

MONTHLY MAGAZINE

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RABI'UL-AWWAL 1441 AH (NOVEMBER 2019)

رَبِيعُ الْأَوَّلِ



النَّبِيُّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A glimpse of some interesting and highly informative topics:

- | Glory of the Holy Prophet ﷺ
- | Sign of perfect Islamic faith
- | Study the blessed Seerah of the Holy Prophet ﷺ
- | Contentment of pious traders
- | Affection for children
- | Which book shall I read?

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By the spiritual favour of A'la Hadrat, Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

Monthly Magazine Faizan-e-Madinah

Rabi'-ul-Awwal 1441 AH (November 2019)

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Madani Channel**

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اَلْعَمَلُ بِرُؤْيَا الْعَلِيِّينَ وَالْقِسْمَةُ وَالْمَلَأَةُ عَنِ شَيْبِ الْمُرْسَلِينَ
اَلْمَا تَعْدُوْا حَافِظُوْا بِاَمْرِ مِنَ الشَّيْطَانِ الرَّجِيْمِ " بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ "

The Holy Prophet ﷺ has said: Adorn your gatherings by reciting Salat upon me as this will be Noor [light] for you on the Day of Judgement. (*Firdaus-ul-Akhir*, vol. 1, pp. 422, *Hadees* 3149)

Hamd / Munajat

Allah 'Ata Ho Mujhay Deedar-e-Madinah

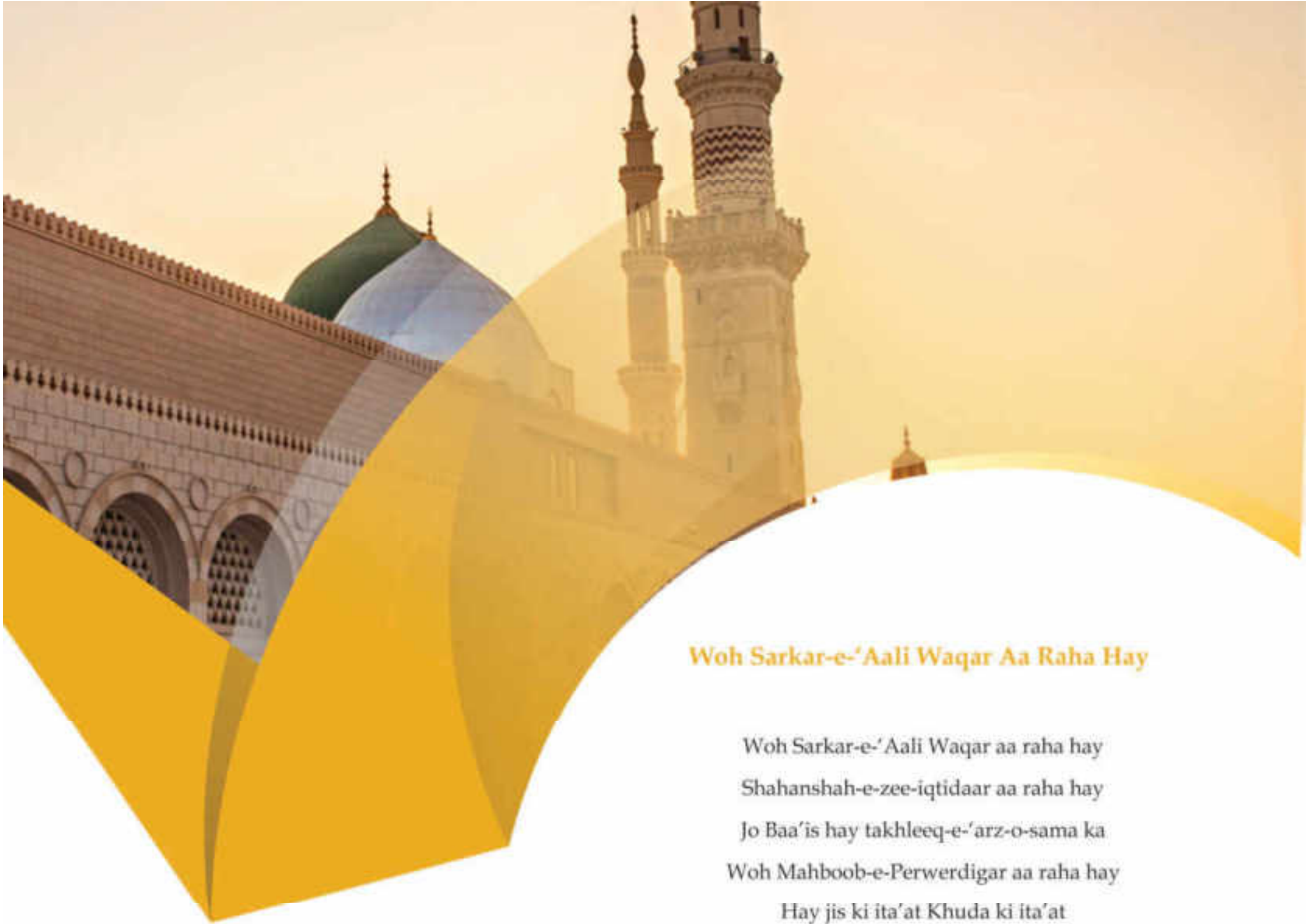
Allah 'ata ho mujhay deedar-e-Madinah
Ho jaoon mayn phir hazir-e-darbar-e-Madinah
Ankhayn mayri mahroom hayn muddat say Ilahi
'Arsah huwa daykha nahin gulzar-e-Madinah
Phir daykh loon sahra-e-Madinah ki baharayn
Phir paysh-e-nazar kash! Ho kuhsaar-e-Madinah
Phir Gumbad-e-Khazra kay nazrayn haun muyassar
Allah dikha day mujhay anwaar-e-Madinah
Rehlat ki ghari hay mayray Allah dikha day
Sirf aik jhalak jalwa-e-Sarkar-e-Madinah
Allah mujhay bakhsh, na ho Hashr mayn pursish
Ker lutf-o-karam az-pa'ay Sarkar-e-Madinah
Ya Rab dil-e-'Attar pay chhayi hay udasi
Ker shaad dikha ker isay gulzar-e-Madinah

Wasail-e-Bakhshish, pp. 360

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat خَاتَمُ بَرَكَاتِهِ الْمَدِيْنَةُ

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Na'at / Istighaasah

Woh Sarkar-e-'Aali Waqar Aa Raha Hay

Woh Sarkar-e-'Aali Waqar aa raha hay
 Shahanshah-e-zee-iqtidaar aa raha hay
 Jo Baa'is hay takhleeq-e-'arz-o-sama ka
 Woh Mahboob-e-Perwerdigar aa raha hay
 Hay jis ki ita'at Khuda ki ita'at
 Woh Aqa-e-ba-ikhtiyar aa raha hay
 Libas-e-bashar mayn woh noor-e-mujassam
 Basad shan-e-'izz-o-waqar [شَانِ عِزِّ وَ وَقَار] aa raha hay
 Zamcen-o-falak jis kay zayr-e-nageen hayn
 Khudayi ka woh Tajdar aa raha hay
 Chamaknay lagay hayn yateemaun kay chehray
 Yateemi ka ik Gham-gusaar aa raha hay
 Salat-o-salam us ki khidmat mayn Burhan
 Jo Mahboob-e-Perwerdigar aa raha hay

Jazbat-e-Burhan, pp. 111

By: Khalifah of A'la Hadrat, Maulana Burhan-ul-Haq Jabalपुरي رَحْمَةُ اللهِ عَلَيْهِ



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GLORY OF GREAT PROPHET ﷺ IN LIGHT OF SURAH AL-KAWSAR

Mufti Muhammad Qasim Attari

Almighty Allah has said:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

O beloved We have indeed bestowed upon you countless excellences. So you offer Salah for your Lord, and sacrifice. Indeed he who is your enemy, only he is deprived of every good.

[Kanz-ul-Iman (translation of Quran)]

Here is a holy reason for the revelation of this verse. When a beloved son of the Holy Prophet ﷺ passed away, disbelievers like Abu Lahab, 'Uqbah Bin Mu'eet, 'Aas Bin Waa'il, etc. began to say hurtful words. Someone said, 'The root of Muhammad (ﷺ) has been cut off.' Someone said, 'Don't mention Muhammad (ﷺ). He is the sort of person whose root has been cut off. He does not have

any male child. When he passes away, his name will be wiped off the face of the earth.' Responding to these disbelievers and comforting His Beloved Prophet ﷺ, Almighty Allah revealed this Surah. It is as if Allah Almighty said, 'O Beloved! Do not get grieved at what these people say. Look what benevolence and grace We have bestowed upon you. We have blessed you with countless qualities and bounties. Therefore, offer Salah and make sacrifice in gratitude. As far as your enemies are concerned, it is actually them whose root has been cut off. They are deprived of every good.'

In fact, as long as the world exists, every such person who blasphemes [i.e. shows disrespect to] the Holy Prophet ﷺ is deprived of good and is included in this verse. This Surah is a wonderful proof of the dignity and the great rank of the Holy Prophet ﷺ in the Divine court as well as of Divine love for him ﷺ. When disbelievers poked fun at him ﷺ, Almighty Allah



Himself replied on behalf of His Prophet that his enemy was deprived of good. This is actually a sign of affection. If anyone objects to one's beloved, one replies to the objection himself. A similar way of affection is found in many other places of the Holy Quran. For example, when Waleed Bin Mugheerah called the Holy Prophet ﷺ insane and crazy, Almighty Allah mentioned nine of his faults in his denunciation. Almighty Allah also said to the Beloved Prophet ﷺ, 'By the grace of your Lord, you are not insane.' (Part 29, Surah Al-Qalam, Ayah 2)

Similarly, on one occasion, Abu Lahab blasphemed [i.e. disrespected] the Greatest Prophet ﷺ, so Almighty Allah revealed a complete Surah, denouncing Abu Lahab and saying, 'May both the hands of Abu Lahab be destroyed, and he has been destroyed.' (Part 30, Surah Lahab, Ayah 1)

The first verse of the above Surah says that Almighty Allah has bestowed Kawsar, i.e. countless virtues upon His Beloved Prophet ﷺ. Derived from the word 'كَثُرَتْ' and strongly emphasized, the word 'كَوْثَرُ' means "a lot; extremely abundant; to be so abundant that people cannot make an estimate of it and this abundance may be in terms of quantity and number and status and rank or any other. It is as if it is being said that your enemies are under the impression that you have nothing and even your son has passed away but, in actual fact, We have bestowed upon you so much that no one can even make an estimate of it".

"Kawsar" is a very comprehensive word. According to a strong opinion, "Kawsar" means a stream in Paradise. Abu Dawood states that the Holy Prophet (ﷺ) once dozed off. Afterwards, he ﷺ lifted his head smilingly and said, 'A Surah has just been revealed to me.' He ﷺ then recited Surah Al-Kawsar up to the end and said, 'Do you people know what Kawsar is?' Blessed companions رَضِيَ اللَّهُ عَنْهُمْ respectfully replied, 'Almighty Allah and His Rasool know the best.' The Beloved Prophet ﷺ said, 'In Paradise, it's a stream that my Lord has promised to me.' (Abu Dawood, vol. 4, pp. 313, Hadees 4747)

It is stated in another Hadees that the Revered and Renowned Rasool ﷺ said: While walking in Paradise, I suddenly came across a stream whose brinks were made up of hollow pearls/ At the brinks of the stream were domes made up of hollow pearls. I said, 'O Jibrael! What is this?' He respectfully replied, 'This is Kawsar that Almighty Allah has bestowed upon you.' Afterwards, I saw that its fragrance or soil was like wafting musk. (Sahih Bukhari, vol. 4, pp. 268, Hadees 6581)

Regarding "Kawsar" there is another opinion of Islamic scholars. It means "the pond of Kawsar". Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ stated: The Holy Prophet ﷺ was sitting among us. Suddenly, he dozed off. Then, he ﷺ lifted his blessed head smilingly and said, 'A Surah has just been revealed to me.' He ﷺ recited Surah Al-Kawsar and said, 'Do you know what Kawsar is?' We replied, 'Almighty Allah and His Rasool know the best.' The Beloved Prophet ﷺ said, 'It's a stream that my Lord has promised to me. It has a lot of good and it's the pond where my Ummah will come to drink [its water] on the Day of Judgement.' (Sahih Muslim, pp. 169, Hadees 894)

The stream of Kawsar is in Paradise, whereas the pond of Kawsar will be on the plains of resurrection. Water will be flowing through the pond of Kawsar from two roof drain or roof gutter, conduit of Paradise. It is as if this pond originates from the stream of Kawsar in Paradise. (Fath-ul-Baari, vol. 12, pp. 398)

Here is a summary of a Hadees mentioned in "Sahih Muslim", describing the glory of the pond of Kawsar. 'Its pots outnumber even the stars shining on the clear and bright sky in a dark night. One who drinks Kawsar water from it will never be thirsty. The width of this pond is equal to its length, as is the distance between Oman and Eela. Its water is whiter than milk and sweeter than honey.' (Sahih Muslim, pp. 969, Hadees 5989)

Apparently, these are two different opinions about Kawsar, one of which says that it's a stream and, according to the other, it's a pond. In actual fact, these two and other opinions are all included in one



opinion which says that “Kawsar” is “immense goodness”. It is stated in *Sahih Bukhari* that Sayyiduna Abdullah Bin ‘Abbas رَضِيَ اللهُ عَنْهُ stated, ‘Kawsar means the goodness that Almighty Allah has bestowed upon His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ The narrator said: I asked Sa’eed Bin Jubair رَضِيَ اللهُ عَنْهُ, ‘People say that it’s a stream in Paradise?’ Upon this, he replied, ‘The stream in Paradise is also included in this goodness which Almighty Allah has bestowed upon him.’ (*Sahih Bukhari*, vol. 3, pp. 390, Hadees 4966)

Overall, in the commentary of “Kawsar”, there are around thirty opinions. In reality, the Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with

easy Shar’i commandments, wisdom, knowledge, Ma’rifah and Noor in your heart. Your pure character has been adorned with great acts of worship, good manners, excellent attributes and wonderful habits. You have been blessed with many miracles, intercession, Maqaam-e-Mahmood, pond of Kawsar, stream in Paradise and even the entire Paradise. You have been blessed with the pure group of blessed companions, abundance in Ummah, domination of religion and conquests. Your enemies have been made overawed by you. Your lineage has been made great and you have been given perfection in apparent and inner beauty. Whether it is the east or the west, the earth or the sky,



immense goodness, encompassing all things. For example, the Holy Quran is also definitely included in “immense goodness”. What goodness can be greater than it? In a similar way, the Revered and Renowned Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was blessed with greatest wisdom and even the treasure of wisdom. Wisdom has been declared to be immense goodness by the Holy Quran. (*Part 3, Surah Al-Baqarah, Ayah 269*) Likewise, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with the ability of putting many meanings in nutshell known as ‘جوامع الكلم’.

In short, it was said, ‘O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Indeed We have bestowed countless virtues upon you including Quran, Nubuwwah, Risalah, Islam,

the world or the Hereafter, there is elevation of your remembrance everywhere in the form of your praise, eulogy, compliment and admiration.

In gratitude to all of these bounties, offer Salah and make sacrifice for the pleasure of your Lord. The enemy calling you “اَبْتَر” is actually deprived of good, whereas you are blessed with immense good. سُبْحَانَ اللهِ! How beautifully Almighty Allah has described the glory of Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! This has also been expressed by A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in the following couplet:

*Ay Raza khud Sahib-e-Quran hay maddah-e-Huzoor
Tujh say kab mumkin hay phir midhat Rasoolullah ki*



Sign of perfect Islamic faith

Muhammad Hamzah Attari Madani

The Revered and Renowned Rasool ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

i.e. None of you can become a Mumin unless he holds me dearer to his mother, his father, children and all people. (*Sahih Bukhari*, vol. 1, pp. 17, Hadees 15)

Commenting on the above blessed Hadees, 'Allamah Shamsuddin Safeeri Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ (whose year of demise was 956 AH) stated in the commentary of *Bukhari*: This implies that no one's faith is perfect unless he holds the Holy Prophet Muhammad Mustafa ﷺ dearer than his offspring and parents. Therefore, if a person does not hold the Holy Prophet Muhammad Mustafa ﷺ dearer than his offspring and parents, he has defect in his faith. (*Sharh Bukhari li-Safeeri*, vol. 1, pp. 405)

'Allamah Ibn Battaal رَحْمَةُ اللَّهِ عَلَيْهِ stated: The right of the Holy Prophet ﷺ over his Ummati is greater than that of offspring, parents and all other people because it is the Holy Prophet ﷺ who has saved us from Hell and has blessed us with true

guidance, protecting from misguidance. (*Sharh Bukhari li-Safeeri*, vol. 1, pp. 405)

How greatly devotion to the Beloved Prophet ﷺ has been emphasized by the Holy Quran can be realized by reading the following verse:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَبِئُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Say you (O Beloved), 'If, your fathers, and your sons, and your brothers, and your wives, and your family, and your acquired wealth, and the trade in which you fear a loss, and the houses of your liking; (all) these things are dearer to you than Allah and His Messenger and fighting in His Path, then wait until Allah sends His command (punishment); and Allah does not guide the transgressors.'

[*Kanz-ul-Iman* (translation of Quran)] (Part 10, Surah At-Taubah, Ayah 24)



Different levels of devotion

1. Imam Shahabuddin Ahmad Bin Muhammad Qastalani رَحْمَةُ اللهِ عَلَيْهِ stated: The culmination of devotion is that one prefers the wish of his beloved to his own wish. (*Irshad-us-Saari*, vol. 1, pp. 164, *Taht-ul-Hadees*: 14)
2. Sayyiduna Abu 'Abdullah Qurashi رَحْمَةُ اللهِ عَلَيْهِ stated: Real devotion means that the devotee presents his everything to his beloved and does not keep anything with him. (*Risalah Qushayriyah*, pp. 351)
3. Sayyiduna Abu Bakr Shibli رَحْمَةُ اللهِ عَلَيْهِ stated: Devotion is called devotion for the reason that it wipes out everything from the heart except for the beloved. (*Risalah Qushayriyah*, pp. 351)

The above blessed Hadees included in *Bukhari* mentions one's father, offspring and all people. In fact, one's own being is also included in it. Therefore, this Hadees does not mean that one should only have devotion to the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ more than his father and offspring but should hold himself dearer than the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If so happens, he will not have perfection in his faith. It is stated in a blessed Hadees that Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ humbly said to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'Except for my life, I hold you dearer than anything else.' The Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, '(Faith will not be perfect) unless I become the dearest to you.' Sayyiduna 'Umar رَضِيَ اللهُ عَنْهُ respectfully said, 'Your Eminence! You have become dearer to me than even my life.' He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'O 'Umar! Now (your faith has become perfect).' (*Sahih Bukhari*, vol. 4, pp. 283, *Hadees* 6632; *Umda-tul-Qari*, vol. 15, pp. 687, *Taht-ul-Hadees*: 6632)

What does devotion require us to do?

Devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ requires that his Sunnah be acted upon, his religion be helped and his blessed sayings and actions be followed. Whatever he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has commanded, should be enthusiastically carried out and whatever he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has forbidden, should be avoided.

Mention of devotees

1. One day, Sayyiduna Sawban رَضِيَ اللهُ عَنْهُ came to the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a different complexion. On his face was a look of grief and gloom. The Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him the reason of anxiety, so he humbly said, 'O Rasool of Allah! I have neither any pain nor any disease but I get anxious when I do not see you. On the Day of Judgement, even if I enter Paradise, I will get a place and a status, according to my deeds, whereas your status will be highest of all. Your Majesty! How will I be able to get to there? If I do not behold you, what pleasure will I derive from Paradise?' Comforting him, the following verse of the Holy Quran was revealed:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
التَّائِبِينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسَنَ أُولَٰئِكَ رَفِيقًا

And he who obeys Allah and His Messenger, will be with those upon whom Allah has bestowed favour, i.e. the Prophets, and the (exceptionally) truthful ones, and the martyrs and the virtuous; and what excellent companions they are.

[*Kanz-ul-Iman* (translation of Quran)]

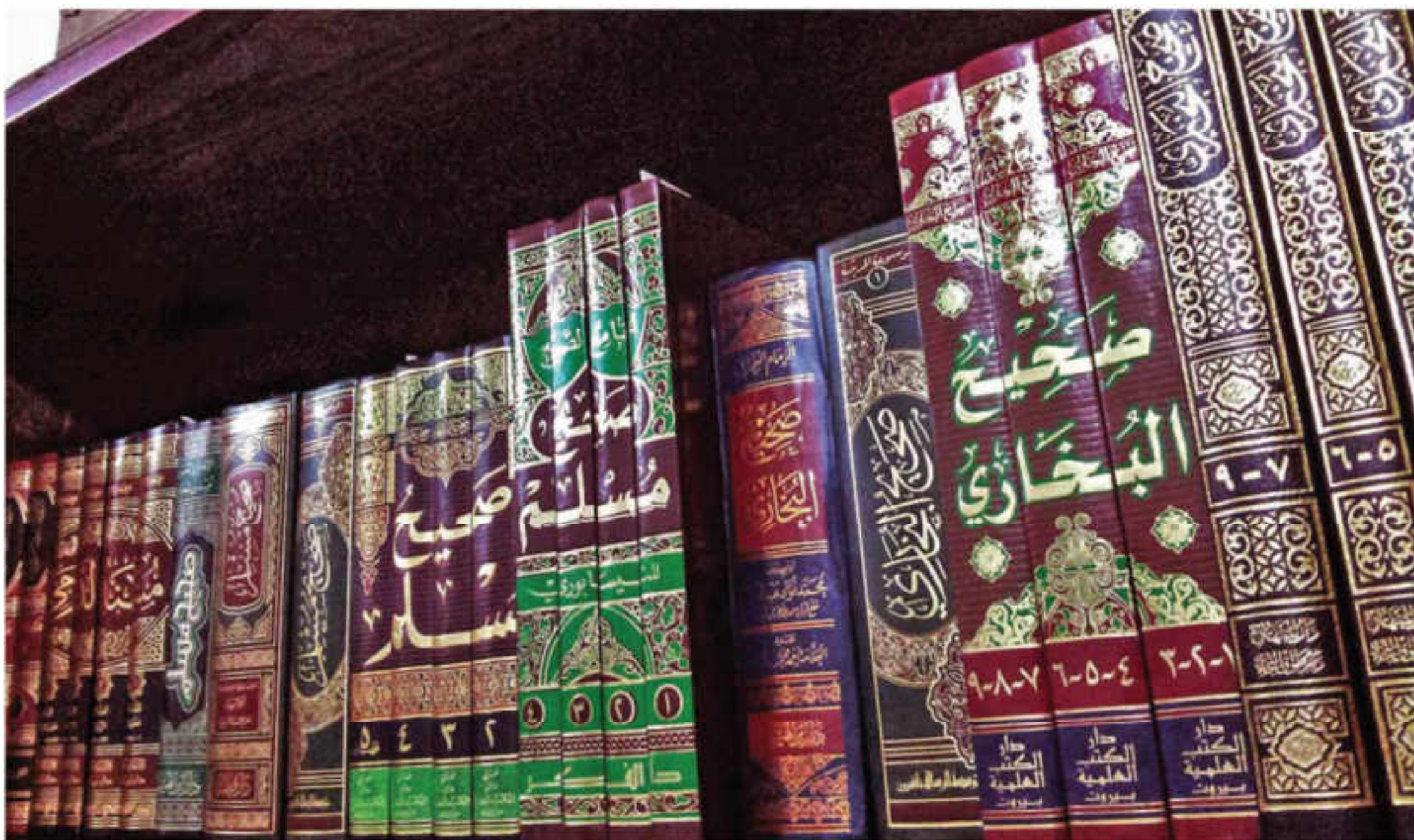
(*Tafseer-e-Baghawi*, part 5, *An-Nisa*, *Taht-al-Ayah*: 69, vol. 1, pp. 358, summarised)

2. Imam Safeeri رَحْمَةُ اللهِ عَلَيْهِ stated: A woman respectfully said to Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا, 'Make me behold the blessed grave of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' She was shown the blessed grave; she got into such an overwhelming condition that she continued to cry until she passed away. (*Sharh Bukhari li-Safeeri*, vol. 1, pp. 408)
3. Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was asked about Sayyiduna Ayyub Sakhtiyani رَحْمَةُ اللهِ عَلَيْهِ, so he replied: When he [i.e. Sayyiduna Ayyub Sakhtiyani] heard anything about the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would weep so much that I felt pity on him. (*Ash-Shifa bi-Ta'reef Huqooq-il-Mustafa*, vol. 2, pp. 41, summarised)



4. When the Beloved and Blessed Prophet ﷺ was mentioned in front of Imam Ibn Shahab Zuhri رَحِمَهُ اللهُ عَلَيْهِ, he felt such an

Prophet ﷺ is to join the Madani environment of Dawat-e-Islami. Affiliated with it, millions of people have developed deep affection



overwhelming condition that it looked as if neither we knew him nor did he know us. (Ibid, pp. 42, summarised)

5. When the Beloved and Blessed Prophet ﷺ was mentioned in the presence of Sayyiduna 'Amir Bin 'Abdullah Bin Zubair رَحِمَهُ اللهُ عَلَيْهِ, he would weep so much that no tear remained in his eyes. (Ibid)
6. When the Beloved and Blessed Prophet ﷺ was mentioned in the presence of Sayyiduna Safwan Bin Sulaym رَحِمَهُ اللهُ عَلَيْهِ, he would weep for so long that people left him behind. (Ibid, pp. 43, summarised)

An excellent way of having affection for the Holy

and devotion to the Revered and Renowned Rasool ﷺ.

*Sarshaar mujhay ker day aik jaam-e-labalab say
Ta Hashr rahay saaqi aabad yeh may-khanah*

May Almighty Allah bless us with living a life full of affection for His Beloved Prophet ﷺ!

اٰمِيْنَ يٰاَيُّهَا النَّبِيُّ اَلَا مَيِّتٌ عَلَى مَا لَمْ يَحْيِهِ اللهُ



Jashn-e-Wiladat and righteous predecessors

Islamic beliefs and information

Muhammad Adnan Chishti Attari Madani

Centuries ago, such a flower blossomed in the universe whose pure fragrance started transforming the widely spread foul smell of disbelief, polytheism, oppression and violence into faith, Islam and peace. That flower's fragrance is not diminishing with the passage of centuries; rather, it keeps growing further and will keep growing until the Day of Judgement. That matchless flower is none other than our Beloved Prophet ﷺ. That is the reason why the scholars, pious people, Muhaddiseen and Mufasssireen have been praising highly about the greatness of the time and the month of the blessed birth of the Holy Prophet ﷺ in different ways.

