

Faizan-e-Madinah

Rabi'-ul-Aakhir 1441 AH (December 2019)



A glimpse of some interesting and highly informative topics:

- | The states of hearts
- | Adopt humility
- | Virtues which will fill the 'Scale of Deeds'
- | What will happen now?
- | Affection for Orphans
- | Foods that provide calcium to bones



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أَلْحَقْهُ بِرَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَسْأَلُكَ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Holy Prophet ﷺ has said:
Recite Salat upon me in abundance, undoubtedly
your recital of the Salat upon me is a means of
purification for you.
(Musnad Abi Ya'la, vol. 5, pp. 458, Hadees 6383)

Hamd/Munajat

Fikr Asfal [اسفل] hay mayri martaba A'la Tayra

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

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

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

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

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

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

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

(Zauq-e-Na'at, pp. 19)

By: Brother of A'la Hadrat, Maulana Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

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Na'at/Istighasah

Muhammad Mustafa Noor-e-Khuda Naam-e-Khuda tum ho

Muhammad Mustafa Noor-e-Khuda Naam-e-Khuda tum ho

Shah-e-Khayr-ul-Wara Shan-e-Khuda صَلَّى عَلَىٰ tum ho

Ghareebon dard-mandon ki dawa tum ho Du'a tum ho

Faqeeron baynawaon ki sada tum ho nida tum ho

Hamaray Malja-o-mawa hamara aasira tum ho

Thikana bay thikanon ka shah-e-her dausara tum ho

Ghareebon ki madad bay-bas ka bas roohi fida tum ho

Sahara bay saharon ka hamara aasira tum ho

Haseenon mayn tumhin tum ho Nabiyyon mayn tumhin tum ho

Kay Mahboob-e-Khuda tum ho Nabi-ul-Ambiya tum ho

Woh la-saani ho tum Aaqah nahin saani koi jis ka

Agar hay doosra koi to apna doosra tum ho

اَنَا مِنْ خَائِمَةٍ وَخَائِمَةٌ رَحْمَتِي kay jalwon say

رحمة الله عليه Raza Hamid hayn aur Hamid Raza tum ho

(Biyaz-e-Pak, pp. 13)

By: Hujja-tul-Islam, Maulana Hamid Raza Khan رحمه الله عليه



Kalam

Talab ka munh tou kis qabil hay Ya Ghaus

Talab ka munh tou kis qabil hay Ya Ghaus

Magar tayra karam kamil hay Ya Ghaus

Duha'ie Ya Muhaiddin [مُحِيّ الدِّين] Duha'ie

Bala Islam par nazil hay Ya Ghaus

Khudara na-Khuda! Aa day sahara

Hawa bigri bhanwar ha'il hay Ya Ghaus

Ghayura! Apni ghayrat ka tasadduq

Wohi kar jo tayray qabil hay Ya Ghaus

Khudara marham-e-khaak-e-jigar day

Jigar zakhmi hay dil gha'il hay Ya Ghaus

Tu quwwat day mayn tanha kaam bisyar

Badan kamzoor dil kahil hay Ya Ghaus

Raza ka khatimah bil-khayr hoga

Tayri rahmat agar shamil hay Ya Ghaus

Hadaiq-e-Bakhshish, pp. 261

By: Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رحمه الله عليه



THE STATES OF HEARTS

Mufti Muhammad Qasim Attari

Commentary on the Holy Quran

وَلَا تُخْزِنِي يَوْمَ يُنْعَمُونَ ﴿٨٧﴾ يَوْمَ لَا يُنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ
آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

'And do not make me face disrespect on the Day when everyone will be raised. The Day when neither wealth will benefit nor sons. Except he, who presented himself in the Majestic Court of Allah, with a pure heart.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Ash-Shu'ara, Ayah 87 to 89)

These verses mention the Du'a of Sayyiduna Ibraheem عليه السلام: O my Rab عزوجل! Do not make me face disrespect on the Judgement Day when everyone will be raised. On that day, neither wealth will benefit nor sons. However, wealth spent in the way of Allah, as well as children will benefit the one who will come in the Majestic Court of Allah, with his heart free from Kufr (unbelief), Shirk (polytheism) and Nifaq (hypocrisy).

Here, it mentions about 'pure heart'. The realm of heart is vast about which Ulama, Awliya and Sufis

have discussed in detail, because, the reformation of spiritual self and physical self, the attainment of Ma'rifat, the access to the stages of Divine Qurb (spiritual closeness), and the observation of Divine Noor all depend upon the Noor and purity of this very heart.

Sayyiduna Sultan Bahu رحمه الله عليه has stated about the vastness of the realm of heart:

دل دریا سمندروں ڈونکھے، کون دلاں دیاں جالے بُو
وچے بیڑے وچے جھیڑے، وچے ونجھ مہالے بُو
چوداں طبق دلے دے اندر، جتھے عشق تمبو ونج تانے بُو
جو دل دا محرم ہووے بابو، سوئی رب پچھانے بُو

Summary of the couplets: Hearts are deeper than rivers and seas. Boats, oars and sailors all are in it. A heart accommodates the entire universe, and a human heart is the place of manifestation of Allah's Noor. But, with this heart that has such great attributes, only he can truly know Allah عزوجل who knows the secrets of the realm of hearts, i.e. a perfect



Murshid [spiritual guide] who has successfully passed all the stages [of the spiritual journey].

Hearts are good as well as bad. Allah ﷻ has mentioned about both types of hearts in the Holy Quran. He (ﷻ) has stated about bad hearts: *In their (i.e. hypocrites') hearts is a disease (of hypocrisy), so Allah increased their disease further, (Part 1, Surah Al-Baqarah, Ayah 10)*

He (ﷻ) has stated at another place: *Those in whose hearts is deviation (from the truth) (Part 3, Aal-e-Imran, Ayah 7)* At another place, Allah (ﷻ) has stated: *Allah has set a seal upon their hearts (Part 1, Surah Al-Baqarah, Ayah 7)* At another place, He (ﷻ) has stated: *Then, thereafter your hearts became hard, so they are like stones, rather even harder than them. (Part 1, Surah Al-Baqarah, Ayah 74)*

In these verses, the words through which bad hearts have been described are: heart with disease; deviated heart; heart upon which seal is set; hearts like stones, or rather even harder than them. All of these hearts are bad and disliked in the Majestic Court of Allah.

Allah ﷻ has stated about good hearts: *Only they are believers whose hearts fear when Allah is remembered. (Part 9, Surah Al-Anfaal, Ayah 2)*

At another place, He (ﷻ) has stated: *The Day when neither wealth will benefit nor sons. Except he, who presented himself in the Majestic Court of Allah, with a pure heart.' (Part 19, Surah Ash-Shu'ara, Ayah 88, 89)* At another place, Allah (ﷻ) has stated: *Has the time not come for the believers to humble their hearts to Allah's remembrance? (Part 27, Al-Hadeed, Ayah 16)*

These verses give information about good hearts that they are brimful of Allah's fear when Allah is remembered, free from spiritual faults and vices, and humble to Allah's remembrance.

It is very important to get rid of the bad state of the heart and change it into a good one as the reformation of all the body parts depends upon the reformation of the heart. If hearts are virtuous and pious, body parts will also get adorned with righteousness and piety, and if a heart is void of

piety, body parts will indulge in sins. This is why the Holy Prophet ﷺ has said: Know that there is a piece of flesh in the body; when it becomes good, the whole body becomes good and when it gets spoiled, the whole body gets spoiled; beware, that is the heart. (Bukhari, vol. 1, pp. 20, Hadees 52)

The supreme state of a heart is that it should be clean and pure, free from the desires of Nafs, brimful of Divine love, and desirous to please Allah ﷻ, as Allah ﷻ has stated: *And out of His love, they feed the needy, the orphan and the prisoner. They (the righteous ones), say to them, 'We give you food, merely for the sake of Allah; we do not seek any reward or thanks from you.' (Part 29, Surah Ad-Dahr, Ayah 8, 9)*

At another place, He (ﷻ) has stated: *those who call upon their Lord in the morning and evening; seeking His pleasure. (Part 7, Surah Al-An'aam, Ayah 52)*

In contrast to the supreme state of a heart, its worst state is that it is heedless of Allah's remembrance, victim of the desires of Nafs, indifferent to differentiating between Halal and Haraam, and fully polluted with the darkness of sins.

The third state [of a heart] is that it is a battle ground for various thoughts, in which a war between Satan and angels continues. Satan presents worldly pleasures exaggeratedly [by saying], 'just observe how people are busy enjoying and making merry, and lost in frenzy; and you are exhausting yourself with the difficulties of the acts of worship for no reason.' Angel reminds: *Every soul must taste the flavour of death, (Part 21, Surah Al-Ankaboot, Ayah 57)* Moreover, you have to face all the matters like accountability in grave and Aakhirah, and the adobe in Paradise or Hell.'

Allah ﷻ has given option to servants to choose any of the three states. A person is in the best state because of his own efforts; a person is in the worst state because of his own misdeeds; and the one who is wavering and doubtful is also in such state because of the weakness he himself has chosen.

Certainly, the desire of a perfect Muslim is to keep his heart in the best state. Its method will be described in the next part, *إِنْ شَاءَ اللَّهُ*.



Adopt humility

Muhammad Ashfaq-ul-Qadiri

The Greatest and Noblest Prophet ﷺ said:

إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ

Translation: Almighty Allah has revealed to me that you people should adopt humility to the extent that no one should have pride towards the other. (*Muslim*, pp. 1174, *Hadees* 7210)

Commenting on the above blessed Hadees, a great thinker of the Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ stated: Adopt humility and humbleness so that no Muslim will show arrogance to the other Muslim in terms of wealth, lineage, family, honour or power. (*Mirat-ul-Manajih*, vol. 6, pp. 506, 507) It is stated in the book 'Mirqat': Showing pride and cruelty and unfairness to anyone results from arrogance. Moreover, an arrogant person considers himself to be superior to everyone and does not accept being under anyone. (*Mirqat-ul-Mafatih*, vol. 8, pp. 635, *Taht-al-Hadees* 4898)

Definition of humility

To show gentleness to people in view of their natures, ranks and status and to consider oneself to

be worthless, inferior and unimportant is called humility and humbleness. (*Faiz-ul-Qadeer*, vol. 1, pp. 599, *Taht-al-Hadees* 925)

Five blessed sayings of Beloved Mustafa ﷺ about humility

1. Adopt humility and sit with Masakeen. You will become a bondman of a high rank in the court of Gracious Allah and will also get free from arrogance. (*Kanz-ul-Ummal*, vol. 2, pp. 49, *Hadees* 5722)
2. Learn knowledge, learn calmness and dignity for knowledge and show humility and humbleness to the one you learn knowledge from. (*Mu'jam-e-Awsat*, vol. 4, pp. 342, *Hadees* 6184)
3. It is compulsory for you to adopt humility; and the actual place of humility is the heart indeed. (*Kanz-ul-Ummal*, vol. 2, pp. 49, *Hadees* 5724)
4. One, who adopts humility for his Muslim brother, is blessed with loftiness by Gracious Allah; and one, who wants loftiness against his Muslim brother, is afflicted with downfall by Almighty Allah. (*Mu'jam-e-Awsat*, vol. 5, pp. 390, *Hadees* 7711)



5. To sit in a gathering at an insignificant space is also [a way of] adopting humility for Almighty Allah. (*Mu'jam-e-Kabeer, vol. 1, pp. 114, Hadees 205*)

Humility shown by the Holy Prophet ﷺ

1. A special servant of the Holy Prophet ﷺ Sayyiduna Anas Bin Maalik رَضِيَ اللهُ عَنْهُ stated: The Holy Prophet ﷺ would visit the patient, attend the funeral, ride the donkey and accept the invitation given even by slaves. (*Shumail Tirmizi, pp. 190, Hadees 315*)
2. When the Holy Prophet ﷺ was invited for barley-bread and even old curry, he would accept. (*Shumail Tirmizi, pp. 190, Hadees 316*)
3. On the occasion of Hajja-tul-Wada', he ﷺ went to perform the last Hajj of his blessed life; accompanied by over one hundred thousand devotees. Over his she-camel was an old saddle. On his blessed body was a blessed cloak whose price was not equivalent to even four dirhams. (*Zurqaani 'Alal Mawahib, vol. 6, pp. 54*)

Humility and humbleness in the sight of pious predecessors

1. Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا stated: To adopt humility is the greatest act of worship. (*Az-Zawajir, vol. 1, pp. 163*)
2. Sayyiduna Hasan Basri رَضِيَ اللهُ عَنْهُ stated: When you exit your home and meet any Muslim, you should consider him to be better than you. This is humility. (*Ibid*)
3. Sayyiduna Fudail Bin 'Iyaad رَضِيَ اللهُ عَنْهُ stated: Humility means that you should bow to the truth and follow it. And if you hear the truth even from the most ignorant person, you should accept it. (*Ibid*)
4. Sayyiduna Abdullah Bin Mubarak رَضِيَ اللهُ عَنْهُ stated: Real humility is that you should show humbleness even to the person who is inferior to you in terms of worldly favours. You should do so until you feel certain that you have no superiority over him in terms of worldly favours. And, consider yourself to be superior to the person who has ascendancy over you in terms

of worldly favours. You should do so until you feel certain that he has no superiority over you in terms of worldly favours. (*Ihya-ul-'Uloom, vol. 3, pp. 419*)

Reward for humility and consequence of arrogance

The Revered and Renowned Rasool ﷺ stated: One, who adopts humility fearing from Almighty Allah, will be blessed with loftiness by Gracious Allah. And one, who shows arrogance considering himself to be [important], will be afflicted with downfall by Allah. (*Kanz-ul-Ummal, vol. 2, pp. 50, Hadees 5734*)

The Beloved and Blessed Prophet ﷺ has Divinely-bestowed knowledge of the unseen. He (ﷺ) said: In the head of every man is a rein held by an angel. When he adopts humility, Allah Almighty elevates him by means of that rein and the angel says, 'Get elevated. May Allah عزوجل elevate you!' And when he raises his head (swelling with arrogance), Allah عزوجل causes him to be thrown towards the earth and the angel says, 'Get afflicted with downfall. May Allah عزوجل make you suffer downfall!' (*Mu'jam-e-Kabeer, vol. 12, pp. 169, Hadees 12939*)

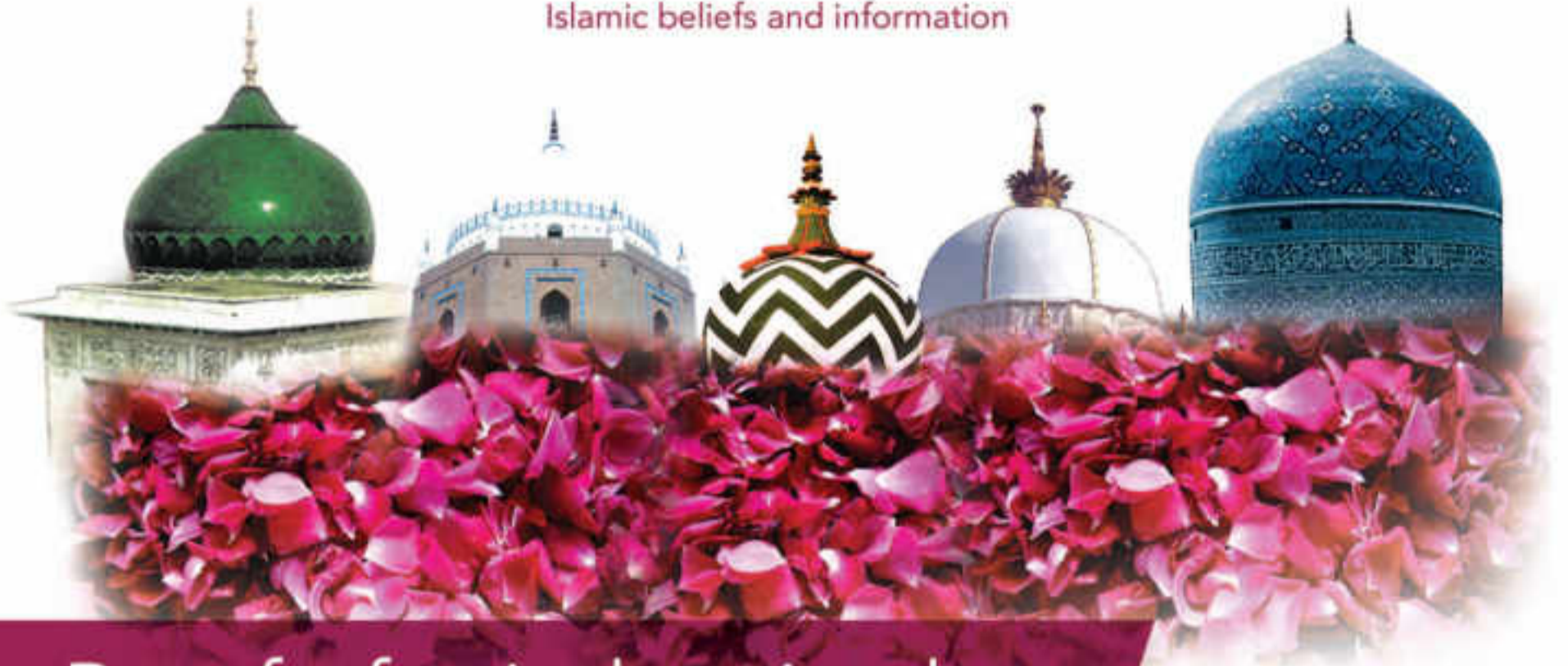
Punishment for arrogance

A saint رَضِيَ اللهُ عَنْهُ said: Near the mount of Safa, I saw a person who was riding on a mule. Two boys were asking people to get away from his way. Then I saw him in Baghdad; he was barefooted and wistful. His hairs were very long. I asked him, 'What has Allah عزوجل done to you?' He replied, 'I wanted loftiness at such a place where people show humility; Almighty Allah caused me to be disgraced at such a place where people get loftiness.' (*Az-Zawajir, vol. 1, pp. 164*)

Dear Islamic brothers: In accordance with the teachings of the Holy Prophet ﷺ, we should make humbleness a part of our character and refrain from the evil of arrogance.

*Tu chhor day takabbur ho bhui mayray 'aajiz
Chhae hay us pay rahmat karta hay jo tawazu'*





Proof of saintly miracles of blessed saints

Muhammad Adnan
Chishti Attari Madani

From the time of prophethood to the present day, everyone holds the same belief that the saintly miracles of blessed companions *عليهم الرضوان* and blessed saints *رحمهم الله السلام* are Haq [truth] and there has been no difference of opinion amongst rightly-guided people on this matter. Saintly miracles occurred from Allah-loving people in every era and *بإذن الله* it will never stop until the Judgement Day.

What is miracle?

Mufti Ahmad Yar Khan Na'eemi *رحمته الله عليه* has stated: 'In the Shar'i terminology, saintly miracle is the unusual and extraordinary thing that occurs from a blessed saint. In reality, the thing that can become a Mu'jizah [saintly miracle] of a Prophet can also become a Karamat [miracle] of a blessed saint except for the Mu'jizah [miracle] which is the evidence of prophethood such as divine revelation and verses of the Holy Qur'an.' (*Mirat-ul-Manajih, vol. 8, pp. 268*)

Belief

Imam-e-Jaleel, Mufti of jinns and humans, 'Umar Nasafi *رحمته الله عليه* has stated: 'كَرَامَاتُ الْأَوْلِيَاءِ حَقٌّ فَتَظْهَرُ: الْكِرَامَةُ عَلَى طَرِيقِ نَقْضِ الْعَادَةِ لِلْوَلِيِّ مِنْ قَطْعِ مَسَافَةِ الْبَعِيدَةِ فِي الْمُدَّةِ الْقَلِيلَةِ'

Translation: The saintly miracles are Haq [truth]. So the saintly miracle occurs in an unusual way such as travelling a long distance in a short time.

Commenting on it Imam Sa'd-ud-deen Taftazani *رحمته الله عليه* has stated: 'Just as Asif Bin Barkhiya's [a courtier of Sayyiduna Sulayman *عليه السلام*] act of bringing the throne of Bilqees (which was a long distance away) before the blink of an eye.' (*Shurh' Aqaid-e-Nasafiyah, pp. 316, 318*)

Saintly miracles after demise

Saintly miracles occur from the saints of Allah *عز وجل* even after their demise. Imam Ibraheem Bin Muhammad Bajuri *رحمته الله عليه* has said: 'It is the opinion



of majority of Ahl-us-Sunnah that saintly miracles occur in the life as well as after their demise. Amongst all the four schools of Islamic jurisprudence, there is not even a single school of Islamic jurisprudence that denies the occurrence of saintly miracles from the saints of Islam after their demise, but rather occurring of saintly miracles after the demise are more suited because at that time, the Nafs is free from dirt [of impurities].’ (*Tuhfat-ul-Mureed*, pp. 363)

Ruling on the denier of miracles

This belief is from the essentials of Ahl-us-Sunnah. Therefore, those who deny the saintly miracles of blessed saints are heretic and misguided ones. Imam-e-Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمته الله عليه has said: ‘Denying the saintly miracles of blessed saints is misguidance.’ (*Fatawa-e-Razawiyah*, vol. 14, pp. 324) It is written in *Sharh Fiqh-e-Akabar*: ‘Saintly miracles of blessed saints are proved from the Qur’an and Sunnah. Mu’tazilah and innovators’ act of denying the saintly miracles of blessed saints has no regard. (*Sharh Fiqh-e-Akabar*, pp. 141)

Types of miracles

Allamah Yusuf Bin Ismail Nabhani رحمته الله عليه has mentioned more than 70 types of saintly miracles in the beginning of his book, ‘*Jaami’ Karamaat-e-Awliya’* that is about the topic of the saintly miracles of blessed saints.

About the types of saintly miracles occurred from blessed saints and their number, ‘Allamah Taj-ud-Deen Subki رحمته الله عليه has said, ‘In my opinion, there are over 100 types of saintly miracles occurred from blessed saints.’ (*Tabaqat-ush-Shafi’a-tul-Kubra*, vol. 2, pp. 78)

Some examples of saintly miracles

Raising the dead, speaking to the dead, curing the people who were blind from birth and lepers, travelling from the east to the west in one step, splitting the river, making the river dry, walking on

the river, talking to plants, causing a small amount of food to suffice for a large number of people, etc.

Proof from Quran

Sayyidatuna Maryam رحمته الله عليها would have summer season fruits in winter and winter season fruits in summer. (*Tuhfat-ul-Mureed*, pp. 363) Allah عز وجل has stated:

كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْبَيْتَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْزِيلُهُ رَبِّي لِي هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ

Whenever Zakariyya visited her at her prayer chamber, he would find new sustenance (fruits out of season) with her. He asked, ‘O Maryam! Where did this come to you from?’ She answered, ‘It is from Allah;

[Kanz-ul-Iman (translation of Quran)](Part 3, Surah Aal-e-’Imran, Ayah 37)

The sleeping of the companions of the cave for 309 years without eating or drinking is also (an evidence of a saintly miracle). (*Tuhfat-ul-Mureed*, pp. 363)

Proof from Hadees

Countless narrations about saintly miracles have been mentioned in the books of Ahadees. Some Islamic scholars and Muhaddisin have written books exclusively on this subject. Please read a narration:

Notice the knowledge of unseen of Sayyiduna ‘Abdullah رضي الله عنه, a blessed companion of our Beloved Rasool صلى الله عليه وآله وسلم, that he informed about his own demise, the nature of his demise, his demise on Iman [faith], etc. in advance.’ Sayyiduna Jabir رضي الله عنه has stated, ‘When the time of the battle of Uhud approached, my father called me in the night and said: ‘I think that I will be the first martyr amongst the companions of the Beloved Rasool صلى الله عليه وآله وسلم. In my eyes, you are the most beloved to me after the Beloved Rasool صلى الله عليه وآله وسلم. I have a debt; pay it and accept my advice to treat your sisters with kindness.’ Sayyiduna Jabir رضي الله عنه said: ‘We saw that in the morning he was the first martyr.’ (*Bukhari*, vol. 1, pp. 454, Hadees 1351; summarized)



Once, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ went to the grave of a pious young man and said: 'O so and so! Allah عزَّوجلَّ has promised that:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

And for the one who fears standing in the Majestic Court of his Lord, are two Paradises.

army during the travel in the territory of Rome. He was going in search of the army when a lion suddenly came out of the jungle and stood in front of him. Addressing the lion Sayyiduna Safinah رَضِيَ اللهُ عَنْهُ said: 'أَنَا مَوْلَى رَسُولِ اللَّهِ' I am the slave of the Rasool of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. My matter is such and such. Having heard this the lion came wagging its tail and stood by his side. Whenever the lion heard a sound,



[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Ar-Rahman, Ayah 46)

O young man! Tell me, what is your condition in the grave?' The pious young man called him by His name from inside the grave and replied twice in a loud voice: 'My Lord has bestowed these two Paradises on me.' (Hujjatullahi 'Alal 'Aalameen, pp. 612)

The saintly miracle of Sayyiduna Safinah رَضِيَ اللهُ عَنْهُ is also very famous. He got separated from the Islamic

it would go towards it, then it would come back and walk with Sayyiduna Safinah رَضِيَ اللهُ عَنْهُ until he reached the army. The lion then went back.' (Mishkat-ul-Masabih, vol. 2, pp. 400, Hadees 5949)

May Allah عزَّوجلَّ have mercy on him and forgive us without any accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Questions & answers of Madani Muzakarah



What to do if sheep for 'Giyarhween Shareef' is stolen

Question 1: We reared a fat-tailed sheep with the intention of performing 'Giyarhween Shareef' but it has been stolen. What should we do now?

Answer: Have patience and (the suggestion is that) you should convey the reward granted for patience to Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ. If Almighty Allah has blessed you with prosperity, (it is better) to buy another fat-tailed sheep and perform 'Giyarhween Shareef' so that your intention gets fulfilled. (Madani Muzakarah, 4 Rabi'-ul-Aakhir 1439 Hijri)

وَاللّٰهُ اَعْلَمُ عَزَّ وَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوا عَلَيَّ الْحَبِيْبِ! صَلَّى اللهُ عَلَيَّ مُحَمَّدِي

Jami'a-tul-Madinah and snowfall

Question 2: Is it allowed to take with us the snow that falls on the roof or on the courtyard of Jami'a-tul-Madinah?

Answer: This is allowed. (Madani Muzakarah, 5 Rabi'-ul-Aakhir 1439 Hijri)

Always speak truth

Question 3: How can children act upon the blessed Seerah of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ?

Answer: When children reach the age of seven years, they should start offering Salah and keeping fasts (if they have the strength to do) because Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ would offer Salah and, as soon as he was born, he kept a fast. When children make a promise, they should keep it because Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ would keep his promise. Always speak the truth because Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ would always speak the truth. In fact, by the blessing of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ speaking the truth, the chief of the robbers along with his 60 accomplices repented and started treading the path to piety. Therefore, children and elders should always speak the truth. Never tell a lie. If a child has secretly taken anything of his brother or sister from the fridge, etc. and eaten it, he should tell the truth when asked by his mother or anyone else about it. The truth cannot be harmed. The liar is disgraced and the truthful is praised.



May Almighty Allah grant Taufeeq to all of us to speak the truth and refrain from lying!

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(However, children should keep it in mind that neither should they eat anything of their brother or sister or any other secretly nor by snatching.) (Madani Muzakarah, 11 Rabi'-ul-Aakhir 1439 Hijri)

(In order to know more about the blessed biography of the Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, read the book 'Ghaus-e-Pak Kay Halaat' published by Maktaba-tul-Madinah.)

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

Reward for Wudu by means of Ghusl

Question 4: Will reward for Wudu be granted by means of Ghusl?

Answer: If the intention of Wudu is made before Ghusl, reward for Wudu will be granted. However, if Ghusl is made without the intention of Wudu, the Wudu will still be valid but reward for it will not be granted. (Madani Muzakarah, 6 Rabi'-ul-Aakhir 1439 Hijri)

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

Wisdom of life and death

Question 5: What is the Divine Wisdom of creating life and death?

Answer: In verse number 2 of Surah Al-Mulk, part 29, Almighty Allah has stated the wisdom of it in these words.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

The One Who created death and life in order that you may be tested, (as to) whose deed is best amongst you;

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Mulk, Ayah 2)

(Madani Muzakarah, 22 Rajab-ul-Murajjab 1440 Hijri)

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

Brothers of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

Question 6: How many brothers did Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ have?

Answer: Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ had only one brother whose name was Sayyid Abu Ahmad Abdullah who was one year younger than Ghaus-e-A'zam. He passed away in his young age and was laid to rest in Jeelan. (Mirat-ul-Manajih, vol. 3, pp. 265, summarised, Madani Muzakarah, 5 Rabi'-ul-Aakhir 1439 Hijri)

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

Qada of Ishraq and Chasht

Question 7: If the Salah of Ishraq or Chasht is missed any day; is it allowed to offer them as Qada?

Answer: From 20 minutes after the sunrise till before Zawal is the time fixed for the Salah of Ishraq and Chasht. If this time has passed, no Qada of these Salahs will be offered. (Madani Muzakarah, 15 Rajab-ul-Murajjab 1440 Hijri)

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

The largest and the shortest Surah of Quran

Question 8: Which is the largest and which is the shortest Surah of the Holy Quran?

Answer: The largest Surah of the Holy Quran is Surah Al-Baqarah and the shortest one is Surah Al-Kawсар. (Madani Muzakarah, 13 Rajab-ul-Murajjab 1440 Hijri)

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



Cases in which pledge of allegiance gets broken

Question 9: Does Bay'at [the pledge] of allegiance get broken as well?



Answer: Yes. It gets broken. For example, if there is no more admiration for the Murshid or the disciple disrespects the Murshid or the disciple himself says that he has broken the pledge of allegiance or, Allah forbid, the disciple (or Murshid) gets out of the fold of Islam; the pledge of allegiance will be broken in all of these cases. (*Madani Muzakarah, 6 Rabi'-ul-Aakhir 1439 Hijri*)

(In order to get further information about making and becoming a disciple, read the book 'Adab-e-Murshid-e-Kamil' published by Maktaba-tul-Madinah.

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

Is a woman living in Makkah allowed to perform Umrah alone?

Question 10: Is a woman living in Makkah allowed to perform Umrah alone?

Answer: She is allowed to do that. (*Madani Muzakarah, 1st Rajab-ul-Murajjab, 1440 Hijri*)

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

Do you
KNOW?

Abu Ateeq Attari Madani

Question 1: Which blessed companions رَجُلٍ أَلَمَ عَلَيْهِمْ are called "Asharah Mubashsharah"?

Answer: Those ten blessed companions رَجُلٍ أَلَمَ عَلَيْهِمْ who were granted the glad tidings of Paradise by the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the same time. (*Tirmizi, vol. 5, pp. 416, Hadees 3768*)

Question 2: What are the names of 'Asharah Mubashsharah?

Answer: Sayyiduna Abu Bakr Siddeeq, Sayyiduna 'Umar Farooq-e-A'zam, Sayyiduna 'Usman-e-Ghani, Sayyiduna 'Ali-ul-Murtada, Sayyiduna Talhah Bin 'Ubaidullah, Sayyiduna Zubair Bin 'Awwam, Sayyiduna 'Abdur Rahman Bin 'Awf, Sayyiduna Sa'd Bin Abi Waqqas, Sayyiduna Sa'eed Bin Zaid, and Sayyiduna Abu 'Ubaidah Bin Jarrah رَجُلٍ أَلَمَ عَلَيْهِمْ اجْتَمَعُوا. (*Tirmizi, vol. 5, pp. 416, Hadees 3768*)

Question 3: Which are the blessed Prophets عَلَيْهِمُ السَّلَام on whom the famous Divine Books were revealed?

Answer:

1. Blessed Torah on Sayyiduna Musa عَلَيْهِ السَّلَام
2. Blessed Zaboor on Sayyiduna Dawood عَلَيْهِ السَّلَام
3. Blessed Injeel on Sayyiduna 'Isa عَلَيْهِ السَّلَام
4. The Holy Quran on Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Final Prophet of Allah Almighty.

Question 4: At the time of resurrection on the Day of Judgement, who will Allah Almighty resurrect first?

Answer: Sayyiduna Israfeel عَلَيْهِ السَّلَام, the angel who will blow the Soor (trumpet). (*Malfuzaat A'la Hadrat, pp. 523*)



Messages of Ameer-e- Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ

(Amendments have been made as per need)



Aim of the creation of heart

تَخْتَدُّهُ وَتُصَنِّعِي وَتُسَلِّمُ عَلَى رَسُولِهِ النَّبِيِّ الْكَرِيمِ

To the Islamic brothers of Denmark, Copenhagen from Sag-e-Madinah Muhammad Ilyas Attar Qadiri
غفر عنه:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

إِنَّمَا شَاءَ اللَّهُ I saw you Islamic brothers along with Haji Ubaid Raza Attari Madani and Rukn-e-Shura Haji Azhar Attari in a video clip. Haji Ubaid Raza also told me about your Madani activities in the clip. الخفء بله The intentions of Yaum-e-Tateel i'tikaf are also being made, Madrasa-tul-Madinah for adults (for Islamic brothers) is also being set up and بله you Islamic brothers will also build a magnificent Masjid by the name of 'Faizan-e-Jamal-e-Mustafa soon'. Perhaps, efforts are under way. May Allah Almighty help you and create your helpers! Aameen.

Keep performing lots of Madani activities. Have unity and harmony amongst yourselves; there should not be any resentment amongst you; show good manners. If any Islamic brother says something wrong to you, tolerate it by having a big heart. Do not return home after quarrelling (Allah عزوجل forbid), because Satan will never want you to perform Islamic activities or you to become pious, act upon

Sunnah, offer Salahs, build Masjid and fill Masjid with Salah-offering people.

Therefore, keep serving Islam mutually like real brothers. Perform worship with humility of body and presence of the heart. May we offer Salah with humility of body and presence of the heart! الخفء بله Maktaba-tul-Madinah has published a 600-page book 'Faizan-e-Namaz' which will be بله available for sale on 25th Safar ul Muzaffar on the occasion of Yaum-e-Raza. I am presenting you some Madani pearls from page 342 (Urdu) of this book: Imam Sharafuddin Husain Bin Muhammad Taybi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The aim of the creation of the heart is to show humility for Allah Almighty so that the chest expands and Noor (luminosity) can be put into the heart. When there is no humility in the heart, it will be called hard, and it is necessary to seek protection from hard-heartedness. (In Part 23, Surah-tuz-Zumar, Ayah no. 22) Allah Almighty has stated:

فَوَيْلٌ لِلْقَلْبِ إِذَا قَلَبَتْهُ مِنْ دِكْرِ اللَّهِ

Therefore destruction is for those whose hearts have become hardened towards the remembrance of Allah

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah-tuz-Zumar, Ayah 22)

(Sharh-ul-Taybi, vol. 5, pp. 210)



Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: A humble heart is like a fertile land that produces crops abundantly and a hard heart is like a stony ground wherein the seeds which are spread go to waste. (*Mirat-ul-Manajih*, vol. 4, pp. 60; summarised) (At another place he has said): Hard is the heart which does not gain satisfaction with the Zikr of Allah Almighty, does not have fear by listening to

keep making Du'a for my forgiveness without any accountability.

Offer Salah regularly!

Also, persuade others to do so!

Keep watching Madani Channel!

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



torments, does not have eagerness by the mention of Paradise and does not get heartfelt pleasure by the Zikr of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allah Almighty save us from it. (*Mirat-ul-Manajih*, vol. 4, pp. 59)

*Aap ka naam suntay hi Sarkar kash
Dil machalnay lagay jan ho bay qarar*

I have taken very precious time of yours. May Allah Almighty keep you happy and safe and may you all be forgiven without any accountability. Please also

¹ As per organizational terminology, this refers to observing I'tikaf in a Masjid on every weekly holiday (Friday or Sunday) in the city's vicinity or in any village with the consultation of Nigran Halqah Mushawarat, Nigran Area/City Mushawarat from Jumu'ah to 'Asr or from 'Asr to Maghrib. ('Yaum-e-Ta'leel I'tikaf', pp. 14)





DAR-UL-IFTA AHL-E-SUNNAT

Digging up old grave and burying deceased into it

Question 1: What have respected Islamic scholars ruled on the following issue? If a person digs up the grave of his father or grandfather and buries any other deceased person into it or says that his own body be buried into it after his demise; is this allowed or not? Please give its reply in the light of Shari'ah.

(Questioner: Muhammad Afzal Khan, Liaquatabad, Karachi)

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

Answer: To dig up the grave of a deceased Muslim unnecessarily or to bury any other deceased person in his place is impermissible, Haraam and sin. By

Shari'ah, it is not allowed to dig up the grave of the father or grandfather or that of any other and to bury any other dead body into it in their place, no matter how old the grave has become. Sitting on the grave of a Muslim, walking on it, trampling on it and even leaning against it have all been severely forbidden in blessed Ahadees. As for levelling it and digging it up, these are even worse actions, desecration and disrespect for the grave of Muslims and a means of sin and punishment. Besides, it's also the blasphemy of the secrets of Allah عزوجل.

وَاللَّهُ أَعْلَمُ عَمَّا وَرَسُولُهُ أَعْلَمُ مَا تَدْعُونَ بِهِ

Answered by: Mufti Fuzail Raza Attari



Price difference between cash sale and credit sale

Question 2: What have respected Islamic scholars ruled on the following issue? We are based in the wholesale grain market of Basirpur, Okara. We deal in fertilizers, seeds, sprays, etc. We sell some items in cash and some on credit and this is decided in advance. The price of the item sold on credit is higher than that of the one sold in cash. The payment period is also decided in the beginning and no fine is received for any delay in the payment. The question is, according to Shari'ah, is it allowed or not to set a higher price for credit sale? Some people are of the opinion that setting a higher price for credit sale is interest. Please guide us about it from Shar'i point of view.

(Questioner: Naveed Ahmad Qadiri, Wholesale Grain Market, district Okara, Punjab)

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

Answer: While buying or selling anything in cash or on credit, some points must be kept in mind. First, whether it's a cash deal or a credit one must be decided in the beginning. Second, in case of making the deal on credit, the payment time period must be decided and both sides must be aware of it. Third, there must not be any impermissible condition either. If made in conformity with these rules, sale and purchase will be permissible. Since the method in which you have made the deal is also in accordance with these rules, this is right. Those calling it an interest-based deal are mistaken; and repentance is compulsory for them for the reason that telling anyone a Shari ruling at a guess without verification is impermissible and a sin.

وَاللَّهُ أَعْلَمُ بِمَا نُرِيدُ أَنْ نَمُنَّ بِمَا لَكُمْ مِنْ حَقِّهِ

Answered by: Mufti Fuzail Raza Attari

Serving food and soft drink to examiners

Question 3: What have respected Islamic scholars and Muftis ruled on the following issue? Some people serve foods and drinks to external examiners and give gifts to them so that the examiners will let

their students cheat in exams. How is it to do that?

(Questioner: Bint-e-Nawaz, Khushab)

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

Answer: To give something to someone for gaining any personal benefit by an unfair means or for violating the right of others is a bribe. This ruling is based on the laws of Shari'ah. According to it, serving food to external examiners or giving gifts to them with this evil intention is actually aimed at gaining any personal benefit by an unfair means or violating the right of those students who do not cheat. Therefore, this is bribery and impermissible. Moreover, cheating or letting others cheat in examinations is itself a permanently impermissible and Haraam action. In the first place, it's a crime by law. And, if the cheater is caught, it will become a cause of disgrace and humiliation for him. According to Shari'ah, it is Wajib to abide by the country law that is not contrary to Shari'ah and that involves the risk of disgrace in case of violation. Second, cheaters deceive invigilators, papers checkers and employers who recruit employees on the basis of degrees. In blessed Ahadees, it has been forbidden to deceive others. Third, cheating is the violation of the right of those students taking examinations without cheating. This violation is also impermissible. In short, cheating or letting others cheat is impermissible for many reasons. Furthermore, even without bribes, this impermissible action will remain impermissible and Haraam. Doing it or having it done with bribes will make it an even worse crime. Therefore, serving food or giving a gift with this evil intention is severely impermissible and Haraam. Those who eat and feed this food as well as those who give and take these gifts commit the sin of bribery. Besides, as a result of co-operating in the sin of cheating, they become severe sinners and deserving of the punishment of fire. Therefore, it is Fard to refrain from it.

وَاللَّهُ أَعْلَمُ بِمَا نُرِيدُ أَنْ نَمُنَّ بِمَا لَكُمْ مِنْ حَقِّهِ

Answered by: Abu Muhammad, Muhammad Sarfaraz Akhtar Attari

Verified by: Mufti Fuzail Raza Attari



Offering Salah while wearing glasses made up of plastic or steel frame

Question 4: What have respected Islamic scholars ruled on the following issue? Is it allowed or not to offer Salah while wearing glasses made up of a plastic or iron frame, etc.

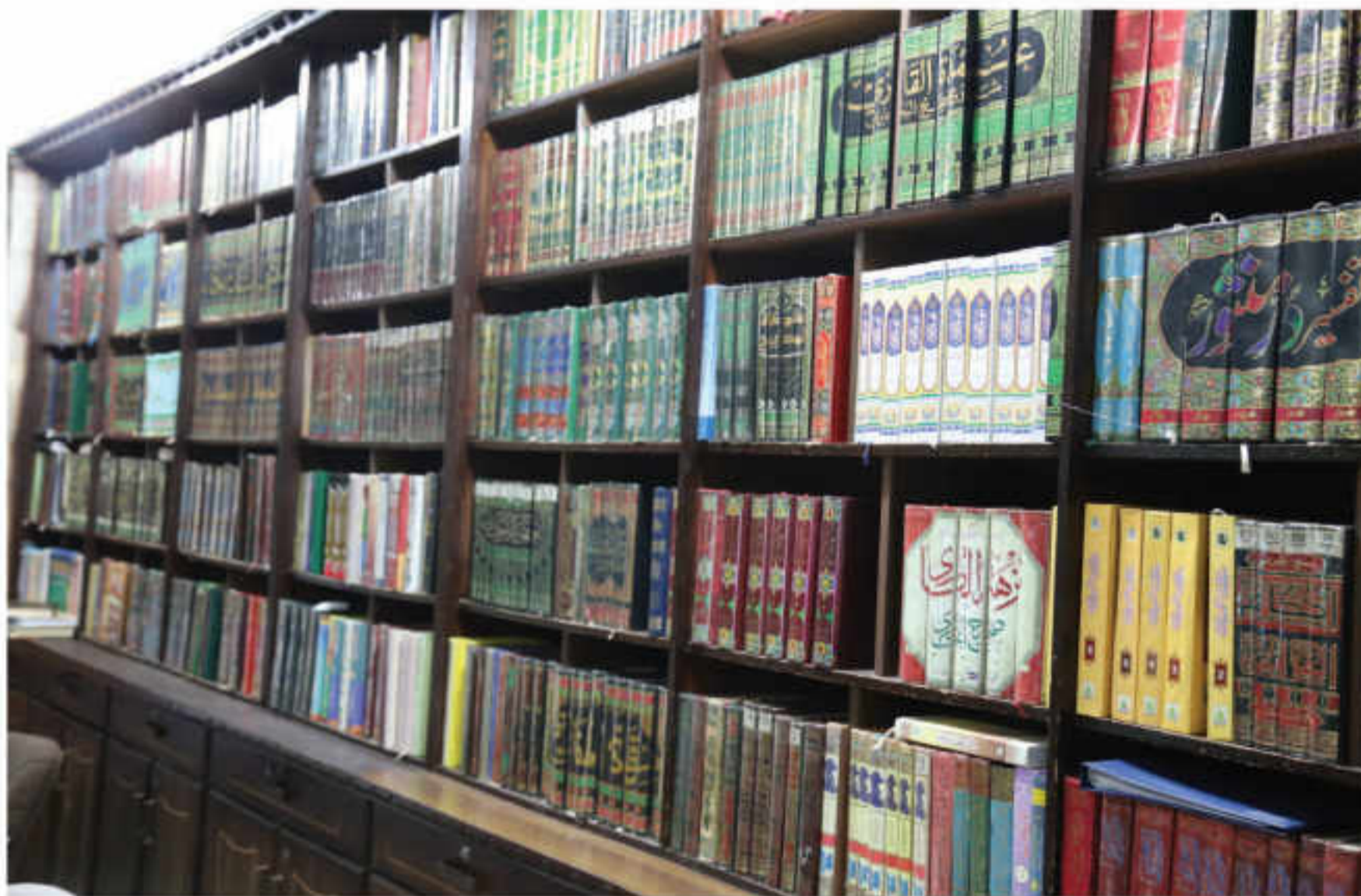
(Questioner: Muhammad Arsalan, Gulistan-e-Johar, Karachi)

the glasses, a Wajib act will be missed and hence it will be Makruh Tahreemi to offer Salah. That is, offering Salah in this condition is a sin and, if offered, the Salah must be repeated because it is Wajib.

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

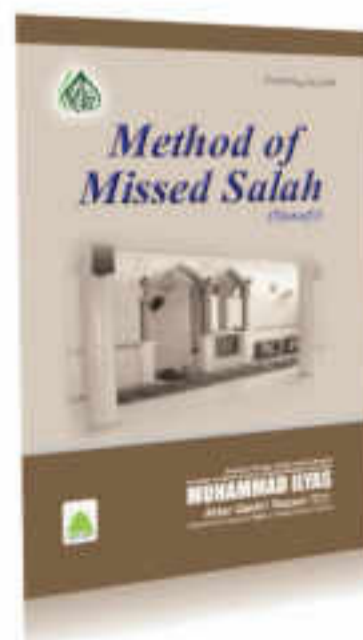
Answered by: Abul Hasan Jameel Ahmad Ghauri Attari

Verified by: Mufti Fuzail Raza Attari



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَيَّاتُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ النُّعْمِ وَالصَّوَابِ

Answer: To offer Salah while wearing glasses is permissible whether its frame is made up of plastic or any metal on condition that the nose bone firmly rests on the ground. In Sajdah, it is Fard to keep the forehead firmly placed on the ground and to keep the nose bone firmly placed is Wajib. If the nose bone does not rest on the ground because of the glasses or only the tip of the nose touches the ground owing to



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Plea

OUTCOME OF THE BLESSED TARBIYYAH GIVEN BY THE HOLY PROPHET ﷺ

Purifying the people of society from bad traits inwardly and outwardly and adorning them with good qualities, moulding them into the individuals of high moral character of our society are the big tasks and the ways of the blessed Prophets عليهم السلام. The person who gives Tarbiyyah should be of excellent character, he should have eagerness for wishing well for others, he should possess the attitude of pardoning others and having tolerance, he should remain cheerful and happy and wear smile on his face according to the situation as well as he should be elegant and should have the fear of Allah خزوجل.

If we want to make other Muslims truthful and see their success in this life and the Hereafter and want to succeed, we need to give them Tarbiyyah in a good manner. One of the things that are taken into account whilst giving Tarbiyyah in a good manner is to take one's nature and disposition into

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



consideration and Tarbiyyah be given in a wise and strategic way. Understanding one's psyche for giving him Tarbiyyah holds great importance. In this connection, Tarbiyyah given by our Holy Prophet ﷺ is an excellent example, and we must also remember that the blessed intellect bestowed upon the Holy Prophet ﷺ is many times greater than the intellect of others. The intellect of the most intelligent person cannot even reach any of part of the blessed intellect of the Holy Prophet ﷺ. Let's read a parable regarding the blessed Tarbiyyah given by the Holy Prophet's ﷺ:

Blessings of refraining from lying

Once a person came in the court of the Holy Prophet ﷺ and humbly said: 'I want to accept faith

[Iman] in you but I love alcohol, adultery, theft and lying. People have told me that you have declared these things Haraam. I do not have power to refrain myself from these things. If you prohibit me from any one of these things, I will accept Islam.' The Holy Prophet ﷺ said: 'Stop telling lies.' He accepted this and embraced Islam. After leaving the court of the Holy Prophet ﷺ, when people offered him alcohol, he said [to himself]: If I drink alcohol and the Holy Prophet ﷺ asks me with regard to this and I lie, I will be breaking the promise I made with the Holy Prophet ﷺ and if I speak the truth, I will be punished (Shari'ah punishment). Therefore, he quit [drinking] alcohol. Similarly, he also had same [kinds of] thoughts when there were the matters of adultery and theft, so he refrained from [committing] these sins. When he



came again in the court of the Holy Prophet ﷺ, he [humbly] said: '[O Beloved Rasool ﷺ!] You [truly] did a great thing. You stopped me from lying, [and] the doors of other sins also closed on me.' Thus this person repented of all of his sins. (Tafseer-e-Kabeer, Part 11, At-Taubah, Tahit-al-Ayah 119, vol. 6, pp. 167)

How great insight the Holy Prophet ﷺ had that he, by the Noor [light] of His blessed intellect, knew that by virtue of giving up lying, that man would stop other sins. It is why the Holy Prophet ﷺ advised him to stop lying, and truly he repented of all of his sins.

Taught etiquette of eating food

Let's read another parable of the Holy Prophet ﷺ about teaching etiquette regarding eating food with great affection and strategic way. The blessed son of Umm-ul-Mu'mineen, Sayyidatuna Umm-e-Salmah رَضِيَ اللهُ عَنْهَا 'Sayyiduna Amr Bin Abu Salmah رَضِيَ اللهُ عَنْهُ said: I was under the blessed care of the Holy Prophet ﷺ. (While eating), my hand would go around in the bowl. The Beloved Prophet ﷺ said: 'يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ' O Son! Recite بِسْمِ اللَّهِ, eat with your right hand, [and] eat from what is near you.' (Sayyiduna 'Amr Bin Abu Salmah رَضِيَ اللهُ عَنْهُ said:) 'After that I always kept eating in this manner.' (Bukhari, vol. 3, pp. 521, Hadees 5376)

May we be sacrificed upon the great way of the blessed teaching of the Holy Prophet ﷺ! He gave advice in a beautiful and caring way. Firstly, he mentioned the etiquette of eating so that he (Sayyiduna 'Amr رَضِيَ اللهُ عَنْهُ) does not feel that he was being singled out as well as the Holy Prophet ﷺ taught him the etiquettes in this way that one should eat from what is in near him in the plate and corrected him in such a manner that it seemed as though the final words were like a piece of advice like other general instructions.

Dear Islamic brothers! If we want to give correct Tarbiyyah to others, we will have to read the blessed Seerah [biography] of the Holy Prophet ﷺ in order to know that how he reformed others in a

wise and strategic way taking into account their nature and psyche. It is mentioned in Tafseer-e-'Azezi: There are 100 parts of intellect, from which 99 parts have been granted to the Holy Prophet ﷺ. Whoever wants to know the intellect of the Holy Prophet ﷺ, he should closely read the Seerah books. (Tafseer Azezi, translated, vol. 3, pp. 61)

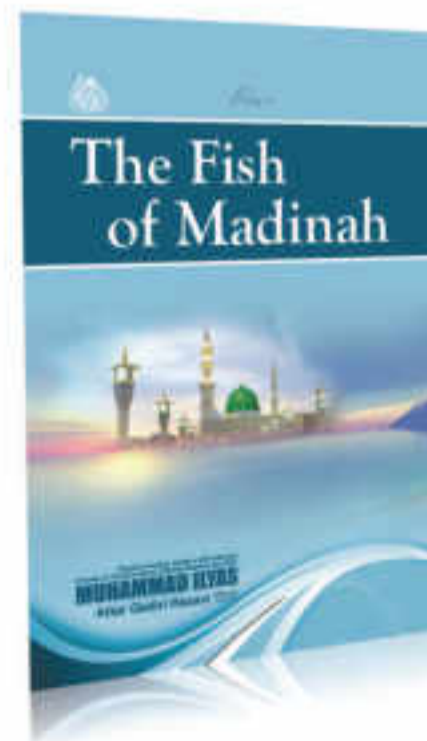
Read another parable of Tarbiyyah:

Wealth of the heirs

Once the Holy Prophet ﷺ asked the blessed companions رَضِيَ اللهُ عَنْهُمْ: 'Who amongst you likes the wealth of his heirs more than his own wealth?' The blessed companions humbly said: 'There is no one from us who loves the wealth of heirs more than his own wealth.' The Holy Prophet ﷺ said: 'Whoever has sent his wealth forward (through giving charity), that is his own wealth and whatever [he] left behind, that is the wealth of his heirs.' (Musnad Ahmad, vol. 2, pp. 23, Hadees 3626)

It is my plea to all the devotees of Rasool that they should contribute towards giving Tarbiyyah to the individuals of our society and make individual efforts for this cause in a wise and strategic way. May Allah عزوجل grant us the ability to not only reform ourselves but also reform others with wisdom according to Shari'ah.

أَمْرٌ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ



The Urs of pious predecessors

Bright future

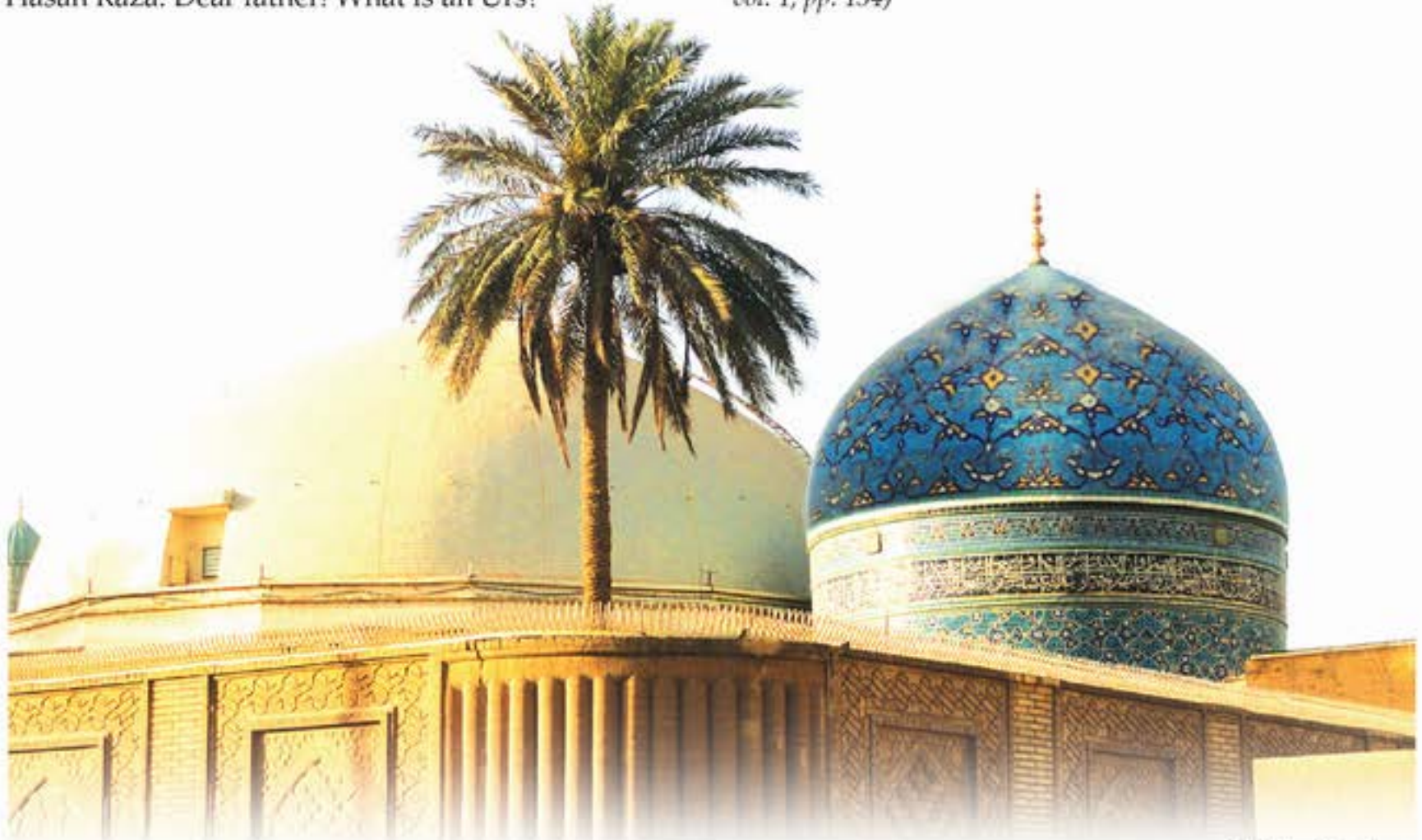
Khizr Hayat Attari Al-Madani

When Hassan Raza's father, 'Mr. Dawood', was leaving for the market, Hassan Raza also joined him. Mr. Dawood bought milk more than the usual quantity. Upon this, Hassan Raza humbly enquired his father: Dear father! Why did you buy a lot of milk today? Father replied: My son! It is 11th of Rabi'-ul-Aakhir today and the blessed Urs of great spiritual guide of Qadiriyyah Sufi order, 'Sayyiduna Ghaus-e-A'zam Abdul Qadir رَوِيحُ اللّٰهِ عَلَيْهِ is marked on this day. In connection with the blessed Urs, we will also arrange Niyaz gathering at our home. So, I have bought comparatively more quantity of milk today so that we manage this occasion gracefully.

Hasan Raza: Dear father! What is an Urs?

Father replied: My son! Generally the term 'Urs' refers to 'wedding' in Arabic language.

Annual gatherings of Fatihah held on the demise date of the pious predecessors is also called 'Urs' in Islamic terminology. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When the [blessed] questioning angels [Munkar and Nakeer] test the deceased and he [the deceased] succeeds, they [blessed angels] say: 'نَمْ كَتَوَمَةِ الْعَرُوسِ لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ' i.e., 'Sleep like the bride who is not woken by anyone except the dearest of her family. (Tirmizi, vol. 2, pp. 337, Hadees 1073) Since the [blessed] angels use the word 'Aroos' for them, so, that [blessed] day is called 'Urs. (Mirat-ul-Manajeeh, vol. 1, pp. 134)



This is for the reason, a great number of devotees visit the blessed shrines of the blessed companions, Taba'een, pious predecessors and blessed scholars on the date they depart this life and the shrine pilgrims attain blessings. The admirer and devotees arrange spiritual gatherings for their Isal-e-Sawab in the vicinity of the blessed shrines and at other places. In these Islamic gatherings, besides reciting Holy Quran, Na'at, and Zikr-o-Azkaar, the Islamic scholars and the preachers, through their speeches [Bayanaat], give information about the commandments of Almighty Allah, Sunnahs of Blessed Rasool ﷺ, life history and introduction to the pious predecessor resting in their shrines. So the Islamic scholars and honourable preachers also spread the blessed Islamic teachings of the pious predecessors. Thus such spiritual gatherings are called 'Urs of the pious predecessors'.

On 11th of Rabi-ul-Aakhir, the blessed Urs of great spiritual guide of Qadiriyyah Sufi order, Sayyiduna Ghaus-e-A'zam Abdul Qadir Jeelani رَضِيَ اللهُ عَنْهُ is

1. The greatest benefit is that Almighty Allah showers His mercy upon us. It is stated in a narration that Divine mercy descends at the time when the blessed saints of Allah are remembered. (*Hilyat-ul-Awliya*, vol. 7, pp. 335, Raqm 10750)
2. By the blessings of remembering and listening about the blessed qualities of the pious predecessors, we develop devotion to these blessed personalities. The advantage of this is that we will attain the companionship of these blessed people on the Day of Judgement because the one who has devotion to the beloved ones of Allah to please Him عزوجل will have the blessed company of these blessed figures.
3. By the blessings of marking the blessed day of the Urs, we gain the information about the blessed life of pious predecessors that how they spent their entire lives following and obeying Allah Almighty and His Blessed Rasool ﷺ.



marked with great respect and reverence. Many devotees of Ghaus-e-A'zam رَضِيَ اللهُ عَنْهُ also term this grand event 'Bari Ghiyarveen Shareef'.

Hasan Raza humbly asked his father: Dear father! What benefit can we have by marking the blessed day of the 'Urs'?

Father replied: My son! You have asked a very good question. There are various benefits of marking the blessed day of the Urs of the pious predecessors:

4. Likewise, after listening to the parables of the pious predecessors describing their piety, abstinence, Islamic knowledge and the acts of righteous deeds, we also develop strong eagerness for performing virtuous acts and carrying out good deeds.

May Allah Almighty grant us Taufeeq to mark the blessed day of the Urs of the pious predecessors for attaining their blessings as well showing devotion to them.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Make children habitual of offering Salah



Message to parents

Bilal Husain Attari

Salah holds a prominent status amongst the basic pillars of Islam. It is a means of pleasing Allah Almighty and His Beloved Rasool ﷺ, and achieving success in the Hereafter, and it serves as a protection against immodesty and other evils. In the light of Islamic teachings, raising children accordingly and making them habitual of offering Salah are the important responsibilities of parents. Taking this importance into account, children should be made habitual of offering Salah at their young age, so that, when they grow up, Salah becomes a permanent part of their life. Remember, just asking children to offer Salah is not sufficient; rather, before children, you should yourself be punctual in offering Salah so that children can follow you and get inclined towards Salah. If female family members offer Salah in front of the children, *بإذن الله*, this will be practical persuasion for them. In order to make children Salah-offering individuals, please keep in mind the following points:

Teach your children the method of Wudu. Make them memorise the Tasbeeh¹ of Salah, small Surahs of

the Holy Quran, and (gradually) Du'a-e-Qunoot, etc. A small booklet by Ameer-e-Ahl-e-Sunnat *قامت يري انهم في* *الخالبة*, namely 'Faizan-e-Namaz' should be bought and given to children, so that, children keep learning something on a daily basis from it and keep memorising it also (e.g. Iman-e-Mufassal, Iman-e-Mujmal, 6 Kalimahs [statements of faith], Du'a of Azan, Method of Salah, Du'a-e-Qunoot, etc.). Do not let children remain awake till late-night; sleep early yourself and make children sleep early too so that awaking for Fajr Salah becomes easy. Arrange lukewarm water in winter for children so that they can easily do Wudu, because, in case of non-availability of warm water, the difficulties of (doing Wudu with) cold water can become a hurdle for children in the way of offering Salah; moreover, they can also fall ill. A father should affectionately and gently make his sensible child aware of the etiquette of Masjid. For example, do not make noise in a Masjid, do not run here and there, do not cross in front of Salah-offering people, etc. Then he should accompany his child to Masjid and make him stand in the last row of Jama'at [congregational Salah]



along with other children. Occasionally, give gifts to the children for offering Salah but do not give gifts so much that instead of getting habitual of offering

children with regard to Salah. (Musannaf Abdur Razzaq, vol. 4, pp. 120, Raqm 7329)



Salah, they become greedy for gifts. **رَأَى قَسَمَ اللّٰهَ**, by this strategy, children will develop spiritual relationship with Masjid.

3 blessed sayings of Holy Prophet's companions **رَضِيََ اللهُ عَنْهُمْ** regarding 'making children offer Salah'

1. Sayyiduna Ibn-e-Abbas **رَضِيََ اللهُ عَنْهُمَا** has said: **أَيْقِظُوا الصَّبِيَّ يُصَلِّي، وَتَلُوْا بِسَجْدَةٍ** i.e. awake a child for Salah even if he performs only one Sajdah [prostration]. (Musannaf Abdur Razzaq, vol. 4, pp. 120, Raqm 7328)
2. Sayyiduna Ibn-e-Masood **رَضِيََ اللهُ عَنْهُ** has said: **حَافِظُوا عَلَيَّ أَبْنَائِكُمْ فِي الصَّلَاةِ** i.e. pay attention to your

3. Sayyiduna Ibn-e-Umar **رَضِيََ اللهُ عَنْهُمَا** has said: **يُعَلِّمُ الصَّبِيَّ الصَّلَاةَ إِذَا عَرَفَ يَمِيْنَهُ مِنْ شِمَالِهِ** i.e. when a child can differentiate between right and left, he should be taught Salah. (Musannaf Ibn-e-Abi Shaybah, vol. 3, pp. 202, Raqm 3504)

May Allah Almighty grant us and our children the privilege to keep on offering Salah till death.

أَمْرٌ بِجَاهِ النَّبِيِّ الْأَمْرَيْنِ تَلُوْا لِلَّهِ وَيُؤْتِيَهُمْ

Note: To learn Shar'i rulings regarding Salah, please study the book 'Laws of Salah' published by Maktaba-tul-Madinah.

¹ Words and phrases that praise and glorify Allah Almighty



رَحْمَةُ اللَّهِ عَلَيْهِ My Ghaus-e-A'zam

Fictional story

Muhammad Abbas Attari Madani

Some friends were engaged in general conversation at night sitting on a footpath; Mahfil-e-Na'at and Bayan were going on in a nearby Masjid. During the bayan, the honourable Imam Sahib said, 'Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'قَدِيمُ هَدْيٍ وَعَلَى رَقَبَتِهِ كُنُوزُ اللَّهِ' 'This foot of mine is on the neck of every saint of Allah'. Hammad asked his friends: Did you people hear what the Imam Sahib said? Everyone said: No. Hammad said, Imam Sahib quoted Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ: 'This foot of mine is on the neck of every saint'. So, who is Ghaus-e-A'zam?

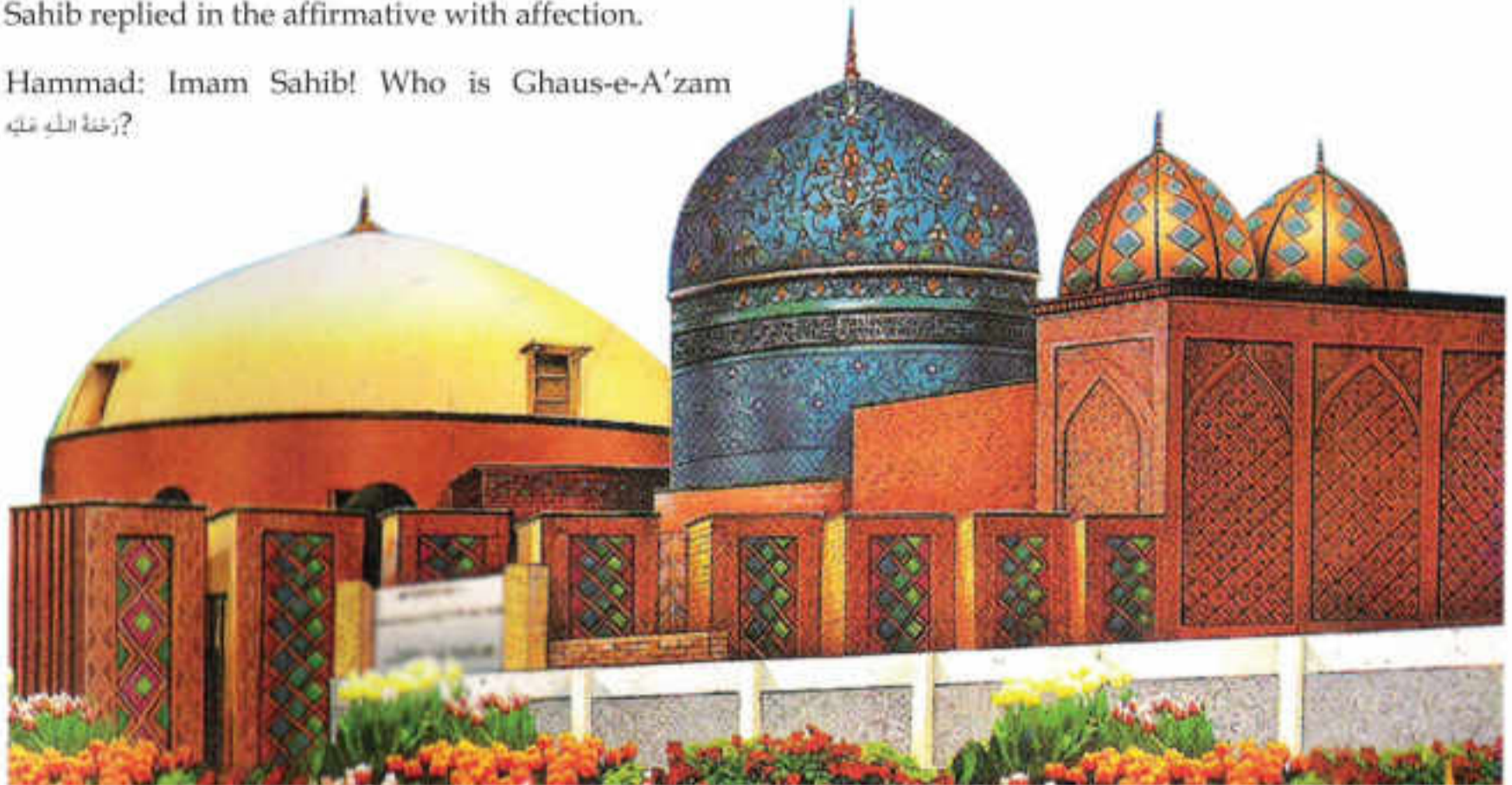
Tahir replied: Hammad! I do not know either. Other friends also answered in the same way. Next evening, the honourable Imam Sahib was going towards the Masjid. Akbar suggested his friends: Let's ask Imam Sahib about Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. Hammad, along with his friends, met Imam Sahib and sought permission to ask a question. Imam Sahib replied in the affirmative with affection.

Hammad: Imam Sahib! Who is Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ?

Imam Sahib: Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was a great Islamic scholar and highly eminent saint of Allah. Blessed name of the most revered Islamic saint is 'Abdul Qadir'; blessed Kuniyah is 'Abu Muhammad' and the blessed title of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is Muhyuddin. He was born at dawn on the 1st of Ramadan-ul-Mubarak 470 AH, Monday in Jeelan (Baghdad). He departed this life on 11th Rabi'-ul-Aakhir 561 AH in Baghdad. He رَحْمَةُ اللَّهِ عَلَيْهِ was both a Hasani and Husayni Sayyid.

Usama: What is meant by Hasani and Husayni Sayyid?

Imam Sahib: The one whose family lineage traces back to Imam Hasan رَضِيَ اللَّهُ عَنْهُ is called 'Hasani Sayyid' and Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was blessed with direct lineage to Imam Hasan رَضِيَ اللَّهُ عَنْهُ from his father's side. It is for the reason, he رَحْمَةُ اللَّهِ عَلَيْهِ is known as 'Hasani



Sayyid'. Similarly, from his mother's side, the blessed family lineage of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ also traces back to Imam Husain رَضِيَ اللهُ عَنْهُ. So, he رَحْمَةُ اللهِ عَلَيْهِ is known as 'Husayni Sayyid'. The prayers made by Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ used to be accepted. Along with performing Fard acts, he رَحْمَةُ اللهِ عَلَيْهِ would perform Nafl Salah extensively. Up to 70000 attendees would attend the blessed gathering for

exercises and recitation of the Holy Quran extensively. He رَحْمَةُ اللهِ عَلَيْهِ performed Fajr Salah with the Wudu of Isha Salah for 40 years and completed one Holy Quran each night for 15 years. So, following in the footsteps of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, we should also become punctual in Salah and recite the Holy Quran daily.



listening to the speech of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ.

Hammad: 70,000? Imam Sahib: Yes.

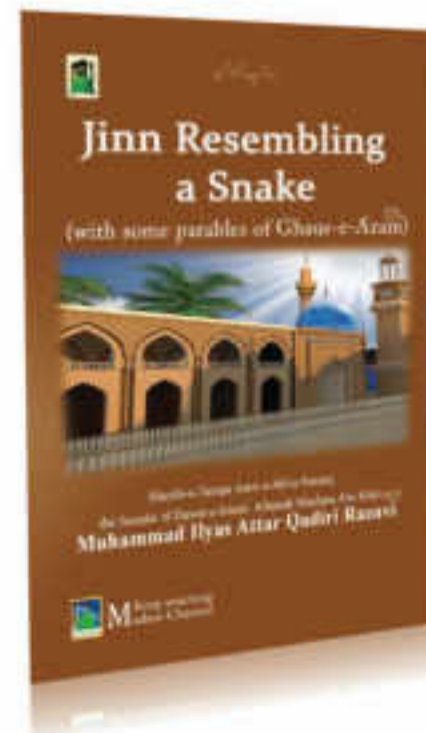
Hammad: مَا شَاءَ اللهُ! It is alright, Imam Sahib! Please tell us that if the name of this honourable Shaykh is 'Abdul Qadir', why is he known as 'Ghaus-e-A'zam'?

Imam Sahib: Dear son! Ghaus refers to the one who helps [others]. Since he رَحْمَةُ اللهِ عَلَيْهِ would help the poor, destitute and needy, people would address him by the honorific title 'Ghaus-e-A'zam'.

Hammad: يَا اَبَا عَبْدِ اللهِ عَزَّ وَجَلَّ

Describing the sublime attributes of Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ Imam Sahib said: Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ would perform the acts of worship, spiritual

All of them said with one voice: We all will follow the teachings of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ.



WHAT WILL HAPPEN NOW?

people develop psychological problems, some become addicted to drugs, and some people get dejected so much that they commit the Haraam [prohibited] act of suicide.

A well-known personality who was considered to be highly successful in his profession has related his incident as follows: Back then, I was in sixth grade. I failed my annual exam. One of our female relatives said to my mother: 'Study is not his cup of tea! Push him to learn about lathe machine.' Listening to her, I felt really bad. However, I committed myself to not only get passing marks, but secure a position. So my hard work did not go unrewarded. The very next year, I topped my class and from then onwards, I kept achieving success. Today, I have everything, fame, money, and respect.

Dear readers of 'Monthly Magazine Faizan-e-Madinah'! Human life is comprised of success and failures. If we want to pass an exam or get employment, we should keep in mind the possibility of failure also along with success. However, one of our weaknesses is that we set the level of our expectations to such an extent that if we fail, we have to face a lot of disappointments. As a result, some

Within just a few months, some pieces of news have come through which have made me so worried. These pieces of news were about young people who committed suicide by hanging themselves, or jumping from a tall building or into a river, etc. just because of failing an exam, gaining low marks, or losing admission to a specific college or university. As an example, following is a piece of sad news: 'My dear parents! Forgive me. I have got very poor result, so I will be subjected to utter disgrace. However, I tried my level best to score good marks. Just forgive me. *اللّٰه حافظ*.' This suicide note was allegedly left behind by a first year student from Multan for his parents. (*Express News, 15 Oct 2019*)

O devotees of Rasool! Those failures have departed this life, leaving behind their parents and siblings sorrowful. Today, if we ask their parents whether they want their children alive and happy or they want success or position in exam, they will instantly reply that they want their children alive. These parents and relatives should ask themselves as to who put an individual under so much pressure of taunts and criticism that he committed suicide. They will probably find their own self as an answer. The one who fails his exam is already in a state of shock.

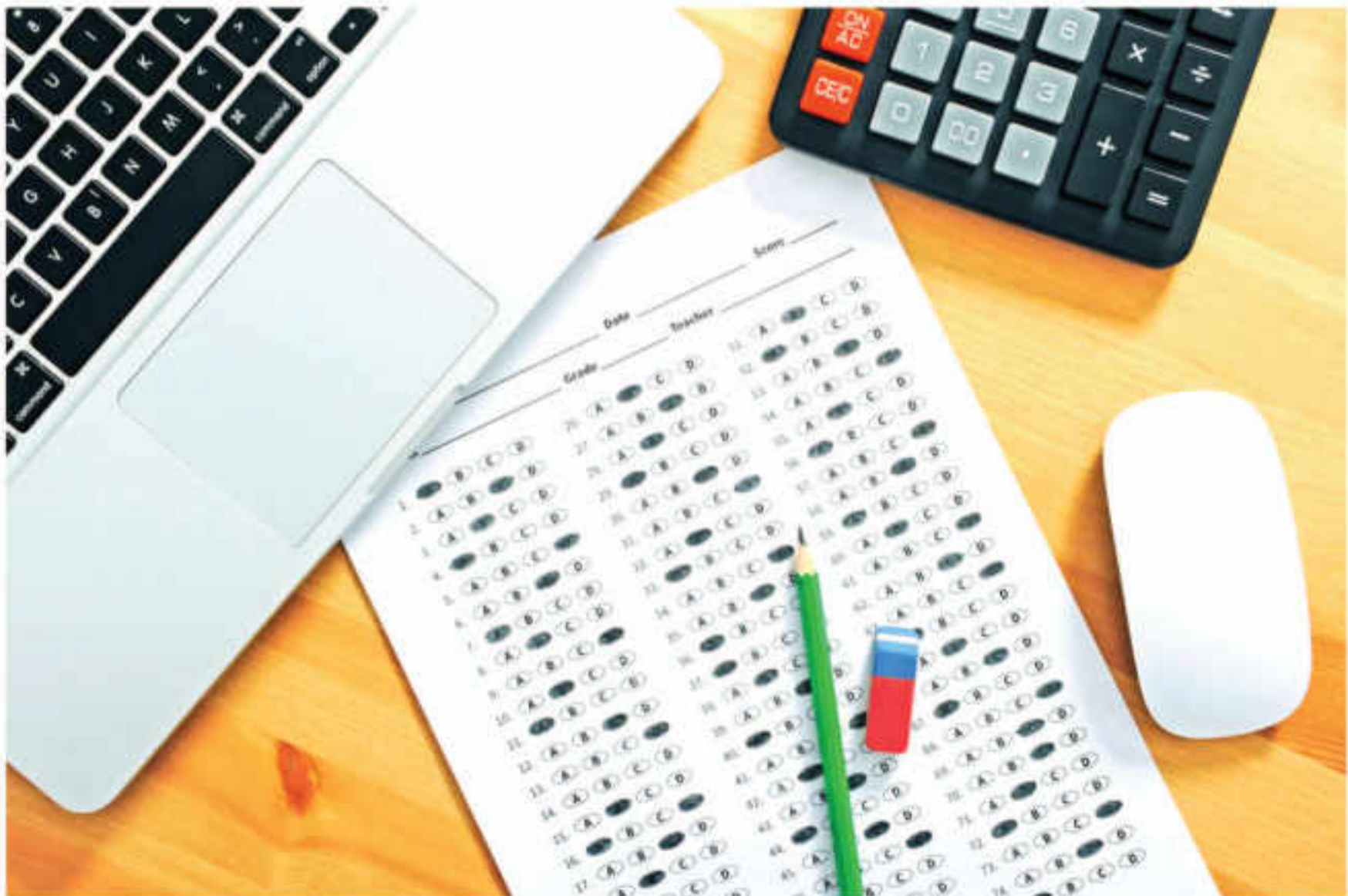


So he needs support, sympathy and consolation. But alas! Be it an elder or a younger person in a family, all of them express harsh disapproval to him, breaking his heart more than anything else does. A person who repeatedly fails in exams is treated in such a way as if he has committed the biggest crime in the whole world. We should understand that failing an exam is not good, yet we should react to it appropriately and calmly. Moreover, we should motivate the one who fails. If we listen to his problems and manage to resolve them, only then he will get motivated enough to pass the exam or secure a position the next time. At least we should make up their mind that failure is not the end of the world. It is humbly requested that give your beloved child absolute confidence that even if he fails, he comes back home so that you can see him safe and sound. Remember that parents are not responsible in many cases but relatives' undesirable behaviour plays a pivotal role. However, we must not gather to destroy someone.

The way of Ameer-e-Ahl-e-Sunnat

Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دامت برکاتہم العالیہ was once distributing prizes among the students of Jami'a-tul-Madinah who had secured good positions. As the prize distribution came to an end, Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ asked about the lowest-scoring student. A student raised his hand. Then Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ awarded him also a prize and gave a Madani pearl that all of us congratulate the students who pass their exams, but we should also motivate the low-scoring students, enabling them to secure good marks in future.

Respected parents! You should also have hopes from your child on the basis of his intellect, skill, and strength. You should make up his mind that whatever he is studying, he should know it. He should be a good student. Tell him that if he secures a position, you will give him such-and-such a prize; if he fails to secure a position, you will not rebuke him. On the contrary, children are continuously placed under the pressure that they must secure a



position, come what may! Otherwise, they are treated as a failure and incompetent person. Therefore, parents neither let them take enough rest nor let them refresh their mind. Parents force them into continuous and excessive study, sparing them only for basic requirements. It is best to secure a position in an exam. But with due respect, please correct this misconception that only those students who secured good positions are successful in their life. One can get a position by chance as well such that the questions for which one prepares very well come in the exam and he gets a position. List down a few people by name who you think are successful and see if they are all position holders. In my experience, numerous times, a common person has outdone position holders in practical life. If you wish for your child's position merely to proudly state to your relatives and friends that your child has got first position, and to share it on social media to receive congratulations and respect, don't you think that trying various unsuitable ways to achieve this dream of yours is an unjust burden on your child? You can find the answer yourself. Moreover, it might be the fact that you want your child to do something which you failed yourself. Read an imaginary but interesting incident and calmly think about your behaviour.

Science, 40 in Computer! So poor marks! You are very weak in studies!' He kept speaking ill of it. The son stood in a state of shock, thinking as to what had happened to his father suddenly. Listening to it, the wife came from the kitchen hurriedly and tried to say something but he was not ready to listen to anyone. After his comprehensive analysis on the report, the wife gathered courage to speak: 'Dear, at least listen to me. This is not your son's report; his result will come out tomorrow.' Stunned, he asked: 'Then whose report is it?' The wife said: 'While arranging old documents, I found your old report. I thought that I would show it to you as a memory when you would come. That's why I had put it here on the table.' Listening to it, the analysis of the report he had made a little while ago started to echo in his mind. He could not find any excuse to remove his embarrassment, so he silently moved towards washroom. When he furtively glanced at his wife and son, they were hiding their smiling faces.

Conclusion

We heavily focus upon the success in worldly education. If we place just half of this focus upon making our children habitual of offering Salah, keeping fasts, and carrying out other Fard and Wajib



This is your school report!

In the evening, a man reached home, tired. As he sat on a sofa, he saw a fifth grade report on the table in front. He thought to himself that his wife had perhaps put it for him to see the result of his son. His anger flared up as he looked at the marks obtained. Filled with anger, he called his son and said: 'Take a look at this. Only 55 marks in Mathematics, 45 in

acts, our society will turn into a real Islamic society. In order to develop and increase this enthusiasm, with your sons, attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami - the Madani movement of devotees of Rasool - in your city, and witness the positive outcomes yourself.



Perform some virtuous deeds

VIRTUES WHICH WILL FILL THE 'SCALE OF DEEDS'



Abdul Majid Naqshbandi Attari Madani

The one whose pan of virtues will be heavy on the Judgement Day and who will have more virtuous deeds will enjoy the desired blissful life of Paradise. On the other hand, the Hell will be the destination of the one whose pan of virtues will be light. There are many acts of worship, deeds and Islamic invocations mentioned in blessed Ahadees which will fill the pan of virtues of a Mu'min [believer] on the Day of Judgement and prove to be a means of salvation for him. Here, some virtuous deeds are being mentioned which fill the 'Scale of Deeds'.

Invocations that will fill the 'Scale of Deeds'

The Holy Prophet ﷺ has said: There are two such phrases which are light on the tongue, but are heavy on the 'Scale of Deeds', and Allah Almighty likes them very much. (These are:) **سُبْحَانَ اللَّهِ** **اللَّهُ وَبِحَمْدِهِ**. (Bukhari, vol. 4, pp. 297, