8. Reduction in distance between earth and 'Arsh

There is a distance of millions of years between the earth and the 'Arsh. This Hadees may also mean that this distance has been reduced for him in such a way that going to and returning from the 'Arsh while observing all places at great length took place within three moments.

9. Comprehensive and luminous book

It may also mean that the book bestowed upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ contains within its limited pages a clear-cut and detailed description of all the past and future things. Sixty thousand areas of knowledge are subsumed under each and every verse of it. Commentary on a single verse of it filled

seventy camels. Can any conciseness greater than it be imagined? (In the limited and brief pages of the Holy Quran, such treasures of knowledge and wisdom have been included which cannot be encompassed.)

10. Entire universe in front of the Holy Prophet ﷺ

This Hadees may also mean that the huge world from the east to the west has been reduced for him in such a way that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sees whatever is going to happen in it till the Judgement Day as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sees his palm. 'كأما انظر الى كفى هذه' i.e. *as I am seeing this palm of mine*. (This has been narrated by Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا in a Hadees stated by Tabarani, etc.) (That is, nothing in the universe is hidden from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is a Divine bestowment upon him.)

11. Less deed but more reward for Ummah

This Hadees may also mean that his Ummah has been blessed with more reward for less deed. (It is stated in the Hadees regarding employees mentioned in *Bukhari* and *Muslim* that Allah عَزَّوَجَلَّ has said, 'This is My benevolence that I bestow upon whomever I will.' It may also mean that the laborious and arduous deeds which were compulsory for previous Ummahs have been cancelled for his Ummah. Fifty Salahs have been reduced to five but reward for fifty Salahs will be granted. This is Divine grace indeed. The ratio of Zakah has been reduced from 25 to 2.5 percent but the reward of giving 25 percent of wealth to charity will be given. 'وَعَلَى هَذَا الْقِيَّاسِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ'

12. Great explanation of short sentence

A brief Hadees, i.e. 'إِخْتَصَرَ لِي إِخْتِصَارًا' has been explained at such a great length. This is also the conciseness of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Mayn nisar tayray kalam per, mili yoon to kis ko zaban nahin

Woh sukhan hay jis mayn sukhan na ho, woh bayan hay jis ka bayan nahin

We pray to Allah Almighty to grant us countless rewards for the defective deeds we have performed in our short life. May Almighty Allah forgive us without accountability and make us enter Paradise! 'آمِينَ يَا رَبَّ الْعَالَمِينَ'



GRAVE'S ACT OF PRESSING



Islamic beliefs and information

Haidar Ali Madani

One of the things that happen in Barzakh is 'grave's act of pressing'. Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا: O 'Aishah! The voice of Munkar and Nakeer (the angels who ask questions in the grave) will be felt to the ears of believers as Ismid kohl in the eyes and the grave will press believers as when a child makes a complaint of his headache to his affectionate mother so the mother gently presses his head; but 'Aishah! Destruction is for those who have doubts in Allah Almighty; they will be pressed in the grave as a rock presses an egg. (*Bushral Kaeab*, pp. 58)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: Righteous people also experience narrowness in the grave, but it is Divine mercy as a mother lovingly presses her child in her

lap due to which the child becomes agitated. (*Mirat-ul-Manajih*, vol. 2, pp. 458)

Who will grave press?

Grave presses everyone whether the deceased is Muslim or a disbeliever. However, there is a difference in the act of pressing both as 'Allamah 'Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has said: If the dead body is of a Muslim, then the act of pressing it is as a mother hugs her child lovingly who returns from a long journey. (*Minh-ur-Raud-il-Azhar*, pp. 294)

If the dead body is of an unbeliever, the grave presses it so hard that the ribs [break and] are intertwine. (*Bahar-e-Shari'at*, vol. 1, pp. 105)

'Allamah 'Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has said: Grave's act of



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pressing some believers or rather a pious predecessor like companion Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللهُ عَنْهُ is similar to a mother's act of hugging her son because she is very eager to meet him. (Mirqat-ul-Mafatih, vol. 3, pp. 111, Taht-al-Hadees: 1630, summarised)

One reason for 'صَغَطَةُ الْقَبْرِ' [grave's act of pressing]

Imam Ibn Abi Dunya رَحِمَهُ اللهُ عَلَيْهِ has narrated: The reason why grave presses is that grave is like a mother for humans as they are born to this earth, and then they stay away from it for a long time, so when after death they go back to their origin, the earth presses them as a mother hugs her son when he returns from a journey. I.e. the earth gently and lovingly presses the one who is obedient to Allah Almighty and presses a sinner hard after being angry with him for the sake of Allah Almighty. (Bushral Kaeab, pp. 58)

Reason why obedient are pressed

Sayyiduna Imam Nasafi رَحِمَهُ اللهُ عَلَيْهِ has said: An obedient Muslim will not suffer the torment of the grave, but grave will press him and he will also feel pain and fear of it. It is because he had been with the

blessings of Allah Almighty but could not express thanks properly for them. (Bahr-ul-Kalam, pp. 250)

Personalities safe from grave's act of pressing

Grave does not press blessed Prophets عَلَيْهِمُ السَّلَام. (Sharh-us-Sudoor, pp. 110) Islamic jurists have said: Accountability will not be made in the grave from Mujahid and Murabit (those who guard Islamic boundaries) and will remain safe from the narrowness of the grave and the accountability in the grave. (Mirat-ul-Manajih, vol. 5, pp. 414)

Deed which saves from grave's act of pressing

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: He who recites Surah Al-Ikhlās during Maraz-ul-Maut (fatal illness) will not suffer Fitnah (tribulations) of Qabr and will also remain safe from 'grave's act of pressing'. (Hilya-tul-Awliya, vol. 2, pp. 243, Hadees 2091)

*Chalay qabr mayn sab akaila lita ker
Karam Ya Ilahi Karam Ya Ilahi*

(Wasail-e-Bakhshish, pp. 111)



Questions and answers of Madani Muzakarah



Knowledge of Sayyiduna Aadam

Question 1: Did Sayyiduna Aadam عَلَيْهِ السَّلَام have the knowledge of all things?

Answer: Yes. In the Holy Quran, Almighty Allah has said:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

And Allah Almighty taught the names of all things to Aadam.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 31)

Almighty Allah bestowed the knowledge of each and every thing upon Sayyiduna Aadam عَلَيْهِ السَّلَام whether living or non-living. (Tafseer Khaazin, part 1, Al-Baqarah, Taht-al-Ayah: 31, vol. 1, pp. 44; Madani Muzakarah, 03 Rabi'-ul-Awwal 1440 Hijri)

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

Real name of A'la Hadrat

Question 2: What is the real name of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ?

Answer: 'Muhammad'. His grandfather called him 'Ahmad Raza' which is his famous name. (Tazkirah Imam Ahmad Raza, pp. 2, summarised)

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

Blessing of conveying reward

Question 3: If anyone conveys the reward of all of his good deeds; will there be any good deed left in his Book of Deeds?

Answer: Yes. Good deeds will exist in his Book of Deeds. In fact, his good deeds will increase by the blessing of conveying reward to other Muslims. A big advantage of conveying reward is that the reward reaches all of those it is conveyed to and the reward-conveying person gains the reward equivalent to the reward of all of them. (Derived from: Bahar-e-Shari'at, vol. 1, pp. 850; Madani Muzakarah, 10 Rabi'-ul-Aakhir 1439 Hijri)

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

Fluttering eyelids

Question 4: Some people say that the fluttering of the left eyelid is not something good. Is this right?

Answer: According to Islamic teachings, it is not permissible to take something as a bad omen. Probably, people take the fluttering of the left eyelid as a bad omen, thinking that something terrible is going to happen because the left eyelid is fluttering today. Whether left or right or even both eyelids flutter, it is not permissible to take it as a bad omen. (Madani Muzakarah, 02 Rabi'-ul-Aakhir 1439 Hijri)



(In order to know more about “bad omen”, read the book “Bad-Shuguni” published by Maktaba-tul-Madinah.)

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

Immortal things

Question 5: Which are the things that Allah عَزَّوَجَلَّ will keep intact and will not cause them to be doomed to extinction despite the occurrence of the Judgement Day?

Answer: In his book ‘Al-Budoor-us-Saafirah’ [الْبُدُورُ] رَحْمَةُ اللَّهِ عَلَيْهِ ‘Allamah Jalaluddin Suyuti Shaafi’i [السَّافِرِهِ] has narrated: Seven things will not be doomed to extinction [i.e. they will not cease to exist]. (1) The ‘Arsh (2) The Kursi (3) The Lawh (4) The Qalam (5) Heaven (6) Hell (7) Souls. (Al-Budoor-us-Saafirah, pp. 32; Madani Muzakarah, 05 Rabi’-ul-Aakhir 1439 Hijri)

Compassion for Ummah

Question 6: After our Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was laid in the blessed grave; what were the words he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying?

Answer: It is stated in the book ‘Madarij-un-Nubuwwah’ [مَدَارِجُ النَّبُوءَةِ] that Sayyiduna Qusam رَضِيَ اللَّهُ عَنْهُ was the person who came out of the blessed grave after laying the blessed body of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in it. He رَضِيَ اللَّهُ عَنْهُ stated: I am the last person who saw the blessed face of the Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the blessed grave. I saw that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was moving his blessed lips in his blessed grave. I brought my ears closer to his blessed mouth, so I heard that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying ‘رَبِّ أُمَّتِي أُمَّتِي!’ (O Lord! My Ummah! My Ummah!). (Madarij-un-Nubuwwah, vol. 2, pp. 442; Madani Muzakarah, 04 Rabi’-ul-Aakhir 1439 Hijri)

Pehlay Sajday pay rauz-e-azal say Durood

Yadgari-e-Ummat pay lakhaun salam

(Hadaiq-e-Bakhshish, pp. 305)

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

A’la Hadrat and Hajj

Question 7: How many Hajjs and ‘Umrahs did A’la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ perform?

Answer: He رَحْمَةُ اللَّهِ عَلَيْهِ performed two Hajjs and perhaps did not separately travel for the purpose of ‘Umrah.

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

Munkar and Nakeer in grave

Question 8: In which form will the angels, Munkar and Nakeer, come in the grave?

Answer: They will come in the grave in such a horrifying appearance that no one may have seen it before. Bahar-e-Shari’at states: When burying people walk to return after they have buried the deceased person; he (i.e. the deceased person) hears their footsteps. At that time, two angels come to him, tearing apart the ground with their teeth. They have very frightening faces with dark bodies, dark and blue eyes like a cauldron that fire will be emanating from. Their hairs will be hanging from head to toe and their teeth will be as long as the length of many arms. They will come, tearing apart the ground with their teeth. One of them is called Munkar and the other Nakeer. They shake the deceased person to the core, sit him by telling him off, and ask him questions very strictly in a hard tone. (Bahar-e-Shari’at, vol. 1, pp. 106; Madani Muzakarah, 04 Rabi’-ul-Aakhir 1440 Hijri)

Kharay hayn Munkar Nakeer ser per, na koi haami na koi
yaawer!

Bata do aa ker mayray Payamber, kay sakht mushkil
jawab mayn hay

(Hadaiq-e-Bakhshish, pp. 181)

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



DAR-UL-IFTA AHL-E-SUNNAT



Muhammad Hashim Khan Attari Madani

Giving and taking untimely prompt¹ during Salah

Question 1: What have respected Islamic scholars and Muftis ruled on the following issue? During Salat-ul-Maghrib, the Imam forgets to sit in the first Qa'dah and stands erect. After he stands, a person gives a prompt which the Imam takes and sits down as a result. The Imam performs the Sajdah Sahw in the last Qa'dah and completes the Salah. The question is, will the Salah of the Imam as well as that of other Muqtadis including the prompt-giving one be valid or not?

Questioner: Naeem Attari (Islamia Park, Lahore)

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

Answer: In the situation mentioned in the question, the Salah of the Imam as well as that of all Muqtadis have become invalid. After the Imam stands erect, it is not needed to give him a prompt for the reason that standing erect makes Sajdah Sahw Wajib. If there were a risk of any bigger defect in the Salah, it would be permissible to give a prompt in order to avoid the bigger defect but there is no risk of any bigger defect in the above case and hence it is not permissible to give a prompt. Therefore, it is untimely and unnecessary for the Muqtadi to give a prompt in this case. And the Salah of the person who gives such a prompt becomes invalid. Moreover, if the Imam takes this prompt, his Salah will also

become invalid. Obviously, when the Salah of the Imam becomes invalid in consequence of taking an unnecessary prompt, the Salah of all Muqtadis following him will also become invalid.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Copy of Quran in front of or behind the Salah-offering person

Question 2: What have respected Islamic scholars ruled on the following issue? If a closed copy of the Holy Quran is in front of or exactly behind the back of the Salah-offering person, will his Salah be valid?

Questioner: Haji Rahmat Ali, Lahore

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

Answer: If a copy of the Holy Quran is in front of or behind the back of the Salah-offering person, his Salah will be valid because this is not a reason for the invalidation of Salah. However, if the copy of the Holy Quran is kept in front of the Salah-offering person who is maintaining the humility of the heart and the body and is focusing his eyes on the place of Sajdah in the state of Qiyam and his eyes fall on the designs and writing, etc., distracting his attention from the Salah; then this is Makruh.

¹ In Salah-related terminologies, it is called 'فتح' in Arabic and 'لُقْمَة' in Urdu.



Similarly, having one's back towards the Holy Quran is also contrary to the manners.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Funeral rites of stillborn baby

Question 3: What have respected Islamic scholars and Muftis ruled on the following issue? If the baby of a Muslim person dies inside the womb of the mother and is born dead, will he be given the funeral bath and be wrapped in the shroud? Will his funeral Salah be offered? Is it right to bury him in the graveyard?

Questioner: Ahmad Ahsan Attari (Daroghawala, Lahore)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If a baby is born dead from the mother's womb, it is not necessary to give him the funeral bath and to wrap him in the shroud according to the Sunnah-complying method. Nor will his funeral Salah be offered. Instead, he will be given a bath normally, wrapped in a piece of cloth and be buried. It is right to bury him in the graveyard. However, if most part of his body comes out of the womb and any sign of it being alive is found; for example, moving any part of the body or making any sound, etc., then the baby will be given the funeral bath and wrapped in the shroud according to the Sunnah. His funeral Salah will also be offered in this case. Most part of his body means up to the chest from the head and up to the back from the feet.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Beginning time of Maghrib Azan

Question 4: What have respected Islamic scholars and Muftis ruled on the following issue? When does the time of Maghrib Azan start? Should Azan be called immediately after the sunset or after some minutes? Please provide guidance on it.

Questioner: Haji Allah Ditta (Safdarabad, Sheikhpura)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The time of Maghrib Salah starts as soon as the sun sets. And if it is certain that the sun has set, Maghrib Azan should be called without any delay. To delay Maghrib Azan without a Shari'ah-accepted reason is contrary to [i.e. against] Sunnah. However, in the present age, it is very difficult for public to make an accurate estimate of the sunset time due to residence in high-rise buildings and unawareness of the science of timings. Therefore, it is appropriate for the people of every locality to follow the Salah timetables prepared for their locality by trustworthy Sunni scholars. The timetables published by Maktaba-tul-Madinah are useful and reliable to a very great extent.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Wage for shaving beard

Question 5: What have respected Islamic scholars and Muftis ruled on receiving wage for shaving a beard? Is it Halal or Haraam?

Questioner: Nazim Ali (Jami'ah Hajwayriyah, Lahore)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is Wajib to grow a beard at least up to a fist-length. Shaving it or having it shaved are both Haraam. Since it is impermissible and a sin to employ anyone to do a Haraam work, wage for such a work is also Haraam. This money must be returned to the person it was taken from. If the person is no longer alive, then give it to his heirs. If their whereabouts are not known, give it to [Shari'ah-declared] destitute people as Sadaqah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Cleanliness

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

Where the religion of Islam has purified a human being from the filth of disbelief and polytheism and elevated him, by the same education and means it has purified the inner-self and outer-self of a human too and granted him honour. Whether it is the purity of the body or clothes, the outer appearance or one's conduct, one's home, belongings or mode of transport, Islam has taught and encouraged cleanliness of all these things.

The importance of cleanliness in Islam

Let us take note of three of the blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the importance of cleanliness:

1. Cleanliness is half of Iman. (*Sahih Muslim*, pp. 140, *Hadees* 223)
2. Indeed, Islam is a pure and clean Deen. (In one narration it has been mentioned that Allah Almighty has based the foundation of Islam on cleanliness) so you should also adopt cleanliness, as the one who will enter Jannah will be the one who is clean (inwardly and outwardly). (*Kanz-ul-'Ummal*, vol. 5, pp. 123, *Hadees* 25996; *Jam'-ul-Jawami'*, vol. 4, pp. 115, *Hadees* 10624)
3. Keep the clothes you wear clean and take care of your riding animals, and your appearance should be so clean that when you meet people, you are respected by them. (*Jami' Sagheer*, pp. 22, *Hadees* 257)

'Allamah 'Abdur Rauf Manaawi رَحْمَةُ اللهِ عَلَيْهِ has said: Meaning of this Hadees is that one should protect oneself against all those things which are classed as despicable and lowly in the eyes of humans. Particularly people in authority and the Islamic scholars should avoid these.



(*Fayd-ul-Qadeer*,
vol. 1, pp. 249,
Taht-al-Hadees: 257)

When a child is born, soon after his birth, it becomes connected to cleanliness. Then until the child

gets sensible, the responsibility of taking care of his hygiene and cleanness rests on the parents and guardians.

Once the child gets adult, certain rulings in Islam become necessary on him (such as Salah, etc.) for which keeping the body and clothes clean becomes necessary. Likewise, after death, Shari'ah has instructed to bathe and bury the body. Despite the great importance that Islam has given to cleanliness, a portion of the population has a lazy attitude towards it. Their clothing, bedding, shoes, socks, handkerchief, slippers, 'Imamah (i.e. turban), chador, comb, mode of transport and everything that they use is screaming to get cleaned.

Examples of carelessness in cleanliness

1. Dining-mats in some homes smell so bad that when they are laid out, the stench emanating



from them reveals that they have not been washed for many days.

2. The clothes and mouths of some people have such a bad smell that one cannot even stand with them for a moment.
3. Some people only have one handkerchief which they use to wipe sweat and clean their nose!
4. Some people are also careless with their footwear. The footwear that can be easily washed is used without washing and cleaning for many days. When this footwear and socks are taken off, a very strong foul smell emanates from them.
5. It is necessary for the bedding to smell fresh as well as being kept clean. Sometimes, the pillowcase smells like oil.
6. Sometimes when trimming the moustache, hair is left around the basin. When spitting or splattering out Paan, it (i.e. the basin) is not rinsed off.
7. Sometimes ages pass before the pocket or household comb is washed and it becomes black due to dirt. This is the same for the combs of barbers which are used by everyone on a daily basis.
8. The children's bags and own bags should be cleaned every month or two, as sometimes food items are carried in them which develop a smell.

The religious and worldly benefits of cleanliness

If someone keeps themselves and their surroundings clean, this will facilitate him to attain a healthy body and mind. If one has a sound body and mind, then he can fulfil countless tasks of his life and Deen with excellence. When he worships, he will attain satisfaction, gain humility and devotion. Likewise, when one's outer apparel is clean, it will have an effect on the inner self, as both things are connected to each other.

Birds of a feather flock together

If we ponder over, we will realize how much a person likes a clean and tidy individual. To associate and mingle with him is very pleasing. People of similar traits have a disposition towards each other. A hygienic person likes the company of a person

having a similar trait. As it is said: 'الجنس الى الجنس يميل'
Birds of a feather flock together.

Parable

Once, a crow and pigeon became friends. A person who saw this thought: what kind of pairing is this? They are both so different, how can a pigeon and a crow become friends? When he contemplated further over this situation, he came to know that the pigeon and crow were both lame. The quality of being lame had made them friends.

Take a look at your qualities. Whatever traits you find within yourself, you will attract the people having similar traits.

Parable

Once, Galen (a famous Greek physician) was going somewhere when an insane person approached him, sat with him and started talking with him. Galen went to his servant and asked him to bring a certain medicine, I will consume it. The servant humbly said, 'You cannot take this medicine, it is for the insane.' Galen replied, 'If I am not insane, then why did this insane person come to me? Certainly, there must be some trait in me which attracted him to me!'

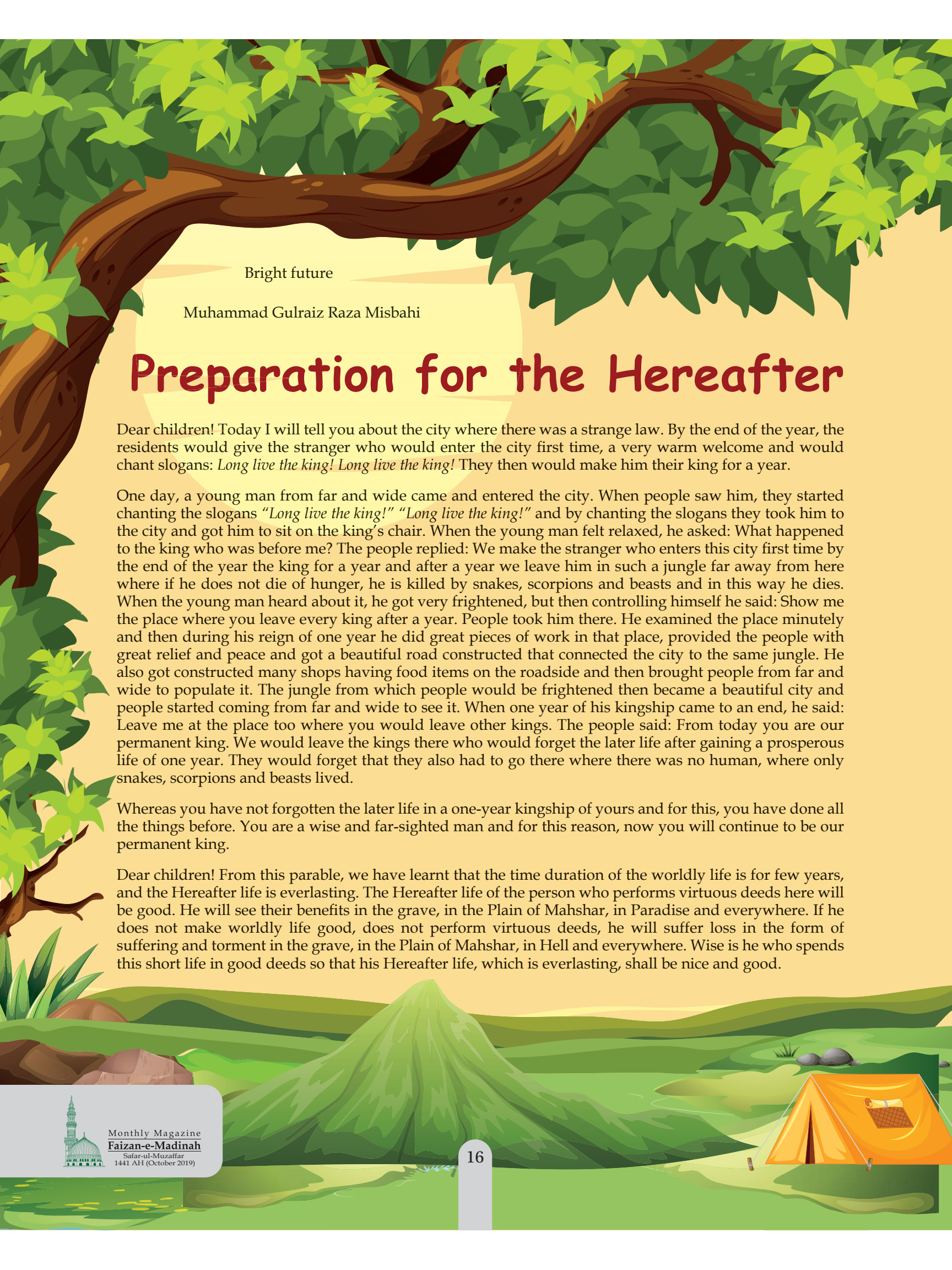
The above parable is for comprehension. If cleanliness, fragrance, tidiness and purity become a part of our disposition, we will have people with similar traits around us.

Excellence of keeping the Masjid clean

Keeping the Masjid clean is paving a way into Jannah. A woman used to pick up the splinters from the Masjid. When she passed away, news of her burial was not given to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was told (about her death), he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When someone from among you passes away, inform me.' Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Salah at her grave and said, 'I have seen that woman in Jannah and the reason for this is that she would pick up the splinters from the Masjid.'
(Al-Mu'jam-ul-Awsat, vol. 6, pp. 143, Hadees 8220)

I request all devotees of the Prophet to check all your belongings and strive to keep yourself and your environment clean. You will see many blessings of this yourself, إِنَّ شَاءَ اللهُ.





Bright future

Muhammad Gulraiz Raza Misbahi

Preparation for the Hereafter

Dear children! Today I will tell you about the city where there was a strange law. By the end of the year, the residents would give the stranger who would enter the city first time, a very warm welcome and would chant slogans: *Long live the king! Long live the king!* They then would make him their king for a year.

One day, a young man from far and wide came and entered the city. When people saw him, they started chanting the slogans "*Long live the king!*" "*Long live the king!*" and by chanting the slogans they took him to the city and got him to sit on the king's chair. When the young man felt relaxed, he asked: What happened to the king who was before me? The people replied: We make the stranger who enters this city first time by the end of the year the king for a year and after a year we leave him in such a jungle far away from here where if he does not die of hunger, he is killed by snakes, scorpions and beasts and in this way he dies. When the young man heard about it, he got very frightened, but then controlling himself he said: Show me the place where you leave every king after a year. People took him there. He examined the place minutely and then during his reign of one year he did great pieces of work in that place, provided the people with great relief and peace and got a beautiful road constructed that connected the city to the same jungle. He also got constructed many shops having food items on the roadside and then brought people from far and wide to populate it. The jungle from which people would be frightened then became a beautiful city and people started coming from far and wide to see it. When one year of his kingship came to an end, he said: Leave me at the place too where you would leave other kings. The people said: From today you are our permanent king. We would leave the kings there who would forget the later life after gaining a prosperous life of one year. They would forget that they also had to go there where there was no human, where only snakes, scorpions and beasts lived.

Whereas you have not forgotten the later life in a one-year kingship of yours and for this, you have done all the things before. You are a wise and far-sighted man and for this reason, now you will continue to be our permanent king.

Dear children! From this parable, we have learnt that the time duration of the worldly life is for few years, and the Hereafter life is everlasting. The Hereafter life of the person who performs virtuous deeds here will be good. He will see their benefits in the grave, in the Plain of Mahshar, in Paradise and everywhere. If he does not make worldly life good, does not perform virtuous deeds, he will suffer loss in the form of suffering and torment in the grave, in the Plain of Mahshar, in Hell and everywhere. Wise is he who spends this short life in good deeds so that his Hereafter life, which is everlasting, shall be nice and good.





Bilal Husain Attari Madani

IMAM OF AHL-US-SUNNAH'S ADVICE FOR PARENTS

Blessed Islamic scholars have not only given us guidance on other matters of life, but they have also given us guidance on the rights of children and their upbringing from time to time by providing 'Points about Upbringing'. Though many books with brief and detailed information about the rights of children and their upbringing have been written, but a booklet with brief information, part of *Fatawa Razawiyyah*, namely 'مَشْعَلَةُ الْإِرْشَادِ فِي حُقُوقِ الْأَوْلَادِ'¹ authored by Imam of Ahl-us-Sunnah, A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, is the essence of blessed Ahadees. Following are some selective points for the parents about their children derived from this glorious booklet:

1. Right after the birth of a baby, give Azan in the right ear four times and Iqamat thrice in the left ear of the baby so that the baby remains safe from satanic influence and epilepsy.
2. Request a blessed scholar or a pious person to give Ghutti [first food] to the newly born baby. The method of it is that the person who is going to give Ghutti should chew a date or any other sweet item and then put it into the mouth of the baby and apply it over the palate of the baby.
3. If it is not possible to perform 'Aqeeqah on the 7th day of the birth, perform it either on the 14th day or the 21st day of the birth of the baby.
4. Get the head of the new born baby shaved.
5. Give charity in silver equal to the weight of the hair.

¹ This booklet with 'annotation and reference', namely 'Awlad kay Huqooq' has been published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.



6. Apply saffron to the head of the baby.
7. Give good name to a child.
8. Give in a proper manner what the child asks for.
9. Avoid addressing your child with a bad name even out of love because once a name becomes popular, it becomes difficult to quit it.
10. Treat these Allah's trusts with love and affection.
11. Do not make false promises when coaxing your child because it is not permissible to even make the false promises to a child. Make promises to them if you intend to fulfil it.
12. If there are few children, distribute things amongst them equally. Do not prefer one child to the other one.
13. When you return from a travel, do bring some gifts for them.
14. When they start speaking, teach them to recite "Allah, Allah" and complete 'Kalimah Tayyibah' 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ'.
15. When children start behaving in a sensible manner, start teaching them how to stand, sit, eat, drink, etc.
16. Urge your children to keep reciting Glorious Quran even after they have completed it.
17. Teach your children Islamic beliefs as a child is naturally born for accepting 'Islam' and truth. Anything that is told to a child in the early age remains firm.
18. Inculcate the devotion and reverence for the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ into the hearts of your children, for these are the essence and absolute Iman.
19. Provide your children with the devotion and glory of the pious predecessors because these matters are the source of the safety of Iman.
20. Start asking your children verbally to offer Salah when they become 7 years old.
21. Be gentle to your children while teaching them.
22. On a suitable occasion, make your children understand but do not curse them because this might lead to more aggravation.
23. During the study period [schooling, etc.], fix a playtime for children so that they do not get bored.
24. Do not let your children have bad company at all because bad company is more dangerous than a venomous snake.
25. Do not ask him to do any such work which he might refuse to do in a commanding tone but rather ask him to do it with gentleness in a manner as if you are suggesting him so that he stays safe from the sin of disobedience. (*Fatawa Razawiyyah, vol. 24, pp. 451 to 455, summarised*)

May Allah عَزَّوَجَلَّ enable us to continue to bring our children up according to the blessed teachings of Imam of Ahl-us-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ.

اٰوِيْنُ بِجَاةِ النَّبِيِّ الْاَوْيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Was he an Islamic scholar or a mathematician?



Muhammad Arshad Attari Madani

Fictional story

While sitting on the sofa, Mr. Junaid said: O beloved daughter, Hafsa! What is the matter? You are looking very upset.

Hafsa humbly said: Yes, dear father! I was solving mathematical problems. I have solved all the problems except for the one I am unable to solve.

Mr. Junaid stroked Hafsa's head and said, 'Let me help you.' Saying that he took the copy in his hand and solved the problem, making her understand in an easy way.

Out of joy, Hafsa said: Great dear father! You have

eased my difficulty. You have solved it very quickly indeed.

Showing affection to her, Mr. Junaid said: Let me share a true story of a great Islamic scholar about maths. 'Dr. Sir Ziyauddin', the vice-chancellor of a university got his education from Europe and he was one of the top-ranking mathematicians of the subcontinent. He faced difficulty in a mathematical problem. He tried his best to solve it but he could not. So, he decided to visit Germany for solving the problem. One of his friends, 'Maulana Sulayman Bihari Sahib' suggested to him, 'Visit Bareilly and get



your mathematical problem solved by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. Surprised, Dr. Sahib said, 'What are you saying? Can an Islamic scholar, who has never studied at a college, solve the mathematical problem? Not at all; I cannot waste my time by going to Bareilly.'

Doctor Sahib's friend insisted firmly that he should visit A'la Hadrat. After all, he visited A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. A'la Hadrat was suffering from illness, so, Dr. Sahib said, 'Honourable Shaykh! The mathematical problem I have brought is very difficult, this will take time. Should I explain it when you are comfortable and feeling relaxed?' He رَحْمَةُ اللهِ عَلَيْهِ said, 'You can explain it now.' When Dr. Sahib put up the mathematical problem in the court of A'la Hadrat, he رَحْمَةُ اللهِ عَلَيْهِ solved it immediately. Having listened to the answer, doctor Sahib was utterly stunned and spontaneously said, 'Until today, I kept hearing about the 'Ilm-e-Ladunni (i.e., the knowledge gained without reading books, Divinely-bestowed knowledge), now I have witnessed it myself. I had made a firm intention to go to Germany but my friend guided me.' A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ presented doctor Sahib with a booklet written by him. Dr. Sahib was amazed to see it and said, 'I travelled to many countries for acquiring this knowledge and spent a huge amount of money for this but here before the ocean of knowledge you possess, I am merely no less than a child learning just in a Madrasah. Kindly tell me who is your teacher in this field?' A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ replied, 'All this is the mercy of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Hafsah: Dear father! Was A'la Hadrat an Islamic scholar or a mathematician?

Mr. Junaid: He was not only a great Mufti and Islamic scholar but also well-versed in, not one or two 'branches of sciences', but more or less 55 different fields or subjects.

Hafsah: What was the name of A'la Hadrat?

Mr. Junaid: The blessed name of A'la Hadrat was Ahmad Raza Khan.

Hafsah: Why is he called 'A'la Hadrat'?

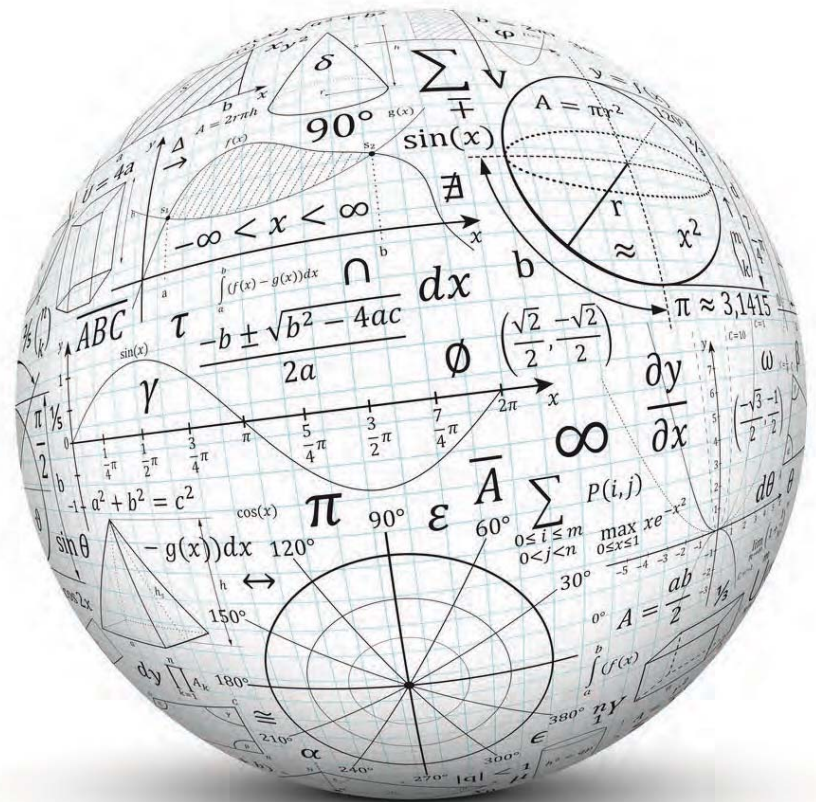
Mr. Junaid: This is his title because A'la Hadrat, in his time, had the greatest knowledge as compared to all the contemporary blessed Islamic scholars. It is for this reason that people call him by his blessed title 'A'la Hadrat'.

Expressing her desire, Hafsah humbly said: How did you gain information about A'la Hadrat? Upon this, Mr. Junaid got up and went to the bookshelf and brought 2 booklets for Hafsah. While giving her, he said to her, 'These are two booklets, namely 'A Brief Biography of Imam Ahmad Raza Khan' and 'Bareilly to Madinah' written by Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. Read these booklets.'

Hafsah: Dear father! I have got some homework left to do, so, I will read these booklets after completing it, إِنَّ شَاءَ اللهُ.

Mr. Junaid: Well said dear daughter. Ask me if you are unable to understand anything.

Hafsah: Sure! I will ask.



UNKNOWN FEARS

Our weaknesses / Muhammad Asif Attari Madani

Dear Islamic brothers! Make up your mind to accept that whatever Allah wills, it happens. If a black cat crosses our path or an owl hoots on our roof, we will not suffer any loss. There are many people before whom a black cat does not pass, even then they suffer loss. So there is no evil influence in a black cat. In Surah At-Taubah, Allah Almighty has stated to Muslims:

لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ
لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

Nothing shall befall us except what Allah has destined for us; He is our Master, and the Muslims should rely only upon Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah At-Taubah, Ayah 51)

In *Tafseer Kabeer*, Imam Fakhruddin Raazi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: This blessed verse means, we will not have any goodness and suffer any harm, feel any fear and have any hope, have any severity and strictness, but will have only what is in our destiny and [it is] written in Lawh-e-Mahfuz. (*Tafseer Kabeer*, part 10, At-Taubah, Taht-al-Ayah: 51, vol. 6, pp. 66)

Sustenance and troubles have been written

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah Almighty has created every living being and has written its life, sustenance and troubles. (*Tirmizi*, vol. 4, pp. 57, Hadees 2150)

Therefore being a Muslim we should have firm belief in it that whether it is sorrow or joy, relief or suffering, all are from Allah Almighty and the difficulties, troubles, hardship and diseases which have not been written in our destiny cannot reach us.

Cannot do harm

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ عَنْهُمَا: Believe that if the whole Ummah agrees on it that you should be benefited, they cannot bring any benefit to you, but [benefit of] the thing that Allah Almighty has written for you and if all agree on it that they should do some harm to you, they cannot harm you at all but from the thing

which Allah has written. (*Tirmizi*, vol. 4, pp. 231, Hadees 2524)

The points which are obtained from the explanation which Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has made regarding this blessed Hadees are presented below:

1. The entire world together cannot benefit you. If it benefits you something, so it will be that which has been written in your destiny. From this, it has become obvious that the world can benefit a person, the medicine of a doctor can benefit a person and the venom of a snake can kill a person if Allah Almighty has written it in your destiny. The Qamees of Sayyiduna Yusuf



عَلَيْهِ السَّلَام cured the eyes of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, Sayyiduna 'Isa عَلَيْهِ السَّلَام would raise the dead and cure the sick with the permission from Allah Almighty.

2. To write means to write in Lawh-e-Mahfuz. Though Pen wrote it, but as it was by the command of Allah Almighty it has been said that Allah Almighty has written it. The meaning is very clear that if the entire world together harms you, it will happen according to a fixed program as it had been written in Lawh-e-Mahfuz in the same way.
3. Remember Tadbeer (plan) has also been included in destiny, so do not be heedless of Tadbeer, and do not trust it. Have hopes to Allah's power and mercy. (*Mirat-ul-Manajih*, vol. 7, pp. 117, 118)

Dear Islamic brothers! Make repentance in order to make yourself fear Allah Almighty, attain steadfastness in patience and protect yourself from taking a wrong step when you run into trouble, and by doing this, make up your mind that whatever trouble we have, it is because of our own misdeeds not because of anyone's evil influence. In Ayah 30 of Surah Ash-Shura, part 25, Allah Almighty has stated:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

And whatever calamity befell you; that is because of what your hands have earned, and He pardons much.

[*Kanz-ul-Iman* (translation of Quran)] (Part 25, Surah Ash-Shura, Ayah 30)

Regarding this blessed verse, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رحمه الله عليه has mentioned: It has been addressed to Mukallafeen believers from whom sins get committed. It means the troubles and problems believers face in the world are very often because of their sins. Allah Almighty makes these sufferings the atonement of their sins and sometimes the trouble which comes to a believer is for the elevation of his ranks. (*Tafseer Khazain-ul-'Irfan*, part 25, Ash-Shura,

Taht-al-Ayah: 30, pp. 895)

Punishes immediately

Sometimes it also happens that the trouble that comes to us is the punishment for our sins. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: إِذَا أَرَادَ اللهُ لَهُ عَزَّوَجَلَّ بِعَبْدٍ خَيْرًا عَجَّلَ لَهُ عُقُوبَةَ ذَنْبِهِ i.e. When Allah Almighty intends to do goodness to any bondman, He عَزَّوَجَلَّ punishes him immediately for his sins [in the world]. (*Musnad Imam Ahmad*, vol. 5, pp. 630, Hadees 16806)

Punishment for disobeying parents is immediately inflicted

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The punishment for the sin amongst all sins Allah Almighty wills to delay, He عَزَّوَجَلَّ delays it until the Judgement Day except the disobedience to parents, as Allah Almighty inflicts the punishment for it in the life before death. (*Shu'ab-ul-Iman*, vol. 6, pp. 197, Hadees 7889)

Worldly punishment for not offering Salah

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who missed Salah has reduced his family and wealth. (*Kanz-ul-'Ummal*, vol. 4, pp. 132, Hadees 19085)

A reason for poverty

In *Faizan-e-Sunnat*, volume one, chapter 'Islamic Manners of Eating', Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Attar Qaadiri دامت بركاتهم العالیه has mentioned 44 causes of poverty. One of them is to become lazy for Salah. (*Faizan-e-Sunnat* (Urdu), vol. 1, pp. 266)

Worldly punishment for taking false oath

Those who sell their goods by swearing a false oath do not have blessings in their livelihood. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: By false oath, goods are sold but the blessing is removed. (*Kanz-ul-'Ummal*, vol. 8, pp. 297, Hadees 46376) At another place, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Oath makes goods sell and removes blessing. (*Sahih Bukhari*, vol. 2, pp. 15, Hadees 2087)



A reason why homes are being ruined

Reason for household discords and quarrels is also to swear false oaths due to which many happy homes are ruined. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: False oath ruins homes. (*Fatawa Razawiyyah, vol. 6, pp. 602*)

Curse of dishonesty in weighing and measuring

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا has said: When a nation starts becoming dishonest in weighing and measuring, sustenance is stopped from them. (*Muwatta Imam Maalik, vol. 2, pp. 19, Hadees 1020*)

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: By the evil influence of dishonesty in weighing and measuring, blessing is removed or the wealth that is earned by means of it is destroyed by any reason. (*Mirat-ul-Manajih, vol. 7, pp. 175, summarised*)

Evil influence of interest

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: With interest [apparently] wealth increases, but its consequence is that wealth will decrease. (*Musnad Imam Ahmad, vol. 2, pp. 50, Hadees 3754*)

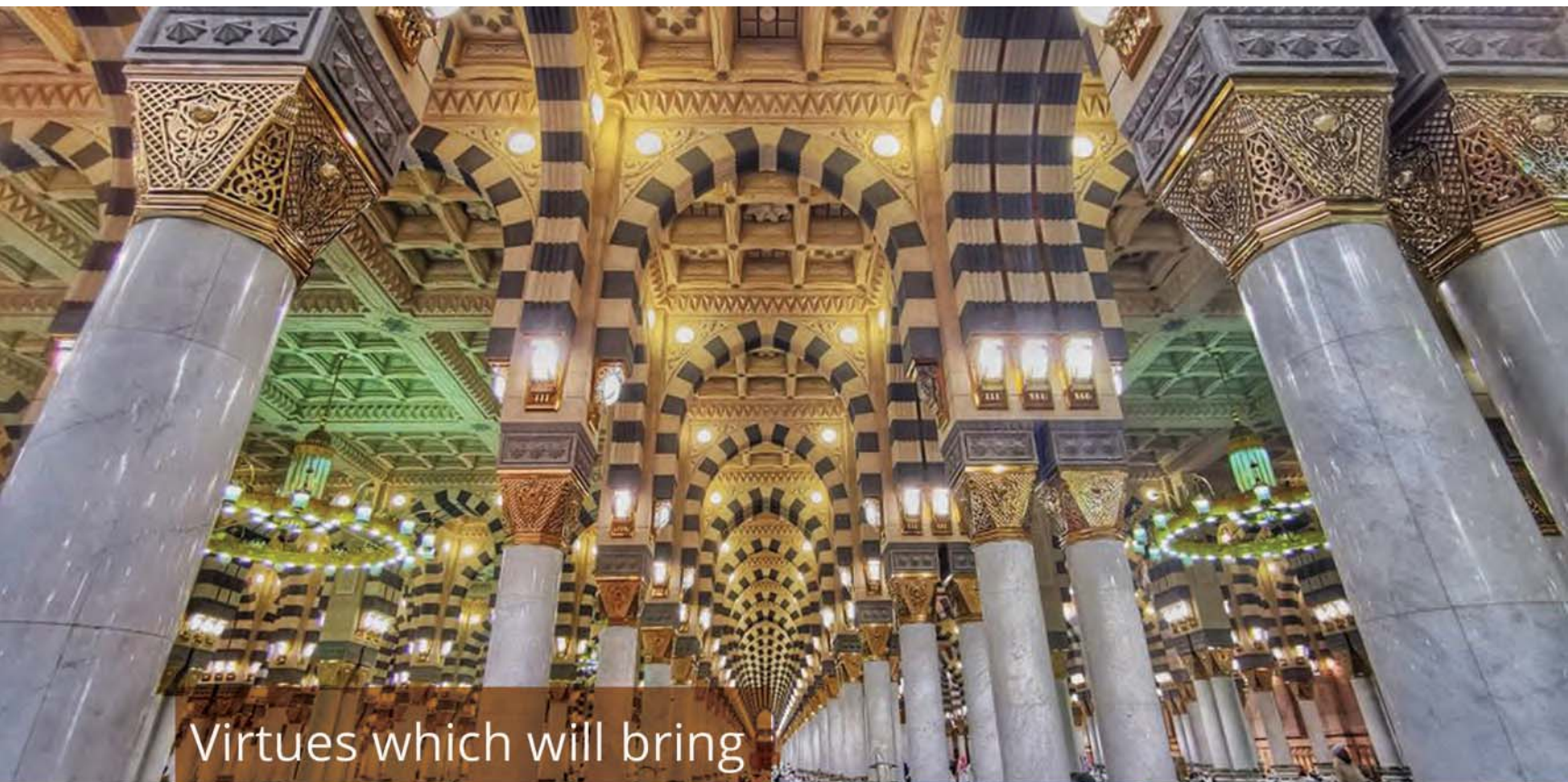
Regarding this blessed Hadees, 'Allamah 'Abdur Rauf Munaawi رَحْمَةُ اللهِ عَلَيْهِ has said: Due to interest wealth increases very fast, but interest opens the doors to destruction for wealth which results in its continuous decrease and ultimately it finishes. (*Fayd-ul-Qadeer, vol. 4, pp. 66, Taht-al-Hadees: 4505*)

May Allah Almighty enable us to be pleased with His will, avoid having bad omen and stay safe from the real causes of evil influence and sins!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: Read 'Bad-Shugooni', a 128-page book published by Maktaba-tul-Madinah in order to know about the details of 'bad omen'.





Virtues which will bring

bowl of Kawsar

Perform some virtuous deeds

Abdul Majid Naqshbandi Attari Madani

What is Pond of Kawsar?

Allah Almighty has bestowed a pond upon our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Its water is whiter than milk, sweeter than honey, more fragrant than Musk. He who drinks it once will never feel thirsty. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will quench the thirst of his Ummah with it. (*Kitab-ul-'Aqaaid*, pp. 36, summarised)

On the Day of Judgement, when everyone will be thinking of themselves and will be extremely thirsty due to the intensity of heat, at such a time the people will be very fortunate whose thirst Allah Almighty will quench from the Pond of Kawsar of His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Such virtuous deeds have been mentioned in narrations by virtue of the blessing of which a Muslim will be blessed with a bowl of Kawsar. Few of them are given below:

Recite blessed Durood in abundance

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَيَرِدَنَّ الْحَوْضَ

'عَلَى أَقْوَامٍ مَا أَعْرِفُهُمْ إِلَّا بِكَثْرَةِ الصَّلَاةِ عَلَيَّ' i.e. At the Pond of Kawsar some people will come to me whom I will recognize due to abundance of Durood.

(*Al-Qaul-ul-Badi'*, pp. 264)

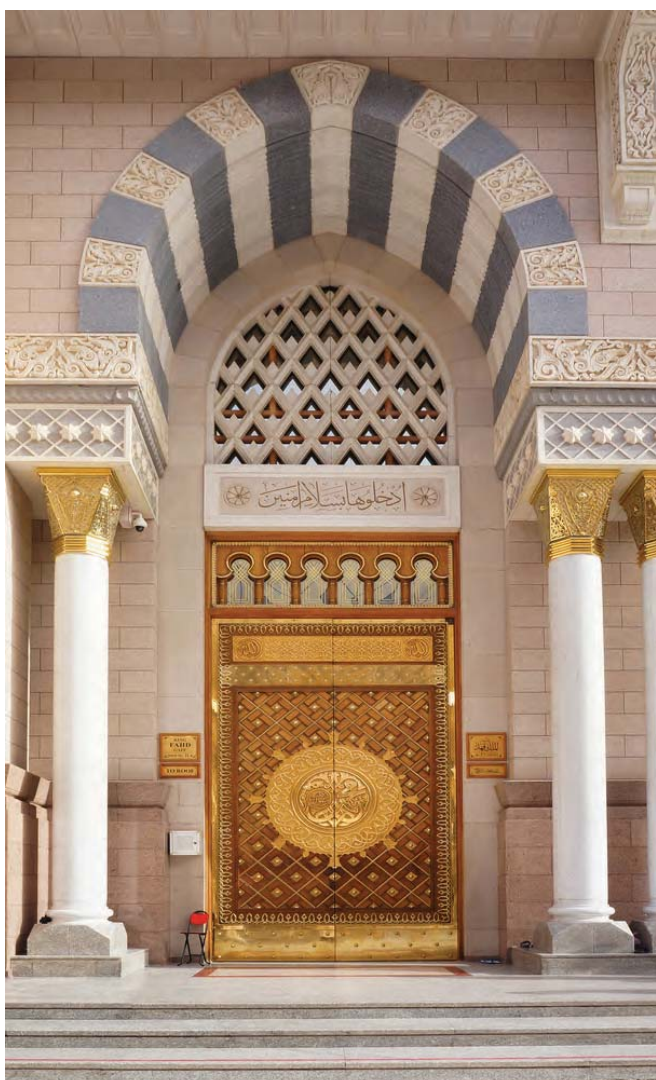
Recite blessed Durood

Sayyiduna Hasan Basri رَحِمَهُ اللهُ عَلَيْهِ has said: The person who wants to drink a bowl full of water from the Pond of Kawsar should recite the following blessed Durood:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَوْلَادِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ
وَأَهْلِ بَيْتِهِ وَأَصْهَارِهِ وَأَنْصَارِهِ وَأَشْيَاعِهِ وَمُحِبِّيهِ وَأُمَّتِهِ وَعَلَيْنَا
مَعَهُمْ أَجْبَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

(*Ash-Shifa*, part 2, pp. 72)





goodness. Listen! He who wants to reach me (at the Pond of Kawsar) on the Judgement Day should prevent his tongue and hands from unnecessary talks and activities. (*Ihya-ul-'Uloom*, vol. 5, pp. 219, summarised)

Give water to drink, and get a bowl of Kawsar

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: He who gives water to the traveller who is in the Divine path, so he will be privileged to come to the Pond of Kawsar on the Judgement Day and 70 more people will also be blessed with it by his intercession. (*Musnad-ul-Haris*, vol. 2, pp. 651, Hadees 627)

May Allah Almighty enable us to perform the virtuous deeds which will bring us the bowl of water from the Pond of Kawsar and bestow the bowl of Kawsar by His grace and blessings upon us on the Judgement Day!

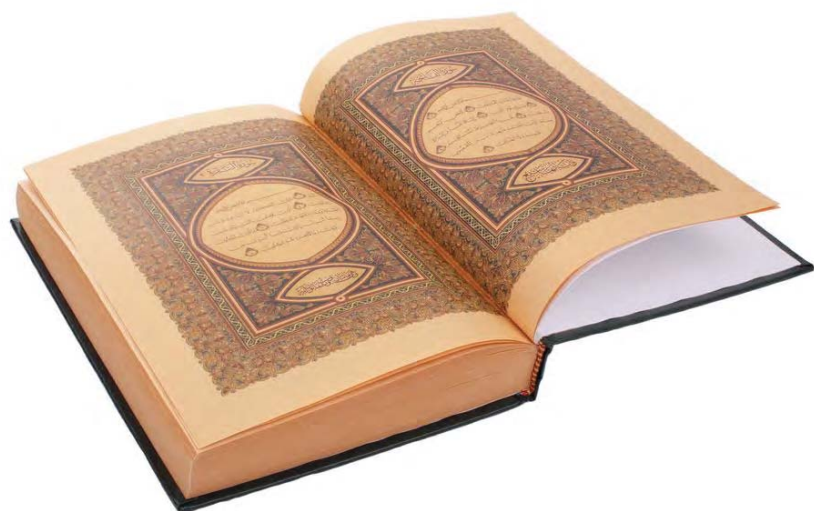
اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Feed fasting person

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who serves fasting person with Iftari will get the same reward as the fasting person will get without anything being reduced from his reward. The one who gives food to a fasting person to his fill, Allah Almighty will make him drink from my Pond and he will never feel thirsty and will enter Paradise. (*Shu'ab-ul-Iman*, vol. 3, pp. 305, Hadees 3608)

Avoid unnecessary conversation

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned some attributes of the Pond of Kawsar and said: On the Judgement Day, he who will remain deprived of this place will remain deprived of every type of





Earthen utensils

Abu Muhammad Tahir Attari Madani

Different people use different kinds of utensils made of steel, plastic and baked clay; however earthen utensils bring their own advantages. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is narrated to have also used earthen utensils. Sayyiduna Khabbaab رَضِيَ اللهُ عَنْهُ said, 'I saw the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drinking water from a strong earthen vessel.' (*Ma'rifat-is-Sahabah, vol. 2, pp. 174, Raqm 2371*)

Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated, 'Eating and drinking by using the utensils made of copper [and] brass metals by the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not proved. The utensils that were in use were made of wood or baked clay, and waterskins were in use for water. (*Fatawa Razawiyyah, vol. 22, pp. 129*)

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further stated: Eating and drinking by using earthen utensils is closer to humility. It is a greater [practice] to have earthen utensils as neither is there extravagance nor showing off in it. It is stated in a blessed Hadees, 'The one who keeps earthen utensils at his house, angels behold it [his house].' (*Fatawa Razawiyyah, vol. 1, pp. 336*)

Sayyiduna Shaykh Abu Talib Makki رَحْمَةُ اللهِ عَلَيْهِ (passed away in 386 AH) stated, 'The pious predecessors رَحْمَتُهُمُ اللهُ would not like to keep other utensils other than earthen utensils.'

Sayyiduna Sari Saqati رَحْمَةُ اللهِ عَلَيْهِ said to Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ, 'Try to use the utensils at your home which are [made] of your body, i.e., earth.' (*Qoot-ul-Quloob, vol. 1, pp. 288*)

Apart from using earthen utensils for eating and drinking, they can also be used for other pieces of work for earning reward. It is stated in *Fatawa Shaami* that it is Mustahab (preferable act) to perform Wudu from earthen utensils. (*Rad-dul-Muhtar, vol. 1, pp. 268*)

Worldly benefits

Along with religious advantages, one can also gain worldly benefits by using earthen utensils. For example, the food cooked in the earthen utensils lasts its usefulness longer as compared to the steel and other metals. According to the experts, the utensils made of non-stick, copper, brass and steel metals are harmful to health. (*Risalah Madani In'amaat, pp. 27*)

Drinking water preserved in the earthen vessel or a large earthen jar protects one from breathing problem, throat illnesses, cough and indigestion.

O devotees of the Prophet! How good it would be if we also use earthen utensils for earning rewards and with other good intentions. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has also been using earthen utensils for years. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه said, 'I do not feel like eating from the commonly used plates; nevertheless, it is not said that using earthen utensils is an act of Sunnah because there is no clear narration about it.'

Method 11 out of the 'Methods of Becoming Pious' also motivates us to use earthen utensils.

*Mayn mitti kay saadah say bertan mayn khaoon
Chatayi ka ho bistara Ya Ilahi*

(*Wasail-e-Bakhshish, pp. 330*)





Manners of Masjid and Imam of Ahl-us-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ

Great Islamic teachings

Khizr Hayat Attari Madani

Islam is such a perfect and complete religion whose blessed teachings encompass all the spheres and aspects of life. Respect and reverence for Masjid also holds special importance in Islam because Masjid is that sacred place whose rays of blessed Islamic teachings spread everywhere. Let's read about how A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would show respect and reverence for a Masjid:

How to enter the Masjid?

While describing the manners of entering the Masjid, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ said, 'When heading towards one place to the other in the Masjid, one should step in with the right foot even he should also place his right foot on the prayer mat of the row of the Masjid and [even] he should also place his right foot on the floor of the Masjid when leaving the [previous] place.' (*Malfuzaat-e-A'la Hadrat*, pp. 318)

Placing right foot everywhere

Respected Sayyid Ayyub 'Ali Sahib said: One day

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ unusually got little late for the Fajr Salah; Salah-offering people were looking at the blessed house of Imam of Ahl-us-Sunnah over and over again. Soon Imam of Ahl-us-Sunnah appeared to be coming hurriedly. Respectable brother Qana'at 'Ali shared his thought at that time, 'Let's observe whether A'la Hadrat places his right or left foot when entering the Masjid in this short time.' But what an amazing thing to notice at that time that A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ entered the Masjid placing his right foot on the staircase of the door of the Masjid; similarly, when he رَحْمَةُ اللَّهِ عَلَيْهِ placed his foot on the floor of Masjid, it was the right blessed foot; when he placed his foot on the extended area of the Masjid, it was the right blessed foot; when he رَحْمَةُ اللَّهِ عَلَيْهِ placed his foot on the only 'prayer mat of the row' laid on the courtyard, it was the right blessed foot; when he placed his foot on the Qadeemi (old Masjid) area, it was the right blessed foot; it did not end here, he رَحْمَةُ اللَّهِ عَلَيْهِ even kept placing his blessed right foot on the prayer mat of each row of the Masjid until he reached the Mihrab and he even placed his right blessed foot on the prayer mat laid inside the



Mihrab. (*Hayat-e-A'la Hadrat, vol. 1, pp. 144*)

Chilly and stormy night

Once Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ was the Mu'takif [observing I'tikaf] in his Masjid and it was a chilly and rainy night. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was anxious about the Wudu for 'Isha Salah as to where he may sit and make ablution; after all, he made Wudu inside the Masjid sitting on a four-fold quilt but he رَحْمَةُ اللهِ عَلَيْهِ did not even let a single drop of water fall on the floor of the Masjid and spent the whole chilly and stormy night in wakefulness while shivering. (*Hayat-e-A'la Hadrat, vol. 1, pp. 146*)

Advice about showing manners for Masjid

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ not only used to show reverence for a Masjid himself but also used to advise people to do so. A man, called Nawab Sahib, came to the Masjid for performing Salah and carelessly dropped his stick onto the ground while standing and the sound of it was heard by the people present in the Masjid. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said, 'Nawab Sahib! It is even forbidden to walk with heavy steps in the Masjid, let alone dropping this stick with force onto the floor.' Upon this, Nawab Sahib promised that this would not happen in future. (*A'la Hadrat ki Infiradi Koshishayn, pp. 35, summarised*)

Cautiousness about walking in the Masjid

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would walk in the Masjid on his heels and toes and also advise others not to walk on the floor of Masjid in such a way which produces a sound. (*Hayat-e-A'la Hadrat, vol. 3, pp. 86*)

Reverence for Qiblah in the Masjid

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would recite Awraad-o-Wazaaf (Islamic invocations) sometimes while walking in the Masjid from north to south but he رَحْمَةُ اللهِ عَلَيْهِ would return from the boundary area of the floor of the Masjid facing Qiblah direction and no one ever saw him turning his back towards Qiblah. (*Hayat-e-A'la Hadrat, vol. 1, pp. 146, summarised*)

Oil lamp and the manners of Masjid

Once it was a rainy season; and at the time of 'Isha, the strong gusts of wind would extinguish the oil lamp which was lit by the bitter oil (which does not have a smell) over and over again. It would become very difficult to light it again and again due to rain and another reason of it was that the matchstick of Norway was in use at that time which would produce sulphur smell when lighting it. So there was an Islamic ruling about it that it should be lit out of the Masjid [due to its bad smell]. Upon this, Haji Kifayatullah Sahib, an especial servant of Imam of Ahl-us-Sunnah, took a lantern, got simple glasses fixed all four sides of it, poured castor oil in it, lit it and placed it inside the Masjid. After a while, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ saw it and said, 'Haji Sahib! You must have heard this Islamic ruling many times that it is forbidden to light the lamp using a foul-smelling oil.' He humbly said, 'Honourable Shaykh! I have used castor oil for it.' A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: How will passers-by believe that this lantern contains castor oil? They will consider it to be the foul-smelling kerosene oil and will say, 'They [we] mention in Fatwa that using a foul-smelling kerosene oil for the lamp is forbidden in the Masjid but they [we] are using it in the Masjid themselves'. However, if you sit beside it and repeatedly keep saying it, 'This lantern contains castor oil', then there is no harm in it. Upon this, Haji Sahib extinguished the lantern and placed it out of the Masjid. (*Hayat-e-A'la Hadrat, vol. 1, pp. 150, summarised*)

About using the kerosene oil, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has stated in *Fatawa Razawiyah*: Kerosene oil gives off a strong foul odour and it is strictly impermissible to take it inside the Masjid. (*Fatawa Razawiyah, vol. 8, pp. 102*)

May Allah عَزَّوَجَلَّ grant us the blessing of Adab [good manners] for the sake of the Adab of Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





GREATNESS OF BELIEVER

Role model

Rashid Ali Attari Madani

(Part 1)

Being a human and Muslim, our first relationship is with Merciful Rab عَزَّوَجَلَّ because He alone is our Creator and Owner. Allah عَزَّوَجَلَّ has mentioned the qualities of the true believers at many places in the Glorious Quran and the blessed Ahadees. Let's study the blessed Quranic verses which mention the laws and commandments for those having Iman and are recognised as Mumin and the blessed Quranic verses which mention the qualities of believers.

1. When Allah's name is mentioned in front of a Muslim, his heart is overwhelmed with awe and majesty of the Allah Almighty. When the blessed Quranic verses are recited in front of him, his faith and trust become stronger upon his Rab عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تَلَيَّتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٥٦﴾

Only they are believers whose hearts fear when Allah is remembered, and when His Verses are recited upon them; their faith increases, and who trust only in their Lord.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Ayah 2)

2. A Muslim is the one who seeks repentance abundantly in the court of Allah عَزَّوَجَلَّ and glorifies Allah عَزَّوَجَلَّ upon gaining every blessing and facing trial. Allah عَزَّوَجَلَّ says:

الَّذِينَ يَتُوبُونَ الْعِثْرَةَ وَالْحَمْدُ لِلَّهِ وَالسَّائِحُونَ الرَّابِعُونَ السَّجِدُونَ

Those who repent, who worship, who praise (Allah), who fast, who bow, who prostrate.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah At-Taubah, Ayah 112)

3. Devotedly following the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when a Muslim intends and resolves to perform any permissible act, he trusts Allah عَزَّوَجَلَّ and remains firm on it [i.e. trust]. Allah عَزَّوَجَلَّ says:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

And when you come to a firm decision regarding any matter, then have trust in Allah; indeed Allah loves those who have trust (in Him).

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-'Imran, Ayah 159)

4. When a Muslim is conveyed the command of his



Allah ﷻ and the Beloved Prophet ﷺ and he is called towards the command and decision of Allah ﷻ and His Beloved Prophet ﷺ, he immediately acknowledges it and willingly obeys it. Allah ﷻ says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

The saying of the Muslims is only this; when they are called towards Allah and the Messenger; that the Messenger may judge between them, so they submit, 'We have heard and obeyed.' And it is only these who are successful.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah An-Noor, Ayah 51)

5. A Muslim is the one who does not raise his voice and he shows great respect and reverence in the court of the Beloved Prophet ﷺ and feels afraid of losing Iman and letting his deeds go to waste. Allah Kareem says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا
تَشْعُرُونَ ﴿٣١﴾

O believers! Do not raise your voices higher than the voice of this Conveyor of the unseen (Prophet Muhammad), and nor speak aloud in his august court just like you speak aloud to one another amongst yourselves. In case your deeds go to waste whilst you are unaware.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 2)

6. A Muslim always shows respect and reverence for the Beloved Prophet ﷺ and the [blessed] things which are associated with the Beloved Prophet ﷺ, but rather he remains careful and keeps away from the words in which there is a slightest doubt of disrespect for the Beloved Prophet ﷺ. It is stated in the Glorious Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٣﴾

O Believers! Do not say (to Prophet Muhammad) 'Raa'ina', and submit as so, 'Unzurna' (meaning, that please grant us your attention so that we understand well) and (O Muslims!) listen attentively (to his discourse) from the beginning. And for the disbelievers is a painful torment.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 104)

7. Salah is the Mi'raaj for the Muslims. Muslims have been ordered at many places in the Glorious Quran to perform Salah. A Muslim is the one who is punctual and he performs Salah with humility and devotion. Allah ﷻ says:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢٧﴾

Those who humble themselves in their Salah.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 2)

It is stated at another place in the Glorious Quran:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٣﴾

And those who protect their Salah.

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Ma'aarij, Ayah 34)

8. A true Muslim is the one who performs Sajdah upon the command of Allah ﷻ and glorifies Allah ﷻ. As when Satan became arrogant, he refused to perform Sajdah upon the command of Allah ﷻ; a Muslim does not do so but rather when he is commanded to perform Sajdah, he stays away from arrogance and falls down in prostration in the blessed court of Rab ﷻ.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ
رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾¹

¹ This is an Ayah of Sajdah. Sajdah becomes Wajib upon the one who



recites or listens to it.

Only those believe in Our Verses who, when they are reminded of them, fall down in prostration and proclaim the Purity of their Lord while praising Him, and are not arrogant.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah As-Sajdah, Ayah 15)

9. A Muslim is the one who observes obligatory fasts with punctuality. Allah عزوجل says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O believers! Fasting has been made obligatory upon you, like it was made obligatory upon those before you, that you may attain piety.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 183)

10. A Muslim also pays Zakah when it becomes obligatory for him.

وَالَّذِينَ هُمْ يَدْرُكُونَ فَعَلُونَ ﴿٣﴾

And who are active in the payment of Zakah.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 4)

11. The greatness of a Muslim is that he spends from the wealth and sustenance he has been bestowed by Allah عزوجل. Allah عزوجل says:

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣﴾

And spend in Our path from the sustenance We have bestowed (upon them).

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Ayah 3)

12. When a Muslim becomes able to afford Hajj expenses, Hajj becomes Fard upon him; so, he starts preparation to perform Hajj of Allah's House. Allah عزوجل says:



وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And performing Hajj of this house, for the sake of Allah, is (an obligation) upon the people, who have the means to reach it.

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

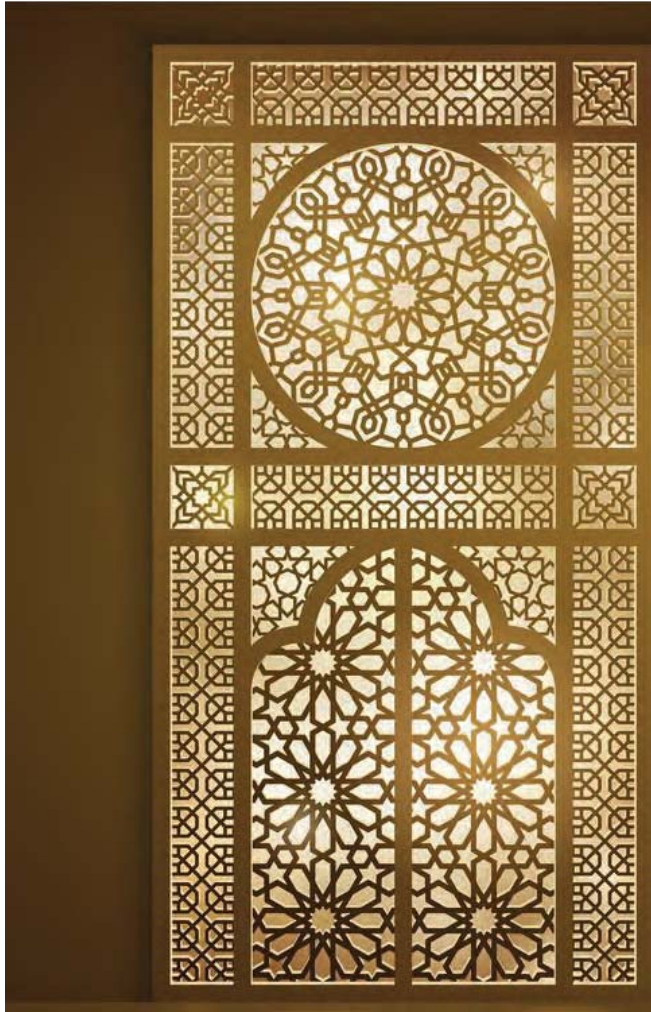
13. This is also from the eminent attributes of the Muslims. A Muslim not only takes care of himself but he also remains anxious about other Muslims. It is for this reason that he invites people to call to righteousness and forbids them from evil for their goodness in the world and Hereafter. Allah عزوجل says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَ
يَنْهَوْنَ عَنِ الْمُنْكَرِ

And the Muslim men and Muslim women are the friends (helpers in religion) of one another; commanding good and forbidding evil.

[Kanz-ul-Iman (translation of Quran)] (Part 10, Surah At-Taubah, Ayah 71)





Ala Hadrat's art of giving examples



Muhammad Abbas Attari Madani

An excellent way of explaining something to somebody is also to give examples. Explaining something by giving examples makes it easier for a listener to understand what is being said and it is also remembered for a long time. The manner of explaining something by giving examples is not only found in the Holy Quran and Hadees, but it is also found in the blessed life history of pious predecessors. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has also adopted this attractive style in his works at many places. Last year [Safar-ul-Muzaffar 1440 AH], 22 examples were presented from the books of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in the special issue, 'Faizan-e-Imam-e-Ahl-e-Sunnat' published on the occasion of 100th 'Urs of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. Now some more examples are being presented below from the works of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ.

Glass and stone

Nikah breaks up by divorcing though the one who divorces does not know of it that if he divorces, his Nikah will break up. Explaining this thing by giving an example Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has said: If a person throws a stone at a glass, the glass must

break though he does not know that it breaks the glass. (*Fatawa Razawiyyah, vol. 21, pp. 216*)

Responsibilities of Mufti

If a person wrongly judges the type of his problem by having his own presumption and then he asks about this type from a Mufti, but the Mufti knows the real type of the problem, now it is the responsibility of the Mufti to mention the Shar'i commandment as per the real type. Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has stated this thing by giving an example like this, 'There is a patient who diagnosed his disease wrongly due to being unaware of it and asked about the medicine for it from a doctor. If the doctor knows his real disease and understands it and knows it that this medicine will not be beneficial for him, but rather harmful to him, so it is not Halal at all for the doctor to prescribe him the medicine of the wrong disease and make him firmer on his mistake by helping him harm himself.' (*Fatawa Razawiyyah, vol. 16, pp. 331*)

Bondmen's rights

In his book, 'Ahsan-ul-Wi'a li Adaab-id-Du'a' [أَحْسَنُ الْوَعَاءِ لِآدَابِ الدُّعَاءِ], talking about the sixth manner of



Du'a the father of Imam of Ahl-us-Sunnah Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: If someone has violated the rights of someone, he should fulfil his rights or should get them forgiven from him. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ wrote a footnote in this book. Its name is 'أحسن الوعاء لآداب الدعاء و ذيل المدعاء لأحسن الوعاء'. Giving an example in it he رَحْمَةُ اللهِ عَلَيْهِ has said, 'Raising hands for Du'a after violating the rights of bondmen is as a person goes to the king for begging in the state that people surround him and make complaints to him that he has abused him, beaten him, usurped his wealth and robbed him. Just ponder, should he be forgiven or be punished!' (Fazaail-e-Du'a, pp. 60)

Bird and shepher [the biggest feather of a bird's wing]

Mentioning the 17th manner of Du'a Maulana Naqi 'Ali Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: Recite Durood in the beginning and at the end upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family members and companions.

Commenting on this manner of Du'a to be heard, Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has stated the importance of blessed Durood with this example, 'O dear! Du'a is a bird and Durood is the biggest feather of the bird's wing; how can a bird fly without feather!' (Fazaail-e-Du'a, pp. 68-69)

Actual owner

Allah Almighty is the Owner of all the worlds. Whatever He wills, He does; no one has any right to make any objection. Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has given a very beautiful example in order to explain it: Zaid bought a thousand bricks for 1 rupee; he used 500 in the Masjid and 500 in the toilet. Can anyone have any objection to it? When these 1000 bricks were made by one type of clay, baked in one furnace and bought for one rupee, what quality did 500 bricks possess which were used in the Masjid and what was the fault in the 500 bricks which were used in the place of impurity [toilet]? If a foolish person asks him [the one who bought bricks and used in the Masjid and the toilet], he will say, 'It was my possession. I did what I wanted.'

Having mentioned the example Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ said, 'When it is the state of the possession which we own only in the world, so what

will be the state of the possession which Allah Almighty owns! He is the pure, single and true Owner of us, our lives, our wealth and all the worlds. How can anyone have the power to say anything in His work and in His commandments! Is there anyone who is equal to Him or who is His officer? Who asks Him what and why (not at all)! He is the absolute Owner of everything and does not have any partner; whatever He willed He did, and whatever He wills, He will do.' (Fatawa Razawiyyah, vol. 29, pp. 295, summarised)

Those who expect from worldly people

Mentioning the 48th manner of Du'a the father of Imam of Ahl-us-Sunnah has said: Do not hasten for your Du'a to be heard.

Explaining this manner of Du'a Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has mentioned this example: The people who expect from the rich and the rulers of the world are seen that they spend even three years, go to them all the time with the expectation that they will help, but rulers scold them [their subjects], do not like to listen to their problems and do not give the opportunity to any poor person to mention his problem. If someone reaches them by mistake, they get fed up with their request. By doing all this they do not help people, but even then people neither give up hope nor stop going to them. On the other hand, very few people turn towards Allah Almighty and those who turn, feel bored, get confused and think that it should happen today instead of tomorrow; they spend only a week doing some Wazifah (invocations) and then start making complaints, 'Dear, I recited but it did not have any effect.' These foolish people themselves close the door of acceptance for themselves. (Fazaail-e-Du'a, pp. 97, 100)

Dear Islamic brothers! Everyone cannot define very difficult scholarly things by giving simple examples. Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has written about A'la Hadrat, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ:

*Allah Allah! Tabahhur-e-'ilmi
Ab bhi baaqi hay khidmat-e-qalami
Ahl-e-Sunnat ka jo hay sermayah
Wah kya baat A'la Hadrat ki*



Is religion opium?

Some people say that religion is just opium which destroys the strength of a person and makes him useless. How true is this thought? Let's analyse it in the light of evidences so that it can become clear whether these statements are based on knowledge or ignorance, realities or falsehood.

The reality is that such statements are made by the people who are secular and sick of religion. They either have not studied Islam properly or have tried to understand Islam by reading the books of prejudiced people. What other religions reply to it is their matter, but our religion is Islam and therefore, we answer to it 'whether the religion Islam is opium or it makes addiction of heedlessness and idleness go away' in the light of the historical facts.

If you study history, you will know as to what the condition of the people was before the advent of Islam in Arabian region. Read about their condition before the advent of Islam and to what extent they progressed afterwards.

A study of history shows that people neither knew much about the land of Arab and Hijaz, nor were they known for their power and strength like Caesar, Khosrow, Rome, Greece and Persia. Makkah was populated by the idolaters or the traders who would go to Syria or Yemen for business. In comparison to Rome and Persia, Makkah was a small city with a population of ten or twelve thousand, a city with no king and no minister. It did not have any law, army or anything famous except the Ka'bah.

Similarly, if we search for the history to know whether the people of Makkah had any great achievement for which outsiders would give them great respect or the stories or achievements of their bravery like that of Rustom and Isfandiyar were read in the world or there were gold and silver mines or they had some other great work, it will become obvious that there was no such thing.

Similarly, if we try to know whether the people of Makkah were experts in any specific art such as they constructed a dam like the people of Saba in Yemen



constructed a great dam named Sadd-e-Ma`arib [سد مَآرِب], we will come to know that in Makkah there was no source of permanent water storage; there were only wells out of which Zamzam well was the most famous. Apart from this they would fulfil their needs through rain.

Similarly, there were no philosophers or writers like Aristotle and Plato whose philosophy or books are famous all over the world nor were there any expert of arts and sciences. In fact, out of the whole nation, there were only ten or twenty people who could read and write.

When the student of history studies history, this picture of Arabian region before Islam appears to him. On the other hand, it is evident from the history that after the advent of Islam, these common and unknown people became leaders, victorious, philosophers, Islamic scholars and inventors of fields of knowledge. They also taught civilization to the world, changed big kingdoms and collected tax from them. They also introduced fields of knowledge to the world and let them know how to progress.

Then, this nation did glorious work. They did not only gain the knowledge of the fields of knowledge about which people had never heard, but they also imparted them to people after originating them. For example, what is the way of conveying news of someone or information to others? What is the chain of Sanad? How do we get plenty of knowledge from the Divine Book? How can we derive Ijtihadi results from them after connecting them together? How was a system of government formed and how its rules were clearly mentioned?

It was these Arab residents who explained these fields of knowledge in such a clear way that the people before Aristotle could not explain it in this way, let alone Aristotle. In this region, after the advent of Islam, institutions of gaining knowledge came into being, scholars were prepared, Masajid were filled with Salah-offering Muslims and knowledge spread to every home.

They were already very good at poetry, using language and had strong memories, but then

wonderful events related to such knowledge, intelligence, power of reasons, Shan-e-Ijtihad, inner and outer marvels, purity of the heart, purity of Nafs, abstinence and piety and good manners took place that the world is still unable to present events like them.

Sayyiduna 'Umar Farooq, 'Ubaidah Bin Jarrah, Sa'd Bin Abi Waqas, 'Amr Bin 'Aas, Khalid Bin Waleed, Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُمْ were a little more distinguished than the common people of Makkah, but Islam shaped their distinctive qualities in such a way that their achievements astonished the world. The same thing was followed later on by Muhammad Bin Qasim, Tariq Bin Ziyad, Musa Bin Naseer and Qutaybah Bin Muslim رَضِيَ اللهُ عَنْهُمْ. These are the individuals who made big kingdoms submit to them.

Amongst these common people of Makkah and Madinah, Islam blessed personages like Sayyiduna 'Abdullah Bin Mas'ood, Abdullah Bin 'Abbas, Zaid Bin Saabit, Abu Darda, Mu'aaz Bin Jabal, Abu Hurayrah رَضِيَ اللهُ عَنْهُمْ with vast knowledge. When you count the fields of life, you can make a list of blessed companions, Tabi'een and Tab'-e-Tabi'een. You will bear witness that the power of Islam made them marvellous! Now, tell me, 'Does Islam enlighten or restrict, degrade or elevate? Does Islam bring down or give new heights?'

It was the power of stimulation, persuasion, strength and energy of Islam which filled people with such awakening, courage, enthusiasm and strength that gave birth to the biggest transformation of the world between ten years before and fifty years after the advent of Islam. If there is any religion that can lead to such a big transformation in such a short period of time, it is only Islam which practically has done all that which no other could do.

Now those who talk about opium are themselves under the influence of opium and that's why they say such things that religion makes a person lazy. Otherwise, the history of Islam that is in front of us is telling something different.





Words of wisdom

Nice pieces of advice

1. Act of blessing

Blessed physical appearance of the pious people should be mentioned before those who have not beheld them [i.e. the pious people] because as meeting the pious people is an act of blessing, visualising them is also a source of blessing. (Stated by Sayyiduna 'Ali Bin Sultan Qari رَحْمَةُ اللَّهِ عَلَيْهِ)

(Jam'-ul-Wasail fi Sharh-ish-Shumaail, vol. 1, pp. 60)

2. Appreciation and good fortune

Whoever obeys Allah Almighty and His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he is appreciated in the world and he will have the privilege of good fortune in the Hereafter. (Stated by Sayyiduna Imam 'Abdullah Bin 'Umar Baydawi رَحْمَةُ اللَّهِ عَلَيْهِ)

(Tafseer Baydawi, part 22, Al-Ahzaab, Taht-al-Ayah: 71, vol. 4, pp. 388)

3. Ominousness of sins

Ominousness of sins deprives the servant of showing the blessed act of obedience and carrying out the acts of worship. (Stated by Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ)

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

4. Excellence of teaching the Glorious Quran to children

This Ummah will always [remain] at goodness till their offspring keep acquiring the education of the Glorious Quran. (Stated by Sayyiduna 'Abdullah Bin 'Isa رَحْمَةُ اللَّهِ عَلَيْهِ)

(Husn-ut-Tanabbuh, vol. 10, pp. 235)





Beautiful garden of Ahmad Raza

1. *Evil consequences of enticing people to commit sin*

The sinful person leads himself to the torment and the one who entices others to commit sin not only drags himself to the torment but also wants to indulge others in the torment. All those (people) who follow him (i.e., commit sins) bear the burden of their sins and he [one who entices others] alone bears the burden [of the sins] equal to [the burden of sins of] those people who follow his suggestion. (*Fatawa Razawiyyah, vol. 24, pp. 290*)

2. *Advantage of eating together*

It is proven by experience that eating together develops love, affection and warmth. (*Fatawa Razawiyyah, vol. 24, pp. 315*)

Madani pearls of 'Attar

1. *Cure for tiredness*

There is also another cure for tiredness; making Ghusl with lukewarm water and reciting Tasbih-e-Fatimah (i.e., 33 times 'سُبْحَانَ اللَّهِ', 33 times

'الْحَمْدُ لِلَّهِ' and 34 times 'اللَّهُ أَكْبَرُ') before sleeping. (*Madani Muzakarah, 1 Jumadal Aula, 1436 Hijri*)

2. *Value your parents*

Value your parents, there is no substitute for them. (*Madani Muzakarah, 7 Jumadal Aula, 1436 Hijri*)

3. *Make your children understand gently*

Parents should make their children understand with affection and wisdom. Frequently rebuking, beating and shouting at children may turn them into disobedient individuals. (*Madani Muzakarah, 13 Rajab-ul-Murajjab 1436 Hijri*)



Some blessed habits of رَحْمَةُ اللَّهِ عَلَيْهِ Imam of Ahl-us-Sunnah

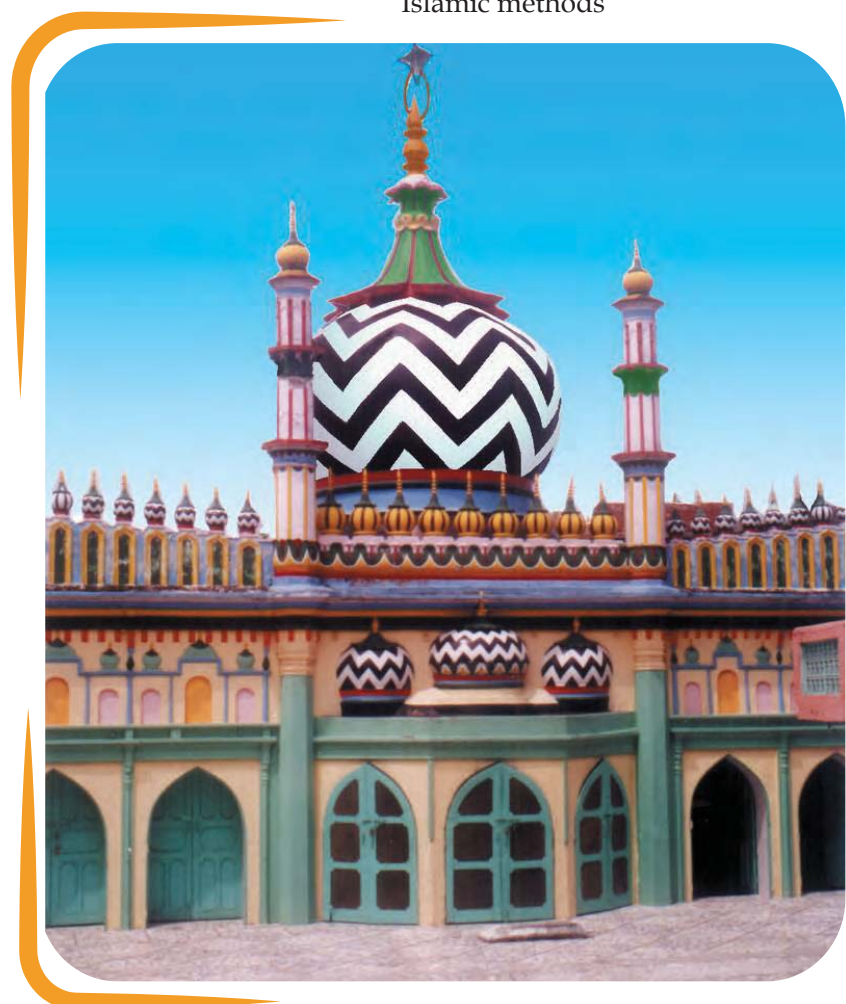
Muhammad Rashid Noor Attari Madani

Islamic methods

The blessed life of Imam of Ahl-us-Sunnah, Mujaddid-e-Deen-o-Millat, Maulana Shah Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was devoted to complying with the blessed Sunnah of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and keeping the status of Islam high and elevated. While A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ spent his entire life in serving Islam by writing books and issuing Fatawa (Islamic verdicts), his usual routine and blessed habits also kept motivating others. For example:

1. It was the routine of Imam of Ahl-us-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ that he would perform one sacrifice on behalf of his blessed father 'Maulana Naqi 'Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ' and one sacrifice on behalf of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the blessed day of Eid-ul-Adha. Thereafter, he would distribute the meat. So, he رَحْمَةُ اللَّهِ عَلَيْهِ said, 'It is the routine of this Faqeer [used for own self for showing humbleness] that each year, he performs one sacrifice on behalf of his blessed father and distributes the meat, etc. of this sacrifice as Sadaqah and performs one sacrifice on behalf of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and gives all the meat of this sacrifice to Sadaat-e-Kiraam.' (Fatawa Razawiyyah, vol. 20, pp. 456, summarised)

2. By virtue of the association of the Sadaat-e-Kiraam with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Imam of Ahl-us-Sunnah رَحْمَةُ اللَّهِ عَلَيْهِ would show great reverence for them and have immense devotion to them. It was his blessed routine that he رَحْمَةُ اللَّهِ عَلَيْهِ, on the blessed day of Eid, would firstly kiss the hand of a Sayyid and congratulate him. He رَحْمَةُ اللَّهِ عَلَيْهِ and his family would give double share to the blessed Sayyids from Sheerini [sweetmeats] on the occasion of the Meelad gatherings. (Hayat-e-A'la Hadrat, pp. 286, 288)



3. The way of Imam of Ahl-us-Sunnah's meeting with Za'ir-e-Madinah (those visiting Madinah) was also uniquely great and full of the devotion to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; so, when someone would return from Makkah and Madinah after performing Hajj and would go in the court of Imam of Ahl-us-Sunnah, he رَحْمَةُ اللَّهِ عَلَيْهِ would first ask the question, 'Did you visit the blessed 'Raudah' of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?' If he would answer in the positive, he رَحْمَةُ اللَّهِ عَلَيْهِ would immediately kiss his feet and if he

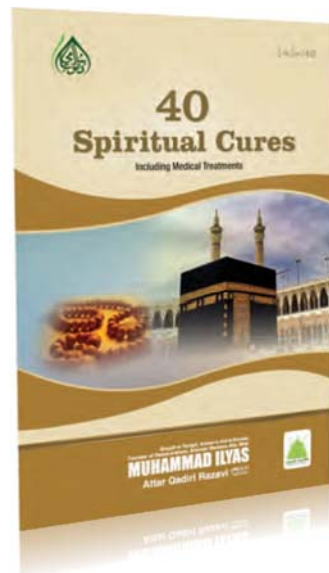
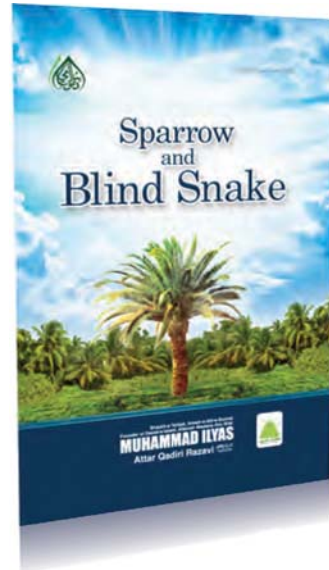
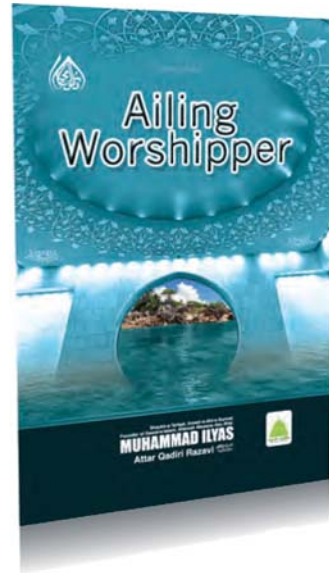


would answer in the negative, he رَحْمَةُ اللهِ عَلَيْهِ would not pay attention to him in the least. (*Hayat-e-A'la Hadrat*, pp. 294)

4. Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ would show great reverence for the 'Qiblah direction'. He رَحْمَةُ اللهِ عَلَيْهِ would try his best not to sit keeping his back facing to Qiblah direction; so, sometimes he would recite Awraad-o-Wazaaif (Islamic invocations) while walking in the Masjid but no one ever saw him turning his back to Qiblah direction. (*Hayat-e-A'la Hadrat*, pp. 261)
5. Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ would show great reverence for the relics associated with his blessed elders and the pious predecessors. He رَحْمَةُ اللهِ عَلَيْهِ would show such great reverence and devotion to 'Baghdad', 'the blessed city of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, that he had learnt about the direction of this blessed city when he was just 6 years old. Thereafter, he رَحْمَةُ اللهِ عَلَيْهِ never stretched his legs to that blessed direction out of respect. Showing reverence for the Qiblah direction is a part of the practice of Adaab-e-Qiblah [reverence for Qiblah] but showing reverence for the Samt-e-Murshid (direction to spiritual guide) is from the part of his deep devotion. (*Tazkirah Imam Ahmad Raza*, pp. 4)

May Allah عَزَّوَجَلَّ grant us the privilege to adopt the blessed acts of Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Relations of pious predecessors according to professions

Episode 01

Abdur Rahman Attari Madani

Islamic saints, Islamic scholars and Muhaddiseen رَحْمَةُ اللهِ عَلَيْهِمْ have greatly served Islam. They have also had great contribution in spreading Islam and propagating knowledge. Sometimes some connections or relations are found with the names of these blessed personages. This relation is sometimes in connection with a street, area and a city, sometimes in connection with ancestors and a tribe and sometimes in connection with their own professions or the professions of their forefathers. In this article, the relations of pious predecessors will be mentioned in connection with professions.

Ibn-ul-Jabbab [إِبْنُ الْجَبَّابِ]

This word Jibaab has been referred to selling Jubbahs (robe) and the personage who was famous for this title is Imam Abu 'Umar Ahmad Bin Khalid Qurtubi رَحْمَةُ اللهِ عَلَيْهِ. He was born in 246 AH and passed away in 322 AH. Qadi 'Iyaad Maliki رَحْمَةُ اللهِ عَلَيْهِ has said: He was an Imam in the Maliki Fiqh (jurisprudence). Imam Zahabi رَحْمَةُ اللهِ عَلَيْهِ has mentioned that he is a unique person and according to some Muhaddiseen, no Muhaddis like Ibn-ul-Jabbab has ever been born in Andalusia (now Spain). (*Siyar A'laam-un-Nubala*, vol. 11, pp. 628-629)

Al-Bazzaz [الْبَزَّازِ]

This word is used for the person who sells a type of cloth. One of the famous pious predecessors of Iraq Hafiz-ul-Hadees Sayyiduna Abu 'Imran Musa Bin

Haroon رَحْمَةُ اللهِ عَلَيْهِ is also famous for this relation. He was born in 214 AH and passed away in 294 AH. Sayyiduna Abu Bakr Ahmad Bin Ishaq Sibghee رَحْمَةُ اللهِ عَلَيْهِ, a glorious Imam, has said: We have not seen anyone more awe-inspiring, pious and abstinent amongst Huffaz of Hadees than Sayyiduna Musa Bin Haroon رَحْمَةُ اللهِ عَلَيْهِ.

Hafiz of Hadees Sayyiduna 'Abdul Ghani Bin Sa'eed رَحْمَةُ اللهِ عَلَيْهِ has said: In his age, he رَحْمَةُ اللهِ عَلَيْهِ was the one who was the best amongst people regarding knowledge about the Ahadees of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It has been narrated that he performed Hajj many times. He would stay for one year in Baghdad and after Hajj, he would stay [in Makkah Mukarramah] for one year. Imam Zahabi رَحْمَةُ اللهِ عَلَيْهِ has said: I presume that he رَحْمَةُ اللهِ عَلَيْهِ would do trade during this period of time. (*Al-Ansaab lis-Sam'aani*, vol. 2, pp. 186; *Siyar A'laam-un-Nubala*, vol. 10, pp. 104-105)

Al-Bazzar [الْبَزَّارِ]

This word is spoken for the person who takes out oil from seeds or sells seeds. A group of Aimmah and Islamic scholars are famous for this relation. One of these pious predecessors is Hafiz of Hadees, an author of books, Imam Abu Bakr Ahmad Bin 'Amr Basari رَحْمَةُ اللهِ عَلَيْهِ. He was born either in 211, 212 or 213 AH and passed away in 292 AH. It has been narrated that after Sayyiduna 'Ali Bin Madeeni رَحْمَةُ اللهِ عَلَيْهِ, the teacher of Imam Bukhari and Ameer-ul-Mumineen fil-Hadees, no one is greater Islamic scholar than him in the knowledge of Hadees. (*Al-Ansaab lis-Sam'aani*, vol. 2, pp. 182; *Musnad-ul-Bazzaar*, vol. 1, pp. 8, 14, 16)





ISLAMIC RULINGS ON TRADE

MUFTI ABU MUHAMMAD
ALI ASGHAR ATTARI MADANI

Receiving overtime pay without working overtime

Question 1: What have Islamic scholars ruled on the following issue? I am a government employee. In addition to the monthly salary, overtime pay is also given to me. Those who do not work overtime are also given overtime pay. The duty time of a person, for example, is from 9 am to 5 pm and he also leaves the office at 5 pm but he receives overtime pay, pretending to have worked up to 8 or 9 pm. People do not work overtime but receive overtime pay. High-ranking officials are also aware of it. Around 250 to 500 million rupees are given as overtime pay in this way. Many people call it permissible, arguing that salaries are low and increment is granted after a long period of time. Therefore, there is no harm in receiving overtime pay in this way. Even those with high salaries receive overtime pay in this way and high-ranking officials also know it. Is it permissible to receive overtime pay in this way?

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

Answer: Let me first define overtime. Overtime means the extra time that you spend working at your job after you have worked the normal hours. For example, the normal duty time is up to 5 pm but there is increased workload which takes extra time to be completed. The employee is granted a fixed pay in return for the overtime. These days, in some departments, the situation is quite unsatisfactory. The duty time, for example, is up to 5 pm. Some people go home at 5 pm or they do stay at office and go home at 8 pm but they do not do any work. They keep staying idle in the office, giving the impression that they have worked till 8 pm. In this way, they receive overtime pay. Obviously, this is an act of severe treachery which causes a heavy loss to the country and the treasury department. As you have pointed out, this causes the loss of hundreds of millions of rupees. When this is the situation in a



single office, how huge loss will be caused by other offices of the department in the entire district! And, if this is government money, it does not mean that it can be wasted ruthlessly. In fact, this money is trust in the hands of relevant officials and the ruling of Islamic treasury department applies to it. On the Day of Judgement, those responsible for it will have to account for every single penny. Therefore, those involved in this treachery must refrain from it.

As clarified in the above question, high-ranking officials also know it. In actual fact, it is a worse example of mutual cooperation in corruption.

seventy two signs of the Judgement Day. (Some of them are as follows) You will see that people will waste Salaha, waste entrusted things, earn interest, consider lie to be Halal, consider bloodshed to be a minor thing, be proud of tall buildings and sell religion for the world. Breaking off relations will be common, sinful voices will be raised in mosques, alcohol will be drunk openly and oppression will be considered pride. (*Hilya-tul-Awliya*, vol. 3, pp. 410, 411, Raqm 4448)

Anyway, the situation mentioned in the question is fraud, Haraam and a sin. It is necessary to refrain



Furthermore, those who say that there is no harm in it are also wrong. One of the signs of the Judgement Day is that people will no longer consider a sin to be a sin. Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللهُ عَنْهُ narrated that the Ghayb-knowing Rasool, the Embodiment of Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There are

from it. And the money received in this case in the name of overtime is absolutely Haraam.

Sometimes, a person thinks that there will be no effect even if he does not receive money in this way. Never think in this way. Individuals form society. If all people become honest, society will improve



automatically.

Important to remember is the fact that the prayers of the person who eats Haraam sustenance remain unanswered. Similarly, charity given out of Haraam wealth is not accepted either. In a blessed Hadees, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Indeed, Allah is Pure and accepts what is pure only. He عَزَّوَجَلَّ has given the same order to Muslims that He عَزَّوَجَلَّ had given to Prophets عَلَيْهِمُ السَّلَام. He عَزَّوَجَلَّ said to Prophets عَلَيْهِمُ السَّلَام:

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

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

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

Moreover, He عَزَّوَجَلَّ said to Muslims:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

O believers! Eat the good things that We have provided.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 172)

Afterwards, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned a person who made a long journey with untidy hair and dusty body (i.e. he seemed to be in such a condition in which every prayer of his should have been answered). And the person with his hands raised towards the sky says, 'O Lord! O Lord!' But his food, drink, clothing and nutrient are Haraam. So how would his prayer be answered? (Sahih Muslim, pp. 393, Hadees 2346)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ruling on Zakah in the event of no profit in trade

Question 2: What have Islamic scholars ruled on the following issue? A person has a shop with trade goods in it but sale levels are so low that even a wholesale shopkeeper earns no profit. The question

is, will Zakah apply to these trade goods?

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

Answer: Yes. The goods in stock at a shop for sale are trade goods to which Zakah will apply, provided that other conditions are met and that the amount of trade goods excluding debt is equivalent to the value of 52.5 Tolas of silver. [Note that one Tola is equivalent to 11.664 grams.] For instance, a shopkeeper has the trade goods of two hundred thousand rupees at his shop and he does business in such a way that he gets into debt. Let's suppose he adds up the trade goods in stock, cash and the value of other Zakah-applicable possessions and then he subtracts the amount of debt from it. If the remaining amount is not equivalent to the value of 52.5 Tolas of silver; Zakah will not be compulsory in this case. On the other hand, if the remaining amount, excluding debt and the money to be spent on basic needs, is equivalent to the value of 52.5 Tolas of silver; in this case, Zakah will be compulsory. Sale items are among the things that Zakah is Fard on. It is not merely the profit on which Shari'ah has declared Zakah Fard. Instead, subject to the fulfilment of conditions, Zakah will certainly be Fard on trade goods. Even if there is loss in business, Zakah must still be paid. For example, a person buys a plot for 4 million rupees with the intention of trade and investment. On the day when Zakah becomes Fard for him, the value of the plot goes down to 3 million rupees. And the conditions of Zakah being Fard are met. In this case, undoubtedly, this person must pay Zakah on the above plot. However, there is some leniency. On the day when Zakah becomes Fard for him, Zakah will be calculated on the current value of the wealth.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Busy schedule and acts of worship

Abdur Rahman Attari Madani

Blessed Prophets رَضِيَ اللَّهُ عَنْهُمْ, blessed companions عَلَيْهِمُ السَّلَام, and the blessed saints رَحِمَهُمُ اللَّهُ adopted any source of income for earning their livelihood. Some blessed personalities also became incredibly rich. Despite struggling for the lawful sustenance, they would perform acts of worship so abundantly that it leaves people surprised. Their busy schedule of earning livelihood would not make them heedless of remembering Allah عَزَّوَجَلَّ but our condition is such that even five times Salah appears difficult for us, let alone the Nafl acts of worship, and we use business activities as an excuse for it though this excuse will be of no use on the Day of Judgement.

Accountability from a rich person, a patient and a slave on the Day of Judgement

The renowned Taabi'i saint, Sayyiduna Imam Mujahid رَحِمَهُ اللَّهُ عَلَيْهِ said: A rich person, a patient and a slave will be brought in the blessed court of Allah عَزَّوَجَلَّ on the Day of Judgement. Allah عَزَّوَجَلَّ will say to

the rich, 'Which thing kept you from worshipping Me?' He will humbly say, 'I became rebellious due to the abundance of wealth and riches (I remained heedless of worshipping You due to it).' So, Sayyiduna Sulayman عَلَيْهِ السَّلَام, the beloved Prophet of Allah عَزَّوَجَلَّ, will be brought as he was a king. Wealthy man will be questioned, 'Were you busier or he?' He will humbly say, 'He was busier.' Allah عَزَّوَجَلَّ will say, 'His busy schedule did not prevent him from worshipping Me.'

Thereafter, Allah عَزَّوَجَلَّ will say to the patient, 'What kept you from worshipping Me?' He will humbly say: 'O Rab عَزَّوَجَلَّ! I was busy for the cure of my body (So, I could not worship You).' So Sayyiduna Ayyub عَلَيْهِ السَّلَام will be brought as he had suffered physical sufferings. The patient will be questioned, 'Were you suffering more or he?' He will humbly say, 'He was suffering more.' Allah عَزَّوَجَلَّ will say, 'His sufferings did not prevent him from worshipping Me.'



Thereafter, Allah عَزَّوَجَلَّ will say to the slave, 'Which thing became a barrier for you from worshipping Me?' He will humbly say, 'I was subordinate to my masters (I could not worship You due to being busy with their pieces of work).' So, Sayyiduna Yusuf عَلَيْهِ السَّلَام will be brought. The slave will be questioned, 'Was your slavery tougher or his (forced slavery)?' He will humbly say, 'He was suffering tougher slavery.' Allah عَزَّوَجَلَّ will say, 'Nothing prevented him from worshipping Me.' (*Hilya-tul-Awliya, vol. 3, pp. 329, Raqm 4146*)

'Allamah Najmuddin Muhammad Ghazzi [عَزَّي] Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ said, 'The above-mentioned narration stated by Imam Mujahid رَحْمَةُ اللهِ عَلَيْهِ falls under 'Marfu' category' (i.e., this is the blessed Hadees of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) because such type of account cannot be one's own opinion.' (*Husn-ut-Tanabbuh, vol. 3, pp. 41*)

It is learnt by the above-mentioned narration that no matter how busy one is, he will have to take out time for the Fard and Wajib acts. As one thinks that he would start worshipping when he would get free

from some activities, this is wrong; but rather his activities usually get increased instead of decreasing; so, when it is quite clear that our activities are endless, we will have to take out some time for Salah from our busy schedule. If we manage our activities, etc. properly, we can take out time easily for Salahs and other acts of worship. May Allah عَزَّوَجَلَّ grant us the privilege to perform the Fard and Wajib acts and five times Salah with Jama'at (congregation).

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Great Muslim ladies

Sayyidatuna Umm-ul-Fadl Lubabah Kubra رَضِيَ اللهُ عَنْهَا

Name and introduction

After the mother of believers, Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا, the first woman who was blessed with the honour of Iman was the respected Sahabiyyah Sayyidatuna Umm-e-Fadl Lubabah [أُمُّ فَضْلٍ لُبَابَةَ] رَضِيَ اللهُ عَنْهَا. She رَضِيَ اللهُ عَنْهَا was an eloquent and articulate lady from the tribe of Quraysh. Her name was Lubabah Bint-e-Haris, her Kunyah was Umm-e-Fadl, given to her in relation to the name of her eldest son and her title was Kubra.

She رَضِيَ اللهُ عَنْهَا was the wife of paternal uncle of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was also the sister of the mother of believers, Sayyidatuna Maymunah Bint-e-Haris رَضِيَ اللهُ عَنْهَا and was also the mother of the Imam-ul-Mufasssireen, Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا. (Mirat-ul-Manajih, vol. 8, pp. 72)

Marriage and offspring

She رَضِيَ اللهُ عَنْهَا was the wife of Sayyiduna 'Abbas Bin 'Abdul Muttalib رَضِيَ اللهُ عَنْهُ who was the uncle of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا had six sons whose names were 'Abdullah, 'Ubaidullah, Ma'bad, Qusam, 'Abdur Rahman, Fadl and she رَضِيَ اللهُ عَنْهَا also had one daughter, Umm-e-Habibah (رَضِيَ اللهُ عَنْهُم).

Once, Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the house of Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ and wrapped Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ and his children in a shawl and made Du'a: O Allah عَزَّوَجَلَّ! They are substitutes for my uncle and my father and their children are from my Ahl-e-Bayt. Hide all of them from the fire of Hell as I have hidden them under my shawl. (Madarij-un-Nubuwwah – translated, vol. 2, pp. 579)



It is said that she had borne Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ six sons. No other woman had such wonderful sons. (*Tahzeeb-ul-Asma wal-Lughaat, vol. 2, pp. 618*)

Migration

When Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was coming to Makkah for conquering it, Umm-e-Fadl رَضِيَ اللهُ عَنْهَا along with her family migrated. Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ joined the army of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst Umm-e-Fadl رَضِيَ اللهُ عَنْهَا arrived in Madinah with her family.

(*Madarij-un-Nubuwwah – translated, vol. 2, pp. 578*)

Blessed dream

Once, Umm-e-Fadl رَضِيَ اللهُ عَنْهَا humbly said in the court of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: O Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have seen a dream that one of your blessed body parts is at my home. Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: You have seen a very blessed dream. A son will be born to Fatimah and you will breastfeed him along with your son, Qusam. So, she breastfed Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ. (*Tabqat Ibn Sa'd, vol. 8, pp. 218*)

Narrating Ahadees

Sayyidatuna Umm-e-Fadl رَضِيَ اللهُ عَنْهَا has also the honour of narrating Ahadees. She رَضِيَ اللهُ عَنْهَا narrated thirty Ahadees from Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those who narrated Ahadees from her included: Sayyiduna 'Abdullah Bin 'Abbas, Sayyiduna Anas Bin Maalik and Sayyiduna 'Abdullah Bin Haris رَضِيَ اللهُ عَنْهُمْ. (*Siyar A'laam-un-Nubala, vol. 3, pp. 543*)

Intelligence

She رَضِيَ اللهُ عَنْهَا had immense enthusiasm for religious knowledge and was an exceptionally intelligent woman. At the time of Hajja-tul-Wada', blessed companions were uncertain whether a fast should be



kept or not on the day of 'Arafah, i.e. the 9th of Zul-Hijjah. Sayyidatuna Umm-e-Fadl رَضِيَ اللهُ عَنْهَا cleared up this confusion by presenting a bowl of milk to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who consumed the milk while sitting on his female camel. (*Sahih Bukhari, vol. 1, pp. 555, Hadees 1661*)



Zeal for worship

Not only was Sayyidatuna Umm-e-Fadl رَضِيَ اللهُ عَنْهَا among those who embraced Islam in its early period but she was also blessed with the qualities of piety and fear of Allah عَزَّوَجَلَّ. Her son, Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا says: My respected and honourable mother would keep fast on every Monday and Thursday. (*Tabqat Ibn Sa'd, vol. 8, pp. 217*)

Death

The date of her demise has not been recorded in books, but she رَضِيَ اللهُ عَنْهَا passed away during the caliphate of Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. At that time, Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ was alive. Her funeral Salah was led by Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ.




**ISLAMIC
RULINGS
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Veil with mother-in-law after wife's death

Question 1: What have Islamic scholars ruled on the following issue? The wife of Zaid has passed away. His mother-in-law is around sixty two years of age. Some people are of the opinion that veil will now be observed between Zaid and his mother-in-law because his wife has passed away. Please guide us on whether or not veil is to be observed between Zaid and his mother-in-law because of his wife's death.

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

Answer: In the situation mentioned in the question, it is not Wajib for Zaid to observe veil with his

mother-in-law provided that there is no risk of lust. As soon as Zaid got married, his mother-in-law became Haraam for him with Hurmat-e-Abadi [i.e. permanent prohibition]. It is not Wajib to observe veil with those relatives with whom Hurmat-e-Abadi for Nikah [permanent prohibition on marriage] is imposed due to Nikah. However, if the mother-in-law is young, it is better to observe veil with her.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Hashim Khan Attari Madani

Reciting Ayat-ul-Kursi during menses

Question 2: What have Islamic scholars ruled on the following issue? Are Islamic sisters allowed to recite Ayat-ul-Kursi during menses?



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

Answer: During menses, Islamic sisters are allowed to recite Ayat-ul-Kursi with the intention of making Zikr and Sana [i.e. remembering and glorifying the Almighty] without intending to recite the Holy Quran. Those who are required to make Ghusl as well as those experiencing menses are allowed to recite such verses of the Holy Quran which consist of Zikr, Sana, Du'a and Munajaat without intending to recite the Holy Quran with the intention of making Zikr, Sana and Du'a. However, if she is among those who know that she is experiencing menses, it is not appropriate to recite the verses aloud even with the intention of Zikr and Sana. This care should be taken in case they consider recitation of the Quran to be permissible in the state of menses or even though they do consider recitation of the Quran impermissible in this state but they might falsely accuse the reciting one of sin.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Hashim Khan Attari
Madani

'Iddat period for pregnant woman

Question 3: What have Islamic scholars ruled on the following issue? If a woman is divorced while pregnant, what will be her 'Iddat period?

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

Answer: The 'Iddat period for the woman divorced in the state of pregnancy is the birth of the baby. When the baby is born, her 'Iddat period will end.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Irfan Madani

Verified by: Muhammad Hashim Khan Attari
Madani



Ameer-e-Ahl-e-Sunnat and his Islamic services

*Hazaraun saal nargis apni bay-noori pay roti hay
Bari mushkil say hota hay chaman mayn deedah-wer
payda*

The above-mentioned couplet was read and written for many great personalities and legends but in current era, virtual picture of this couplet is such a great, scholarly and spiritual personality who is known with the title and name 'Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in the Muslim world. He was born on 26th Ramadan 1369 AH corresponding to 12th July 1950 into a Memon family in Karachi, the famous city of Pakistan.

After acquiring his early religious and worldly education, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, by dint of his deep interest and fondness for Islamic knowledge, started acquiring the treasure of religious knowledge by reading Islamic books and

joining the blessed company of the Islamic scholars of Ahl-us-Sunnah. Especially, he benefited from the Mufti-e-A'zam Pakistan, Mufti Muhammad Waqaruddin Qaadiri رَحْمَةُ اللهِ عَلَيْهِ, Dar-ul-'Uloom Amjadiyyah, Alamgir Road, Karachi, for 22 years.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ is a paradigm of 'knowledge and deeds', 'Sunnah-practising man' and 'the personality overwhelmed with full of eagerness for calling Muslims to righteousness'. Seeing the bad condition of society and the Muslims sticking to highly non-practicing attitude, he practically initiated his struggle to liberate them from the evil of the non-practicing attitude.

He laid the foundations of Dawat-e-Islami in the month of Zul-Qa'dah 1401 AH corresponding to September 1981. He had a strong eagerness for reforming Ummah. He had been carrying a noble aim with true dedication. It is for this reason that by the mercy of Allah عَزَّوَجَلَّ, Dawat-e-Islami gained



overwhelming popularity. Allah عَزَّوَجَلَّ has blessed Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه with many characteristics and qualities. He is a matchless preacher, excellent writer, reciter and writer of Na'at and the great administrator and reformer. Thousands of audio speeches [Bayanaat] of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه reached millions of people and after the launching of Madani Channel, countless viewers watched over 300 video speeches whereas a live question and answer session based on his wisdom-filled pieces of advice, namely 'Madani Muzakarah' is watched across the globe with great enthusiasm. Na'tiyah Deewan (Na'at book), namely 'Wasail-e-Bakhshish' is worth appreciating and popular amongst people.

In other literary services, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has authored 19 books and 131 booklets, which have been translated up to 37 international languages and have been published in millions. If we just talk about 'Faizan-e-Sunnat', its 14 editions consisting of approx. 288,000 copies have been published with prologue and endorsement of the leading Islamic scholars. Thousands of readers, or rather millions are benefiting from it. *Faizan-e-Sunnat* has also been translated in English, Bangla, Gujarati, Hindi and Sindhi.

'Dawat-e-Islami' is a convincing proof of the administrative capability of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه. In terms of the Tarbiyyat (edification) of an individual and the progress of society, this movement has achieved marvellous and significant milestones. For reforming the societies, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه himself travelled almost all big cities and villages of Pakistan as well as overseas countries like 'Iraq', 'South Africa', 'UAE', 'India', etc. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has provided well-trained Islamic preachers for carrying out this noble cause gracefully and they are busy presenting the invitation of Iman (i.e. faith) to the non-Muslims and calling Muslims to righteousness.

For reforming an individual, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has also introduced a booklet, namely 'Naik Kaam'¹ (virtuous deeds) containing daily, weekly, monthly and yearly questions. Through filling it out daily, Islamic brothers and sisters can

gradually overcome their drawbacks and develop good qualities in their personalities. Those who have improved themselves through this booklet are in millions. In Pakistan and abroad, for reforming Islamic brothers, approximately 1282 weekly Ijtima'at are held and more or less 175000 Islamic brothers attend these Islamic Ijtima'at. 10288 weekly Ijtima'at of Islamic sisters are held and on an average 325000 Islamic sisters attend these Ijtima'at. Countless devotees of the Prophet with strong eagerness for learning and teaching Islamic knowledge travel in Pakistan and abroad with a 3-day, 12-day, 1-month and 12-month Qafilahs.

Probably in 1397 AH corresponding to 1977, he became Mureed in the Sufi spiritual order of Qadiriyyah Razawiyyah from the Khalifah (i.e. successor) of A'la Hadrat Imam Ahmad Raza Khan, رَحْمَةُ اللهِ عَلَيْهِ. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه also gained Khilafat of many Sufi orders including Qadiriyyah from the blessed son of 'Allamah Maulana Ziauddin Ahmad Qadiri Madani 'Maulana Hafiz Fazl-ur-Rahman Qadiri Madani', his Khalifah 'Maulana 'Abdus Salam Qadiri Razavi' and other many blessed Islamic scholars and Mashaaikh. People become Mureed at the hand of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in the Sufi spiritual order of Qadiriyyah Razawiyyah. Currently, he has millions of Mureeds (disciples) and Talibs from all around the world.

For individual and collective reform, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has established 107 departments of Dawat-e-Islami. For example:

Jami'at-ul-Madinah: 757 Jami'at-ul-Madinah for imparting worldly and Islamic education to approximately 65548 students (boys and girls).

Al-Madina-tul-'Ilmiyyah (an Islamic research centre): Al-Madina-tul-'Ilmiyyah has produced over 500 books and booklets.

Maktaba-tul-Madinah (a publishing department): Maktaba-tul-Madinah publishes remarkable books and booklets in millions at a low price.

Mahnamah Faizan-e-Madinah: This is a monthly magazine with informative and interesting topics



that caters to the needs of different social classes.

Dar-ul-Ifta Ahl-e-Sunnat and Majlis Tahqeeqat-e-Shar'iyah: Dar-ul-Ifta Ahl-e-Sunnat and Majlis Tahqeeqat-e-Shar'iyah provide a timely solution to Shar'i issues and matters which are faced by people on a daily basis.

Majlis IT: IT Majlis has introduced 20 websites and



28 applications of the different departments of Dawat-e-Islami. Users of these websites and applications are increasing day by day.

Dar-ul-Madinah (Islamic schooling system): For delivering education and good upbringing to children, Dar-ul-Madinah has 38 branches in Pakistan and 6 branches in India, UK and USA. The UK based educational department 'Ofsted' (The Office for Standards in Education) and USA based educational institution 'Department of Social Services, Community Care Licensing Division' have issued licences to Dar-ul-Madinah Islamic schooling system.

Madani Channel: (Pure Islamic channel of the Muslim world) Madani Channel has been making history by broadcasting pure Islamic transmission to 80% regions of the world in three languages (Urdu, English and Bangla) through 6 satellites.

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** did not confine the administrative matters to himself but rather, he

chose incredibly intelligent, well-experienced and those who put up an excellent performance in their departments, and included them in Markazi Majlis-e-Shura and handed over the administrative system of Dawat-e-Islami to this Shura board. The grand Islamic services of Ameer-e-Ahl-e-Sunnat shine like the sun which are being acknowledged and appreciated worldwide.

¹ The booklet name 'Madani In'amaat' has been replaced by 'Naik Kaam'.





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

(Necessary amendments have been made)

Words of encouragement for students upon not using mobile phones

Words of encouragement for the students of Jami'a-tul-Madinah, Ahmedabad, India, upon not using mobile phones:

نَحْمَدُكَ وَنُصَلِّىْ وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

From Sag-e-Madinah, Muhammad Ilyas Attar Qaadiri Razavi رَضِيَ عَنْهُ; to the honourable teachers and the students of Markazi Jami'a-tul-Madinah, Ahmedabad, India:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

مَا شَاءَ اللهُ (Rukn-e-Shura) Sayyid Arif Ali Shah Sahib sent a video of the students and gave me this good news that those students have stopped using mobile phones, سُبْحَانَ اللهِ.

Mobile phones and social media have brought us into such a situation that we do not know what will happen in future. The practice of using them takes

too much time. If the students stay firm in this regard and keep themselves away from mobile phones and social media, they will become good Islamic scholars, اِنْ شَاءَ اللهُ. May Allah عَزَّوَجَلَّ make all of these students practising Islamic scholars, Mufti-e-Islam and the best preachers of Dawat-e-Islami.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

[Dear students], look! Keep carrying out Madani activities of Dawat-e-Islami collectively. When you will become a scholar while carrying out Madani activities of Dawat-e-Islami, you will emerge a great Islamic scholar, اِنْ شَاءَ اللهُ. May Allah عَزَّوَجَلَّ grant you all safety. Keep travelling with Madani Qafilahs regularly, keep doing Alaqa'ee Daurah [visiting the area for call to righteousness], keep acting upon 'Naik Kaam', this is a new name of 'Madani In'amaat', as well as fill out the booklet daily, practising¹ contemplation and submit it on the 1st of every Islamic month and take part in the 12 Madani activities committedly, اِنْ شَاءَ اللهُ.



Let me give you a piece of advice of Hujjat-ul-Islam Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ. Inculcate it well into your hearts and take part in the Madani activities committedly:

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ said: Every learned man should take the responsibility of the people dwelling in any area, city, locality, around any Masjid or some other individuals, and impart Islamic knowledge to them and inform them what is good and what is evil in the light of Islamic knowledge; moreover, about those things which may become the cause of misfortune and good fortune. (Derived from: *Ihya-ul-Uloom*, vol. 4, pp. 63)

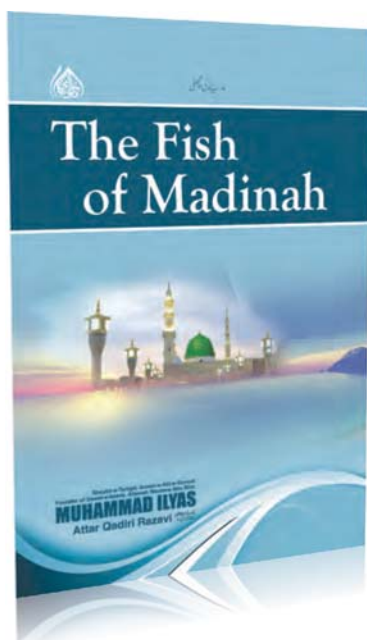
I request for the Du'a of forgiveness without accountability. Be happy. May Allah عَزَّوَجَلَّ grant you the privilege of 'Chal Madinah'.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْب! صَلَّى اللهُ عَلَيَّ مُحَمَّد

¹ In Urdu, the terminology Fikr-e-Madinah has been replaced by 'Ghaur-o-Fikr'.

² A blessed journey for Hajj or 'Umrah in the blessed company of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ



Muhammad Rafeeq Attari Madani

DO YOU KNOW?

Question 1: How many ministers does the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have on the earth and in the sky and who are they?

Answer: There are four ministers, two are in the sky and two on the earth. Sayyiduna Jibraeel and Sayyiduna Mikael عَلَيْهِمَا السَّلَام are the ministers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the sky whereas Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُمَا are the ministers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on earth. (*Sunan-ut-Tirmizi*, vol. 5, pp. 382, Hadees 3700)

Question 2: What is the name of the angel who is the custodian of Jannah?

Answer: Sayyiduna Ridwan عَلَيْهِ السَّلَام. (*Musnad Shahaab*, vol. 2, pp. 130, Hadees 1036)

Question 3: Whose title is 'Ghaseel-ul-Malaikah' [عَسِيْلُ الْمَلَائِكَةِ]?

Answer: 'Ghaseel-ul-Malaikah' [عَسِيْلُ الْمَلَائِكَةِ] is the title of the Sayyiduna Hanzalah Bin Abi 'Amir Ansari رَضِيَ اللهُ عَنْهُ. After his martyrdom, angels gave Ghusl to him. So, he became popular with this title. (*Tabqat Ibn Sa'd*, vol. 5, pp. 49)

Question 4: At what age did A'la Hadrat Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ deliver his first speech?

Answer: A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ delivered his first speech when he was 6 years old. (*Faizan Imam-e-Ahl-e-Sunnat*, pp. 20)

Question 5: When did A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ write his first book in the Urdu language?

Answer: At the age of about 22. (*Faizan Imam-e-Ahl-e-Sunnat*, pp. 20)

Question 6: How many answers does *Fatawa Razawiyah* have?

Answer: More or less 6747. (*Faizan Imam-e-Ahl-e-Sunnat*, pp. 155)

NAIROBI

MOMBASA

TRIP TO FIVE COUNTRIES

Madani travelogue
Haji Abdul Habib Attari

Speeches in Sunnah-inspiring Ijtima'at

I was privileged to deliver a speech on the topic, 'Blessing of truth' in a Sunnah-inspiring Ijtima' at Madani Markaz Faizan-e-Madinah, Mombasa (Kenya) in the night. A preacher of Dawat-e-Islami kept on translating this speech into the Swahili language.

By virtue of the blessing of the Madani environment of Dawat-e-Islami, I usually have the privilege to deliver speeches, but stopping after every few minutes during the speech and then continuing with the same tempo after the translation has been done, is a test. After this Ijtima' I attended a VIPs' Ijtima' at a venue where especially Islamic brothers who were associated with the business of car dealership gathered. Over there, I delivered a speech about travelling on 'Siraat Bridge' and about its rides.

Friday Salah

The next day before Friday Salah I was privileged to deliver a speech about the virtues of Mi'raaj Night and Sha'ban-ul-Mu'azzam in English in the biggest Masjid named 'Shaykh Nooruddin Masjid' in Mombasa.

On this occasion, the Masjid was filled with Islamic brothers. Majority of them were Bilali (i.e. dark-skinned). I met a large number of Islamic brothers after Friday Salah; some gave views like this: *First time today we have learnt about the blessings of Mi'raaj Night, the method of spending this night in worship, and virtues of fasting on 27th Rajab.*

O devotees of Rasool! By virtue of the Madani environment of Dawat-e-Islami and attending Sunnah-inspiring Ijtima'at, one gains Islamic knowledge and passion for acting upon it. You should also attend Sunnah-inspiring Ijtima'at of Dawat-e-Islami.



Madani activities amongst Syrian Muslims

After this, I went to a car showroom of an Islamic brother along with responsible Islamic brothers to meet him who financially helps Dawat-e-Islami a lot. When he was informed about the plight of the Muslims who have migrated to Germany from Syria and about the efforts Dawat-e-Islami is making in presenting the call towards righteousness amongst them, he intended to give a large amount of money for this noble and pious cause.

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to them. This speech was almost in English language which the doctors listened with great interest.

Certificate distribution among students who completed their studies

After 'Isha Salah a Sunnah-inspiring historical Ijtimā' was held at a local hall in Mombasa. In this Ijtimā', I delivered a speech about the topic 'Mi'raaj -e-Mustafa'. A large number of Islamic brothers and



Attended doctors' Madani learning sessions

Between Maghrib and 'Isha Salah, the Madani learning session of doctors was held in which a good number of doctors were present. I was privileged to deliver a speech about 'Shaqq-e-Sadr¹' of the Beloved

VIPs attended the Ijtimā'. At the end of the Ijtimā', certificates were distributed among the students who completed their studies – eight students from Jami'a-tul-Madinah and seven students who became Hafiz from Madrasa-tul-Madinah of Mombasa.



Arrived at Nairobi from Mombasa

From Mombasa, I took a 4 am flight and arrived in Nairobi, the capital of Kenya. After Fajr Salah, I took rest.

Dawat-e-Islami's introductory video in Memoni language

There are a good number of traders in South Africa and other countries who belong to the Memon community. Many of them only know Memoni language besides the local language of their country. A few days ago demand was made by the Islamic brothers of South Africa that the way introductory video of Dawat-e-Islami is available in Urdu, Arabic and English languages, in the same way, it should also be made available in the Memoni language. إِنَّ شَاءَ اللَّهُ, it will help the Madani activities of Dawat-e-Islami. In the afternoon after arriving in Nairobi, I went to the house of an Islamic brother where we prepared the introductory video of Dawat-e-Islami which has been presented on social media.

VIPs' Ijtima'

I was privileged to deliver a speech about 'Isaar' [sacrifice] between 'Asr and Maghrib Salah in a VIPs' Ijtima' at the residence of a VIP who runs meat business. Between Maghrib Salah and 'Isha Salah, I attended the Madani Muzakarah live through Madani Channel.

Golden memories of the past

After 'Isha Salah, a Sunnah-inspiring Ijtima' was held in a big and historical 'Pangani Masjid' in Nairobi. In this Ijtima', I was privileged to deliver a speech about the glory of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I have great memories of Pangani Masjid. I went to Nairobi in 1993 with Sayyid Abdul Qadir Ziyaae رَحْمَةُ اللَّهِ عَلَيْهِ, Nigran of Majlis Na'at Khuwan Haji Shabbir Attari and Haji Altaf Jani with a Qafilah. Haji Altaf Jani is the Islamic brother who carried out the responsibility of Madani activities alone in the overseas countries for a long time. May Allah Almighty grant him a long and prosperous life! In

this Qafilah, I was privileged to recite a blessed Na'at in Pangani Masjid and today after almost 26 years, I have been privileged to deliver a speech in a great Sunnah- inspiring Ijtima' in the same Masjid. All this is the Sadqah of the association with my Shaykh-e-Tareeqat Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

*Khaak mujh mayn kamal rakha hay
Mustafa nay sanbhal rakha hay*

Trial due to unawareness

After the Sunnah-inspiring Ijtima', I was very tired. When I reached my residence and lay down on the bed to sleep, I saw a thin net attached to the roof over every bed. I did not know why it was attached. After a little while mosquitoes started biting me and I almost spent the whole night scratching the parts on which mosquitoes bit. When I woke up for Fajr Salah I told the owner of the house about it. He replied that they fixed the net for the purpose of staying safe from mosquitoes. I should have lowered the mosquito net before sleeping.

May Allah Almighty enable us to continue to travel in His path and also enable us to endure the difficulties which arise in it cheerfully until we are alive!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Angels' act of cutting open the blessed chest of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then filling it with Noor (light) and Hikmah (wisdom) is called 'Shaqq-e-Sadr' and 'Sharh-e-Sadr'. For further details read page 27 from the 'monthly magazine Faizan-e-Madinah' of May 2019.



Benefits of seeds

Plant seeds generally appear ordinary type of things but Allah ﷻ has enriched them with so much nutrition that research work is being carried out on them for a long time and many such seeds have been discovered which have numerous health benefits. Benefits of some of the seeds are as follows:

Tukh Malanga (chia seeds)

This is a seed of black/grey colour containing abundant amount of 'omega-3 fatty acids'. Apart from this, it contains the minerals like calcium, fibre, manganese and phosphorus. Tukh Malanga is especially very useful for the bones and teeth. Drinking Tukh Malanga mixed with lemon water, sweet drink or milk is very useful during intense heat season.



Pumpkin seeds

Pumpkin seeds contain antioxidants which resist every kind of inflammation of body. They also reduce the effects of growing age. Vitamin E present in them is very beneficial for the skin, whereas pumpkin seeds are important nutrition for the patients of cancer, cardiology and diabetes. These seeds can also be used with walnut, fruits and other sweet dishes.

Linseed seeds

Linseed is a plant of the small and delicate petals. Oil is extracted from the linseed seeds. It contain 'fibre', 'three kinds of fatty acids' and 'antioxidants ingredients', which are especially beneficial to control cholesterol. These seeds strengthen our physical resistance system and save us from the diseases. Well-ground linseed seeds can also be used with milk, sandwich, salad, etc.



Sunflower seeds

Sunflower seeds are rich in vitamins E which are very beneficial for the arthritis patients. These seeds contain calcium which helps blood flow and it is also useful to the bones and teeth. It can be used duly roasted or by decoction process and its oil can also be used as cooking oil.

Sesame seeds

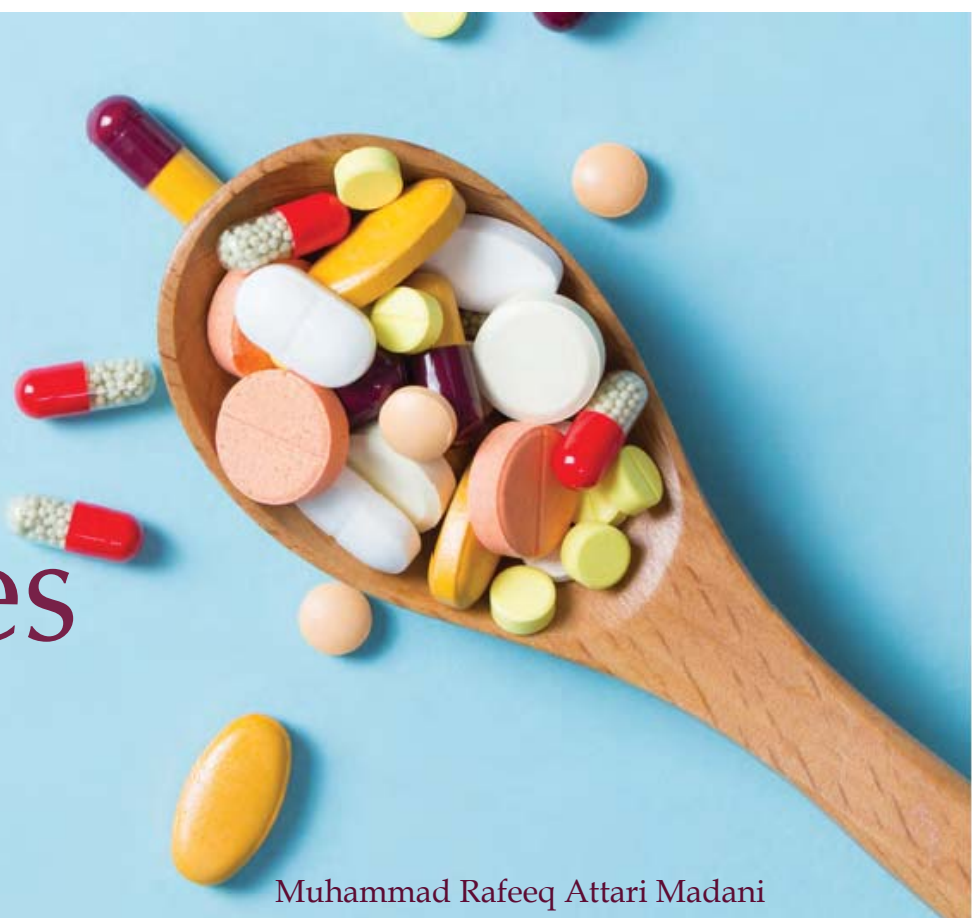
Sesame seeds are full of nutrition and help promote quick recovery from the diseases and wounds. They especially contain the ingredients which protect people from the bone and arthritis pain. They also improve the blood circulation as well as they are especially very useful to the patients of headache. Laddu [white balls] are prepared by the roasted sesame seeds and used as Rewri [sweet meat] and desserts and they are also mixed in biscuits and buns. Oil of sesame seeds can also be used.



Note: Do consult your physician before using all the diets. Medically, this topic has been checked by Hakeem Rizwan Firdaus Attari.



Use of medicines



Muhammad Rafeeq Attari Madani

Dear Islamic brothers! People suffer from diseases due to the different reasons; sometimes due to a change in diet, sometimes due to overeating and sometimes due to taking the wrong medication. Sometimes it seems as if we ourselves invite most of the diseases because there are such ingredients mixed in our food items and beverages which make us suffer from diseases. Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ said, 'When you will avoid eating pizzas, kebabs, parathas, samosas, cold drinks, sweet beverages, etc., (unhygienic food items), إِنَّ شَاءَ اللهُ you will get rid of the medical treatment of many diseases.' (Faizan-e-Sunnat, vol. 1, pp. 469)

Along with making Du'a in the blessed court of Allah عَزَّوَجَلَّ, we should also take medicines for getting relief from the diseases, but remember cautiousness is necessary for using medicines. Following are some precautions regarding the use of medicines.

Consult a doctor for treatment

First of all, we should try to keep away from illness. If we have suffered from it, we should get treated for the disease, not by ourselves by reading any prescription mentioned in any book of medicine or

any blessed Hadees, but rather, we should consult a doctor for treatment. Our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told a patient [about] his [i.e. patient's] disease and the treatment but did not treat him by himself, and sent him to a physician.

Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ said: I once fell ill. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to inquire after my health. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed hand on my chest, I felt the coolness [of the blessed hand] and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You are a heart patient, go to Haris Ibn Kaladah Saqafi, he treats [the patients]. He [will] take seven 'Ajwah dates of Madinah and grind them along with their kernels and make you drink it.' (Abu Dawood, vol. 4, pp. 11, Hadees 3875)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ said, 'The medicines prescribed in the blessed Ahadees should be used with the consultation of any physician who is aware of the weather, our temperament, the effectiveness of the medicine and [the current] state of our illness. (Because) the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prescribed the medicine but sent the blessed companion رَضِيَ اللهُ عَنْهُ to the physician for the use of medicine. (Mirat-ul-Manajih, vol. 6, pp. 41)



Use of antibiotics and allopathic medicines

One should not use antibiotic medicines relying upon one's own knowledge assuming his disease to be ordinary but rather, he should use medicine with the consultation of his physician because overdose or the use of medicine without physician's consultation may cause harm. Similarly, allopathic medicines are used for different diseases. Taking allopathic medicines may also cause harm to one's health.

Causes of harmful effects of medicines

There may be many causes of the harmful effects of medicines. Some of them are as follows:

1. Sometimes by taking medicines more than the prescribed dose.
2. Sometimes by taking medicines while having food.
3. Sometimes by giving adults' medicines to the children.
4. Sometimes by the harmful effects of the chemicals used in the medicines.

Some precautions

1. Always get a medical prescription from any authentic doctor and act upon his instructions.
2. One must get information from his doctor about the harmful effects of the medicines.
3. If one suffers from allergy due to any medicine, he should let his doctor know about it for sure.
4. If one's illness intensifies or remains the same at the time of taking medicines or after taking medicines, he should not take further medicines but rather he should visit his doctor.
5. When using more than one medicine at the same time, one must inform his doctor about it.
6. One should use his medicines till a specific period as prescribed by the doctor. The patient should not make any change in it himself.

Harmful medicines for children

1. The adult medications are harmful to the

children, for example, the medicines for adults in which 'aspirin' is added causes the kidney and brain diseases amongst the children.

2. Similarly, if the children below 10 are given 'tetracycline', their teeth get yellow and their bone growth gets affected.

Keep the following points in view when giving medicines to the children

As compared to adults, children's matters require more attention because their medication dose is different.

1. Give the quantity or dose of a medicine to the children as per doctor's prescription.
2. Give medicine to children in your presence, otherwise they may overdose on it.
3. Do not give medicine to the children terming 'dessert' or 'juice' but rather say clearly, 'It is a medicine', so that they become habitual of taking medicines.

Harmful effects of medicines on the children

Suckling babies or babies inside the wombs of mothers may get affected by the medicines which are taken by the mothers. Therefore, pregnant women should not use any medicine according to their own desires, but rather, they should use medicines after consulting their doctors. Similarly, those women who breastfeed should also be very careful when using medicines because many medicines get mixed with their milk and prove harmful to their babies. If there is a need to use the medicines, they should do so when there is a gap of at least one hour between taking medicine and breastfeeding.

Note: Use all the medicines in consultation with your physician or Hakeem.

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



Answers to your

questions



Reciting Du'as by looking at them [i.e. looking at the written Du'a] during funeral Salah

Question 1: What have respected Islamic scholars ruled on the following issue? A person has not learnt the Du'as of the funeral Salah by heart. If he recites the Du'as by looking at them inscribed on the wall in front of him; will his Salah be valid?

Questioner: Hafeez Iqbal (Jauhar Town, Lahore)

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

Answer: If a person who has not memorized the Du'as of the funeral Salah recites them by looking at them on the front wall; his Salah will become invalid. This is because learning anything [within Salah] by such a means which is not a part of Salah invalidates not only normal Salah but also the funeral Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Answered by: Muhammad Irfan Madani

Verified by: Muhammad Hashim Khan Attari Madani

Vow-related Nafil Salah

Question 2: What have respected Islamic scholars and Muftis ruled on the following issue? An Islamic sister vows to offer one hundred Rak'aat of Nafil Salah subject to the accomplishment of

such-and-such task. Now the task has been accomplished. Is she required to offer all hundred Rak'aat of vow-related Nafil Salah consecutively the same day or is she allowed to offer them on different days, i.e. some today, some the next day and some after some days? Is she allowed to do so or not?

Note: When making intention, she did not specify whether she would offer them consecutively or separately.

Questioner: An Islamic sister from Saddar Karachi

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

Answer: In the situation mentioned in the question, the Islamic sister did not set out the condition of offering Nafil Salah consecutively or separately nor did she include it in her intention whether to offer them consecutively or separately. What she did was to make an unconditional intention of one hundred Nafil Salah. Therefore, in case of the accomplishment of the task which she had made a vow for, she may offer Nafil Salah bit by bit. What is necessary for her is that she must offer one hundred Nafil Salah no matter separately or consecutively, as is the case with the vow of fasts. If a person unconditionally vows to observe ten fasts, he has the choice whether to observe them consecutively or separately.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari



May Dawat-e-Islami progress!

Madani news of Dawat-e-Islami

Madani activities which were carried out in global Madani Markaz Faizan-e-Madinah, Karachi

- Under the supervision of Majlis Madrasa-tul-Madinah Online, a Sunnah-inspiring Ijtimā' was held. Devotees of the Prophet of Madrasa-tul-Madinah Online and those who travelled for 12 months attended it. The beloved son of 'Attar, Maulana Ubaid Raza Attari Madani مَدِيْنَةُ الْعَالِي delivered a Sunnah-inspiring speech.
- On 13th July 2019, under the supervision of 'Majlis Traders', a Sunnah-inspiring Ijtimā' was held which was attended by the devotees of the Prophet associated with the business community of Karachi, Hyderabad and other cities of the country. Nigran-e-Shura Maulana Muhammad Imran 'Attari مَدِيْنَةُ الْعَالِي, member of Shura Haji Abdul Habib Attari and other preachers of Dawat-e-Islami delivered speeches.

Madani activities which were carried out in the Madani Markaz Faizan-e-Madinah, Faisalabad

- Under the supervision of the "Majlis Izdiyaad-e-Hub" (Reunion Majlis), a Madani Learning Session of senior Islamic brothers, who are associated with the Madani environment of Dawat-e-Islami, was held in which the responsible Islamic brother gave these devotees of the Prophet Madani Tarbiyyat.
- Under the supervision of Majlis Madani Courses '12 Madani Activities Course', was held. A large number of devotees of the Prophet along with local devotees of the Prophet attended it.
- Under the supervision of 'Majlis Madani Courses', a Madani learning session was held. All the responsible Islamic brothers of Chishti Zone attended it. A preacher of Dawat-e-Islami gave Tarbiyyat to the attendees.



Madani activities which were carried out in other Madani Marakiz

- Responsible Islamic brothers were given Tarbiyyat in Madani Markaz Faizan-e-Madinah, Hyderabad, in which Mufti Muhammad Qasim Attari delivered a Sunnah-inspiring speech and gave Madani Tarbiyyat to the attendees.
- A Madani Mashwarah of responsible Islamic brothers was held in Madani Markaz Faizan-e-Madinah, Multan. The region responsible Islamic brother, members of Zone and other responsible Islamic brothers attended it.
- Under the supervision of Majlis Imamat Course, an Imamat Course was offered for the devotees of the Prophet of Khyber Pakhtunkhwa in Madani Markaz Faizan-e-Madinah, Islamabad. Madani Learning Sessions were held at the end of the Imamat Course in which member of Shura Haji Yafoor Raza Attari delivered a Sunnah-inspiring speech.

Hajj Tarbiyyati Ijtima'at

Under the supervision of Majlis Hajj and 'Umrah, Hajj Tarbiyyati Ijtima'at were held at many places for guiding and giving Tarbiyyat to those who were to perform Hajj and 'Umrah. Local residents, VIPs and responsible Islamic brothers along with Hajj pilgrims and other devotees of the Prophet attended them.

Overseas Madani news

Madani parable of embracing Islam

On 20th July 2019, in UK (Watford), a non-Muslim embraced Islam by the efforts of a preacher of Dawat-e-Islami.

On 25th July, in Uganda Baghdadi Kabinah Kampala city, by virtue of the blessing of Qafilah, a non-Muslim embraced Islam. In Coromon Johannesburg



[South Africa], by virtue of the blessing of the individual effort of the Islamic brothers travelling with the Qafilah, three non-Muslims embraced Islam. Two were named Muhammad Ahmad and one was named Muhammad Bilal.

Blessed 'Urs of Sayyiduna Shah Jalal

Under the supervision of Majlis Mazaraat-e-Awliya, a Sunnah-inspiring Ijtima' was held in Sylhet [Bangladesh] on the occasion of the 'Urs at the shrine of Sayyiduna Shah Jalal رَحْمَةُ اللهِ عَلَيْهِ which was attended by a large number of pilgrims.

Different Madani news

- Under the supervision of Dawat-e-Islami, a 3-day Tarbiyyati (learning) Ijtima' was held in Rochdale [UK]. Zone Mushawarat to Zayli responsible Islamic brothers attended it. Member of Shura Haji Abdul Habib Attari provided Tarbiyyat to the attendees via internet from the global Madani Markaz Faizan-e-Madinah, Karachi. He made their mindset to increase 12 Madani activities more and more.
- Under the Majlis Khuddam-ul-Masajid, Tarbiyyat was given to the responsible Islamic brothers of India, Kenya, Uganda, Bangladesh and Tanzania. Responsible Islamic brothers of India, Kenya, Uganda, Tanzania and Bangladesh attended it.
- On 31st July 2019, under the supervision of Education Department, an Ijtima' was held in a local school of Kigamboni, Dar es Salaam Tanzania. A preacher of Dawat-e-Islami delivered a Sunnah-inspiring speech.

Madani news of VIPs

Meeting with Islamic scholars

The responsible Islamic brothers of Majlis Rabitah bil-'Ulama of Dawat-e-Islami met almost more than 2200 Islamic scholars and Masha'ikh, Aimmah and Khutaba last month. Few of the names are given below: **Pakistan:** Maulana Muhammad Dawood

Qaadiri Razavi (Founder Tahreek Islah-e-Mu'asharah, Gujranwala), Maulana Qari Ismail Naqshbandi (Teacher Jami'ah Nizamiyah Razawiyyah, Dera Ghazi Khan Zone), **India:** Maulana Mahfooz Aalam Ashrafi (Imam Markazi Masjid Ashraf-ul-Awliya, Raipur).

Arrival of Islamic scholars at Madani Marakiz and Jami'at-ul-Madinah

On the death of Maulana Muneer Ahmad Yusufi رَحْمَةُ اللهِ عَلَيْهِ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, in a message of condolence, invited his son Maulana Basheer Ahmad Yusufi to the Madani Markaz Faizan-e-Madinah. At his invitation, Maulana Basheer Ahmad Yusufi visited Madani Markaz Faizan-e-Madinah, Lahore and also met Mufti Muhammad Hashim Khan Attari Madani.

Sunnah-inspiring Ijtima'at

Under the supervision of Majlis Rabitah bil-'Ulama, Sunnah-inspiring Ijtima'at were held amongst the students of Daurah Hadees of Jami'a-tul-Madinah Faizan-e-Madinah global Madani Markaz Karachi, Hyderabad, Islamabad and Gujranwala. In these Ijtima'at, Nigran-e-Majlis Rabitah bil-'Ulama delivered Sunnah-inspiring speeches and persuaded the students to carry out Madani activities under the supervision of Majlis Rabitah bil-'Ulama by introducing their department.

Meeting with VIPs

The responsible Islamic brothers of Majlis Rabitah of Dawat-e-Islami met approximately 539 political and social VIPs last month. Few names are as follows: **Karachi:** Shariq Ahmad (Secretary Law Sindh), **Lahore:** Muhammad Khalid (Section Officer School Education), **Faisalabad:** Ghulam Mahmood Dogar (RPO Faisalabad), **Sahiwal:** Chaudhry Iftikhar Ahmad Gondal (MPA), **Pakpattan:** Malik Akram Bhatti (former MPA), etc., whereas under the supervision of Majlis Rabitah, in August, 2019, a Madani Qafilah of VIPs travelled to Abbottabad from Lahore. It included Islamic brothers working at

CMF, Punjab Assembly, Civil Secretariat, WAPDA House, Minister Block and other government sectors.

Madani news of Islamic sisters

Sunnah-inspiring Ijtima'at

Under the supervision of 'Majlis Virtuous Deeds' the Virtuous Deed Ijtima'at for three hours were held in different cities of Pakistan. A large number of Islamic sisters attended these Ijtima'at.

Meeting with VIPs

Under the supervision of the 'Majlis Education Department', responsible Islamic sisters met a lady Director of Education in Nawabshah Sindh and introduced Dawat-e-Islami to her and persuaded her to take part in the Madani activities of Dawat-e-Islami. She made sure that she would fully cooperate in the arrangement of Dars and Ijtima'at in all the government schools of the city and also fully cooperate in the initiation of Madrasa-tul-Madinah.

Madani news of overseas Islamic sisters

Courses

- In July 2019, under the supervision of 'Majlis Short Courses', 'Virtuous Deeds Course' for 26 hours were run in the cities of India - Jharsuguda, Ghada and Dhanbad and in Mombasa [Kenya]. Other Islamic sisters along with local Islamic sisters attended the course. Other responsible Islamic sisters including responsible Islamic sister of region level gave them Madani Tarbiyyat and presented gifts to the Islamic sisters who gave outstanding performance.
- A 30-day 'Faizan-e-'Ilm Course' was offered in Derby, UK. Local Islamic sisters along with



especially the female students of Jami'at-ul-Madinah attended the course.

- In Walthamstow UK, a 7-day 'Faizan-e-Hajj and 'Umrah Course' was run which was attended by the Islamic sisters who were to go for Hajj; local Islamic sisters also attended it.
- 'Tarbiyyat-e-Awlad Course' was offered in 29 places including Mumbai, Thane, Kalyan, Novi Bhondi, Ambarnath and Membara. A large number of Islamic sisters attended it. Preacher Islamic sisters of Dawat-e-Islami delivered Sunnah-inspiring speeches and gave excellent awareness to the Islamic sisters who attended the Madani course about how to give excellent upbringing to children.
- In Delhi, India, a 3-day 'Madani Activity Course' was offered. A large number of local Islamic sisters attended it.

Opening of Jami'a-tul-Madinah and Dar-ul-Madinah

- In Dholka [India], under the supervision of Jami'a-tul-Madinah for girls [India], a new

- Under the supervision of Majlis Dar-ul-Madinah, a new campus of Dar-ul-Madinah has been opened in Modasa, India. A new campus of Dar-ul-Madinah was also opened in London, UK.

Shrouding and burial Ijtima'at

Under the supervision of Majlis Shrouding and Burial, shrouding and burial Ijtima'at for Islamic sisters were held in different cities of UK, Bangladesh, South Africa, India, Italy, Spain and Denmark. A large number of Islamic sisters attended them. In these blessed Ijtima'at, Islamic sisters were taught how to give bath to a dead body and wrap it with a shroud as per the method of Shari'ah.

Presenting call towards righteousness

In an area of Ahmadabad [India], Islamic sisters along with responsible Islamic sisters joined 'area visit' in order to spread the call towards righteousness and persuaded the local Islamic sisters to associate themselves with the Madani environment of Dawat-e-Islami by presenting them the call towards righteousness.



campus of Jami'a-tul-Madinah for girls was opened in which Islamic sisters will be offered Dars-e-Nizami i.e. 'Aalimah Course so that they can gain Islamic knowledge.



Ameer-e-Ahl-e-Sunnat's message to 'Chal Madinah' travellers*

(Necessary amendments have been made)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ!

O the blessed travellers of 'Chal Madinah Qafilah'! Accept my congratulations on your blessed visit to Madinah Munawwarah. May Allah ﷻ accept your Hajj and the blessed visit to Madinah Pak. Sadly! Moments of departure are just round the corner.

*Madinah pohanchay to sath aaya gham judaee ka
Ham ashkbar hi pohanchay thay ashkbar chalay*

You may have also heard the blessed saying of A'la Hadrat Imam Ahmad Raza رَحْمَةُ اللَّهِ عَلَيْهِ: Sign of the Hajj-e-Mabroor is that one returns after improving [himself].¹ (Fatawa Razawiyyah, vol. 24, pp. 467)

Now we have to carry out more virtuous deeds than before; we have to act upon the Sunnahs more than before; we have to perform Salahs with Jama'at more than before; we have to improve our etiquette and become more humble; we have to avoid hurting Muslims; we have to ensure that no Muslim gets hurt from us at all. We have to obey our parents and treat family well. In fact, we have to carry out all these acts in the most excellent way. We have to increase the Madani activities of Dawat-e-Islami and act upon the 'Nayk Kaam'¹ more committedly. There should be no more negligence in traveling with Sunnah-inspiring Madani Qafilah.

Your character should get improved enough that people feel a clear positive change in you after your return from Hajj. If you keep following the same old routine, things might get worse because you have the privilege of 'Chal Madinah', and it is as if 'Chal Madinah' travellers get a badge. Respect for the blessed 'Chal Madinah travellers' have perhaps increased in the hearts of people, and some people perhaps greatly notice their behaviour and activities and then they may comment [in this way]: 'This man has travelled with 'Chal Madinah Qafilah' but his condition has got worse than before or he is unable to attain Istiqamat (steadfastness), he does not even travel with Madani Qafilahs, he does not even carry out Madani activities nor does he submit the booklet of 'Nayk Kaam' after filling it out etc.'

We should not commit anything improper lest it stain 'Chal Madinah Qafilah'. Take great care but rather we should mould ourselves in such a way that we become a great example for others.

Aysa chalan chalo kay zamanah misaal day

May Allah ﷻ grant all of you mercy, and may Allah ﷻ grant mercy to me for the sake of all of you. May I become good but rather very good. May 'all of you' and I have the privilege of visiting Haramayn Tayyibayn. Keep carrying out Madani activities and act upon the 'Nayk Kaam' committedly. May you observe 'Qul-e-Madinah' in such a great way that after seeing you, a person like me, also starts observing Qul-e-Madinah. May you keep your gaze lowered in such an impressive way that people envy you and may you improve your etiquette so well that whoever you make individual efforts, he accepts your 'call to righteousness' immediately!

اٰمِيْنُ بِجَاوِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

* This article also contains the pieces of advice for other Hujjaj-e-Kiraam.

¹ The name of "Madani In'amaat" has been replaced by "Nayk Kaam" [Virtuous deeds].



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