As an Imam belonging to around 750 years ago, 'Allamah Zakariya Bin Muhammad Bin Mahmood Qazveeni رَحْمَةُ اللَّهِ عَلَيْهِ (demise: 682 AH) states:

هُوَ شَهْرٌ مُبَارَكٌ فَتَحَ اللَّهُ فِيهِ أَبْوَابَ الْخَيْرَاتِ وَ أَبْوَابَ السَّعَادَاتِ عَلَى الْعَالَمِينَ بِوُجُودِ سَيِّدِ الْمُرْسَلِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالثَّانِي عَشَرَ مِنْهُ مَوْلِدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

i.e. (Rabi'-ul-Awwal) is that sacred month in which Allah Almighty opened the doors of goodness and blessings upon the creation of the entire world through the blessings of the blessed existence of the Holy Prophet ﷺ. The Holy Prophet ﷺ was born on the 12th of the same very month. ('Ajaib-ul-Makhluqat, pp. 68)

What greatness that moment possesses in which the Holy Prophet ﷺ was born and it became a moment for the acceptance of Du'as for the Muslims until the Day of Judgement. As, Sayyiduna Shaykh 'Abdul 'Azeez Dabbaagh رَحْمَةُ اللَّهِ عَلَيْهِ states, 'The blessed moment in which the Holy Prophet ﷺ came in this world is the time for the acceptance of Du'as. The attribute of acceptance of this moment will remain until the Day of Judgement. At that moment, all Ghaus, Qutb and other Awliya of the entire world gather near the cave of Hira. The one whose Du'a corresponds to the Du'a of blessed Awliya, Allah Almighty accepts his Du'a and fulfils his need.' Sayyiduna Shaykh 'Abdul 'Azeez Dabbaagh رَحْمَةُ اللَّهِ عَلَيْهِ would often persuade his



disciples to perform Qiyam at that blessed time.
(*Al-Ibreez*, vol. 1, pp. 311, summarised)

That's why the devotees of Prophet spend this night in the acts of worship offering Nawafil and performing Zikr and at the time of dawn, they make arrangements for Du'a. The blessed house in which the Holy Prophet ﷺ was born is full of blessings. Hence, Islamic scholars and Muhaddiseen pay visit there and acquire its blessings.

A pious person belonging to approximately 826 years ago, 'Allamah Abul Husain Muhammad Bin Ahmad Jubayr Undalusi رَحْمَةُ اللهِ عَلَيْهِ (demise: 614 AH) writes while talking about this blessed house, 'That sacred place where the Holy Prophet ﷺ was born in such a blessed moment that Allah Almighty made him a means of mercy for all of the worlds. That sacred place was coated in silver (and it seems) as if it is a small pond of water with a silver surface. What can be said about the sacred soil that Allah Almighty blessed to be the birthplace of the Holy Prophet ﷺ, who possesses the purest body. This blessed house gets opened in Rabi'-ul-Awwal on Monday because Rabi'-ul-

Awwal is the month of the birth of the Holy Prophet ﷺ and Monday is the day of the birth of the Holy Prophet ﷺ. People enter this sacred house to attain blessings. This day has always been "Yaum-e-Mashhood" in Makkah Mukarramah, i.e. people gather on this day.'

At another place, he رَحْمَةُ اللهِ عَلَيْهِ states, 'The specific place where the blessed birth took place was like a raised platform resembling a small pond to the size of approximately three hand spans. In the middle of it, there is a green colour marble piece to the size of a two-third of a hand span that is coated in silver. Including the silver, its length is of one hand span. We rubbed our faces at that sacred place that became the place of birth of the most superior individual that was born on the face of the earth and (that sacred place) touched the noblest of the individuals possessing the purest of the lineage. Moreover, we attained blessings from the sacred birthplace of the Holy Prophet ﷺ and benefited.' (*Tazkirah bil-Ikhbaar 'an-Ittifaqaat-il-Asfaar*, pp. 87, 127)



Those who acquired blessings from this sacred house

Many people acquired blessings from this blessed house. The devotees of Prophet used to visit it, dignify and revere it, perform Zikr there, arrange gatherings of Milad there, mention the virtues and excellences of the Holy Prophet ﷺ there, recite there Durood and Salam abundantly and would also use to witness the mercy of Allah Almighty.

1. The great Muhaddis, belonging to the era of six centuries ago, 'Allamah Ibn Naasiruddin Dimashqi رَحْمَةُ اللهِ عَلَيْهِ (demise: 842 AH), states, 'When I performed Hajj in 814 AH, then I paid a visit to this Masjid and beheld the place of the blessed birth. رُزْتُ هَذَا الْمَكَانَ الشَّرِيفَ بِحَمْدِ اللَّهِ تَعَالَى. 'وَالْمِئَةِ وَتَبَرَّكْتُ بِهِ' i.e. اَلْحَمْدُ لِلَّهِ! I have beheld this blessed house and attained blessings from it. (Jami'-ul-Aasaar, vol. 2, pp. 752)

2. Shaykh-ul-Muhaddiseen, Imam 'Abdur Raheem Bin Husain Iraqi رَحْمَةُ اللهِ عَلَيْهِ (demise: 806 AH) narrates: The mother of the caliph Haroon-ur-Rasheed, Khaizuraan, bought the house of the blessed birth of the Holy Prophet ﷺ and made it into a Masjid. People living there before that, state, 'By Allah Almighty! We faced no calamity in this house nor did we need anything in it. When we left from here, then calamities befell upon us.' (Al-Maurid-ul-Hanee, pp. 248)

Commentator of Sahih Bukhari, Sayyiduna Imam Ahmad Bin Muhammad Qastalani رَحْمَةُ اللهِ عَلَيْهِ (demise: 923 AH) states, 'An experienced benefit out of the benefits of holding the Mahfil of Milad on the occasion of the blessed birth is that there remains peace throughout the year. May Allah Almighty shower mercy upon the one who turned the nights of the month of the blessed birth into Eid.' (Mawahib-ul-Ladunniyyah, vol. 1, pp. 78)

3. Sayyiduna Shah Waliyyullah Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ (demise: 1176 AH) states, 'I was present at the blessed place of birth of the Holy Prophet ﷺ in Makkah Mu'azzamah at the occasion of Milad Shareef. Everyone was

reciting Durood and Salam upon the Holy Prophet ﷺ and mentioning those out of norm things that were witnessed at the time of his birth along with the events that took place before the declaration of the Prophethood. Thereupon, I witnessed those Anwaar (i.e. spiritual effulgence) that were revealed upon that gathering all at once, and I cannot say whether I witnessed those Anwaar with my physical eyes or spiritual eyes. Allah Almighty knows the best. Anyhow, whatever matter took place, when I pondered upon the Anwaar and Tajalliyat (i.e. spiritual effulgence), then I found out that these Anwaar are being revealed by those angels who join these kinds of spiritual and blessed gatherings. Moreover, I also witnessed that the Anwaar emanating from them were joining the Anwaar of the mercy of Allah Almighty.' (Fuyood-ul-Haramayn, pp. 26)

Imam Muhammad Bin Jaarullah Ibn Zaheer رَحْمَةُ اللهِ عَلَيْهِ (demise: 986 AH) writes on page no. 285 of his book "Al-Jami'-ul-Lateef" that it is the practice of the people of Makkah that every year on the night of 12th Rabi'-ul-Awwal, the Qadi of Makkah who is Shaafi'i, goes to visit the blessed place of birth of the Holy Prophet ﷺ after Salat-ul-Maghrib with a huge crowd of people. Among those people are the Qadi, scholars and majority of the jurists of the other three branches of Fiqh (i.e. jurisprudence) and the people of the city. They carry chandeliers and big candles in their hands. (Al-Jami'-ul-Lateef, pp. 285, summarised)

Makkay mayn un ki ja'ay wiladat pay Ya Khuda
Phir chashm-e-ashkbar jamana naseeb ho

(Wasail-e-Bakhshish (amended), pp. 90)



Questions & answers of Madani Muzakarah



Is it allowed to call the Blessed Prophet ﷺ the Noor of Allah?

Question 1: Is it allowed to call the Blessed Prophet ﷺ the Noor of Allah?

Answer: It is absolutely allowed. In the Glorious Quran, Almighty Allah has said:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥١﴾

Indeed towards you has come a light from Allah, and a clear Book.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 15)

According to many commentators¹ of the Holy Quran, the word "Noor" mentioned in this verse refers to the Greatest and Noblest Prophet Muhammad Mustafa ﷺ. So, Almighty Allah Himself called His Beloved Prophet ﷺ

“Noor”. Let’s also say together ‘يَا نُورَ اللَّهِ’ (Madani Muzakarah, 3 Rabi-ul-Aakhir, 1439 Hijri)

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ وَرَسُولُهُ كَرِيمٌ
صَلَّى اللَّهُ عَلَى الْحَبِيبِ! صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Conversation manner of Holy Prophet ﷺ

Question 2: Please give some guidance about how the Greatest and Noblest Prophet ﷺ would talk.

Answer: Each and every action of the Beloved Prophet ﷺ is marvellous and meritorious. During conversation, he ﷺ did not shout and shriek but rather he ﷺ would converse so wonderfully and beautifully that all would understand. His voice was not so quiet that the other person could not listen; nor was it so loud that others found displeasing. At times, he ﷺ would repeat his talk thrice so that people could understand it properly. He ﷺ would talk in



such a moderate way that anyone could have counted his words if he had wanted. (Muduni Muzakarah, 13 Rajab-ul-Murajjah, 1440 Hijri)

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّيْهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّيْهِ وَسَلَّمَ

Na'at-reciting blessed companions

Question 3: Did other blessed companions besides Sayyiduna Hassaan Bin Saabit رَضِيَ اللَّهُ عَنْهُ also recite the Na'at of the Holy Prophet صَلَّيْهِ وَسَلَّمَ?

Answer: Na'at actually means "Praise of the Holy Prophet صَلَّيْهِ وَسَلَّمَ". So, in this sense, every blessed companion and even all Muslims are Na'at-reciters for the reason that all Muslims praise him. However, according to established norms, one who recites a Na'at in the form of couplets is called a Na'at-reciter. Imam Ibn Sayyid-un-Naas رَضِيَ اللَّهُ عَنْهُ (whose year of demise was 732 AH) authored a book titled 'Minaht-ul-Midah' [مِنْحُ الْمِدَاحِ] i.e. gifts of praise in the court of the Holy Prophet صَلَّيْهِ وَسَلَّمَ. In this book, he listed the names of around two hundred such blessed companions رَضِيَ اللَّهُ عَنْهُمْ who composed couplets in praise of the Holy Prophet صَلَّيْهِ وَسَلَّمَ. The couplets of these blessed companions were also included in the same book. The names of some of those blessed companions are as follows. Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar Farooq, Sayyiduna 'Ali-ul-Murtada, Sayyiduna Ameer Hamzah, Sayyiduna 'Abbas, Sayyiduna Hassaan Bin Saabit, Sayyiduna 'Abdur Rahman Bin 'Awf, Sayyiduna Sa'd Bin Abi Waqas, Sayyiduna Zaid Bin Haarisah, Sayyiduna 'Abdullah Bin Rawahah, Sayyiduna Ka'b Bin Zuhair, Sayyiduna Ka'b Bin Maalik, Sayyiduna Dihyah Qalbi, Sayyidatuna Fatima-tuz-Zahra, Sayyidatuna Umm-e-Ayman, Sayyidatuna Safiyyah Bint-e-'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُمْ. (Madani Muzakarah, 3 Rabi'-ul-Awwal, 1440 Hijri)

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّيْهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّيْهِ وَسَلَّمَ

Reason of drinking Zamzam water in a standing position

Question 4: Why is Zamzam water drunk in a standing position?

Answer: The Beloved and Blessed Prophet صَلَّيْهِ وَسَلَّمَ drank Zamzam water while standing. (Sahih Bukhari, vol. 1, pp. 546, Hadees 1637) Therefore, drinking Zamzam water in a standing position is a Sunnah. The wisdom of drinking it in a standing position is that water, when drunk in a standing position, immediately circulates throughout the body. The aim of drinking Zamzam water is to gain its blessing. Therefore, its circulation in all parts of the body is beneficial. (Bahar-e-Shari'at, vol. 3, pp. 384, summarised; Madani Muzakarah, 1 Rajab-ul-Murajjah, 1440 Hijri)

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّيْهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّيْهِ وَسَلَّمَ

Obedience to Holy Prophet is obedience to Gracious Lord

Question 5: Is obedience to the Holy Prophet صَلَّيْهِ وَسَلَّمَ absolute obedience to Almighty Allah?

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

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whoever has obeyed the Messenger has indeed obeyed Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 80)

Even if the Holy Prophet صَلَّيْهِ وَسَلَّمَ calls a person who is offering Salah, the person must respond. This has also been proved in the Holy Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

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

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

Moreover, this will not also invalidate Salah. (Mirqat-ul-Mufatih, vol. 4, pp. 624, Tuht-ul-Hadees: 2118;



Mirat-ul-Manajih, vol. 3, pp. 224) A blessed Hadees also mentions that the Holy Prophet ﷺ called a blessed companion who was offering Salah². (Madani Muzakarah, 3 Rabi-ul-Awwal, 1440 Hijri)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّيْهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّيْ اللَّهُ عَلَى مُحَمَّدٍ

Is it allowed to make Wudu with ice?

Question 6: Is it allowed to make Wudu with the ice accumulated during hailing [i.e. snow-falling from the sky]?

Answer: Wudu will only be valid with this ice when it has melted, turning into water. It is necessary that at least two drops of water flow on the entire area of all those parts of the body which are Fard to be washed during Wudu. (Derived from: Muheet-ul-Burhani,



vol. 1, pp. 129; Rad-dul-Muhtar 'ala Durr-e-Mukhtar, vol. 1, pp. 217; Madani Muzakarah, 9 Rabi'-ul-Aakhir, 1439 Hijri)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّيْهِ وَسَلَّمَ
صَلُّوا عَلَى الْحَبِيبِ! صَلَّيْ اللَّهُ عَلَى مُحَمَّدٍ

¹ Imam Abu Ja'far Muhammad Bin Jarreer Tabari (whose year of demise was 310 AH), Imam Abu Muhammad Husain Baghawi (whose year of demise was 510 AH), Imam Fakhruddin Raazi (whose year of demise was 606 AH), Imam Naasiruddin 'Abdullah Bin 'Umar Baydawi (whose year of demise was 685 AH), 'Allamah Abul Barakaat 'Abdullah Nasafi (whose year of demise was 710 AH), 'Allamah Abul Hasan 'Ali Bin Muhammad Khaazin (whose year of demise was 741 AH), Imam Jalaluddin Suyuti Shaafi'i (whose year of demise was 911 AH) and others (رحمهم الله) stated that the word "Noor" mentioned in this blessed verse refers to the Greatest and Noblest Prophet Muhammad Mustafa ﷺ.

Moreover, it is also stated in a blessed Hadees that the Embodiment of Noor, the Revered and Renowned Rasool ﷺ said to Sayyiduna Jabir Bin 'Abdullah, 'O Jabir! Indeed Almighty Allah created the Noor of your Prophet from His Noor before all creation.'

(Al-Juz-ul-Mafhood min-ul-Juz-ul-Awqal li 'Abdur Razzaq, pp. 63, Raqm 18;

Al-Mawalib-ul-Ladunniyya, vol. 1, pp. 36)

² It is stated in the book 'Sahih Bukhari' that Sayyiduna Abu Sa'eed Bin Mu'alla رَضِيَ اللَّهُ عَنْهُ stated: I was once offering Salah in the Masjid-un-Nabawi when the Greatest and Noblest Prophet ﷺ called me but I did not go to him on his call. (After I completed Salah), I went to his blessed court and respectfully said, 'O Prophet of Allah! I was offering Salah.' He ﷺ responded: Has Almighty Allah not said, 'إِنَّمَا يُدْعِيكُمْ إِلَى الْمَوَاقِفِ', i.e. Present yourselves upon the call of Allah and His Messenger, when the Messenger calls you. (Sahih Bukhari, vol. 2, pp. 163, Hadees 4474)



DAR-UL-IFTA AHL-E-SUNNAT

Shar'i ruling on drum beating during Milad gatherings and processions

Question 1: During a Milad procession or gathering or any Islamic ceremony, some people beat drums, set off fireworks, clap and arrange for musical instruments. Some women also attend such gatherings without observing Islamic veil. What have respected Islamic scholars ruled on these issues?

(Questioner: Muhammad Noman, Faisalabad)

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

Answer: To hold Milad processions and Islamic ceremonies is a very good deed but it is impermissible and a sin to beat a drum, play musical instruments, set off fireworks and display non-observance of Islamic veil during them. The purpose of holding these ceremonies is to celebrate

the birth of the Beloved Prophet ﷺ who has forbidden these improper actions. Therefore, Milad gatherings and Islamic ceremonies should be held while refraining from such improper things.

وَاللَّهُ أَعْلَمُ بِمَا مِنْ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ

Answered by: Mufti Muhammad Qasim Attari

'Umrah is preferable to Tawaf

Question 2: What have respected Islamic scholars and Muftis ruled on the following issue? A person has already performed an 'Umrah and wishes to perform more 'Umrahs; what is preferable for him to perform now, 'Umrah or Tawaf? (Questioner: Muhammad Shafeeq Athar, Wah Cantt)

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



Answer: Performing a Nafl 'Umrah during permissible time is preferable to performing a Nafl Tawaf because the act of worship that involves more hardship is preferable. Compared to a Tawaf, an 'Umrah involves more hardship and takes more time to be performed.

وَاللّٰهُ اَعْلَمُ عَالِمُ وَرَسُولُهُ اَعْلَمُ عَلَى مَا يَشَاءُ وَيُرِيدُ

Answered by: Mufti Muhammad Qasim Attari

Is it allowed to sell school notebooks and books that cannot be benefited from?

Question 3: What have respected Islamic scholars and Muftis ruled on the following issue? Is it allowed to sell children's school notebooks and books that are no longer needed? Should these things be burnt? And, what is the ruling on the papers that have Arabic writings on them?

(Questioner: Saeed Attari, Alipur Farash Rawalpindi)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيُّهَا الْحَقُّ وَالصَّوَابُ

Answer: Cut away the portions that contain the verses of Quran, Ahadees, rulings related to Islamic jurisprudence and the blessed names of Allah ﷻ, angels and Prophets from papers that have Arabic writings on them and also from school notebooks and books which cannot be benefitted from. Now the rest can be sold. Otherwise, pack these notebooks and books into a bag, etc. Then tie a heavy stone to the bag and put the bag into the deep water of the river or in the middle of the sea so that it will go down the depth of the sea. This bag should not float over the water and should not reach the place where there is a risk of the sacred papers being desecrated [i.e. disrespected]. The best way is to wrap them into some pure piece of cloth and bury them. The method of burying is as follows: Make a Lahad (by digging the ground and making an opening in the Qiblah side of the wall) or make a coffin-like grave and cover it with slabs and then cover the slabs with soil so that the soil will not fall on the papers directly. This will be similar to the grave prepared for a deceased person.

وَاللّٰهُ اَعْلَمُ عَالِمُ وَرَسُولُهُ اَعْلَمُ عَلَى مَا يَشَاءُ وَيُرِيدُ

Answered by: Mufti Muhammad Qasim Attari

Buying something for cheaper price after selling it on credit

Question 4: What have respected Islamic scholars ruled on the following issue? There is a practice that exists in the marketplace. If a person wants to borrow money, he says to any shopkeeper, 'I buy this motorcycle from your shop for 60000 rupees on credit and I will pay you the price gradually within six months.' He also takes possession of the motorcycle. Afterwards, the same shopkeeper buys the same motorcycle from the same person for 45000 rupees in cash. Is this action permissible? The person needs 45000 rupees but the shopkeeper does not want to lend money without any profit. By means of the above method, the person will get the money he needs and the shopkeeper will also earn the profit. Is this method right or wrong according to Shari'ah? Please guide us about it. (Questioner: Qadiri Autos, Regal Chowk Karachi)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِکِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيُّهَا الْحَقُّ وَالصَّوَابُ

Answer: In the situation mentioned in the question, this method is impermissible and a sin. Earning a profit in this way is also impermissible and Haraam. Here is the detail of this ruling. After a seller has sold something, he cannot buy the same thing from the same person or from the representative of the same person for a cheaper price unless the seller has received the price of the thing sold out. In the above case, the person has not yet paid the actual price of the thing. If the shopkeeper buys it before receiving the actual price, he will gain the profit of 15000 rupees in return for nothing, which is a form of interest. Therefore, purchasing and profit earning in this way are impermissible and Haraam.

وَاللّٰهُ اَعْلَمُ عَالِمُ وَرَسُولُهُ اَعْلَمُ عَلَى مَا يَشَاءُ وَيُرِيدُ

Answered by: Muhammad Shafeeq Attari Madani

Verified by: Mufti Muhammad Qasim Attari

Is woman allowed to go to graveyard for recitation of Fatihah?

Question 5: What have respected Islamic scholars and Muftis ruled on the following issue? My





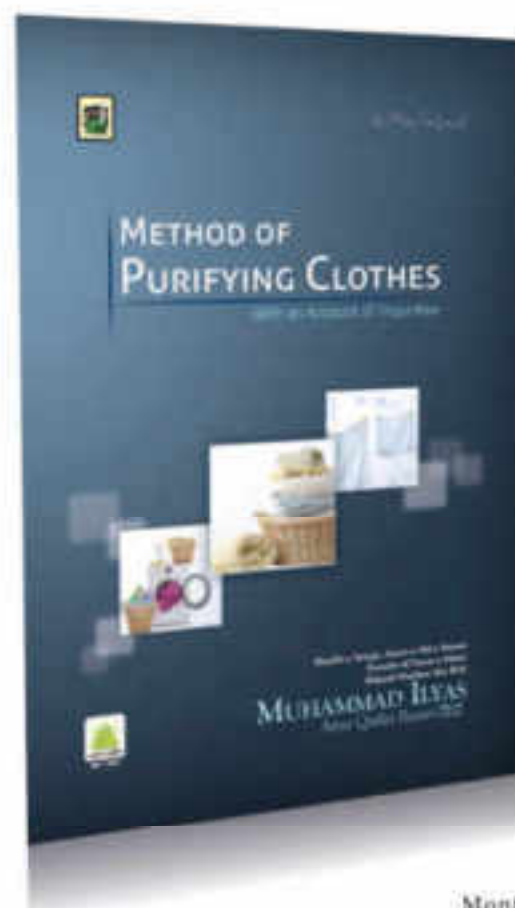
respected father passed away this Ramadan. My sister often says that she will go to the grave of the father in the graveyard. Is it allowed for a woman to go to the graveyard while observing Islamic veil? Please provide Shar'i guidance on it. (Questioner: Sarfaraz Ahmad Attari, Quth Alam Shah Bukhari, Karachi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّافِ إِلَهُكُمْ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: May Allah forgive your deceased father and bless your family with patience and with great reward for patience! Except for the blessed shrine of the Holy Prophet ﷺ, it is unconditionally forbidden for women to visit graves. Even if they go while observing Islamic veil, this is still forbidden. In particular, it is even more emphatically forbidden for them to go to the grave of any relative such as the grave of the father, as mentioned by you. Therefore, explain it to your sister that having patience with the death of any relative is among such deeds of bondmen which are liked by Almighty Allah.

وَاللَّهُ أَعْلَمُ عَمَّا وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ عَلَيْهِ السَّلَام

Answered by: Mufti Muhammad Qasim Attari



Monthly Magazine
Faizan-e-Madinah
Rabi' ul Awwal
1441 AH (November 2019)



For a social reform, study the blessed Seerah of the Holy Prophet ﷺ

Plea

To make a society peaceful and Sunnah-prevailed, it is very important to provide individuals with correct Tarbiyyah because a society is formed by individuals. The society in which an individual is not provided with proper Tarbiyyah falls prey to plight. If we want to create the environment around us according to the Islamic values, we will have to give Tarbiyyah to others too along with reforming ourselves. If we remain heedless of the important task of giving Tarbiyyah, considering it to be a burden, then the society will keep getting worse, which can also be observed to some extent.

Blessed teachings of the Holy Prophet ﷺ

The Holy Prophet ﷺ used to educate his blessed companions رَضِيَ اللَّهُ عَنْهُمْ from time to time. He ﷺ had a great expertise in knowing the nature, habits and psyche of people. He ﷺ would treat everyone according to their rank and would provide Tarbiyyah in such a way that they would accept it wholeheartedly.

Once when the Holy Prophet ﷺ saw a blessed companion [wearing] gold ring on his hand, he ﷺ took that ring off and threw it away and said, 'Does anyone of you want to take a firebrand of Hell in his hand?' The impact of this blessed teaching of the Holy Prophet ﷺ upon the blessed companion رَضِيَ اللَّهُ عَنْهُ was such that after the Holy Prophet ﷺ had left, he was told to pick up the ring and avail some other benefit from it but he رَضِيَ اللَّهُ عَنْهُ said, 'No! By Allah! I will never pick up the ring that the Beloved Prophet ﷺ has thrown away.' (Sahih Muslim, pp. 891, Hadees 2090)

Eagerness for acting upon the blessed saying of the Holy Prophet ﷺ

Dear Islamic brothers! Had that blessed companion willed, he could have picked up the ring and derived



benefit by selling it, or could have given it to someone as a present, or could have given it to someone for whom it was permissible to wear, i.e., he could have made a woman its owner, but he didn't do so because the Holy Prophet ﷺ had thrown it away.

Commentator of *Sahih Muslim*, 'Allamah Nawawi رحمه الله says, 'This statement of the companion of the Holy Prophet ﷺ contains a great mind-set of fulfilling the command of the Holy Prophet ﷺ and refraining from what he ﷺ asked to refrain from. Moreover, he رحمه الله did not pick up the ring allowing himself to use weak justifications and left it there making it permissible for the needy and other people so that whosoever wished among them could pick it up. So it became permissible for the people to pick up the ring and use it at that time. Furthermore, if he had picked up the ring himself, then this act of picking up the ring and using it by selling it or in any other way was permissible for him because the Holy Prophet ﷺ did not forbid [him] absolutely from using the ring, but rather, he ﷺ forbade [him] from only wearing it. Using it in any other way rather than wearing it was permissible for him. But despite this, he avoided picking it up and made the intention of leaving it as a Sadaqah (i.e. charity) for the needy.' (Sharh-ur-Nawawi 'ala Sahih Muslim, vol. 7, pp. 65-66, Juz 14)

Blessed teaching method full of wisdom

The blessed way of the teaching of the Holy Prophet ﷺ was full of wisdom and intellect. He ﷺ would not make everyone understand directly when they would make any mistake so that they would not feel embarrassed. If he ﷺ would become aware of the shortcomings of some people, he ﷺ would provide guidance collectively about those wrong acts and inappropriate actions. The benefit of this was that others would also seek guidance [about those acts].

It is stated in *Abu Dawood*: Sayyidatuna 'Aishah Siddiqah رضي الله عنها states: 'When the Holy Prophet ﷺ would become aware of anything about someone, he ﷺ would not say, 'What is the matter of so-and-so who says this?' Instead, he ﷺ would say, 'What is the state of those people who utter such statement'. (Abu Dawood, vol. 4, pp. 328, Hadees 4788)

Neither scolded nor told one's off

Whenever the Holy Prophet ﷺ would feel it important to advise someone against a mistake

directly, he ﷺ would do so in an extremely affectionate and compassionate manner so that the other person could agree to accept the truth.

Once a villager entered the Masjid and started urinating in a corner. The blessed companions started to stop him. Upon this, the Holy Prophet ﷺ said, 'Do not stop him. Leave him.' When he finished urinating, the Holy Prophet ﷺ called him and said, 'These Masajid are not [the places] meant for [passing] urine and [dumping] filth. These [Masajid] are for the Zikr of Allah Almighty, Salah and reciting the Holy Quran.' (Sahih Muslim, pp. 164, Hadees 285)

It is mentioned in *Ibn Majah*: That villager became so impressed with the compassionate conduct of the Holy Prophet ﷺ that he mentioned the blessed way of teaching of the Holy Prophet ﷺ in the following words, 'قَامَ إِلَيَّ أَبِي وَأُمِّي، فَلَمْ يَنْصَبْ إِلَيَّ إِلَّا اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' i.e. The Holy Prophet ﷺ came towards me; may my parents be sacrificed for him. He ﷺ neither scolded me nor told me off. (Ibn Majah, vol. 1, pp. 300, Hadees 529)

Be mindful that it had not been long since the blessed companion embraced Islam; moreover, he was also away from the company of the Holy Prophet ﷺ. So, this act was committed by him due to being unaware of the Shar'i rulings otherwise, the ruling of Shar'iah is, 'It is Haraam to urinate in Masjid.' (Mirqat-ul-Mafatih, vol. 2, pp. 194, under the Hadees 491, summarised; derived from: Bahar-e-Shari'at, vol. 1, pp. 645)

It is my plea to all devotees of the blessed Prophet ﷺ that no matter what rank you hold or class you belong to in your practical life, if you want to give Tarbiyyah to yourself and the people connected with you in the right manner, study the blessed biography of the Holy Prophet ﷺ. By doing so, you will come to know how the Holy Prophet ﷺ taught people with wisdom while taking care of their nature and psyche.

May Allah Almighty bless us with the eagerness to follow the Holy Prophet ﷺ sincerely.

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ ﷺ



Which book shall I read?



12 years old Owais had come to meet his maternal aunt and see her new house along with his mom. After drinking water etc., Owais started to look around for someone.

His aunt asked him, 'Son, who are you looking for?'

Owais restlessly replied, 'Dear aunt! I can't see brother Noman. Where is he?'

'I have sent Noman out for some work. He must be back soon.' Replied the aunt.

Then, he sought permission to look around the new

house and started exploring it. After looking at the lawn and balcony of the house, he stopped outside a room. Actually, that room was a study room that was made into a small but attractive library containing various small and big sized Arabic, Urdu and English books. As Owais was looking at the books, he all of a sudden heard someone saying Salam. As he turned around while replying to Salam, he saw brother Noman standing there. Owais' face blossomed looking at brother Noman.

'How are you Owais?' Asked Noman.



Owais replied, 'I am good. How are you, brother Noman?'

Noman replied, 'أَلْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. I am fine too. Seeing you in the study room has really pleased me and given me an impression that you love reading books.'

Owais replied, 'Yes, that is true; but brother Noman! There are loads of books over here and I am staying here for a few days. You tell me which book shall I read in these days?'

Noman said, 'Brother Owais! The blessed month of Rabi'-ul-Awwal is about to commence. In relation to this month, read the booklets of Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas 'Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ such as 'Luminous Face, A Horrific Camel, Dark-skinned Slave and The Dawn of Blessings'.

'Brother Noman, please mention some detail regarding these booklets too.' Owais asked in an inquiring manner.

Noman started telling him:

The booklet 'The Dawn of Blessings' is regarding being joyous upon the blessed birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Juloos-e-Meelad, decorating homes, etc. It also contains a letter of Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ regarding Rabi'-ul-Awwal

(especially regarding the Shar'i and organisational precautions in relation to the Ijtima' of Meelad and Juloos of Meelad).

The booklet 'Dark-skinned Slave' talks about the miracles of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his Nooraniyat [i.e. luminosity], his matchless human nature and his blessed parents.

In the booklet 'A Horrific Camel', Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has mentioned regarding the sacrifices of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the sake of propagating Deen.

'Luminous Face' is also a booklet. It contains faith-enlightening parables of the blessed childhood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as beautifully mentions 8 miracles of the blessed hand of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Moreover, it also mentions the destructions of video games.

'Brother Noman! Do you have these booklets?' Owais asked restlessly.

'Yes! There you are. Read them one by one and if you want to ask anything, then do not hesitate to ask me.' Noman said to Owais while handing him over the booklets.

'Sure brother Noman.' Saying this, Owais sat there and engaged in studying those booklets.



Do you know?

Question 1: Which era is called the period of 'Fatrat'?

Answer: 'Fatrat' refers to the period between Sayyiduna 'Isa عليه السلام and the Beloved Rasool صلى الله عليه وآله وسلم. (Tafseer Tabari, part 6, Al-Ma'idah, Taht-al-Ayah: 19, vol. 4, pp. 508, Raqam 11621)

Question 2: Which are those two cities in which Dajjaal will not be able to enter?

Answer: Makkah Mukarramah and Madinah Tayyibah. (Sahih Muslim, pp. 1204, Hadees 7386)

Question 3: Whose title is Zul-Janahayn (the one with two wings)?

Answer: Sayyiduna Ja'far Tayyar رَجُلُ اللَّهِ عَنَّا. (Tabqat Ibn Sa'd, vol. 1, pp. 97)

Question 4: How many Ansar and Muhajireen¹ were made brothers of one another by the Beloved Rasool صلى الله عليه وآله وسلم?

Answer: According to one opinion, they were total 90 people, in which 45 people were Ansar and 45 were Muhajireen. (Tabqat Ibn Sa'd, vol. 1, pp. 184)

Question 5: Who will be the last one to die?

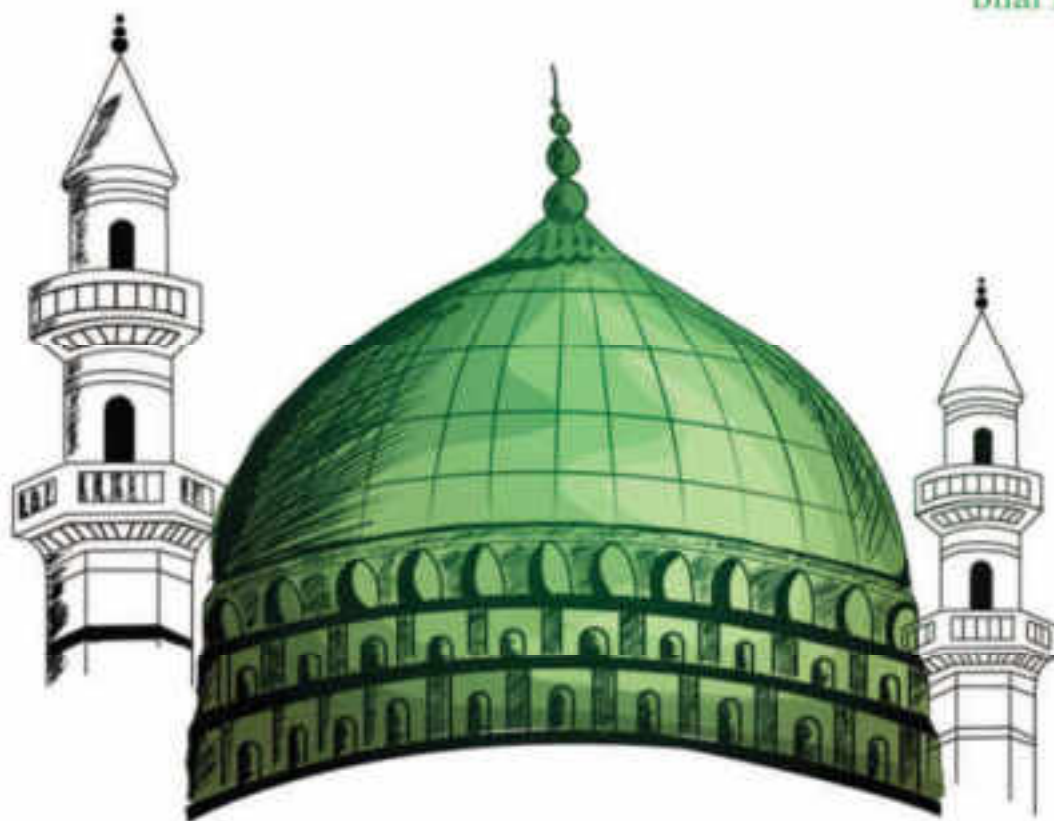
Answer: Sayyiduna 'Izraeel عليه السلام, who takes away the souls of people, will be the last one to die. (Sharh Usool-e-I'tiqad Ahl-is-Sunnah wal-Jama'ah, vol. 1, pp. 202)

Question 6: How many people and who Sayyiduna 'Isa عليه السلام brought back to life?

Answer: Sayyiduna 'Isa عليه السلام brought four people back to life: (1) A person, namely 'Aazir' (2) Son of an elderly woman (3) One girl (4) Sayyiduna Saam رَجُلُ اللَّهِ عَنَّا, the blessed son of Sayyiduna Nuh عليه السلام. (Tafseer Khaazin, part 3, Aal-e-Imran, Taht-al-Ayah: 49, vol. 1, pp. 251)

¹ Those blessed companions رَجُلُ اللَّهِ عَنَّا who migrated from blessed Makkah to blessed Madinah for Islam.





How should children celebrate blessed birth of Holy Prophet ﷺ?

Every religion, nation and community has its own different way of celebrating events. Sometimes it is religious festivals and, at times, it is other significant and special events that turn our days into the blissful moments of celebration. Out of all the Islamic joyous occasions, 12th Rabi'-ul-Awwal, 'Eid Milad-un-Nabi' also holds great speciality around the world. The devotees of Rasool mark the blessed day of the birth of the Beloved Rasool ﷺ with great 'zeal and fervour' and express their devotion to the Beloved Rasool ﷺ.

Respected parents! How can you instil the importance, devotion and dignity of this Islamic festive occasion in the hearts of children? Read the following points:

1. During this blessed month, make special arrangements for conducting Na'at-gathering

for children in houses and localities, describing the parables related to the childhood life of the Beloved Rasool ﷺ from different books and booklets (i.e., 'Seerat-e-Mustafa', 'The Dawn of Blessings' and 'Luminous Face'). Also tell children the parables of compassion and affection shown by the Beloved Rasool ﷺ for children. Moreover, distribute Niyaz [food, etc.] too at the end of Na'at-gatherings but arrange only for those food items which meet hygiene standards.

2. Explain the importance of Eid Milad-un-Nabi to children so that they realize the significance of the blessed birth of the Holy Prophet ﷺ.
3. Motivate children to recite Na'ats.
4. During the blessed month of Rabi'-ul-Awwal, you are requested to make special arrangements to watch Madani Muzakarahs on the Madani



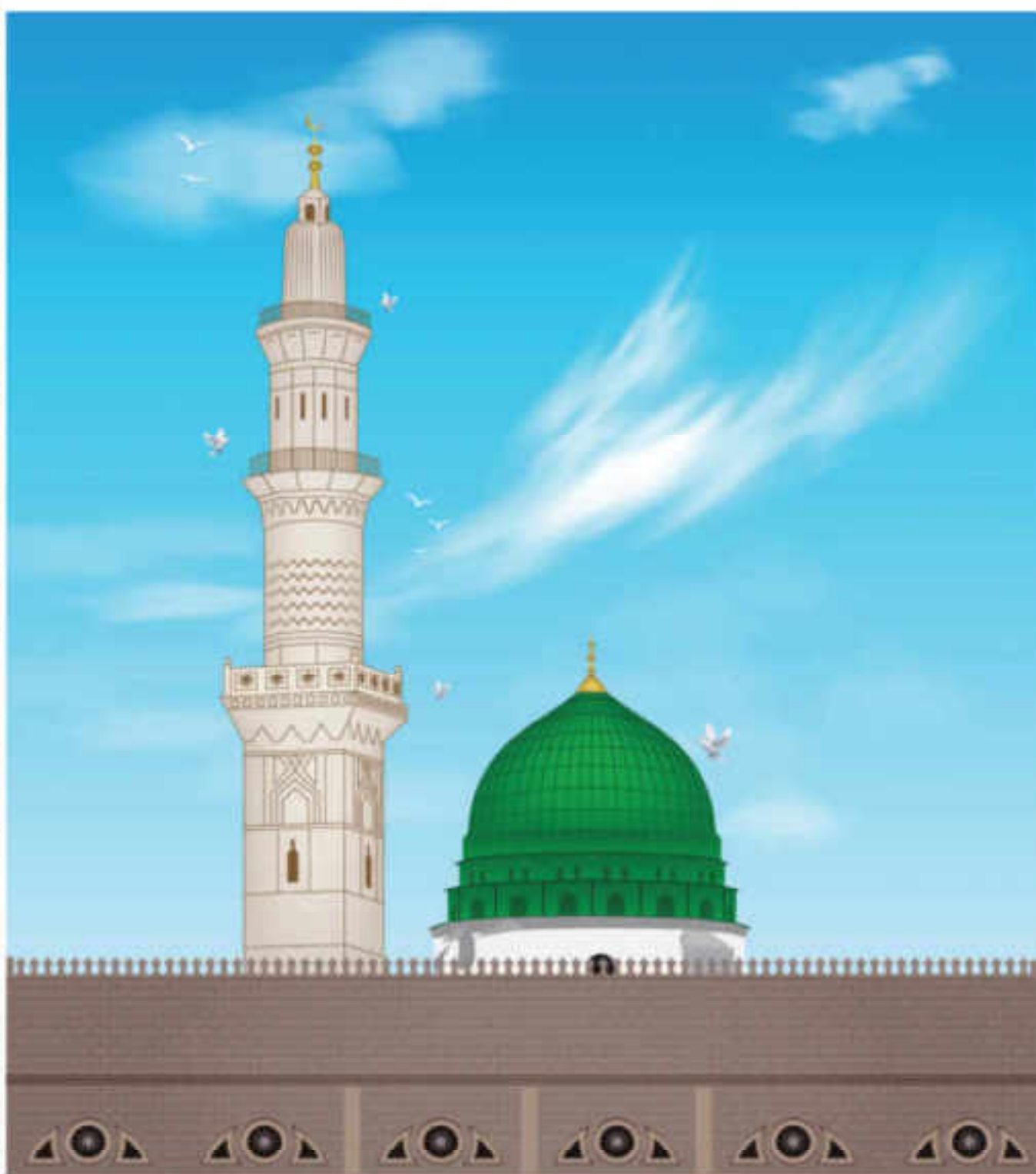
Channel with punctuality along with your children and all family members.

5. Celebrate the moments of the moon sighting of Rabi'-ul-Awwal and wish your relatives the blessed month of Eid Milad-un-Nabi. Your children will also follow this good practice when they observe you doing it.
6. Adorning your house with flags and colourful lights on this occasion is also a good method of expressing devotion to the Beloved Rasool ﷺ but do not task younger children with carrying out these tasks at all because they may also meet with any accident.
7. Dress your children in new clothes.
8. With the intention of attaining blessings, make children wear a badge of 'Na'layn Pak' on their Kameez (a long loose shirt) on the left side of the chest or on the 'Imamah but ensure that the badges have been properly attached; otherwise there is a fear of their disrespect.
9. Give Sadaqah and charity abundantly and make your children give Sadaqah with their own hands so that they also become habitual of spending in the path of Allah ﷻ.
10. Get the food items that were the favourite ones¹ of the Beloved Rasool ﷺ prepared at home and serve them to children.
11. To express their devotion to the Holy Prophet ﷺ, the devotees of Rasool also arrange for procession on 12th Rabi'-ul-Awwal. You are requested to join them with your children. Do not send your children alone.
12. Amongst children at home, hold the competition of drawing the Naqsh of Na'l-e-Pak, blessed

Green Dome and the blessed relics associated with the Beloved Rasool ﷺ. Moreover, distribute prizes amongst children so that they get encouraged.

May Allah ﷻ grant us and our children true devotion to the Beloved Rasool ﷺ!

اٰمِيْن يٰجَاوِدُ السَّمٰوٰتِ الْاُولٰٓئِيْنَ صَلٰوةٌ لِّلَّهِ عَلَيْهِ السَّلَامُ



¹ For getting information about the blessed food of the Beloved Rasool ﷺ, read page 64 of the *Mahnamah Faizan-e-Madinah* Rabi'-ul-Awwal 1440/December 2018.



Affection for children

Hamid Raza Madani

There were two brothers, Asad and Adil. Asad's elder brother Adil was rude and he had short temper. One day when Asad entered his brother's room, Adil while rebuking him said, 'Asad! Whose permission have you sought to come here?' Asad hesitantly replied, 'Brother...I... I...' Upon this, Adil reacted, 'Shut up! And get lost. Be careful! Next time if you enter my room without seeking my permission then...!' Asad started weeping after receiving the rebukes from his brother and went to his mother to tell the victimisation. His mother who was already worried about Adil's bad attitude and had also frequently made him understand for his rectification; but her efforts would fail to show any long lasting impact on Adil's attitude, and after some time Adil would treat Asad badly again.

At this time their mother made Adil understand through the blessed manners [Akhlaq-e-Karimah] of the Blessed Prophet ﷺ and said: My dear

son! Now you are mature. When people grow older they recall one's behaviour and attitude they were treated with in their childhood. So you should treat your little brother Asad affectionately so that he may recall your affectionate attitude when he grows older and love to live together with you.

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ is the blessed companion of our Beloved Prophet ﷺ. Do you know that Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ has stated: I remained in the blessed company of Holy Prophet ﷺ for ten years but he ﷺ never said even ugh [a slight sign of resentment] and neither he ﷺ said, 'Why you did such-and-such task, why you did not do such-and-such task.' (Sahih Muslim, pp. 972, Hadees 6010)

Our Blessed Prophet ﷺ would say Salam to the children when he ﷺ happened to pass by them. (Sahih Bukhari, vol. 4, pp. 170, Hadees 6247)



Likewise, when the Holy Prophet ﷺ would return from a journey, children would welcome the Holy Prophet ﷺ, upon this, he ﷺ would make them mount on his riding animal. When Muslim army returned from the battle of Mautah, the people of Madinah welcomed it and children of Madinah rushed to the victors of Islam to meet them. The Holy Prophet ﷺ saw the children so he ﷺ said, 'Make the children mount on riding animals with you and make 'Abdullah Bin Ja'far ride with me.' Sayyiduna 'Abdullah Bin Ja'far رَضِيَ اللهُ عَنْهُ was brought and the Blessed Prophet ﷺ made him mount on the riding animal ahead of him. (*As-Seerat-un-Nabawiyah li Ibn Hishaam, vol. 2, pp. 324*)

Mother gently said to Adil: You have just heard that in what a great way our Blessed Prophet ﷺ would treat the children affectionately. Now you should make promise that you will not get angry at your brother. Thereupon Adil said, 'Mother, Asad comes into my room and makes my room stuff disorganised.'

Mother: My son! Asad is your little brother and you should treat him gently and affectionately.

Adil: Dear mother! I promise that, in future, I will treat Asad affectionately and will not get angry at him. Mother kissed Adil's forehead and made Du'as heartily for him.

Dear children! You should treat little children at your home affectionately because showing affection for children is Sunnah. Never become a source of worries for members of your family rather try your best to please your parents and have a privilege of getting their Du'as.

May Almighty Allah grant us good manners for the sake of the blessed manners [Akhlaq-e-Hasanah] of His Blessed Rasool ﷺ.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ ﷺ



Five deeds that lead to Paradise

Perform some virtuous deeds

Abdul Majid Naqshbandi

Attari Madani

Blessed Ahadees mention ranks and rewards in the worldly life as well as in the afterlife for carrying out many virtuous deeds. Similarly, there are also some such blessed acts mentioned in blessed Ahadees which especially bring about the good news of entering Paradise for those who act upon them.

Following are the five blessed Ahadees which mention the good news of entry into Paradise for the one carrying out certain acts:

1. Good news of Paradise for adopting good manners

Two major acts out of the acts leading to Paradise are as follows: (1) Good manners (2) Fear of Allah عزوجل. Someone humbly asked in the court of the Beloved Rasool صلى الله عليه وآله وسلم, 'Which act will make people enter Paradise the most?' The Beloved Rasool عزوجل said, '(1) Piety i.e., fear from Allah عزوجل

and (2) Good manners.' (Ibn Majah, vol. 4, pp. 489, Hadees 4246)

2. Make good conversation

Good news of Paradise has also been given for making good conversation. The Beloved Rasool صلى الله عليه وآله وسلم said, 'Good conversation and feeding people will take you to Paradise.' (Al-Mu'jam-ul-Awsat, vol. 1, pp. 416, Hadees 1524) When meeting anyone, we should treat him with good manners and talk to him with gentleness.

3. Showing affection to the orphans

The Beloved Rasool صلى الله عليه وآله وسلم said, 'Whoever strokes the head of an orphan to please Almighty Allah, he will have virtues for every hair that his hand passes over; and whoever treats an orphan boy or girl with goodness, he and I will be [together] in



Paradise like this (i.e. [Holy Prophet ﷺ made a gesture meeting his two fingers).’ (Musnad Ahmad, vol. 8, pp. 272, Hadees 22215)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ said: This is the reward of merely stroking the head of an orphan; so, whoever spends his wealth on an orphan, serves him, educates him etc., then imagine what the level of reward will be for all these acts! (Mirat-ul-Manajih, vol. 6, pp. 562)

Beloved Rasool ﷺ has said that Allah عزوجل says, ‘Reward of My Mumin servant in My sight is nothing but Paradise; when I removed the soul of his beloved friend, he showed patience.’ (Sahih Bukhari, vol. 4, pp. 225, Hadees 6424)

May Allah عزوجل grant us privilege to carry out virtuous acts and make us enter Paradise without accountability!

اٰمِيْن يٰجَاوِدُ السَّمٰوٰتِ وَالْاَرْضِ بِالْحَقِّ

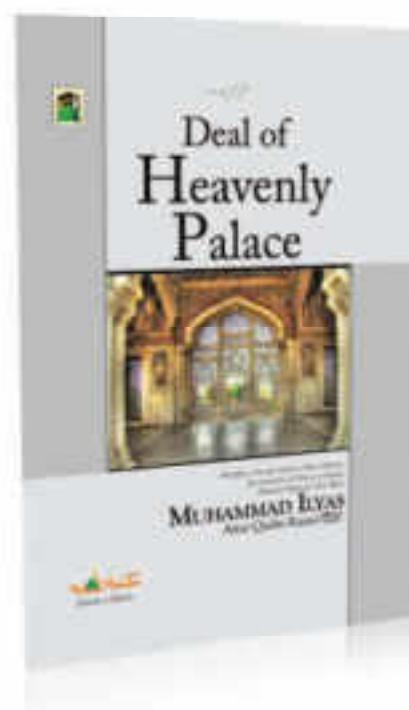


4. Removing the troublesome thing from the way

The Beloved Rasool ﷺ said, ‘Whoever removes any troublesome thing from the way of Muslims, Allah عزوجل records a virtue for him in return for it; and for whoever Allah عزوجل records a virtue, He عزوجل makes him enter Paradise due to this virtue.’ (Musnad Ahmad, vol. 10, pp. 416, Hadees 27549)

5. Good news for those having patience

There is also good news of Paradise for those who show patience with the demise of their relatives. The



Blessed lifestyles of Beloved Prophet ﷺ



Muhammad Javed Attari Madani

The blessed life history of our Beloved Rasool ﷺ is a beacon of guidance for everyone till the existence of the world. Many pearls of wisdom are concealed in every act of his. Devotees of Rasool feel proud of carrying out these acts and consider them to be the wealth for the world and the Hereafter. Now eight blessed life styles of the Beloved Rasool ﷺ are mentioned here.

1. Conversation of Mustafa ﷺ

The Beloved Rasool ﷺ would converse in a clear and beautiful manner. (*Musnad Imam Ahmad, vol. 10, pp. 115, Hadees 26269*) He ﷺ would repeat an important point three times so that it could be understood well. (*Shama'il-e-Muhammadiyah, pp. 134, Hadees 214*) He ﷺ would not converse unnecessarily. (*Shama'il-e-Muhammadiyah, pp. 135, Hadees 215*)

2. Blessed walking pace

When the Beloved Rasool ﷺ walked, he would walk by placing his blessed feet firmly. It looked as if he ﷺ was leaning [slightly]. (*Wasa'il-ul-Wusool 'Ila Shama'il-e-Rasool, pp. 60*)

3. Manner of sneeze

The Beloved Rasool ﷺ would dislike sneezing loudly. When he ﷺ sneezed, he would cover his blessed mouth with a cloth or blessed hand. (*Wasa'il-ul-Wusool 'Ila Shama'il-e-Rasool, pp. 99*)

4. Manner of taking rest

At the time of sleeping, the Beloved Rasool ﷺ would keep his right blessed hand under his blessed cheek (*Subul-ul-Huda War Rashad, vol. 7, pp. 253*) and would recite this Du'a: اَللّٰهُمَّ بِاسْمِكَ اَمُوتُ وَ اَحْيَا i.e. 'O Allah! I die and live with Your name (i.e. sleep and awaken)'; and when he ﷺ would awaken, he would recite this Du'a: اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ i.e. Thankfulness is for Allah Who has raised us after death and to Him we have to return. (*Shama'il-e-Muhammadiyah, pp. 157, Hadees 243*)

5. Manner of drinking water

The Beloved Rasool ﷺ would drink water in three breaths. (*Muslim, pp. 863, Hadees 5287*)



6. Use of fragrance

The Beloved Rasool ﷺ liked fragrance. (Miraat-ul-Manajeeh, vol. 6, pp. 174) He ﷺ would not reject the gift of fragrance. (Shama'il-e-Muhammadiyah, pp. 130, Hadees 208) He ﷺ would use fragrance of musk and ambergris. (Mawahib-ul-Ladunniyyah, vol. 2, pp. 70)



7. Manner of looking in mirror

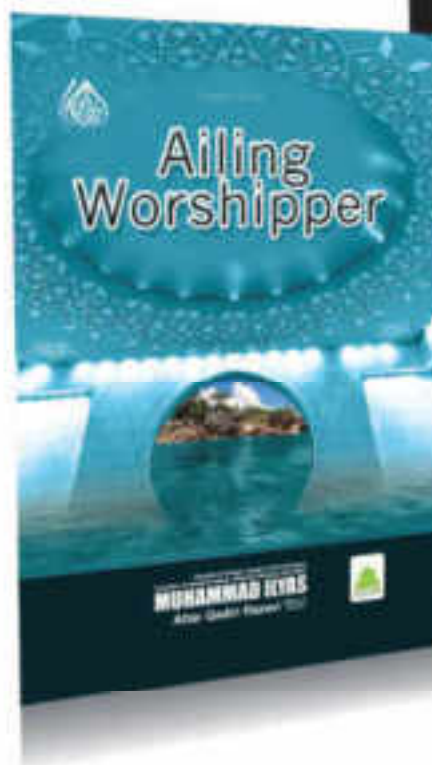
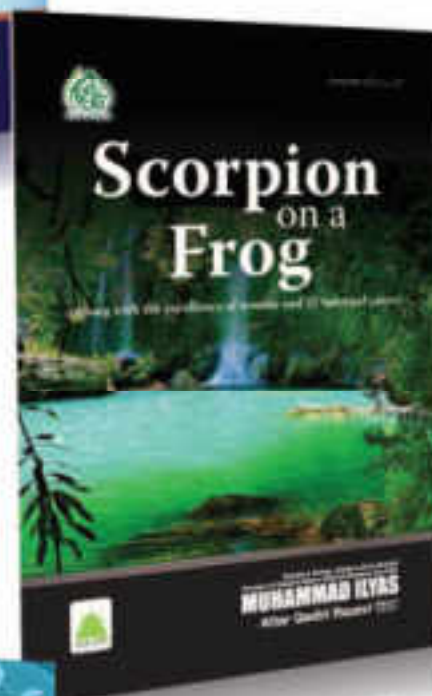
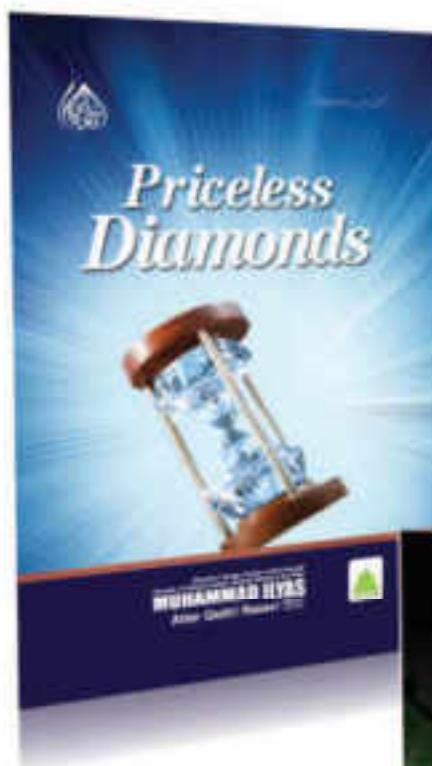
At the time of looking in the mirror, the Beloved Rasool ﷺ would thank Allah Almighty and would recite this Du'a: اَللّٰهُمَّ كَمَا اَحْسَنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ i.e. O Allah! As you have made my physical appearance good-looking, so also make my character good. (Al-Wafa Li-Ibn Jauzi, vol. 2, pp. 161)

8. Manner of applying kohl

The Beloved Rasool ﷺ would apply Ismid kohl. (Tirmizi, vol. 3, pp. 294, Hadees 1763) He ﷺ would apply the kohl stick thrice in his blessed eyes. (Shama'il-e-Muhammadiyah, pp. 51, Hadees 49) and sometimes he ﷺ would apply the kohl stick twice in both of his blessed eyes and would use one

kohl stick in both of his blessed eyes. (Wasa'il ul-Wusool 'Ila Shama'il-e-Rasool, pp. 77)

In order to get information about different Sunnahs and manners the study of the book namely 'Sunnatayn aur Adaab' [Sunnahs and Manners] and the booklets namely '101 Madani Pearls' and '163 Madani Pearls' will be very effective.



What is right after all?

Why is negative opinion about Islam

Mufti Muhammad Qasim Attari

In the previous article we noted that Islam, in a short period of time, brought success to people and blessed them with supremacy over the world. Islam also introduced them to arts and sciences, and became a source of inspiration for the creative minds. Two questions are pertinent to be asked about it. (1) Given Islam's extraordinary role in promotion of sciences and arts, why German philosopher Karl Marx did not exclude Islam from his list of religion when he opined that religion is the opium of the masses. (2) The burning question, nevertheless, is that what factors are keeping Muslims from dominating the world of science and technology? Why are Muslims failing to provide a testimony to their extraordinary contribution to scientific inventions and technological advancements in the past?

As far as the first question is concerned that why Islam is wrongly placed with religions which Marx described as the opium of the masses, suffice is to say that an inaccurate basis to form an opinion leads to a mistaken and misleading conclusion. To drive my point home, I would like to recall the famous parable of 'The Blind Men and The Elephant'. They say there

were four blind men who learnt about the presence of an elephant in their area. The blind men were curious to know about the features of the elephant. Therefore, they decided to employ their sense of touch for having a better understating of the big animal. As they approached the elephant, one of them placed his hands on the elephant's trunk, the second reached out to one of its legs, the third felt its belly and the fourth touched the elephant's tail.

After this they started telling each other about the elephant. The one who placed his hand on the belly said that an elephant is like a mountain. The one who touched the leg said that it is not like a mountain, but rather like a pillar. The one who placed his hand on the tail said that it is like an old thick rope and the fourth one said something different. Since all four were blind and they did not see the complete elephant, none of them can give correct analysis of the elephant, but if a sighted person sees the elephant, he will tell them that the whole elephant is like this, whereas they have seen different parts of the elephant not the whole elephant.

Second example of poor analysis is that two



strangers enter a city; one goes to the backward area of the city, where there are dilapidated houses, broken roads, a rubbish heap and sanitary sewer overflow, whereas the other enters the city's magnificent area, where there are beautiful, spacious bungalows, clean streets, large schools, magnificent hospitals, great cleanliness and beautiful trees. If these two people give any opinion about the whole city in the light of their poor, incomplete observation, surely this opinion then will be wrong because if someone wants to form an opinion about the whole city, he will be able to know about it after looking at its both excellent and dilapidated areas. Therefore, the person who is ill-informed, possesses poor knowledge and has poor experience will give poor analysis and opinion.

This is the state of those who comment negatively on Islam. They say about religion that it makes humans lazy or there are people who say even cheaper sentences than this one by saying that religion is opium and it causes man to become inactive. The reason why they make such statements is that such people may have seen a religion in their neighbourhood that causes humans to become inactive and does not instil motivation, passion, courage and enthusiasm into them.

In view of such a religion, the opinion of those who comment on Islam in the same way is undoubtedly the same as the blind men gave their opinions about the elephant and those who after seeing a part of the city gave opinion about the whole city. So the way their opinion was poor, wrong and contrary to the fact, similarly the opinion of those who give false and unrealistic comments about Islam is wrong and unreal.

And as far as fraud, uncivilized behaviour or misconduct of a Muslim businessman who believes in Islam is concerned, it is not the fault of Islam but the fault of that Muslim and it is not because of the practice of Islam but because of non-adherence to Islam.

And as far as the second question is concerned, if Muslims' past is so magnificent, why are they not active and dominant now? The answer is that there

are many reasons behind it which can be summarized in the following way. As long as Muslims practised Islam, they remained dominant, but when they stopped practising Islam, removed it from their homes, government affairs and system of life and confined it only to Masajid and considered acts of worship to be religion, adopted the pleasures of the world instead of religion and the Hereafter, preferred personal interests to religious and national interests, they began to fall into disgrace.

When we adopted this practice that our trade, jobs, affairs and government are not under religion, but rather we are free in these matters and we will not let Islam enter these matters, instead of Islam we will follow the principles and teachings of so-and-so non-Muslims in trade, government, home, etc., as in many countries Masajid are filled, but Islamic Hamiyat (Protection of religion from being blamed) has vanished in the entire life of the Muslims living in those countries and they do not obey the commandments of Shari'ah, the result is what Allah Almighty has already told us that:

اَلَا تَزِرُ وَازِرَةٌ وِزْرَ اُخْرَىٰ ۚ وَتَلْفُزُونَ بِمَا كُنْتُمْ تَعْلَمُونَ

So do you then have faith in some commandments of Allah, and deny some?

[Kanz-ul-Iman (translation of Quran)] (Surah Al-Baqarah, Ayah 85)

فَمَا جَزَاءُ مَنْ يَفْعَلْ لِحُكْمِ رَبِّكَ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ

Then whosoever from you does so, what is his recompense, but this; that to be disgraced in this world,

[Kanz-ul-Iman (translation of Quran)] (Surah Al-Baqarah, Ayah 85)

Now, we can see Muslims are being disgraced and oppressed internationally. If it is true, and it is certainly true, then the main reason for this is to keep Islam aside instead of practicing it in every walk of life by considering it to be a perfect religion. In this regard, non-practicing people are also to blame and more than this the secular and liberal people are to blame who are trying to turn people away from Islam day and night by making fun of Islamic teachings, calling them old and outdated, chanting slogans such as 'No religion for state.'





Unparalleled beauty

Three particularities of Prophet Muhammad ﷺ

1. Allah bestowed His names upon Holy Prophet ﷺ

From among His names, Almighty Allah bestowed many names upon His Beloved Prophet ﷺ. (Ash-Shifa, vol. 1, pp. 236)

Raees-ul-Mutakallimeen Maulana Naqi 'Ali Khan رحمة الله عليه stated: From among His blessed names, Almighty Allah blessed any Prophet with one name and any other Prophet with two or three names. For instance, He blessed Isma'eel and Ishaq عليهما السلام with the names 'Aleem and Haleem; Ibraheem عليه السلام with Haleem; Nuh عليه السلام with Shakoor; Musa عليه السلام with Kareem; Yusuf عليه السلام with Hafeez; Yahya and 'Isa عليهما السلام with Ber [يسر]. And from among His blessed names, Almighty Allah bestowed 67 names upon the Beloved Prophet Muhammad ﷺ. (Those names are as follows)

- (1) حَكِيم (2) رَحِيم (3) سَلَام (4) مُؤْمِن (5) مُهَيِّمِن (6) عَزِيز
- (7) جَبَّار (8) فَتَّاح (9) عَلِيم (10) رَافِع (11) سَمِيع (12) بَصِير
- (13) عَدْل (14) خَبِير (15) حَلِيم (16) عَظِيم (17) غَفُور (18)
- (19) شَكُور (20) عَلَى (21) حَفِيز (22) حَبِيب (23) كَرِيم
- (24) مُجِيب (25) وَاسِع (26) حَكَم (27) شَهِيد (28) حَق
- (29) وَكِيل (30) قَوِي (31) مَتِين (32) وَلِي (33) حَمِيد (34)
- (35) مَاجِد (36) أَوَّل (37) آخِر (38) بَاطِن (39) بَر (40)
- (41) رَءُوف (42) مُقْسِط (43) جَامِع (44) غَنِي (45)
- (46) نُور (47) هَادِي (48) رَشِيد (49) صَبُور (50) قَانِم
- (51) حَافِظ (52) ذُو الْقُوَّة (53) ذُو الْفَضْل (54) كَفِيل (55) شَاكِر
- (56) قَرِيب (57) مُبِين (58) بُرْهَان (59) مُنِيب (60) كَافِي (61)
- (62) نَصِير (63) صَادِق (64) أَحَد (65) مُنِير (66) وَافِي
- (67) أَكْرَم

How many of His names has Allah bestowed upon Beloved Prophet ﷺ?

O devotees of Rasool! Islamic scholars have given different verdicts on the total number of names bestowed upon the Holy Prophet ﷺ by Almighty Allah from among His blessed and



beloved names, i.e. Asma-ul-Husna [أَسْمَاءُ الْحُسْنَى]. Raees-ul-Mutakallimeen Maulana Naqi 'Ali Khan رحمه الله عليه has listed sixty seven names, whereas Imam Jalaluddin Suyuti Shaafi'i رحمه الله عليه has agreed on the verdict of the bestowment of seventy names. (Unmoozaj-ul-Labeeb, pp. 28)

Shaykh 'Abdul Kareem Jeeli Shaafi'i Yemani رحمه الله عليه wrote a book 'الْكَمَالَاتُ الْإِلَهِيَّةُ فِي الصِّفَاتِ الْمَحْمَدِيَّةِ' in which he proved that many names of Gracious Allah have been granted to the Holy Prophet صلى الله عليه وآله وسلم. From among these names of Gracious Allah, Imam Yusuf Bin Isma'eel Nabhaani رحمه الله عليه narrated ninety nine names for the Beloved and Blessed Prophet صلى الله عليه وآله وسلم with proofs. (Jawahir-ul-Bahaar, vol. 1, pp. 275)

*Khauf hay ger kuch rauz-e-Jaza ka dil pay jama ker naam
Khuda ka
Wird karo asma-e-Muhammad 'صلى الله عليه وسلم'*

2. Blessed saliva worked like curing water

By means of the blessed saliva of the Holy Prophet صلى الله عليه وآله وسلم, physical and spiritual diseases used to be cured. (Zurqaani 'alal Ma'wahib, vol. 5, pp. 288)

Dear Islamic brothers! There are many parables of sufferings being eliminated and problems being solved by the blessing of the saliva of the Holy Prophet صلى الله عليه وآله وسلم. Mentioned here is a parable in this regard:

Threading the needle at the age of 80

The eyes of Sayyiduna Fudaik رضى الله عنه turned white as a result of placing his foot onto the eggs of a snake. He was unable to see anything. The Revered and Renowned Rasool صلى الله عليه وآله وسلم put his blessed saliva into the eyes of Sayyiduna Fudaik رضى الله عنه, so he regained his eyesight instantly and was able enough to see everything. The narrator stated: I saw that (by the blessing of the saliva of the Holy Prophet صلى الله عليه وآله وسلم) Sayyiduna Fudaik رضى الله عنه used to thread the needle at the age of eighty years. (Kanz-ul-'Ummal, vol. 6, pp. 168, Hadees 35381; Naseem-ur-Riyad, vol. 4, pp. 86)

*Jis kay paani say shadab jan-o-jina
Us dahan ki tarawat pay lakhaun salam*

3. Most handsome and beautiful personality

Imam Jalaluddin Suyuti Shaafi'i رحمه الله عليه narrated: Sayyiduna Yusuf عليه السلام was the most beautiful among all Prophets and in entire creation but our Beloved and Blessed Prophet Muhammad Mustafa صلى الله عليه وآله وسلم has been blessed with such beauty that no one else has been blessed with. Sayyiduna Yusuf عليه السلام has been blessed with half part of beauty but Muhammad Mustafa صلى الله عليه وآله وسلم has been blessed with all beauty. (Khasaais-ul-Kubra, vol. 2, pp. 309)

*Jo daykhayn Hazrat-e-Yusuf jamal-e-Sayyid-e-'Aalam
To fermayain qasam Haq ki malahat is ko kehtay hayn*

Entire beauty not shown

Imam Qurtubi رحمه الله عليه stated: The beauty of the Beloved and Blessed Prophet صلى الله عليه وآله وسلم has not been completely shown to us [i.e. some part of it has been shown]. If it had been completely shown to us, we would not have been able to behold it. (Sharh-uz-Zurqaani, vol. 7, pp. 94)

*Ik jhalak daykhmay ki taab nahin 'aalam ko
Woh ager jalwah karayn kaun tamashayi ho*

More beautiful than moon

Sayyiduna Jabir Bin Samurah رضى الله عنه stated: In a moonlit night, I saw the Holy Prophet صلى الله عليه وآله وسلم in red-[striped] clothing. Sometimes, I looked at the Beloved Prophet صلى الله عليه وآله وسلم and sometimes at the moon. To me, he صلى الله عليه وآله وسلم was more beautiful than the moon. (Tirmizi, vol. 4, pp. 370, Hadees 2820; Mirat-ul-Manajih, vol. 8, pp. 60)

*Teerah-e-dil ko jalwah-e-mah-e-Arab derkar hay
Chodhween kay chand! Tayri chandni achchi nahin*

Better than moon

O devotees of Rasool! In view of this narration, 'Allamah 'Ali Bin Sultan Qari رحمه الله عليه has addressed some points, describing that the Moon of Madinah صلى الله عليه وآله وسلم is superior to the moon of the sky. Those



faith-refreshing points have been described here with some detail in my own words.

1. The moon of the sky brightens only the world but the Moon of Madinah ﷺ brightens not only the world but also the hearts of people.
2. The light of the moon of the sky is derived from that of the sun but the Noor of the Moon of Madinah ﷺ is not obtained from anyone in creation.

which the moon of the sky is deprived of.
(Jum'ul-Wasail fi Shurh-ish-Shumail, pp. 56)

*Khursheed tha kis zor per kya berh kay chamka tha qamar
Bay pardah jab woh rukh huzwa yeh bhi nahin woh bhi
nahin*



3. The light of the moon of the sky does not shine at afternoon but the Noor of the Moon of Madinah ﷺ shines all the time whether day or night.
4. The moon of the sky continues to wax and wane and is also eclipsed and it also sets but the Moon of Madinah ﷺ neither sets nor sinks.

Having addressed these points, 'Allamah 'Ali Qari رَحْمَةُ اللهِ عَلَيْهِ further stated: These points show that the Moon of Madinah ﷺ has been blessed with such qualities and attributes in a huge number



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Blessed smile of blessed Mustafa ﷺ

Gulraiz Raza Attari Misbahi



When the blessed birth of the Blessed Prophet ﷺ took place in the world, Sayyidatuna Haleemah Sa'diyah رَضِيَ اللهُ عَنْهَا came respectfully. Wrapped up in a brilliant white piece of woollen cloth, the Greatest and Noblest Prophet ﷺ was resting on green-coloured silk bedding. Sayyidatuna Haleemah Sa'diyah رَضِيَ اللهُ عَنْهَا gently placed her hand onto the blessed chest of the Holy Prophet ﷺ, so he ﷺ smiled and opened his blessed eyes. A Noor emanated from his blessed eyes and reached the high sky. (Hujjatullahi 'alal 'Aalameen, pp. 190)

O devotees of Rasool! Our Beloved and Blessed Prophet ﷺ never laughed aloud but rather he ﷺ smiled. (Mirat-ul-Manajih, vol. 4, pp. 42, summarised)

The mother of believers Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا stated: I never saw the Greatest and Noblest Prophet ﷺ laugh in such a way that I could see his blessed throat. He ﷺ would only smile. (Salih Bukhari, vol. 3, pp. 325, Hadees 4828)

Imam Muhammad Bin Yusuf Saalehi Shaami رَحِمَهُ اللهُ عَلَيْهِ stated: One of the blessed names of the Holy Prophet ﷺ described in the blessed Torah is 'أَخْسَدُ النَّحْشُوكِ' which means (the one with a smiling face, i.e. one who often smiles). (Subul-ul-Huda war-Rashad, vol. 7, pp. 124)

On many occasions, blessed companions رَضِيَ اللهُ عَنْهُمْ saw the Beloved and Blessed Prophet ﷺ smile. Therefore, following in his example, blessed companions also smiled. Regarding Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ, his respectable wife Sayyidatuna Umm-e-Darda رَضِيَ اللهُ عَنْهَا stated that he would smile when saying anything. She asked him about it, so he replied that he had seen that the Greatest and Noblest Prophet ﷺ would keep smiling during conversation. (Makarim-ul-Akhlaq lit-Tabarani, pp. 319, Raqm 21)

Six sayings and parables of blessed companions

1. Sayyiduna Jareer رَضِيَ اللهُ عَنْهُ narrated: Whenever the Holy Prophet ﷺ saw me, he ﷺ would smile. (Salih Bukhari, vol. 2, pp. 320, Hadees 3035)
2. Sayyiduna 'Abdullah Bin Haris Bin Jaz [جَزْء] رَضِيَ اللهُ عَنْهُ stated: I have not seen anyone who smiles more than the Holy Prophet ﷺ. (Tirmizi, vol. 5, pp. 366, Hadees 3661)
3. Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ narrated that the



Revered and Renowned Rasool ﷺ stated: I know the man who will be the first to enter Paradise and I also know the man who will be the last to be brought out of Hell. On the Day of Judgement, a man will be grabbed and brought. Angels will be asked to present his minor sins to him at first and hide his major sins. Then, he will be asked, 'Have you committed these sins?' He will admit and will not refuse. And, he will fear from major sins (i.e. he will be thinking as to what will happen to him if his major sins are presented). After his confession of those minor sins, angels will be told 'أَعْطُوهُ مَكَانَ كُلِّ السَّيِّئَةِ عَمَلًا حَسَنَةً' i.e. bless him with a virtue in return for every sin he has committed.' He will respectfully say: O my Lord! I have also committed such sins which I do not see here (i.e. noticing this great grace of Almighty Allah, he will call out, 'O my Lord! I do not see my major sins here. They should also be brought and I should be blessed with great virtues in return for them as well. O Lord! I have committed countless sins; please forgive me without accountability'). (Mirat-ul- Manajih, vol. 7, pp. 452)

Sayyiduna Abu Zar رَضِيَ اللَّهُ عَنْهُ stated: I saw that the Beloved and Blessed Prophet ﷺ smiled broadly and heartily until his blessed teeth became prominent. (Subul-ul-Huda war-Rashaad, vol. 7, pp. 122)

4. Sayyiduna Abu Zar رَضِيَ اللَّهُ عَنْهُ stated: Once the Holy Prophet ﷺ was present. Two goats were hitting each other with horns. One of them hit the other which fell down. Seeing this, the Greatest Prophet ﷺ smiled. He was asked why he had smiled, so he said, 'I am surprised at this goat. By the One under Whose power my life is! On the Day of Judgement, this will certainly be avenged.' (Musnad Imam Ahmad, vol. 8, pp. 120, Hadees 21567)
5. Sayyiduna Imam Zuhri رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet ﷺ said to Sayyiduna Hassaan Bin Saabit رَضِيَ اللَّهُ عَنْهُ, 'Have you said something in praise of Abu Bakr?' He respectfully replied, 'Yes'. He said, 'Say, I am listening.' So, Sayyiduna Hassaan رَضِيَ اللَّهُ عَنْهُ recited these couplets:

طَافَ الْعَدُوُّ بِهِ إِذْ صَعِدَ الْجَبَلَا
مِنَ الْبَرِيَّةِ لَمْ يَغْدِلْ بِهِ رَجُلَا

وَتَأْتِي الثَّنِينَ فِي الْغَارِ الْمُتَنِيْفِ وَقَدْ
وَكَانَ حُبَّ رَسُولِ اللَّهِ قَدْ عَلِمُوا

Translation: And the second of the two (i.e. Sayyiduna Abu Bakr) climbed the mountain and stayed in the great cave when the enemies had surrounded him. And he (i.e. Sayyiduna Abu Bakr) was the beloved to Holy Nabi ﷺ. People know that no one is his equal.

The narrator said that the Holy Prophet ﷺ smiled to such an extent that his molars appeared. And, he said, 'Hassaan! You have told the truth. He is the sort of person as you have told.' (Tabqat Ibn Sa'd, vol. 3, pp. 129)

6. Sayyiduna Suhayb رَضِيَ اللَّهُ عَنْهُ stated: I went to the court of the Holy Prophet ﷺ (at the place of Quba on the occasion of migration.) In front of him were loaves of breads and dates. He said to me, 'Come near, eat.' I began to eat, so he said, 'You are eating dates despite having infection in an eye.' I respectfully replied, 'I am eating from the other side.' Hearing this, he smiled. (Ibn Majah, vol. 4, pp. 91, Hadees 3443)

Dear Islamic brothers! The above narrations show that the Beloved and Blessed Prophet ﷺ often smiled, comforting and solacing the grief-stricken, the helpless and the miserable ones. Those crying and shedding tears derived pleasure from his smile, forgetting their grief and sorrow. Therefore, we should also get into the habit of smiling from time to time on appropriate occasions with the intention of acting upon the Sunnah. Not only will we get comfort but will also gain reward if we smile with the intention of acting upon Sunnah.

May Gracious Allah grant us the ability to act upon this blessed practice of His Beloved Prophet ﷺ!

أَمْرٌ بِحَيَاةِ الْبَرِّ الْأَمْرُ عَلَى اللَّهِ عَلَيْهِ السَّلَامُ

Jis ki taskeen say rotay huway hans parayn
Us tabassum ki 'aadat pay lakhaun salam



Knowledge is light

Muhammad Nawaz
Attari Madani

Right is right

Dear Islamic brothers! In our religion, Islam, great importance of right hand and right side has been mentioned. Let's read some interesting information about it.

"Right side" in the Holy Quran

1. On the Judgement Day, when Books of Deeds will be distributed at the time of appearing in the court of Allah Almighty, the one who will be given his Book of Deeds in the right hand will understand that he is amongst those who will attain salvation. (Part 29, Surah Al-Haqqah, Ayah 19; *Siraat-ul-Jinaan*, vol. 10, pp. 324)
2. When Sayyiduna Musa عليه السلام was coming from Madyan, he heard a voice from a tree that was located towards Mount Sinai. This Mount Sinai was also on his right side. Allah Almighty has stated:

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ

We called him from the right side of the Toor.

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Maryam, Ayah 52)

3. In the Holy Quran, where there is a mention of staff in his hand, there is also a mention of the staff in his right hand. Allah Almighty has stated:

وَمَا تِلْكَ بِيَمِينِكَ يٰمُوسَىٰ

And what is this which you have in your right hand, O Musa?

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Taha, Ayah 17)



At another place, Allah Almighty has stated:

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا ضَعُوا

And cast down which is in your right hand, it will swallow their fabrications.

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Taha, Ayah 69)

4. Sayyiduna Ibraheem عليه السلام broke idols with his right hand. Allah Almighty has stated:

فَرَأَاهُ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ (٣٣)

So he began striking them with his right hand, unnoticed by the people.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah As-Saffat, Ayah 93)

5. Once a year on 10th of Muharram, the positions of the sides of Ashab-e-Kahf are alternated – first to the right side and then to the left side. Allah Almighty has stated:

وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We alternate their position to the right side and the left side.

(Khazain-ul-Irfan, part 15, Al-Kahf, Taht-al-Ayah: 18; Khaazin, Al-Kahf, Taht-al-Ayah: 18, vol. 3, pp. 204, 205)

“Right side” in blessed Ahadees

The following are four blessed sayings of the Holy Prophet صلى الله عليه وآله وسلم about the importance of “right hand” and “right side”:

1. Every one of you should eat with the right hand and drink with the right hand and take with the right hand and give with the right hand, because Satan eats with the left hand and drinks with the left hand, gives with the left hand and takes with the left hand. (Ibn Majah, vol. 4, pp. 12, Hadees 3266)
2. Muhaddis-e-A'zam Pakistan, Sayyiduna Maulana Muhammad Sardar Ahmad Qadiri

Chishti رحمه الله عليه has said: Use the right hand in giving and taking; this habit should become so firm that on the Judgement Day, when the Book of Deeds is given to us, we, as per this habit, use our right hand and achieve success. (Hayat-e-Muhaddis-e-A'zam, pp. 374)

3. Surely Allah Almighty and His angels send Durood on the right sides of the rows. (Abu Dawood, vol. 1, pp. 268, Hadees 676)
4. There is general mercy on the first row, and there is special mercy on those who are on the right side of the row, and then there is more special mercy on those who are on the right side of the first row because the right side of the first row is better than the rest of the places. (Mirat-ul-Manajih, vol. 1, pp. 471) But it should also be remembered: In Masjid-un- Nabawi, the left side of a row is better than the right side because it is close to the blessed Raudah. (Mirat-ul-Manajih, vol. 1, pp. 464)

Not only are there the blessed sayings of our Beloved Rasool صلى الله عليه وآله وسلم on the importance of the right hand and right side, but the blessed practices of the Beloved Rasool صلى الله عليه وآله وسلم also clarify this importance.

“Right side” used by the Holy Prophet ﷺ

1. The Beloved Prophet صلى الله عليه وآله وسلم would prefer to wear shoes, comb hair and do Taharah (Wudu and Ghusl), and even start every work from the right side. (Sahih Bukhari, vol. 1, pp. 81, Hadees 168)
2. Whenever he صلى الله عليه وآله وسلم would take anything, he صلى الله عليه وآله وسلم would take [it] with the right hand and whenever he صلى الله عليه وآله وسلم would give anyone anything, he صلى الله عليه وآله وسلم would give [it] with the right hand. (Sunan Nasa'ee, pp. 810, Hadees 5069)
3. Once he صلى الله عليه وآله وسلم came amongst people, he صلى الله عليه وآله وسلم had books in his both blessed hands. In one hand, he صلى الله عليه وآله وسلم had the book containing the names of Paradise-dwellers, their fathers, paternal grandfathers and their tribes, whereas in the other hand, he صلى الله عليه وآله وسلم had the book containing the names of Hell-dwellers, their fathers, paternal grandfathers and their tribes. The book that contained the names of



Paradise-dwellers was in the right blessed hand of the Beloved Rasool ﷺ. (Tirmizi, vol. 4, pp. 55, Hadees 2148)

4. The Beloved Rasool ﷺ has stated: (On the Judgement Day) first of all, Ibraheem (عليه السلام) will be made to wear a [special] robe. He will sit under the 'Arsh. Then my [special] robe will be brought. I will wear it and then stand at such a place of the right side of the 'Arsh where no one will enter except me. (Fatawa Razawiyyah, vol. 30, pp. 215; Musnad Ahmad, vol. 1, pp. 398)

The choice of blessed companions

When blessed companions رَضِيَ اللَّهُ عَنْهُمْ would stand to offer Salah behind the Beloved Rasool ﷺ, they would prefer to stand on his right side. Sayyiduna Bara Bin 'Aazib رَضِيَ اللَّهُ عَنْهُ has narrated: When we would offer Salah behind the Beloved Rasool ﷺ, we would like it more to stand on his right side so that he ﷺ turns his luminous face towards us after performing Salam. (Salih Muslim, pp. 280, Hadees 709)

Miscellaneous pieces of information

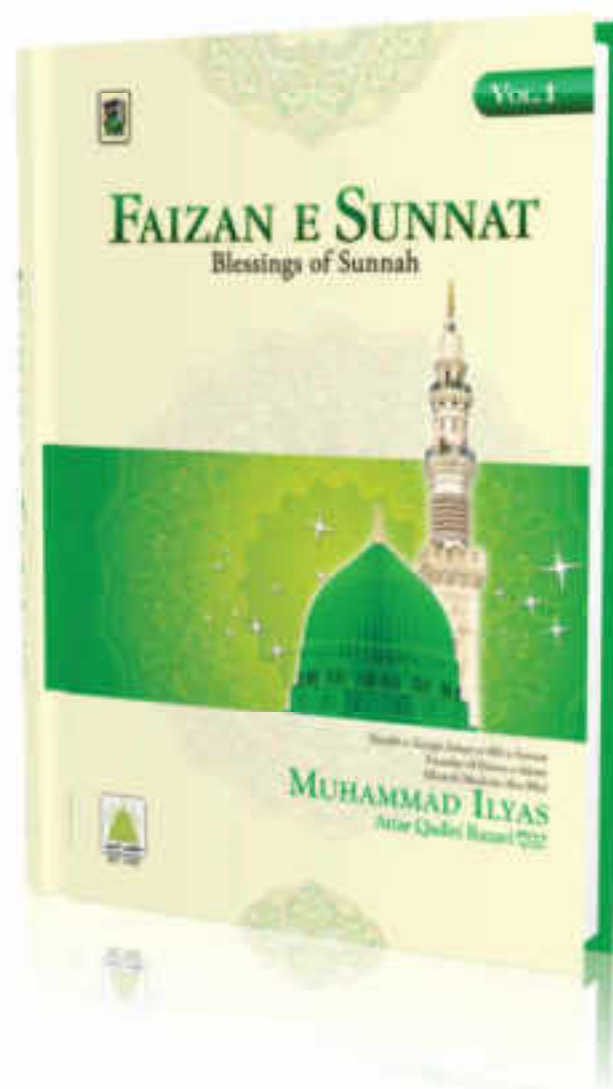
1. In Paradise, when Sayyiduna Aadam عليه السلام had the desire to meet the Beloved Rasool ﷺ, upon his request, Allah Almighty shone Noor-e-Muhammadi on his forefinger of the right hand. (Ruh-ul-Bayan, Al-Ahzaab, Taht-al-Ayah: 56, vol. 7, pp. 229)
2. Preserved Tablet [لَوْحٌ مَحْفُوظٌ] is on the right side of the 'Arsh. (Tafseer Qurtubi, vol. 10, pp. 210)
3. Paradise will be on the right of the Plain of Judgement. (Tafseer 'Azezi, vol. 3, pp. 413)
4. According to a saying, believers of all Ummah who will take the Books of Deeds in their right hands will drink from the Pond of Kawsar. (Az-Zawajir 'Aniqtiraf-il-Kabaair, vol. 2, pp. 483)
5. The Beloved Rasool ﷺ would hang Shimplah [of his blessed 'Imamah] on his back. Sometimes, it also used to be on the right side

of his blessed chest; both ways are Sunnah. (Mirat-ul-Manujih, vol. 6, pp. 121)

6. On the Judgement Day, it will be a sign of good fortune for the people whose Books of Deeds will be given in their right hands, and they will enter Paradise. (Siraat-ul-Jinaan, vol. 10, pp. 324, 691)
7. It is Mustahab to start every such deed that has respect and eminence from the right side such as, to enter a Masjid, to wear a dress, to do Miswak, to apply kohl, to clip nails, to cut moustache, to perform Wudu and Ghusl, etc. It is Mustahab to start those acts from the left side which do not have this element (i.e. eminence) such as, to come out of a Masjid, to enter a toilet, to wipe nose, and to take off trousers and clothes. ('Umda-tul-Qari, vol. 2, pp. 476)

May Allah Almighty grant us the privilege to start every great work with the right hand and from the right side.

أَمْرٌ بِجَانِبِ الْبَيْتِ الْأَمْرَيْنِ شَرِّ النَّاسِ لِلَّهِ عَلَيْهِ السَّلَامُ





Forbearance

Hamid Siraj Attari Madani

A person who follows Islamic teachings possesses such good manners which include pardoning and tolerance, justice, affection, chastity and purity, selflessness and sympathy, generosity, and forbearance. Every quality has its own virtue, but forbearance is such a quality whose virtue can benefit the whole society.

Meaning of forbearance

Tahammul [forbearance] is derived from Hilm. It means the quality of being calm, patient and gentle despite being able to express your annoyance and anger. (*Kitab-ut-Ta'reefat*, pp. 66) In the Holy Quran, forbearance has been mentioned amongst the attributes of pious people. Allah Almighty has stated:

وَالْكَاظِمِينَ الْغَيْظَ

And who restrain anger.

[*Kanz-ul-Iman (translation of Quran)*] (Part 4, Surah Aal-e-'Imran, Ayah 134)

Four attributes of pious people have been mentioned in this blessed verse. One of them is to control anger, (*Siraat-ul-Jinaan*, vol. 2, pp. 54) and many virtues of it have also been mentioned in blessed Ahadees.

Two blessed sayings of the Holy Prophet ﷺ about forbearance

1. Five things are from the Sunnah of Rasools ﷺ. One of them is to have forbearance. (*Mawsu'ah Ibn Abid Dunya*, vol. 2, pp. 24, Hadees 6)
2. Undoubtedly, by virtue of forbearance, a Muslim man attains the status of a fasting person and the one who worships in the night, staying awake. (*Mawsu'ah Ibn Abid Dunya*, vol. 2, pp. 27, Hadees 8)

Embodiment of forbearance

Our Beloved Rasool ﷺ was the embodiment of forbearance, pardoning and



tolerance. There were such conditions and incidents in which even very forbearing people may give up, but our Beloved Rasool ﷺ remained tolerant and did not take any retaliatory action. The occurrences of endurance and forbearance on the cruelties inflicted by the people of Makkah and cruelties suffered during the journey to Taif are its clear proofs. We should also follow in our Beloved Prophet's footsteps.

Parable and lesson

It has been narrated about Sayyiduna Imam Zain-ul-'Aabideen رضى الله عنه: Once a person spoke ill of him. He رضى الله عنه took off his dark-coloured chador and gave it to him, and also ordered to give him one thousand dirhams. (*Ihya-ul-'Uloom*, vol. 3, pp. 544)

Islamic scholars have said: In this way, Sayyiduna Imam Zain-ul-'Aabideen رضى الله عنه gathered five good qualities. (1) Forbearance (2) Causing no trouble (3) Protecting that person from something which could



Our society and lack of tolerance

Today, at one place, brother is an enemy of his brother whereas at the other place, there are disputes amongst families. There are houses which present the scene of a battlefield whereas at some places, there are strained relations between good friends. In short, hatred is rising, and love and affection is decreasing day by day. Sometimes people start fighting with each other on a very trivial matter. The main reason for all such acts is that we are losing tolerance. If even one party acts with forbearance on the things which provoke quarrels, conflicts and discord will automatically end. Remember! Forbearance is the excellent shield which can soften even the heart of our enemy. Therefore, we should promote forbearance so that our society becomes a place of love and affection.

cause him to distance himself from Allah Almighty (4) Motivating him to repent and regret (5) Doing good in return for evil. In this way, he رضى الله عنه bought all these things in return for the ordinary world. (*Ihya-ul-'Uloom*, vol. 3, pp. 544)

May Allah Almighty grant us the privilege to act upon the bright teachings of Islam.

اٰمِيْن يٰحَاجَّ النَّبِيِّ الْاَكْمَلِيْن ﷺ



Greatness of believer (Part 2)

Rashid Ali Attari Madani

Role model

1. A Muslim is the one who remains firm upon Iman and remains steadfast in every kind of test. Allah عزوجل says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَحْزَنُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوعَدُونَ ﴿٣٠﴾

Indeed those who said, 'Allah is our Lord,' then remained firm upon it; the angels descend upon them, (saying), 'Do not fear, nor grieve, and be happy for the Paradise which you were promised.'

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem As-Sajdah, Ayah 30)

2. A Muslim seeks refuge and forgiveness with Allah عزوجل from the torment of Hell. Allah عزوجل says:

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ
غَرَامًا ﴿٢٦﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٢٧﴾

And those who submit, 'O our Lord, avert the punishment of Hell from us, indeed its punishment is a noose around the neck.' Indeed it is a most wretched abode.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 65, 66)

3. A Muslim neither wastes the blessings of Allah عزوجل nor does Israaf (extravagance) and nor does he show stinginess but rather his spending is based on moderation. Allah عزوجل says:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

And those who, when they spend, neither exceed the limits nor act miserly, and stay in moderation between the two.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 67)

4. A Muslim lives with other Muslim like brothers and they have the feelings of love and peace for each other. When there is any rift amongst Muslim brothers, he mediates. Allah عزوجل says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ

Muslims are brothers (to each other), therefore make peace between your two brothers.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 10)



5. A Muslim makes Du'a of forgiveness for his Muslim brothers. Allah عزوجل says:

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

They say O our Lord! Forgive us, and our brothers who accepted faith before us.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, Ayah 10)

6. A Muslim does not indulge in backbiting against his Muslim brother nor does he tell tales. Allah عزوجل says:

وَلَا يَغْتَابِ بَعْضُكُم بَعْضًا

...do not backbite one another.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 12)

7. A Muslim safeguards his trusts and keeps his promise. Allah عزوجل says:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٨﴾

And those who take care of their trusts and their promise.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 8)

8. A Muslim always behaves gently towards his parents; he takes care of their rights and remains ever ready in their service in every way. He does not even say 'ugh' to them as well as he behaves them with more gentleness and affection when they grow old. Allah عزوجل says:

وَبِالْوَالِدَيْنِ إِحْسَانًا إِذَا يَبْلُغُنَّ عُتْدَكَ الْكَبَرِ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾

And treat parents with goodness; if one of them or both reach old age in front of you, so do not say (even) 'ugh' to them and do not scold them, and speak to them words of respect.

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Ayah 23)

9. A Muslim rushes to carry out virtuous deeds and the acts of goodness. Allah عزوجل says:

أُولَئِكَ يُسْرِعُونَ فِي الْحَسَنَاتِ وَهُمْ لَهُمَا سَبِقُونَ ﴿٣١﴾

These people hasten to perform goodness; and it is they who are first to attain them (i.e. the good deeds).

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 61)

10. In the matter of marital life too, a Muslim follows the teachings of the Beloved Allah and His Beloved Rasool صلى الله عليه وآله وسلم. Taking care of the rights of wives, he behaves well towards them. Allah عزوجل says:

وَعَاثِرُوهُنَّ بِالْمَعْرُوفِ

And deal with them kindly.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah An-Nisa, Ayah 19)

11. A Muslim knows that he has not been created needlessly but rather he has been created for worshipping Allah عزوجل. Allah عزوجل says:

أَلْحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٥﴾

So do you think that We have created you in vain, and that you are not to return to Us?

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 115)

It is stated at another place:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

And I have created jinns and human beings, only for this that they should worship Me.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Az-Zariyaat, Ayah 56)

12. A Muslim is the one who stays away from useless activities and 'indecent talks and acts'. Allah عزوجل says:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣١﴾

And who do not incline towards vain talk.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 3)

13. A Muslim does not pursue the lusts (of the



ill-commanding selves) but rather he does his best to protect his private parts from the sinful acts. Allah عزوجل says:

وَالَّذِينَ هُمْ يَفْرُوجِهِمْ حَفِظُونَ ﴿٥٠﴾

And who protect their private parts.

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Muminoon, Ayah 5)

14. A Muslim keeps away from the evil acts such as lying, indecent talk, abusive language and unethical acts, and he does not follow Satan at all. Allah عزوجل says:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ نَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالشُّوْءِ وَالْفَحْشَاءِ

And do not follow the footsteps of the devil; undoubtedly he is your open enemy. He (the devil) will instruct you only towards evil and indecency.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 168, 169)

15. A Muslim refrains from the ominousness and curse of usury and feels afraid of the declaration of war of Allah and His Rasool because Allah عزوجل has declared war against those who do not refrain from devouring usury. Allah عزوجل says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٠﴾

O believers! Do not consume interest, doubled and redoubled; and fear Allah, hoping that you may attain success.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 130)

16. A Muslim walks gently on the earth and does not walk with pride and arrogance. Allah عزوجل says:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا ﴿٣١﴾

Those bondsmen of The Most Gracious who walk upon the earth humbly.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 63)

17. A Muslim does not waste his time by involving in debates and arguments with ignorant people but rather he gets aside, saying 'Salam'. Allah عزوجل says:

وَإِذَا خَالَطَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣٢﴾

And when the ignorant address them (rudely), their only response is, 'Salam' (a greeting of parting).

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 63)

18. A Muslim earns the lawful livelihood and eats from this pure sustenance. He refrains from all those things which have been made Haram by Allah عزوجل and [His] Rasool. Allah عزوجل says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحْذِلْتُ نَكُمْ بِهِيْمَةً الْأَنْعَامِ إِلَّا مَا يُشْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٩٠﴾

O believers! Fulfil your promises. Mute animals are made lawful for you (to eat) except that which will be stated to you further on, but do not regard hunting as lawful when you are in the state of 'Ihram' (ritual attire for the performance of pilgrimage). Indeed Allah commands as He wills.

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

19. A Muslim believes in the Day of Judgement that he will be resurrected one day after his death and he will be accounted for the life he has spent in the world. Allah عزوجل says:

وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣٣﴾

And are certain of the Hereafter.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah An-Naml, Ayah 3)

20. A Muslim recites Glorious Quran. Allah عزوجل says:

يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣٤﴾

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

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





Words of wisdom

Nice pieces of advice

1. Incredibly good looking from afar and near

The Beloved Prophet ﷺ would look very handsome from afar, and he ﷺ would seem incredibly good-looking from near. (Stated by Sayyidatuna Umm-e-Ma'bad رَضِيَ اللهُ عَنْهَا)

(Ash-Shifa, vol. 1, pp. 61)

2. The walls would get brightened

I did not see more good-looking person than the Beloved Prophet ﷺ. It was as if his face would seem shining bright like the sun. When he ﷺ would smile, [his] shining teeth would brighten the walls. (Stated by Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ)

(Ash-Shifa, vol. 1, pp. 61)

3. Fragrant path

When the Beloved Prophet ﷺ would pass by a place, the person coming afterwards would learn from the fragrance that the Beloved Prophet ﷺ had passed by that place. (Stated by Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ)

(Ash-Shifa, vol. 1, pp. 61)

4. Example of a good and bad wife

If a pious woman is the spouse of a pious man then the example of it is like that gold crown which is adorned on the head of a king whereas, if a bad woman is the spouse of any pious person then the example of it is like a heavy burden being carried by an elderly man. (Stated by Sayyiduna 'Abdur Rahman Abzee رَضِيَ اللهُ عَنْهُ)

(Husn-ut-Tashabbuh, vol. 2, pp. 483)



Beautiful garden of Ahmad Raza

1. Status of Islamic scholars

That Islamic scholar who has correct Sunni beliefs and calls people to the truth and speaks the truth is the deputy of the Beloved Prophet ﷺ. (Fatawa Razawiyyah, vol. 23, pp. 649)

2. Different methods of reverence

Whatever way the Beloved Prophet ﷺ is respected and revered will remain good and appreciable. There will no need for distinct proof for the special methods (of reverence). (Fatawa Razawiyyah, vol. 23, pp. 764)



3. Foundation of Iman

Iman of the people belonging to the 'Ahl-us-Sunnah' school of thought is based on the devotional love of the Beloved Prophet ﷺ. One cannot be a Muslim unless he has devotion to the Holy Prophet ﷺ more than his mother, father, children [and] all the worlds. (Fatawa Razawiyyah, vol. 24, pp. 486)

Madani pearls of 'Attar

1. Fortunate children

Well-mannered children do not speak loudly before their parents but rather they show respect to them and kiss their hands and feet. (Madani Muzakarah, 6 Ramadan-ul-Mubarak, 1436 Hijri)

2. Importance of guarding the tongue

The words that do not remain protected between the two lips cannot remain protected anywhere else. (Madani Muzakarah, 6 Ramadan-ul-Mubarak, 1432 Hijri)

3. Advantage of sweet words

Whenever you speak, speak well, for sweet words contain such magic that rebellious (disobedient and wayward people) become obedient. (Madani Muzakarah, 4 Rabi'-ul-Aakhir, 1436 Hijri)



A piece of work in many ways!

A teacher asked 60 students of his class to inflate one balloon each. Then he asked the students to write their names on the balloons. He then kept all the balloons in one room and said to the students: You have now ten minutes to find your balloon. Now everyone entered the room and started finding out their balloons. There were 60 balloons and 60 students and every student was supposed to find out his balloon. Now whoever would pick up the balloon it would turn out to be someone else's balloon. As a result, only a few students could find their balloons and the time of ten minutes was over, and the rest of the students left empty-handed. The teacher said to the students: You have used the traditional method. Everyone tried to enter the room together and only find his own balloon, therefore you all could not succeed. Just ponder! If you had used the strategy of entering the room one by one,

taken out any balloon that comes into your hand in each attempt and given it to the student whose name was written on it, perhaps you all would have had your balloons even before ten minutes. I did not lay down this condition that you should only bring your own balloon out of the room, not the balloon of others! Having heard this, the students were astonished. After this the teacher advised them by saying: The person who all the time keeps in mind his own interest by thinking that whether others get or not but I should get such-and-such a thing, then even other people do not care for his benefit either. Similarly, the person who sacrifices for satisfying the appetite of others at Dastar Khuwan (dining mat), so automatically the other person will also be anxious to satisfy his hunger. It is said: Do good, have good! I have heard and seen the same in my life that the people who are generous and do not become stingy



in benefiting others are more successful than the ones who all the time remain anxious to get any benefit for themselves.

Dear students! You should also try to uphold this principle for the pleasure of Allah Almighty, **إِنْ شَاءَ اللَّهُ**, you will succeed.

Dear Islamic brothers! From this fictitious parable we can learn a lot. We want to do many things in our life, but we cannot do all of them, but some of them are done, some are left incomplete and then we become worried about the works which are left incomplete. Just ponder, if we are habitual of carrying out every work in a specific and traditional manner! For example, in order to obtain 4 we usually add 2 to 2 or we multiply 2 by 2. However, when needed it can also be obtained in many other ways such as:

$$\begin{aligned} & * (12/3=4) * (5-1=4) * (3+1=4) * (3+5-4=4) * (17-13=4) \\ & * (9-5=4) \end{aligned}$$

The purpose of mentioning the examples is that try to change your method, perhaps the new strategy works and you may escape failure.

Lost treasure: The Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: **الْعِلْمَةُ خَالَةُ الْمُؤْمِنِ، فَخَبِثْ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا** i.e. Knowledge and wisdom is the lost inheritance of a believer. Wherever he finds it, he should get it. (Tirmizi, vol. 4, pp. 314, Hadees 2696)

O devotees of Rasool! You must have heard the name of Sayyiduna Luqman Hakeem **رَضِيَ اللَّهُ عَنْهُ**, he was the maternal nephew of Sayyiduna Ayyub **عَلَيْهِ السَّلَام**. He is called Hakeem because Allah Almighty blessed him with Hikmat and wisdom. The following is one of his wise sayings: My son! Do not become so sweet that you be swallowed and nor become so much bitter that you be spat out. (Shu'ab-ul-Iman, vol. 4, pp. 213, Raqm 4891) Hikmat is also called intellect and understanding as well as understanding of matters and firmness in actions are also called Hikmat. (Siraat-ul-Jinnan, vol. 7, pp. 484; summarised)

Hikmat and wisdom are needed everywhere. If you want to succeed in life or avoid failure then the role of strategy is very important. Let's understand this thing from a fictitious parable: A king of an old age had been looking worried for many days. His old

and best friend asked the reason, the king said: I have been observing strange matters for some years. Whatever important thing I share with my ministers it reaches public and in this way royal secrets are revealed which bring about loss. I investigated a lot but could not catch the one who reveals the secret. The king's friend advised him: Meet every minister separately and tell every minister a separate secret, then see which secret is revealed to public. In this way, your criminal can be caught. On the same night the king told every minister a different secret and urged everyone not to share it with anyone. The following day until the evening the secret had been revealed which the King told the minister named Tariq. In this way, by virtue of the strategy of his best friend, the one who would reveal royal secrets was caught.

Readers of monthly Faizan-e-Madinah:

Few strategies are presented here. Act upon them according to occasion and situation with a little change as required, **إِنْ شَاءَ اللَّهُ** you will find it beneficial:

1. Many parents remain worried about the stubbornness of their children. They can reduce their worry by following 'give and take policy' instead of saying 'No and not at all'. It is in this way that they can reduce their worry by accepting those demands which are not harmful and try to provide the substitutes of those demands which are harmful. For example, if a child wants to play with a toy pistol, so he can be coaxed into giving a toy jeep or a toy car. If you try to convince your child, he will also try to convince you and at the end of the day it will result in stubbornness and there will be a trouble after all.
2. Scolding a child all the time makes him obstinate. If you give him gift and persuade him, you can easily make him accept what you want. Sayyiduna Zubayd Iyami **رَضِيَ اللَّهُ عَنْهُ** was a Mu'azzin in the Masjid of his neighbourhood. He would say to children: O children! Offer Salah. I will give you walnuts. Children would come and offer Salah and after that they would gather around him. We asked him: Why do you do this? He replied: I have no loss in buying walnuts for five dirhams if they start offering



Salah regularly. (*Hilyat-ul-Awliya*, vol. 5, pp. 35, Raqm 6220) But keep in mind that the gift for which the child is promised should be given. Otherwise, you will not be able to control him in future.

3. 'Tit for tat' usually proves to be harmful. Politeness is an excellent strategy because fire can be put out with water not with fire.
4. Those who make a mountain out of molehill definitely invite troubles. Learn to ignore trivial matters, otherwise your life will become difficult. People stop giving importance to those who notice small issues unnecessarily.
5. Do not interfere in the matters of anyone until it becomes compulsory for you as per Shari'ah and real practice such as so-and-so should wear this, eat it, come here, should not go there etc. If you indulge in this practice, people will get sick of you and will start avoiding you.
6. Similarly, in the collective matters of office, organization, school, college, etc. the person who does not create problems for others on trivial matters remains happy. So, be the person who does not create problems for others and as a result people will not create problems for you either. Learn to sacrifice personal interests for collective benefits. When you do it, people will like to join your company.
7. For some pieces of work there are some special people. Let them do their work. Do not start teaching a butcher the methods of cutting meat when visiting the butcher shop and nor do start teaching a bus driver driving, but keep in mind: Every man to his trade.
8. When you take a huge amount of money or expensive things somewhere, do not check your pocket or bag by placing your hand over and over again on it, otherwise the thief or dacoit from whom you want to stay away will guess by your posture and movements that you have money or precious things.
9. Do not give suddenly sad news to anyone such as 'Your shop is on fire.' 'Your young son has passed away.', etc., but rather first give a reasonable explanation. In this connection, read the following account: Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا gave the news of her

son's demise to her husband in this manner: First she asked a question from her husband: O my beloved husband! Tell me. If we have anything belonging to someone as a trust and he takes the trust back from us, will we mind it or feel displeased? Sayyiduna Abu Talhah رَضِيَ اللهُ عَنْهُ said: Not at all! The person whose trust it is should be returned to him happily. Having heard this reply of her husband, Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا told: My beloved husband! Today the same thing has happened at our home. Our child who was the trust of Allah Almighty with us has been taken back by Allah Almighty today. Our child has passed away. (*Uyoon-ul-Hikayat*, pp. 6; summarised)

10. If you experience a break failure in your vehicle or the tyre of your vehicle bursts, so first thing that you should do is to control yourself; do not lose your senses. It is said when a tyre bursts, one should not slam on the brake immediately out of nervousness otherwise the car may overturn. وَاللَّهُ أَعْلَمُ
11. If someone is addressed by wrong names such as 'potato', 'bear!' etc., though it greatly hurts that person and it is Haraam, if he wants to avoid it in future, he should not feel irritated and show anger, otherwise they will make him a laughing stock. However, those who ridicule should be advised gently.
12. When you go to a gathering, avoid sitting on a seat of the first row because you may have to vacate it (as a token of respect) when any superior personality gets in and there is no seat available for him. After that you may get a seat, not in the second or third row, but rather in the last row. So, it is better to occupy a seat in the second or third row.
13. If an animal or bird such as a dog, bee, wasp or eagle chases you, adopt the strategy according to the nature of the animal because there are some animals which stop chasing if you stop in front of them, whereas some animals do not chase if you walk at a normal pace. It has been observed that if you move your hands and feet haphazardly before bees, they will attack you more savagely. So we should have correct information about what reaction should we have to which animal or bird or insect,



otherwise we can be in trouble. For example, if a dog chases a person, he becomes frightened and starts running, but the dog also starts running after him. Then the person falls to the ground after hitting himself against something and the dog overpowers him. In short, it is not effective to run in front of every dog; in fact, it is effective to stop in front of some dogs. If you move at a normal pace without paying any attention to some dogs, you can get out of their range. If a dog is stray and mad, one should get out of its range at all cost, otherwise he can even lose his life. In short, you should employ the strategy according to the animal.

14. If you get stuck in a crowd and try to make space by pushing others, it will make you feel tired and cause inconvenience to others. Move ahead as space gets clear. If you do it, you will not need to struggle more to get out of the crowd.
15. Similarly, if there is a stampede somewhere because of a huge crowd, do not run with them by losing your senses, but rather reach a place behind a pillar, car, or building, walking at a normal pace, or climb up a high place on a terrace, etc. When the situation improves and becomes normal, immediately get out of the place.
16. Some parents and elders neither see the situation nor the time! They keep lecturing their children at all times. Do not do so, otherwise children will get bored and not pay attention to what you say. A study shows that there are at least five such times when a child is in receptive mood:
 - When a child starts sleeping at night, he is in a learning mood. Therefore, many children request their parents to tell them a story. At that time, if they are told an instructive story, they will remember the lesson for a long time. (**Note:** In the monthly magazine Faizan-e-Madinah, many such stories are published every month in the topics related to children. These stories can also be told.)
 - When a child is sitting with you in a car or a bus, he is in a receptive mood; therefore, he asks different types of questions. At that time, if we continue to use our mobile phone or quieten him by scolding, we may miss this opportunity.

- A child can be taught good things while having a meal as per the situation.
 - When a child is bedridden due to a fever, etc., he is in a learning mood at that time as well. At that time, whatever advice you give to your child can be effective for him.
 - In the same way, many things can be taught and advised at the waiting room of an office or bus station or railway station or airport.
17. In our society, if there is anything wrong in the administrative matters of an institution, school or university, such as water finishes or electricity goes off, people usually make a complaint in this manner that they first criticize the concerned administrator in a hurtful manner and try to prove him incompetent and unworthy, and then he is asked to solve the problem. Just ponder! Will he be sad, or be over the moon and solve your problem in no time? If he becomes stubborn, there can be an extraordinary delay in your complaint getting resolved. Anyhow, its effective method is to first appreciate his good performance in the past and then mention the problem in a gentle manner and request him in a humble tone to solve it.

O devotees of Rasool! Remember, all that has been mentioned are not formulas but rather pieces of advice. You have to act upon them according to your understanding, wisdom and information. Anyhow, the problem which cannot be solved in a traditional manner should be solved in a new different manner and strategy. Sayyiduna Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: The person who earns Halal sustenance continuously for forty days and does not mix Haraam morsel in it, Allah Almighty brightens the heart of that person with His Noor and the springs of wisdom start flowing out of his heart. (Kimiya-e-Sa'adat, vol. 1, pp. 344)

*Ilahi! Apni rahmat say Tu hikmat ka khazeenah day
Hamayn 'aql-e-saleem Maula! Pa'ey Shah-e-Madinah day*

May Allah Almighty help us!

اٰمِيْنُ بِجَاوِزِ الْيَمِيْنِ اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى اٰلِ مُحَمَّدٍ



Relations of pious predecessors according to professions

Episode 02

Abdur Rahman Attari Madani



Al-Mawerdi [الْمَاوَرِدِي]

This word refers to selling rose water and its business. A group of Islamic scholars became famous for this relation because someone in their ancestors would do this business or would sell it. One of these Islamic scholars is chief justice Abul Hasan 'Ali Bin Muhammad Basri رَحْمَةُ اللهِ عَلَيْهِ. He was born in 364 AH and passed away in 450 AH. It has been narrated that in his life he رَحْمَةُ اللهِ عَلَيْهِ disclosed none of his books which he wrote and gathered all his literary works at one place.

When the time of his demise came near he رَحْمَةُ اللهِ عَلَيْهِ asked a reliable person, 'All the books lying at such-and-such place are authored by me; I did not find my intention to be pure that's why I did not disclose them. When the time of my demise comes and I am experiencing death throes, give your hand into my hand. If I hold your hand tightly, then understand that none of my books have been accepted and you put my books into the river Tigris in the night. If I do not hold your hand, but raise my hand, then understand that my books have been accepted and I have succeeded in the pure intention which I was expecting.' That person said, 'When the time of his demise came, I gave my hand into his hand. He did not hold my hand. I realized that his books have been accepted, so I revealed his books to people.' (Al-Ansaab lis-Sam'aani, vol. 11, pp. 104-105; Wafyat-ul-A'yaan, vol. 3, pp. 247, summarised)



An-Nassaaj [النَّسَّاج]

This word refers to the act of weaving. A group of Islamic scholars is associated with this relation. One of these pious predecessors is Sayyiduna Abul Hasan Khair-un-Nassaaj رَحْمَةُ اللهِ عَلَيْهِ. He is the one who had the company of Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ. He was born in 202 AH and passed away in 322 AH. It has been narrated that he رَحْمَةُ اللهِ عَلَيْهِ had a dark complexion.

Once after performing Hajj when he رَحْمَةُ اللهِ عَلَيْهِ went to Kufa, a person caught him and said, 'You are my slave and your name is Khair.' He did not quarrel with him, rather did what he said and went with him. That person made him weave cloth for a period of time and then freed him and said, 'You are not my slave.' It is said that doubt was cast on him that he was his slave. His real name was Muhammad Bin Isma'eel. After getting free from slavery he was asked, 'Will you not have your previous name again?' He replied, 'I will not change this name of mine which I have been given by a Muslim.' He had this name until he رَحْمَةُ اللهِ عَلَيْهِ remained alive. (Al-Ansaab lis-Sam'aani, vol. 12, pp. 74; Siyar A'laam-un-Nubala, vol. 11, pp. 646; Tareekh-ul-Islam liz-Zahabi, vol. 7, pp. 459; Al-A'laam liz-Zarkali, vol. 2, pp. 326)



ISLAMIC RULINGS ON TRADE

Mufti Abu Muhammad
Ali Asghar Attari Madani



Is it compulsory for shopkeeper to take back the sold item?

Question 1: What have respected Islamic scholars ruled on the following issue? Sometimes, after purchasing an item, a customer brings it back to return it to the shopkeeper. Some shopkeepers take it back gladly but some do not. If the buyer brings the item back in order to return it after he has bought it just for the reason that he does not like it, in this case, is it compulsory for the shopkeeper to take it back or not? Please guide us about it.

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

Answer: After an item has been sold, its ownership shifts from the seller to the buyer. If the buyer brings it back in order to return it, by Shari'ah it is not compulsory for the shopkeeper to take it back. However, if a fault has been found in the item, the buyer has the right to return it. In this case, it will also be compulsory for the shopkeeper to take it back. If there is no fault in the item and the buyer wants to return it just because he does not like it, he does not have the right to do so. However, if the shopkeeper is willing to take it back, he is allowed to do that. For example, there are some customers that

the shopkeeper has old and good relationship with. If the shopkeeper takes the item back from them, it's all right.

وَاللَّهُ أَعْلَمُ عَمَّا وَرَسُولُهُ أَعْلَمُ مِنَ الْوَهَّابِ

Is it allowed to use credit card?

Question 2: What have respected Islamic scholars ruled on the following issue? I am a user of a credit card. If I pay the amount to the credit card-providing bank within forty days, no interest is applied. Is it allowed to use this credit card? Does this fall into the category of interest?

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

Answer: By means of a credit card, the bank provides the card holder with the facility of purchasing things on credit and the bill is immediately paid by the bank to the shopkeeper. The card holder is required to pay the amount to the bank within the predetermined period of time; i.e. thirty or forty days. In case of making the payment within due date, no interest will be applied but, in case of delay in the payment, interest will be applied on a daily basis. At the time of the issuance of the



credit card, all of these conditions are accepted by both sides. The credit card is issued only after the acceptance of these conditions.

In the situation mentioned in the question, you have already made an interest-based agreement. At the time of having the credit card issued, you have made an agreement to the bank that you will pay interest in case of delay in the payment. Therefore, willingness to pay interest has been proved, which is a sin. At times, it is observed that people fail to pay the amount within the due date for some reason and, as a result, the bank starts charging interest, which is another sin. The first sin occurred when you signed the form for the purpose of having the credit card made, accepting the condition that you would pay interest in case of delay in the payment. The second sin will occur when you pay the interest money. Sometimes, one gets into such a situation in which he fails to make the payment within due date. Let's suppose one does not get into such a situation; even then, it is impermissible to have the credit card made. This is because an interest-based agreement is certainly made for this card.

In place of a credit card, you should use a debit card in which you don't have to borrow money from the bank but rather you immediately pay your own money to the shopkeeper via the bank without making any type of interest-based agreement.

وَاللَّهُ أَعْلَمُ عَادَنَ وَرَسُولُهُ أَكْلَمُ عَلَى اللَّهِ تَوَكَّلْ

What to do with a bird whose owner is not known?

Question 3: What have respected Islamic scholars ruled on the following issue? A person caught an Australian parrot and clipped its wings. The bird cannot fly now. Giving the parrot to me, he said, 'You have other parrots at your home. Please keep it as well and free it after its wings grow and become large.' I kept the parrot with the intention of returning it to him. Now my question to you is, what should I do in this situation? It was a lost bird which he caught. Its owner is not known. What should be done now?

يَسْمِعُ اللَّهُ الرَّحْمَنُ الرَّحِيمُ
الْجَوَابُ بِغَوْنِ التَّيْلِكِ الْوَقَابِ أَلَيْسَ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: There are some types of birds that people do not normally keep as pets. If any of such birds flies and comes to somebody's home; whoever catches it will become its owner. For example, wild pigeons and sparrows fly freely. Normally, no one is their owner. There are also some other birds that fall into this category. Whoever catches them will become their owner. This is a Shar'i ruling. On the other hand, there are some animals and birds that we know are under the ownership of anyone. Similar is the case with the Australian bird that is not an ordinary one. People buy it and keep it as a pet. Mostly, these birds live in cages. This one may have flown because someone may have left the cage open. Now the ruling on "Luqtah" will apply to it. One who finds it must make announcement about it [in search of its owner]. If he finds the owner, he must return it to him. If he does not find the owner and there is a strong presumption that the owner will not be searching it, he must give it to some Shari'ah-declared destitute person as charity. Remember! If anyone catches such a bird intending to keep it himself without intending to give it to the owner, this is Haraam and a sin. The catching person will also become usurper.

It is stated in the book "*Bahar-e-Shari'at*": If a person has caught a hawk or an eagle that has a string of tiny bells attached to its feet, showing that it's a pet; it is a Luqtah and announcement about it must be made. Similarly, if someone has caught a pet pigeon or a deer that has a collar or a necklace around its neck, he must make announcement about it. If he gets information about the owner, he must return it to him. (*Bahar-e-Shari'at*, vol. 2, pp. 482)

Describing the ruling on Luqtah, a leading scholar of Shari'ah Mufti Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ stated: 'Multaqit [one who has found something that falls into the category of Luqtah] must make announcement about the Luqtah in marketplaces, public paths and mosques for as long as it is strongly presumed that the owner will not be searching it now. After this time period has passed, "Multaqit" has the choice whether to save the Luqtah or to give it to some Shari'ah-declared destitute person as charity. (*Bahar-e-Shari'at*, vol. 2, pp. 482)

وَاللَّهُ أَعْلَمُ عَادَنَ وَرَسُولُهُ أَكْلَمُ عَلَى اللَّهِ تَوَكَّلْ



CONTENTMENT OF PIOUS TRADERS

The poor's share in the wealth of pious predecessors

From the study of the blessed life history of rich pious predecessors رَضِيَهُمُ اللهُ، one thing that we understand is that despite being rich, they used to live a simple life and help the poor a lot. After helping the poor, they did not use to mention it to them, but rather they used to think that the poor had a share in their earnings and used to be grateful to the poor as the poor used to accept their wealth. They did not use to wish to receive their thanks at all. In the Holy Quran, it is stated amongst the attributes of the pious:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالتَّخَرُّؤِمِ ۝۱۹

And in their wealth, there was the right of the beggar and the deprived.

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Az-Zariyaat, Ayah 19)

[In this blessed Ayah,] the beggar [means] the person who asks people for his need, and the deprived is the one who is needy but does not ask [people] for anything out of shyness. (Khazain-ul-'Irfan, pp. 960, summarised)

From this blessed verse, it has become obvious that the poor [also] have a share in their [i.e. pious people's] wealth. Their act of giving does not depend on a beggar's act of asking. They give to those who beg and also to the needy after finding them who cannot ask for anything out of shyness. (Siraat-ul-Jinaan, vol. 9, pp. 493)

Lest I forget the hungry

It has been narrated about Sayyiduna Yusuf عَلَيْهِ السَّلَام that he would bear hunger by himself though he had treasures of the earth. When he was asked about it, he عَلَيْهِ السَّلَام responded, 'I fear I may forget the poor if I eat my fill.' (Husn-ut-Tanabbuh lima Ward fit-Tashabbuh, vol. 3, pp. 37)

Barley Roti and salt

Sayyiduna Sulayman عَلَيْهِ السَّلَام was blessed with a unique and matchless kingdom and kingship; wind was under his control; Jinns would obey him; he is the one who got pearls taken out of the sea first in the world; but despite all this, he عَلَيْهِ السَّلَام would be content with barley Roti and thick ground salt. On the other hand, he عَلَيْهِ السَّلَام would feed Bani Israel with the Rotis made of super fine flour or white flour. Nice food used to be prepared in his kitchen [for Bani Israel]. (Husn-ut-Tanabbuh lima Ward fit-Tashabbuh, vol. 3, pp. 36; Siraat-ul-Jinaan, vol. 8, pp. 397; Durr-e-Mansoor, vol. 7, pp. 189, summarised)

Food of the rich

Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was an extremely rich person. He رَضِيَ اللهُ عَنْهُ would feed people with the food which the rich would eat, but he رَضِيَ اللهُ عَنْهُ would himself live on barley Roti, vinegar and olive. (Husn-ut-Tanabbuh lima Ward fit-Tashabbuh, vol. 3, pp. 37)

I pray to Allah Almighty to grant us the privilege to perform the acts of worship extensively, live a simple life and help the poor generously along with doing trade.

اٰمِيْن بِجَاوِزِ الشَّيْءِ الْاَوْفَرِ عَلَى الْعَالَمِيْنَ



Umm-ul-Mumineen Sayyidatuna رَضِيَ اللَّهُ عَنْهَا Juwayriyah



Sayyidatuna Juwayriyah رَضِيَ اللَّهُ عَنْهَا is also among those fortunate women who held the honour of being the wives of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Birth

She رَضِيَ اللَّهُ عَنْهَا was born around two years before the declaration of the Prophethood in 608 AD. (Faizan-e-Ummahat-ul-Mumineen, pp. 245)

Name and family

Previously her name was 'Barrah'. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ changed it to 'Juwayriyah'. (Sahih Muslim, pp. 911, Hadees 5606) Her father's name was Haris and she رَضِيَ اللَّهُ عَنْهَا belonged to the tribe of Bani Mustaliq. (Tabqat Ibn Sa'd, vol. 8, pp. 92)

Blessed dream

She رَضِيَ اللَّهُ عَنْهَا saw a dream few days before getting married to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. About that

dream, she رَضِيَ اللَّهُ عَنْهَا says herself that 'as if a moon is walking from Madinah Munawwarah زَادَهَا اللَّهُ حُرْقًا وَتَغَطَّيْتُهَا until [it] came on my lap. When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came and we were taken captives, I felt hopeful about the fulfilment of my dream'. (Al-Mustadrak lil-Haakim, vol. 5, pp. 35, Hadees 6859)

Therefore, after the battle of Muraysee' (i.e. the battle of Bani Mustaliq), when she رَضِيَ اللَّهُ عَنْهَا had been taken captive by Muslims along with other captives, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered her to pay Badal-e-Kitabat¹ and marry him. She رَضِيَ اللَّهُ عَنْهَا happily accepted and married the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Faizan Ummahat-ul-Mumineen, pp. 236, summarised)

¹ Le. the amount that a male or female slave agrees with his/her master in exchange of his/her freedom.



When the holy companions رَضِيَ اللَّهُ عَنْهُمْ came to know about the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ marrying Sayyidatuna Juwayriyah رَضِيَ اللَّهُ عَنْهَا, they did not like to keep any individual of the tribe as a slave in which the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has married. So, they freed all the captives male and female] saying that they are our Master's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in-laws. (Abu Dawood, vol. 4, pp. 30, Hadees 3931)

Umm-ul-Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا considered this marriage to be an extremely blessed Nikah [marriage] and said, 'قَمَا رَأَيْتَا امْرَأَةً كَانَتْ قَمَا رَأَيْتَا امْرَأَةً كَانَتْ' i.e. we have not seen any woman more superior to Sayyidatuna Juwayriyah رَضِيَ اللَّهُ عَنْهَا who brought well-being and blessings upon her nation. (Abu Dawood, vol. 4, pp. 30, Hadees 3931)

Services for Hadees

Total number of Ahadees narrated by her is seven. Out of them, one is mentioned in *Sahih Bukhari*, two in *Sahih Muslim* and rest are mentioned in other books of Ahadees. (Siyar A'laam-un-Nubala, vol. 3, pp. 511)

Passion for worship

Once, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the Hujrah² of Sayyidatuna Juwayriyah رَضِيَ اللَّهُ عَنْهَا after Fajr Salah. At that time, she رَضِيَ اللَّهُ عَنْهَا was in Masjid-e-Bayt³.

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came again at the time of Chasht. She رَضِيَ اللَّهُ عَنْهَا was still sitting at the same place. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Have you been sitting here since then?' She رَضِيَ اللَّهُ عَنْهَا humbly replied, 'Yes.' (Sahih Muslim, pp. 1119, Hadees 6913)

Demise and burial

Approximately 40 years after the apparent demise of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ she رَضِيَ اللَّهُ عَنْهَا passed away in Rabi'-ul-Awwal 50 AH at the age of 65 and was laid to rest in Jannat-ul-Baqi'. (Zurqaani 'alal Mawahib, vol. 4, pp. 428)

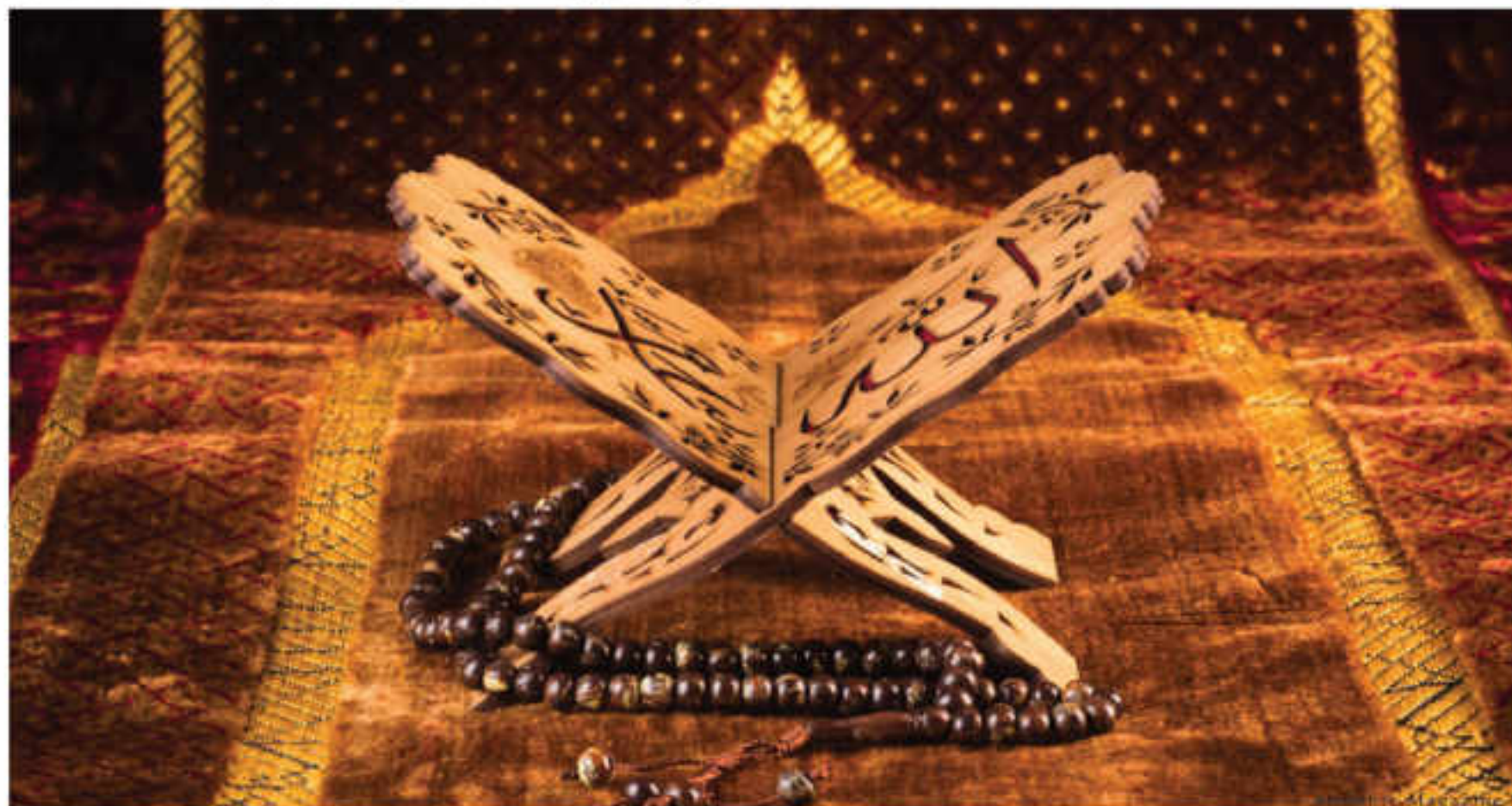
May Allah Almighty shower mercy upon her and forgive us without accountability for her sake!

اٰمِيْن يٰجَاهِ النَّبِيِّ الْاَكْمَرِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ I.e. the amount that a male or female slave agrees to pay with his/her master in exchange of his/her freedom.

² Chamber

³ Part of the house fixed as Masjid for Islamic sisters.



Islamic rulings regarding Islamic sisters

Is a young girl allowed to travel to perform 'Umrah along with her mother and a maternal male cousin?

Question 1: What have respected Islamic scholars and Muftis ruled on the following issue? A lady is going to perform 'Umrah along with her nephew. The lady also has a young daughter and wants to take her to 'Umrah along with her. Is it allowed for the girl to travel in the above situation? Will there be any leniency because of the mother accompanying the daughter during the journey?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ اللَّهِ الْوَقَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

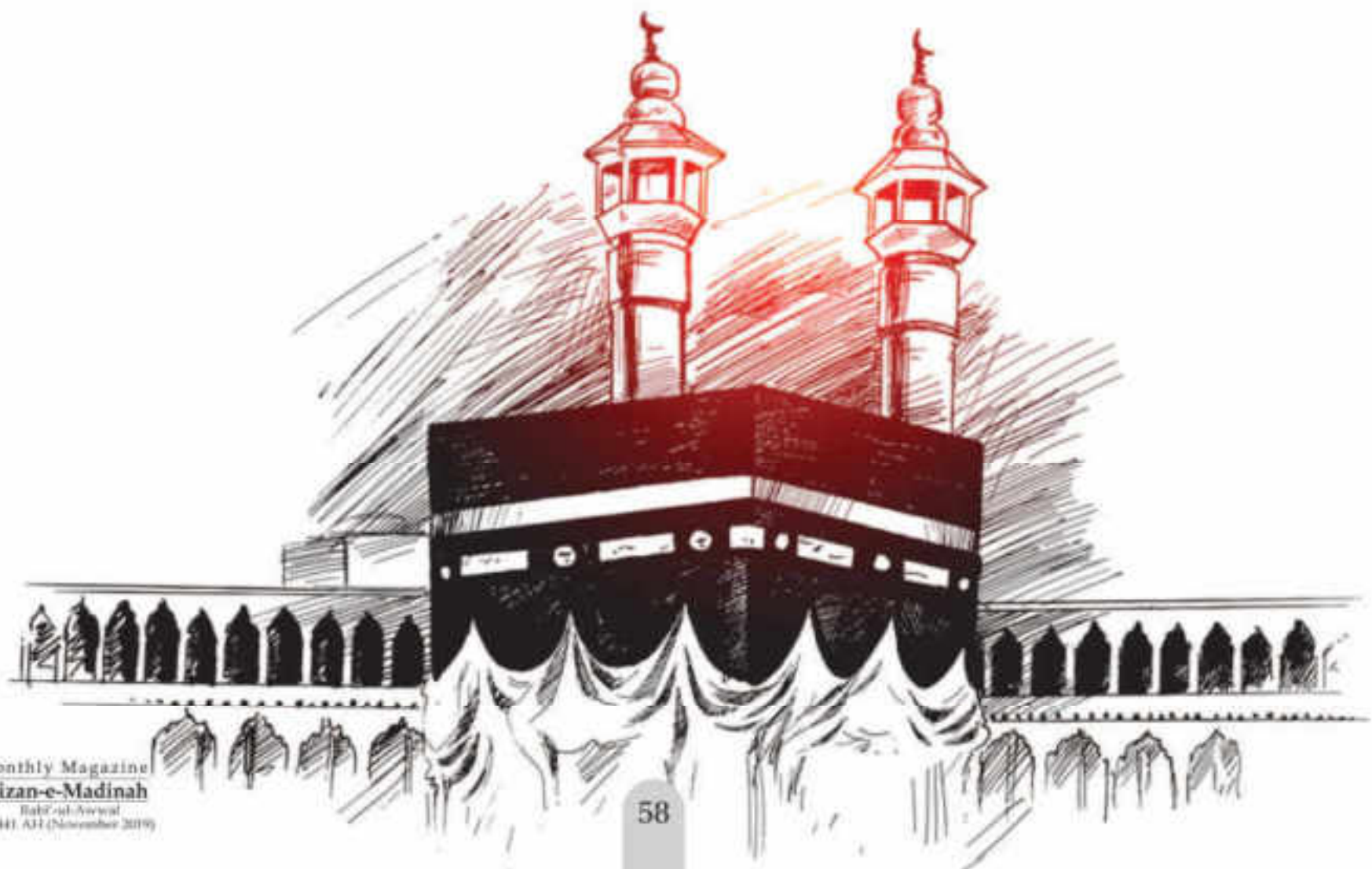
Answer: In the situation mentioned in the question, the lady is allowed to travel along with her nephew

but her daughter is not allowed to travel. Being along with the mother will make no difference. It is necessary for the girl to travel along with her own Mahram. A maternal male cousin¹ is non-Mahram and Islamic veil must be observed with him. Therefore, if the lady wants to travel, she can do so but she cannot take her daughter with her. According to the blessed Shari'ah, it is Haraam for a woman to travel a Shari'ah-declared distance, i.e. 92 kilometres or over it without her husband or Mahram. Whether it is a journey of Hajj and 'Umrah or for any other purpose, the same ruling applies.

وَاللَّهُ أَعْلَمُ بِمَا فِي رُءُوسِهِ وَأَعْلَمُ بِمَا فِي قُلُوبِهِ

Answered by: Abu Huzayfah Muhammad Shafeeq Attari Madani

Verified by: Mufti Muhammad Qasim Attari



Na'at recitation on television in Burqa² or Hijab³

Question 2: What have respected Islamic scholars and Muftis ruled on the following issue? Is a woman who is wearing a Burqa' or Hijab allowed to recite Na'at on television?

(Questioner: Muhammad Lateef, Allama Iqbal Colony, Rawalpindi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِكَ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: For a woman to recite Na'at is permissible and a means of earning reward. But it is necessary to ensure that her voice must not reach non-Mahrams. If the voice of a woman is so loud that it reaches non-Mahrams, it will be impermissible and a sin to recite it in such a loud voice. Whether she recites it in home or in the neighbourhood or in the street or in an open room or on the television, the same ruling will apply. For a woman to recite anything in a melodious voice that a non-Mahram listens to is a cause of mischief and is impermissible for the same

reason. Therefore, it is unconditionally impermissible for a woman to recite a Na'at on the television no matter she does so while observing complete Islamic veil. Non-Mahrams also watch and listen to the television and the melodious voice of the woman also reaches them. Therefore, it is not permissible for a woman to recite Na'at in this case.

وَاللَّهُ أَعْلَمُ بِمَا فِي قُلُوبِهِمْ وَرَسُولُهُ أَكْلَمُ بِمَا لَمْ يَشْهَدُوا

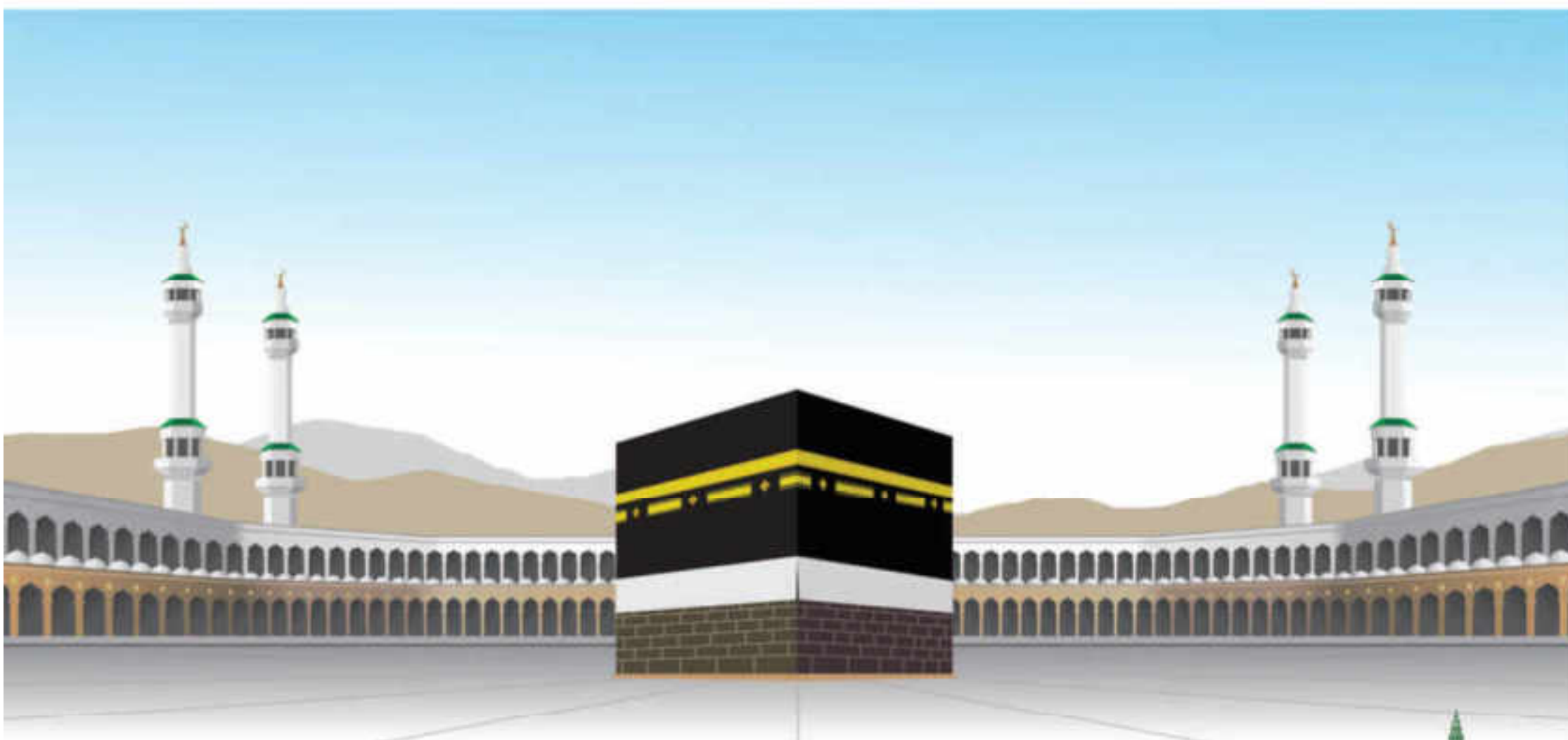
Answered by: Muhammad Naveed Chishti

Verified by: Mufti Muhammad Qasim Attari

¹ The sons of the brother of her mother

² A long loose piece of clothing that covers the whole body

³ A head covering



Sayyiduna Zaid Bin Khattab رَضِيَ اللَّهُ عَنْهُ

Brother of Farooq-e-A'zam

A glorious companion of Rasool, Sayyiduna Zaid Bin Khattab رَضِيَ اللَّهُ عَنْهُ is the brother of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Zaid Bin Khattab رَضِيَ اللَّهُ عَنْهُ was not only elder to Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ, but he also embraced Islam before Sayyiduna Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Zaid Bin Khattab رَضِيَ اللَّهُ عَنْهُ is the embodiment of piety and abstinence, and is one of the Awwaleen Muhajireen [those who migrated to Madinah before the Treaty of Hdaybiyah]. (*Usud-ul-Ghabah*, vol. 2, pp. 341)

His كُنْيَا Kuniyyat is Abu Abdur Rahman or Abu Saur. He was very tall and had a slightly dark complexion. (*Ma'rifat-us-Sahabah*, vol. 2, pp. 325, *Tabaqat Ibn-e-Sa'ad*, vol. 3, pp. 288) According to some Islamic scholars, he رَضِيَ اللَّهُ عَنْهُ was also amongst Ashaab-e-Suffah. (*Mustadrak*, vol. 3, pp. 555, *Hilyat-ul-Awliya*, vol. 1, pp. 449) Approximately 20 Muslims migrated from Makkah to Madinah with Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ and he رَضِيَ اللَّهُ عَنْهُ was also one of them. (*Fath-ul-Bu'ari*, vol. 8, pp. 222, *Taht-al-Hadees* 3925)

Life as a warrior

Whether it is the Battle of Badr or the Battle of Uhud, the Battle of Trench or the Battle of Khyber, whether it is the occasion of the Treaty of Hdaybiyah and Bay'at-e-Ridwan or the Conquest of Makkah, he رَضِيَ اللَّهُ عَنْهُ took part in every battle with the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Ista'ab*, vol. 2, pp. 120)

Yearning for martyrdom

During the Battle of Uhud, Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ said to his brother, Zaid Bin Khattab رَضِيَ اللَّهُ عَنْهُ: 'I make you swear that you wear my suit of armour.' Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ wore the suit of armour and then took it off. Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ asked: 'What has happened now?' He humbly replied: If you like martyrdom for yourself, I also like to embrace martyrdom. (*Tabaqat Ibn-e-Sa'ad*, vol. 3, pp. 289)

Army chief

On the occasion of Jihad against those who refused



to pay Zakah, when Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ wanted to appoint him as the chief of the Islamic army, he رَضِيَ اللهُ عَنْهُ said sorry and humbly said: I had a deep yearning for martyrdom even in the age of Risalat, but I could not attain the blessing of martyrdom, and I still want martyrdom; therefore, I cannot become the commander of the army because it is not appropriate for the commander to go ahead and fight (as he has to control the army). (*Al-Iktifa*, vol. 2, pp. 96) However, in 12 Hijri, he رَضِيَ اللهُ عَنْهُ was appointed Nigran on a cavalry of 200 men in the front part of the Islamic army in the battle against a false claimant of prophethood (Tulayha Bin Khuwaylad who repented later on). (*Tabaqat-e-Ibn Sa'ad*, vol.3, pp. 68)

Call towards righteousness in the battlefield

In the caliphate of Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, when the Islamic army was leaving to fight against another false claimant of prophethood, Musaylimah Kazzab; Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ said farewell to Sayyiduna Zaid Bin Khattab رَضِيَ اللهُ عَنْهُ. In this Battle of Yamamah, he رَضِيَ اللهُ عَنْهُ demonstrated such bravery and courage which cannot be forgotten at all. In this battle, he رَضِيَ اللهُ عَنْهُ was holding the flag of Islamic army. The battle was being fought with great vigour. During this battle, when he رَضِيَ اللهُ عَنْهُ came across a key person of Musaylimah Kazzab, namely Rajjal Bin 'Unfuwah Murtad, he رَضِيَ اللهُ عَنْهُ said: By Allah! You have become an unbeliever after leaving Islam, but I call you towards Islam, as honour and respect for you lies in it and your wealth will also increase; but that unfortunate person refused to embrace Islam. Ultimately, Sayyiduna Zaid Bin Khattab رَضِيَ اللهُ عَنْهُ killed him. (*Tareekh-e-Tabari*, vol. pp. 289 – 291, *Al-Bidayah Wan-Nihayah*, vol. 5, pp. 43)

Courage and bravery

The army of the enemy began to overcome and Muslims began to lose, but Sayyiduna Zaid Bin Khattab رَضِيَ اللهُ عَنْهُ remained steadfast. (*Mustadrak*, vol. 4, pp. 244, *Raqm 5056*)

It is stated in a narration that he رَضِيَ اللهُ عَنْهُ said: O people! Stay strong and attack the enemies fiercely, and keep advancing. He then said: By Allah Almighty! Now I will not say anything until the unbelievers are defeated or I embrace martyrdom and I present myself in the court of Allah Almighty, after being successful. (*Al-Bidayah Wan-Nihayah*, vol. 5, pp. 30)

Thereafter, he tightened his grip on the flag and then started to fight with the enemies by getting into the enemies' front row. At last, the Muslim warriors sacrificed their valuable lives and defeated the army of Musaylimah Kazzab. According to a saying, Sayyiduna Zaid Bin Khattab رَضِيَ اللهُ عَنْهُ was amongst the Muslims who killed Musaylimah Kazzab. (*Mustadrak*, vol. 4, pp. 245, *Raqm 5057*)

Martyrdom

The battle of Yamamah was fought in the caliphate of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ in Rabi-ul-Awwal, 12 Hijri. In this battle, 1200 Muslims embraced martyrdom. Out of them, there were 700 Sahabah who were Hafiz of Quran and Quranic reciters. (*Ma'rifat-us-Sahabah*, vol. 2, pp. 325, *Miraat-ul-Manajeeh*, vol. 3, pp. 283)

After migration, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Sayyiduna Zaid Bin Khattab and Sayyiduna Ma'an Bin 'Addi رَضِيَ اللهُ عَنْهُمَا the brothers of each other. Both these blessed personages embraced martyrdom during this battle on the same day. (*Tabaqat Ibn-e-Sa'ad*, vol. 3, pp. 354)

Ahead in two things

Having heard the news of the martyrdom of Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ became emotional (*Al-Istee'ab*, vol. 2, pp. 120), and said: May Allah Almighty have mercy on my brother! He has gone ahead of me in two good things; firstly, he embraced Islam before me and secondly, he embraced martyrdom before me. (*Tahzeeb-ul-Asma*, vol. 1, pp. 200)

Aroma of Sayyiduna Zaid

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ had a great affection



for his brother, Sayyiduna Zaid Bin Khattab رَجُلٌ أَلِفَ قَلْبَهُ and would not forget his memories. He himself said: Whenever the wind blows, I feel the aroma of Zaid from it. (*Tabaqaat Ibn-e-Sa'ad*, vol. 3, pp. 289) It is stated in another narration: Whenever the wind blows, it

Number of children

He رَجُلٌ أَلِفَ قَلْبَهُ had two children – the name of the son was Abdur Rahman and the name of the daughter was Asma. (*Al-Bidayah Wan-Nihayah*, vol. 5, pp. 43)



reminds [me] of Zaid Bin Khattab. (*Al-Bidayah Wan-Nihayah*, vol. 5, pp. 43)

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

أَمِيرِن بِجَاةِ النَّبِيِّ الْأَمِيرِينَ صَلَّيْهِمُ اللَّهُ عَلَيْهِمْ وَسَلَّمَ

Luminous shrine

His رَجُلٌ أَلِفَ قَلْبَهُ luminous shrine is located in the north of Riyadh, a city of sacred Arab, near the colony, namely Jubaylah.



CHIEF OF UMMAH, ^{رَضِيَ اللَّهُ عَنْهُ} IMAM HASAN MUJTABA

Khizr Hayat Attari Madani

The grandson of the Beloved Rasool ﷺ, apple of the eyes of Batool and the son of Hayder-e-Karraar, Sayyiduna Imam Hasan Mujtaba رَضِيَ اللَّهُ عَنْهُ was gracious, forbearing, generous, had an honourable personality, embodiment of modesty, sympathiser and was busy performing the activities for the Hereafter turning away from the worldly things. He رَضِيَ اللَّهُ عَنْهُ was born on 15th Ramadan-ul-Mubarak 3 AH. The Beloved Rasool ﷺ named him Hasan. No one else had this name before him. (*Musnad-e-Ahmad*, vol. 1, pp. 211, Hadees 769) (*Fayz-ul-Qadeer*, vol. 1, pp. 138, under the Hadees 93) (*Al-Bidayah wan Nihayah*, vol. 5, pp. 519)

Share from the attributes of Beloved Rasool ﷺ

Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا has said, 'I took Hassan and Hussain to the Beloved Rasool ﷺ during his illness [that causes his blessed demise] and humbly said: 'O Prophet of Allah! Hassan and Husain are your sons. Make them heir of something.' The Beloved Rasool ﷺ said: 'My awe and leadership are for 'Hassan', whereas, my bravery and generosity are for 'Husain'. (*Al-Mu'jam Al-Kabeer*, vol. 22, pp. 423, Hadees 1041)

One day, the Beloved Rasool ﷺ was present on his pulpit and Sayyiduna Hassan رَضِيَ اللَّهُ عَنْهُ was at his one side. The Beloved Rasool ﷺ



would at times look at us and at times at Hassan, and would say: 'Undoubtedly, this son of mine is the chief. Allah Almighty will make reconciliation between two big groups of Muslims through him. (Bukhari, vol. 2, pp. 214, Hadees 2704) (This glad tiding became true word to word.) (Imam Hassan ki 30 Hikayat, pp. 8)

Chief of youth of Paradise

Sayyiduna Jabir رضي الله عنه has narrated that the Beloved Rasool صلى الله عليه وآله وسلم stated: "The one who likes to see the chief of the youth of Paradise should see Hassan." (Tareekh Ibn-e-Asakir, vol. 13, pp. 209)

Du'a of Beloved Rasool ﷺ

On one occasion, the Beloved Rasool صلى الله عليه وآله وسلم embraced Sayyiduna Imam Hasan رضي الله عنه and then made this Du'a: **اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَجِبْهُ وَأَجِبْ مَنْ يُحِبُّهُ** i.e. O Allah! I love him, You love him too, and also love those who love him. (Bukhari, vol. 4, pp. 73, Hadees 5884)

Sayyiduna Imam Hasan رضي الله عنه was matchless and incomparable in generosity as his entire family is known for generosity.

Exemplary generosity

One person asked for his need from Sayyiduna Imam Hasan Mujtaba رضي الله عنه. He رضي الله عنه replied: 'O person! The amount of wealth I have cannot completely fulfil your need. However, accept whatever is available.' That person said: 'O the grandson of the Beloved Rasool صلى الله عليه وآله وسلم! I will accept your gift as well as express my gratitude over it and will also accept your excuse if you do not give anything.' He رضي الله عنه called his representative who presented 50 thousand dirhams (i.e. silver coins). He رضي الله عنه said: 'There were also 500 dinars (i.e. gold coins). Where are they? Bring them too.' Therefore, when he came back carrying them, Sayyiduna Imam Hassan رضي الله عنه gave all those dirhams and dinars to the person and said: 'Bring a goods-carrying labourer.' He brought two goods-carrying labourers. As a wage, he رضي الله عنه gave them his shawl. His slaves humbly said, 'By Allah! You have not left a single dirham with us.' He رضي الله عنه replied, 'I am hopeful

that there will be a great reward for me in the court of Allah Almighty.' (Ihya-ul-'Ulloom, vol. 3, pp. 306)

Demise and burial

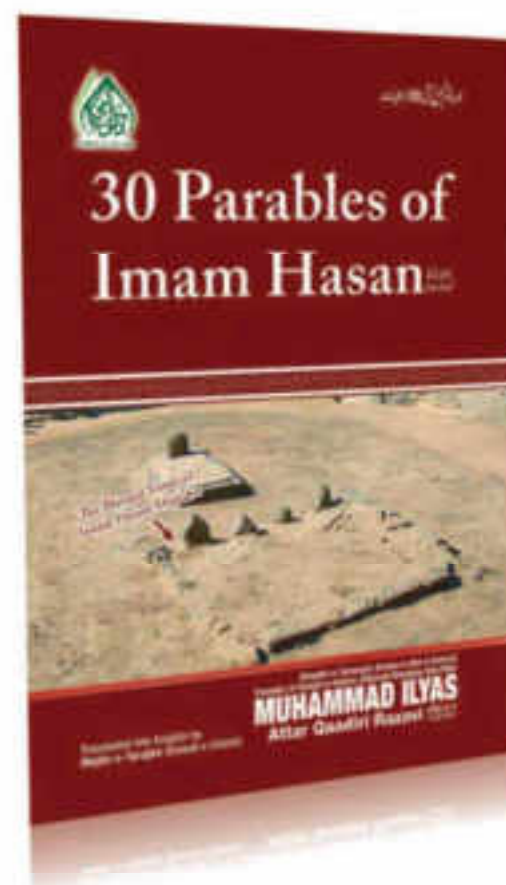
Sayyiduna Imam Abu Muhammad Hasan رضي الله عنه passed away on 5th Rabi-ul-Awwal 50 AH in Madina Munawwarah. (Sifa-tus-Safwah, vol. 1, pp. 386) There is another opinion that he رضي الله عنه passed away in 49 AH. At the time of martyrdom, Sayyiduna Imam Hasan Mujtaba رضي الله عنه was 47 years of age. (Taqreeb-ut-Tahzeeb, pp. 240)

In order to know more about the blessed life history and generosity of Sayyiduna Imam Hasan Mujtaba رضي الله عنه, read the booklet 'Imam Hassan رضي الله عنه ki 30 Hikayat', authored by Ameer-e-Ahl-e-Sunnat رحمتهم الله تعالى. May Allah Almighty also enable us to spend in His path for the sake of Sayyiduna Imam Hassan رضي الله عنه!

Hassan Mujtaba Sayyid-ul-Askhia [سَيِّدُ الْأَشْيَا]

Raakib-e-Daush-e-Izzat pe lakhaun Salam

(Hudaiq-e-Bakhshish, pp. 309)





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

(Necessary amendments have been made)

Advice to blessed Sayyids to have patience and courage despite trials and tribulations

تَحَدُّثًا وَنُصْحًا وَنُسْلَبُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

From: Sag-e-Madinah, Muhammad Ilyas Attar
Qaadiri Razavi رَحِمَهُ اللهُ

To: Blessed Sayyids

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

May Allah ﷻ raise your honour, remove your worries, and bless you with patience by the blessings of the honourable personages of Karbala. Certainly, you are facing trials and tribulations 'الْأَمَانُ وَالْحَقِيقَةُ'. May Allah ﷻ have mercy on all of you and grant you all a blessed part of the patience showed by the honourable personages of Karbala.

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ صَلَّيَ اللهُ عَلَيْهِ وَسَلَّمَ

Kindly have patience and courage! May Allah ﷻ grant blessing in your livelihood, and protect you from troubles and calamities. Remember! Sin is a big trouble and 'disbelief' is even a bigger trouble! This is the mercy of Allah ﷻ that He has protected us from the bigger trouble, 'disbelief'; we generally get trapped by the trouble of sin. Remember! Though

our physical and domestic problem is also a trouble, sin is comparatively a bigger trouble. Undoubtedly, a person gets reward for the troubles he faces in the world; even if a thorn pricks a Mumin's foot, he gets reward for it too. (Derived from: Sahih Muslim, pp. 1068, Hadees 6567)

It is stated in a narration that Allah ﷻ elevates the rank [of a Mumin] and removes his sin. (Derived from: Sahih Muslim, pp. 1067, Hadees 6562)

Blessed Prophets ﷺ also faced difficulties. Our Beloved Prophet ﷺ faced huge trials and tribulations but he ﷺ showed great patience. The blessed personages of Karbala also faced huge trials and tribulations but they also showed patience. So, it is requested to you to have patience. May Allah ﷻ bless you with patience, courage, and "forgiveness without accountability", and by the blessings of all of you, may Allah ﷻ bless me also with forgiveness without accountability. May Allah ﷻ bless you with the neighbourhood of the Beloved Prophet ﷺ and by your blessings, may Allah ﷻ grant me also the neighbourhood of the Beloved Prophet ﷺ.

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ صَلَّيَ اللهُ عَلَيْهِ وَسَلَّمَ



MADANI TRIP TO FIVE COUNTRIES

LAST EPISODE

Madani travelogue



Haji Abdul Habib Attari

Departure for Uganda from Nairobi

We departed for Kampala, a city of Uganda, from Nairobi by the morning flight of 9:10 and first we reached Entebbe, the city of Uganda, in an hour and then reached Kampala after traveling one and a half hours by a vehicle.

Attended Madani Halqah

Having reached Kampala, we offered Zuhr Salah and after Zuhr Salah, we took rest and then offered 'Asr Salah. After 'Asr Salah, I was privileged to deliver a speech in a Madani Halqah on the importance of the recitation of the Holy Quran to the Islamic brothers of India who were living in Kampala. الْحَمْدُ لِلَّهِ! Here a Niyaz of Kheer Puri, which was very delicious, was served for sending Sawab to Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللَّهِ عَلَيْهِ.

Speech in Ijtima'

After 'Isha Salah, a great Sunnah-inspiring Ijtima' was held in a big Masjid of Kampala named 'Kololo Masjid'. Thousands of devotees of Rasool attended this Ijtima'. In this Ijtima', approximately 90 percent were Bilali (dark-skinned) Islamic brothers. Here I delivered a speech on the topic of the Mi'raaj Journey of Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Most of it was in English. After the speech, certificates were distributed to 19 students who had completed Nazirah Quran Kareem in Madrasa-tul-Madinah. After distributing certificates, I had a Madani meeting with the local responsible Islamic brothers of Dawat-e-Islami until late night and then I slept after 2 am.

O devotees of Rasool! Surely it is a Madani blessing of Dawat-e-Islami. Nineteen local students were privileged to complete the Holy Quran in



Monthly Magazine
Faizan-e-Madinah
Rabi' ul Awwal
1441 AH (November 2019)

Madrasa-tul-Madinah in Kampala, a city of an African country, Uganda. May Allah Almighty enable these students as well as us to serve His religion for the sake of the Holy Quran!

أَمْرٌ بِجَاوِزِ الْبَيْتِ الْأَمِينِ صَلَواتُهُ وَسَلَامُهُ عَلَيْكُمْ

Meeting with blessed Islamic scholars

The next day, in the afternoon, we got the opportunity to go to the institute of the supreme Mufti of Kampala named Mufti Salman رحمه الله where we were privileged to meet him and other local Islamic scholars. These personages gave us great respect and also gave us the opportunity to deliver a speech. Further, here the presentation of Dawat-e-Islami was also given in the Arabic language which blessed Islamic scholars saw attentively. We requested blessed Islamic scholars to come to Pakistan and visit Faizan-e-Madinah, the global Madani Centre of Dawat-e-Islami, Karachi. They accepted our invitation. After the meeting, these blessed personages served us with a special dish of Kampala.

Visit to the site bought for Faizan-e-Madinah

After meeting the blessed Islamic scholars, we visited the land which was bought for Faizan-e-Madinah in Kampala. Here some meetings were held with the responsible Islamic brothers and then Du'a was made.

Meeting with students

After this, we went to the house of an Islamic brother who had got his house built recently. We were privileged to do some Quran Khuwani and Du'a for the blessing in the house. Approximately 600 students from a nearby Islamic country named Comoros have come to Kampala for study. Some of them who are impressed by the religious services of Dawat-e-Islami came here to meet us. مَا شَاءَ اللَّهُ we noticed great passion for serving Islam in these students and إِنَّ شَاءَ اللَّهُ the 'Education Department' of Dawat-e-Islami will start its work very soon over there.

Visit to the home of responsible Islamic brother

There is a preacher of Dawat-e-Islami named Shahid Manzoor Attari. He has come here from Pakistan and he is the responsible Islamic brother of Dawat-e-Islami here. His wife is also spreading the call towards righteousness amongst Islamic sisters. At his request we visited his home and took a cup of tea and made Du'a. Here we met a child who belonged to a Sayyid Family living in the neighbourhood. We were informed that the child had two holes in the heart. May Allah Almighty bless him with complete cure!

Madani Halqah of traders

From here, we went to attend the Madani Halqah of car dealers and other traders where I was privileged to deliver a speech on the topics of Shab-e-Mi'raaj and Shab-e-Bara'at.

Madani meeting with responsible Islamic brothers

After the Madani Halqah, an online Madani meeting was held with Dawat-e-Islami's responsible Islamic brothers of approximately 11 countries of East and West Africa at around 11:26 at night. Things were discussed about Madani activities of Dawat-e-Islami, funds for Dawat-e-Islami and about how to promote the Madani Channel across the continent of Africa. Responsible Islamic brothers made good intentions. After the Madani meeting, we took rest.

Last day of trip to Africa

The next day after having a light breakfast, we went to the home of a VIP at around 10:00. We had a meeting with him about the land which was bought for the construction of Faizan-e-Madinah in Kampala. He served us breakfast again after insisting on us and also made the intention that he would come soon with some VIPs to the 3-day Ijtima' which would be held in Durban, a city of South Africa, after the arrival of the Nigran-e-Shura in the near future.



Nikah of responsible Islamic brother

Afterwards, I was privileged to conduct the Nikah of a responsible Islamic brother, Ismatullah Madani, from Majlis Khuddam-ul-Masajid. We all together recited his Sahra¹. May Allah Almighty grant him more and more blessings in this marriage!

Intention of constructing Masjid

We had a flight from Entebbe, a city of Uganda, to UAE in the evening at 4:20. We reached Entebbe where we went to the home of a trader Islamic brother. He served us food after insisting on us and made an intention to construct a Masjid in Entebbe for conveying Sawab to his father.

Honour

We left his home at 2 o'clock and reached the airport. On our arrival in Entebbe from Nairobi and now on the occasion of our departure, our seating arrangements were made in the VIP lounge. This is the respect we were given by virtue of the blessing of the Madani environment of Dawat-e-Islami as the local traders and other VIPs of this place used their influence and relationship for arranging this facility for us.

Khatm-e-Quran in the air

I was privileged to offer 'Asr and Maghrib Salah by standing in the direction of Qiblah during the air travel towards UAE. Our travelling companion Hafiz Ashfaq Madani made this intention when leaving Pakistan that he would recite one Holy Quran completely in that entire travel. In the aeroplane, when the time of Maghrib began at the height of 35 thousand feet and Shab-e-Mi'raaj began, he recited the last verses of the Holy Quran and we made Du'a inside the aeroplane on the occasion of Khatm-e-Quran. May Allah Almighty accept his recitation of the Holy Quran and illuminate our hearts with the luminosity of Quran! O devotees of Rasool! This is the Madani environment of Dawat-e-Islami which gives us the mind-set of performing virtuous deeds in this unique manner. You also associate yourself with Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ** you will attain the passion for the recitation

of the Holy Quran along with other virtuous deeds.

Speech of Nigran-e-Shura

When we reached Sharjah, the city of UAE, an Islamic brother was present there at the airport to pick us up. We first of all had a meal with him and then reached Golf Course Club of Sharjah where a Na'at gathering was held by Dawat-e-Islami on the occasion of Shab-e-Mi'raaj. When we reached the gathering, we saw that the Nigran of the Central Majlis-e-Shura Maulana Muhammad Imran Attari was delivering a speech and thousands of Islamic brothers were present there, listening to him. After the speech, Qasidah-e-Mi'raaj was recited, Du'a was made and then the Nigran-e-Shura met the Islamic brothers.

Dear Islamic brothers! In a city like Sharjah, thousands of Islamic brothers attended the gathering of Shab-e-Mi'raaj and then had the privilege to meet the Nigran-e-Shura after standing in a line. These are the clear signs of the popularity of Dawat-e-Islami. We should also have the privilege to attend weekly and other Sunnah-inspiring Ijtimaa'at of Dawat-e-Islami held in our own cities and countries.

After the Ijtimaa', a Sahari was arranged in the house of an Islamic brother where a large number of responsible Islamic brothers of Dawat-e-Islami and VIPs were present. Here we had the opportunity to meet the Nigran-e-Shura for some time. We returned to Karachi from Sharjah by the flight of 7:50 and, in this way, our Madani trip to five countries came to an end. May Allah Almighty accept our trip in the path of His religion and enable us to serve Sunnahs with sincerity and steadfastness until we are alive!

اَمْرٌ بِجَاهِ الْبَيْتِ الْأَمِينِ صَلَاتُهُ عَلَيْهِ وَسَلَّمَ

¹Couplets written by Ameer-e-Ahl-e-Sunnat for Nikah ceremony



Beneficial diet for jaundice patients

'Yarqan', 'jaundice' and 'hepatitis' are the different names of the same disease. It is a disease that causes skin, sclera and the different membranes of body to become yellow. For this reason, jaundice is also called 'Piliya' [in Urdu]. Following are the names of some diets which can be beneficial for the patients of jaundice.

Sugarcane

Sugarcane is good for digestion and it further improves liver function. Jaundice patients can recover quickly by drinking a glass of sugarcane juice daily.



Tomato juice

Tomato also helps increase red blood cells in human body. It contains lycopene that reduces the risk of liver diseases. Drinking one glass of tomato juice mixed with salt and black pepper daily in the morning can cure jaundice quickly.



Radish leaves

Radish leaves can also be beneficial for treating jaundice because they contain such compounds which improve the function of intestines. Drinking one glass of juice of radish leaves daily can cure jaundice quickly.



Lemon

Lemon is very beneficial for treating jaundice. It protects liver cells from any harm. Lemonade drink can also be prepared and drunk.



Papaya leaves

Using the paste of 'papaya leaves' continuously for two weeks can easily cure the disease of jaundice.



Spinach

Spinach is rich in iron so spinach juice is also an effective home remedy for jaundice patients. Using carrots with spinach leaves is also beneficial for health.



Buttermilk

Buttermilk does not cause any kind of fat in the body so it is also an excellent beverage for digestion. If it is drunk daily by adding to it a pinch of salt, black pepper and cumin seed, it can cure the patient of jaundice.



Precaution

Jaundice patients feel small appetite. So, during the illness, they should strictly avoid fatty (heavy), oily (fried and over spicy) food items and the food items containing protein. The patients should eat boiled fresh leafy green vegetables without Ghee. Using excessive Ghee can also be very harmful. In this condition, the patients should consume a lot of fluids such as fresh juice, Kachi Lassi (i.e., prepared by mixing water in milk), glucose etc. Jaundice patients should use fruits abundantly.

Remember: It is requested to consult your physician before receiving any treatment.



Effects of weather

Madani Clinic

Muhammad Rafeeq Attari Madani

Allah عزوجل has said to humans and Jinns in the Glorious Quran:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ

So which of the favours of your Lord will you both belie?

[Kanz-ul-Iman (translation of Quran)](Part 27, Surah Ar-Rahman, Ayah 18)

Regarding this blessed verse it is written in Siraat-ul-Jinnan: The arrival of 'winter, summer, spring and autumn', 'the creation of different things

with respect to each season, 'the moderate wind blowing' etc., (all are the blessings bestowed by Allah عزوجل). So, which of the favours of your Lord will you both belie? (Siraat-ul-Jinnan, vol. 9, pp. 636 summarised)

Dear Islamic brothers! It has become obvious from the commentary of the blessed verse that different seasons are also the blessings of Allah Almighty. Like other blessings, we should also thank Allah Almighty for them. Moreover, we should also take safety precautions according to the season. Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ



has said: 'Changes in weather affect different people's temperament.' (*Mir'at-ul-Manajeeh*, vol. 6, pp. 613)

Some people become careless about eating, drinking and wearing clothes because of which they catch different diseases. Following are some important points about safety from the diseases which are caused by climate change:

Definition of weather

Weather is the condition of the atmosphere of a place at a particular time caused by the effects of temperature, wind direction and rain.

Effects of climate change

1. Climate change affects mental capabilities.
2. According to experts, skin diseases develop due to the high ratio of moisture in the air.
3. People catch cold and flu in the winter.
4. Hot weather during the day and cold weather during the night are harmful to one's health. We all should take care of our health during climate change, otherwise we may catch cold, flu, fever, cough, develop headache and infection of chest and intestines.
5. Due to climate change, windpipe of the asthma (one experiences the shortness of breath) patients swell and the patients may suffer asthmatic attack.
6. Due to climate change, people suffer arthritis especially the patients who are very old.
7. Due to climate change, internal body system gets affected and one suffers from many diseases.
8. Smokers may also suffer from different infections because windpipes shrink in the winter, phlegm increases and due to cold wind the outer layer of windpipes become weak.
9. In winter, the people who have old or severe injuries may feel more pain.
10. Impacts of the heat of the sun [in summer] and chilly weather [in winter], directly hitting

bare-headed people, not only affect the hair but they also affect the whole face and brain, due to which health may also be affected. (*Imamay kay Faza'il*, pp. 389)

11. Cold and flu are the main causes of catching cough in the winter.
12. Climate change mostly affects children and elderly people.

Three causes of disease in winter

There may be many causes of catching illness in winter but some people fall ill due to the following three causes:

1. Environmental pollution and the smell of perfumes etc.
2. Hereditary disease (Hereditary disease gets worse in winter)
3. Or we suffer from diseases due to a disorder in the nutrients of our body. Following three nutrients are also from them which are called 'Zinc', 'Copper' and 'Magnesium'. Deficiency or excess occurs in them especially during the winter, causing illness and weakness to the body.

Getting heat during the winter

Heater is used for getting heat in the winter or woods are burnt for this purpose. People should open doors and windows in any of these cases so that the heat keeps passing out of the room and air keeps coming in. If the room remains closed, it will be filled with suffocating heat that is harmful to health.

Method of retaining moisture inside heater-installed room

Moisture is very necessary for a body. Heater also evaporates moisture. For retaining it put some water in a bowl etc., near the heater. In this way, moisture will spread in the room, making the environment good and beneficial.



Medical advantage of tying 'Imamah

As blessed Imamah protects head, ear, neck etc., from the harmful effects of the heat, cold and rain, its Shimla (loose end of Imamah) also protects the spinal cord from the effects of winter, summer, climate change etc. ('Imamay kay Faza'il, pp. 382, 383 summarised)

One advantage of wearing white clothes

(According to a research) white clothes protect from



severe climate change and the dangerous and painful diseases such as cancer, swelling on skin glands, fungal diseases and blockage in skin pores that produce perspiration. (Sunnat-e-Mubarakah, pp. 603 summarised)

Use the following things in winter

1. Eat eggs, fish, carrots, oranges and other winter fruits.
2. Use honey mixed with water if it is suitable for you. It protects against cold.
3. Remain in sunlight daily approximately for 20 minutes in winter.

Be careful

If your body temperature is above 100 or there is any other sign such as flu with sore throat or chest discomfort or headache etc., you should not take any medicine by yourself, but rather you should consult a physician.

Follow doctor's advice

A patient should take medicine for the number of days advised by his doctor. Sometimes a patient feels

that he has recovered and for this reason, he stops taking medicine, whereas as per doctor's advice, he should still take the medicine for a further few days. A patient should not do it because usually he assumes that he has recovered from the illness, but that is not so. In fact, due to taking medicine the intensity of illness decreases.

May Allah ﷻ protect us against all illnesses!

اٰمِيْن يَاْ اَللّٰهُمَّ اَللّٰهُمَّ اَللّٰهُمَّ

Note: From medical point of view, this article has been checked by Dr. Muhammad Kamran Ishaq Attari, 'Majlis-e-Tibbi 'Ilaaj (Dawat-e-Islami).



Is it allowed to call children 'Ma'soom'?

Mufti Fuzail Raza Attari

Question: What have respected Islamic scholars ruled on the following issue? Is it right to call children 'Ma'soom'?

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

Answer: In the terminology of Shari'ah, only blessed Prophets عليهم السلام and angels are 'Ma'soom'. No one except them is 'Ma'soom'. According to Shari'ah, 'Ma'soom' means the one whom Divine protection has been promised for; due to this, occurrence of any sin from them is impossible by Shari'ah. In view of this explanation, it is not permissible at all to call anyone 'Ma'soom' except Prophets عليهم السلام and angels. To do so [i.e. to call anyone else 'Ma'soom'] is a distortion of and deviation from the true religion indeed. Moreover, important to remember is the fact that even though the greatest group of blessed Islamic saints do not also commit any sin because Almighty Allah protects them but occurrence of any sin from them is not impossible by Shari'ah. Therefore, there should be no misconception about it.



Answer to your question

As far as the above question is concerned, according to established norms, children are also called 'Ma'soom' but, in this sense, the above-mentioned Shar'i terminological meaning is not applied. Instead, a literal meaning such as naïve, soft-hearted, innocent, small child, immature child, young is applied. Therefore, there is nothing wrong with calling children 'Ma'soom' in the sense of these literal meanings. This cannot even be declared impermissible.

In the book '*Bahar-e-Shari'at*', a leading scholar of Shari'ah, Mufti Amjad Ali A'zami رحمته الله عليه stated: For a Prophet to be 'Ma'soom' is necessary. And this attribute of being 'Ma'soom' is specific to Prophets and angels. No one except Prophets and angels is 'Ma'soom'. To consider Imams [i.e. great Islamic leaders] to be 'Ma'soom' like Prophets is a distortion of and deviation from the true religion.

Prophets being 'Ma'soom' means Divine protection has been promised for them. Due to this, occurrence of any sin from them is impossible by Shari'ah. Moreover, the greatest group of blessed Islamic



Imams and Awliya [i.e. Islamic leaders and saints] do not also commit any sin because Almighty Allah protects them. However, if any sin occurs by them, this is not also impossible by Shari'ah. (Bahar-e-Shari'at, vol. 1, pp. 39)

Imam of Ahl-us-Sunnah, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: This has distinguished between a Khalifah and a Sultan and it has become quite clear that the rank of a Sultan is much inferior to that of a Khalifah. Therefore, the word 'Sultan' is

discussion. According to established norms, if any Sultan is also referred to as a Khalifah or this word is used for him in his praise, this will neither negate the Shar'i ruling nor will it contradict the Shari' term. The scholars of Ahl-us-Sunnah have consensus on the fact that among human beings no one is 'Ma'soom' except Prophets عَلَيْهِمُ السَّلَام. One who acknowledges anyone else to be 'Ma'soom' is out of the fold of Ahl-us-Sunnah. Moreover, according to established norms, children are also called



never used with a Khalifah for the reason that it is beneath the dignity of the Khalifah. Till today, no one may have heard such words as Sultan Abu Bakr Siddeeq, Sultan 'Umar Farooq, Sultan 'Usman-e-Ghani, Sultan 'Ali-ul-Murtada or even Sultan 'Umar Bin 'Abdul 'Azeez and Sultan Haroon Rasheed. You will not find the word 'Sultan' with name of any Umavi or 'Abbasi Khalifah. So, it has become quite obvious that the person with whose name 'Sultan' is used is not acknowledged as Khalifah. A Khalifah is superior to a Sultan. This is the Shar'i terminological Khilafat which is under

'Ma'soom'. This does not need to be discussed [because Shar'i meaning of 'Ma'soom' does not apply here]. In a similar way, the teacher of boys is also called Khalifah. (Fatawa Razawiyyah, vol. 14, pp. 187)

Note: According to the Urdu dictionary 'فرہنگِ اصفیہ', the word 'معصوم' has following meanings: naïve, soft-hearted, innocent, small child, young child, immature child. (Farhang-e-Asifiyah, vol. 2, pp. 1090)

وَاللّٰهُ اَعْلَمُ عَالِمُ وَرَسُوْلُهُ اَعْلَمُ مِنَ النَّاسِ جَمِيعًا



How to celebrate the blessed birth of the Holy Prophet ﷺ?



By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qaadiri دامت برکاتہم العالیہ

O devotees of Rasool! Along with performing Fard, Wajib and Mustahab acts in the esteemed month of the blessed birth of the Beloved Prophet ﷺ, pay attention to the following points as well:

1. Salah is the coolness of the Holy Prophet's blessed eyes, so it is requested to offer Salah five times in congregation in a first row with Takbeer-e-Aula in a Masjid.
2. If you have missed Salahs, not paid Zakah, or have to pay back a loan, fulfil all these obligations as soon as possible.
3. Make true repentance for all of your open and secret sins, and advise the people under your authority, especially your family members, children and students not to indulge in sinful acts.
4. All devotees of Rasool, including Nigran and responsible Islamic brothers, should have the privilege of travelling with a 3-day Qafilah; and Islamic sisters should start delivering Dars from *Faizan-e-Sunnat* daily for the whole month inside their houses (only to the Islamic sisters

and Mahrams in their house), and should also make the intention to continue it in the future.

5. For men, shaving beard or trimming it to less than a fist length are both Haraam acts. For Islamic sisters, not observing purdah is a Haraam act (therefore, it is Wajib for them to make repentance and refrain from such sins immediately). By the blessings of Rabi'-ul-Awwal, it is requested to Islamic brothers to make the intention of keeping beard to a fist length for the entire life, and it is requested to Islamic sisters to observe Shar'i purdah continuously.
6. Listen to Na'ats in honour of the Beloved Prophet ﷺ, recited by a devotee of Rasool, having a sweet voice. Listen to Na'ats and speeches in such a low voice with such care that no worshipper, patient, sleeping person, etc. faces difficulty. Moreover, be careful in this regard during Azan and the time of Salah (neither listen to a Na'at in a female voice nor make others listen to it).
7. It is Haraam and shameful for women to go outside in the gatherings full of non-Mahram



men for seeing lighting; moreover, it is also regrettable that purdah-observing women mingle with men, following the trend of our society.

8. Provide a poor family, especially a Sayyid's family, with provisions for a month or two and keep helping such people from time to time. If Allah عزوجل wills, by the blessings of these kind acts, you will have such favours by the Beloved Prophet صلى الله عليه وآله وسلم which are beyond your imagination.
9. If possible, pay the total debt of a Muslim

The Beloved Prophet صلى الله عليه وآله وسلم has said: I have been sent to destroy musical instruments. (Kanz-ul-'Ummal, Juz: 15, vol. 8, pp. 99, Hadees 40682)

12. From the night of moon sighting to 12th Rabi'-ul-Awwal, or rather, to 13th Rabi'-ul-Awwal, Madani Muzakarah is held daily after 'Isha Salah at the global Madani Markaz, Faizan-e-Madinah, Karachi. If possible, spend first 12 days in Faizan-e-Madinah. If it is not possible, those who can attend Madani Muzakarah in the night should do so, otherwise Islamic brothers should at least try to watch and listen to it on Madani Channel.



debtor, otherwise support him to some extent in repaying his debt.

10. Spend money for getting a sick Muslim brother treated, and if possible, pay all the medical expenses of his treatment alone.
11. Listening to 'Hamd', 'Na'at', 'Manqabat', etc. recited with Daf (eastern musical instrument which is played based on a musical tone, etc.) and music nowadays, and making others listen to them are the acts of sin. So, avoid it.

May Allah عزوجل grant us privilege to celebrate the blessed birth of our Beloved Prophet صلى الله عليه وآله وسلم with enthusiasm, and also to adopt the blessed Seerah of the Holy Prophet صلى الله عليه وآله وسلم.

أَمِينُ بِحَاجَةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This topic has been prepared from the booklet, 'The Dawn of Blessings', and other books and booklets; it has also been checked by Ameer-e-Ahl-e-Sunnat رَحِمَهُمُ اللَّهُ الْعَالِيَهُ.



O Dawat-e-Islami! May you progress!

MADANI NEWS of DAWAT-E-ISLAMI

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

- A Na'at gathering in relation to welcoming blessed Hujjaj was held on 15th September 2019 in the honour of devotees of Rasool who have been privileged to perform Hajj this year. More than 1500 Islamic brothers including Nigran of Majlis-e-Shura, Arakeen-e-Shura, preachers of Dawat-e-Islami and different Na'at reciters attended this gathering.
- On 16, 17, 18 September 2019, under the supervision of Nigran-e-Shura Maulana Muhammad Imran 'Attari a 3-day meeting of the Majlis-e-Shura of Dawat-e-Islami was held in which different points were discussed. In the Madani meeting, current Madani activities of Dawat-e-Islami were analysed and the forthcoming targets were also set.
- On 9, 10, 11 September, a 3-day Sunnah-inspiring Ijtima' of the responsible Islamic brothers of 'Majlis Tahaffuz Awraaq Muqaddasah' was held. Approximately 4650 responsible Islamic brothers of 'Majlis Tahaffuz Awraaq Muqaddasah' from across the country attended this blessed Ijtima'.
- On 30th, 31st August and 1st September 2019, under the supervision of 'Majlis Izdiyaad-e-Hub' and on 2nd, 3rd and 4th September 2019, under the supervision of Majlis Rabitah for Showbiz', 3-day Ijtima'at were held respectively. Nigran-e-Shura Maulana Muhammad Imran 'Attari مُذَيِّقُ الْعَالِي presided over a Madani meeting of the responsible Islamic brothers of 'Majlis Monthly Faizan-e-Madinah'. In this meeting, important issues related to 'Monthly Faizan-e-Madinah' were discussed.
- On 7 September 2019, a Sunnah-inspiring Ijtima' in relation to 'Finality of Prophethood Day' was held in Daurah-e-Hadees class in global Madani Markaz, Faizan-e-Madinah, Karachi. In this Ijtima, Maulana Muhammad Hassaan Attari Madani مُذَيِّقُ الْعَالِي, the teacher of Daurah-e-Hadees, delivered a Sunnah-inspiring speech on the topic of 'Belief in Finality of Prophethood'.
- Under the supervision of 'Majlis Jami'a-tul-Madinah' a Sunnah-inspiring Ijtima' of teachers and Nazimeen was held in Daurah-e-Hadees class, Jami'a-tul-Madinah, Faizan-e-Madinah, Karachi. The teachers and Nazimeen of 64



Jami'aat-ul-Madinah situated in Karachi attended this gathering.

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

- Under the supervision of Dawat-e-Islami a 3-day '12 Madani activities course' was conducted which was attended by the blessed teachers and Nazimeen of Jami'a-tul-Madinah. Under the supervision of 'Majlis Rabitah for Taajiran (traders)', a Sunnah-inspiring Ijtima' was held in Madani Markaz, Faizan-e-Madinah, Faisalabad. Students, teachers of Jami'a-tul-Madinah and other responsible Islamic brothers attended it. Rukn-e-Shura Maulana Haji Abdul Habib Attari delivered the speech. Under the supervision of Majlis I'tikaf, a meeting was held in Madani Markaz Faizan-e-Madinah, Faisalabad. Majalis Nigrans of different departments attended this meeting.
- Under the supervision of 'Majlis Jami'a-tul-Madinah', a 'Tarbiyyati Session' was held in Daurah-e-Hadees class, Markazi Jami'a-tul-Madinah, Faisalabad. Students of Jami'a-tul-Madinah attended this session. Rukn-e-Shura Haji Muhammad Asad Attari Madani delivered a Sunnah-inspiring speech on the following topics: 'Etiquette of talking' and 'The objectives of Islamic scholars.'

Madani activities of Majlis Mazaraat-e-Awliya on the 'Urs of 16 pious predecessors

- The responsible Islamic brothers of 'Majlis Mazaraat-e-Awliya' attended annual 'Urs of 16 pious predecessors in Zul-Hijja-til-Haraam 1440 AH. Few names are as follows: Tajdar Karachi Sayyiduna 'Abdullah Shah Ghazi (Clifton Karachi), Sayyiduna Sakhi Manghopir Sultan Hafiz Hasan Chishti (Manghopir, Karachi), Sayyiduna Baba Bulleh Shah Sayyid 'Abdullah Bukhari Soor), etc.
- Under the supervision of the Majlis, 'Quran Khuwani' gatherings were also held at shrines. Approximately 1700 devotees of Rasool and

children attended these gatherings. 35 Madani Qafilahs arrived at the shrines in which there were 300 devotees of Rasool. A Na'at gathering was also organized which was attended by 2500 Islamic brothers.

Majlis Mu'awanat for Islamic sisters

Under the supervision of Majlis Mu'awanat, approximately 186 Maharim Ijtima'at were held across Pakistan in Zul-Hijja-til-Haraam 1440 AH. Approximately 389 Islamic brothers attended these Ijtima' gatherings. 492 Madani In'amaat booklets were distributed and by the individual efforts of the preachers of Dawat-e-Islami, approximately 522 Islamic brothers were privileged to travel with 3-day Madani Qafilahs.

Faizan-e-Namaz course in Murree under the supervision of 'Majlis of Meat Traders'

Under the supervision of 'Majlis of Meat Traders', a Madani Halqah was held at the end of the 7-day Faizan-e-Namaz course. Devotees of Rasool who completed their course attended it. Nigran of Majlis delivered a Sunnah-inspiring speech and gave the attendees the mindset to earn Halal sustenance and avoid Haraam and persuaded them to carry out Madani activities after returning to their areas.

Overseas Madani news

Non-Muslims embraced Islam

On 29th August 2019, a weekly Sunnah-inspiring Ijtima' was held in Bradford, UK. In this Ijtima', a non-Muslim embraced Islam. He was named Ghulam Mustafa. On 30th August 2019, a non-Muslim embraced Islam by the efforts of a preacher of Dawat-e-Islami in Maputo, a city of Mozambique. He was named Muhammad Husain.

Majlis Khuddam-ul-Masajid

Under the supervision of Majlis Khuddam-ul-Masajid, the responsible Islamic brothers of Oman



and Korea were given Tarbiyyat. The member of Shura Sayyid Muhammad Luqman Attari analysed their performance via internet from global Madani Markaz, Faizan-e-Madinah, Karachi and gave attendees targets to build new Masajid.

Madani Halqahs

A Madani Halqah was held in the city of UK on 26th August, 2019. The Islamic brothers who belong to Somalia and East Africa attended this Madani Halqah. Preachers of Dawat-e-Islami delivered a Sunnah-inspiring speech.

Madani Qafilahs

- Under the supervision of Majlis Qafilah devotees of Rasool travelled to Lesotho from different cities of South Africa. In this Qafilah, devotees of Rasool arranged Madani Halqahs as per schedule and spread the 'call to righteousness' amongst the Islamic brothers of the area.
- Devotees of Rasool from Karachi travelled to Nepal with a Qafilah in order to spread Sunnah. Devotees of Rasool from Turkey travelled to Cyprus with a Qafilah. Devotees of Rasool from Indonesia travelled to Kuala Lumpur, Sri Lanka with a Qafilah in order to spread Sunnahs. The travellers of Qafilah arranged a Madani Halqah in Jami' Masjid Al-Rashideen. Islamic brothers of the area attended this religious gathering.

Madani news of Islamic sisters living in Pakistan

Courses

- Under 'Majlis Short Courses' a unique course named 'Tarbiyyat-e-Awlad Course' of three days about how to bring up children in an

excellent way was conducted in big cities of Pakistan (Karachi, Hyderabad, Multan, Faisalabad, Islamabad and Lahore) from 12th December 2019. Islamic sisters who attended this course were presented points about giving good up-bringing to children.

- 'Faizan-e-'Umrah Course' was also conducted from 17th September, 2019 in big cities of Pakistan (Karachi, Hyderabad, Faisalabad, Multan, Lahore and Islamabad), in which Islamic sisters were taught the correct method of performing 'Umrah and the manners of visiting Madinah Munawwarah was also taught.
- 'Faizan Hasanayn Karimayn Course' for girls of KG to Class 8 and for boys of 4.5-7 years of age was conducted in 724 places including 18 Jami'at-ul-Madinah and 31 Madaris-ul-Madinah in Pakistan. Approximately more than 12 thousand children (boys and girls) attended the course.

Teacher Ijtimaa't

Under the supervision of the 'Education Department', teacher Ijtimaa't were held in the cities of Pakistan which were attended approximately by 400 government and private school teachers and principals.

Madani news of overseas Islamic sisters

Courses

- Under the supervision of Majlis Madrasa-tul-Madinah Online, from 28th July 2019 'Madani Qa'idah Course' was conducted in Chittagong (Bangladesh), which was attended by local Islamic sisters.
- Under the supervision of 'Majlis Short Courses (overseas)', in July and August 2019, 'Tarbiyyat-e-Awlad Course' for 3 days was conducted at 185 places including Kuwait, Malaysia, Australia, Spain and India. Approximately 4,216 Islamic sisters attended it. 26-day 'Madani Qa'idah Course' ended in Sayyidpur. Local Islamic sisters attended this course.



Madani In'amaat Ijtimaa't

In July and August 2019, under the supervision of 'Majlis Madani In'amaat (Overseas)', Madani In'amaat Ijtimaa't were held in different countries and different provinces and cities of India. Approximately 2755 Islamic sisters attended them.

Madani news of VIPs

Meetings with Islamic scholars

The responsible Islamic brothers of 'Majlis Rabitah for meeting Islamic scholars' of Dawat-e-Islami met approximately 2300 Islamic scholars and Mashaaikh

Habeebiyah Razawiyyah Kamoke) visited Faizan-e-Madinah, Gujranwala, Islamic scholars of Renala Khurd Mufti Muhammad 'Umar Farooqi and Maulana Qari Ameen Naqshbandi visited Faizan-e-Madinah, Okara and Mufti Muhammad Akbar Hazarvi visited Madani Markaz Faizan-e-Madinah Darussalam, Tanzania. The responsible Islamic brothers of Majlis Rabitah introduced Dawat-e-Islami and its departments to these Islamic scholars. In addition, approximately 3500 students from the Jami'at of the devotees of Rasool attended the weekly Sunnah-inspiring Ijtimaa't and Madani Muzakarahs of Dawat-e-Islami.



and Aimmah and Khutaba in August 2019. The names of few scholars are as follows:

Pakistan: Ustaz-ul-'Ulama Mufti Muhammad Ibraheem Qadiri (Muhtamim Jami'ah Ghausiyyah, Sukkur), Shaykh-ul-Hadees Mufti Muhammad Muhibullah Noori (Jami'ah Hanafiyyah Fareediyah, Baseerpur, Mufti Fida Husain (teacher of Jami'ah Ziya-ul-'Uloom Arabia Usta Muhammad, Baluchistan), etc.

Arrival of Islamic scholars at Madani Marakiz

Mufti Naeem Akhtar Qadiri (Muhtamim Jami'ah

Meetings with VIPs

The responsible Islamic brothers of Majlis Rabitah of Dawat-e-Islami met approximately 300 political and social VIPs in August 2019. The names of few VIPs are as follows:

Karachi: Waseem Akhtar (Mayor of Karachi), Colonel Farooq Ahmad (Wing Commander) Rawalpindi and **Islamabad Zone:** Ghulam Sarwar Khan (Federal Minister of Aviation), **Lahore:** Chaudhry Sarwar (Governor Punjab), **Multan Zone:** Doctor Akhtar Malik (provincial minister of energy), etc.



THE DAWN OF BLESSINGS

The Holy Prophet ﷺ came into the world on the 12th of Rabi'-un-Noor at the time of dawn and transformed the dark night of miseries, difficulties, troubles and tribulations into the bright and soothing morning of happiness.

Musalmāno Subh-e-Baharan mubarak

Woh barsaatay anwaar Sarkar aaye

*Congratulations on the advent of the blessed morning
Our Prophet (ﷺ) has come showering the Noor*

(Wasail-e-Bakhshish, pp. 479)

(Summarised from the booklet "The Dawn of Blessings", pp. 2)

The night superior to Shab-e-Qadr

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ said, 'Indeed, the night of the birth of the Beloved and Blessed Prophet ﷺ is superior to even Shab-e-Qadr, which is one of the nights bestowed to the Holy Prophet ﷺ. In fact, the night whose greatness lies in the advent of the Holy Prophet ﷺ is more sacred than the night whose greatness lies in the advent of the angels.

(Masabata bis-Sunnah, pp. 100)

(Summarised from the booklet "The Dawn of Blessings", pp. 4)

Eid of Eids

اَلْخَيْرُ لَهٗ! The 12th of Rabi'-un-Noor is the Eid of all the Eids for Muslims. Indeed, if the Holy Prophet ﷺ had not come into this world, there would have been no Eid and no Shab-e-Bara'at. In fact, all the glory and greatness of the world as well as the Hereafter is by virtue of the blessed arrival of the Holy Prophet ﷺ.

Woh jo na thay to kuch na tha woh jo na haun to kuch na ho

Jan hayn woh jahan ki, jan hay to jahan hay

Without him was nothing – without him is nothing

He is the kernel, without a soul there is no being

(Hadaiq-e-Bakhshish, pp. 126)

(Summarised from the booklet "The Dawn of Blessings", pp. 5)



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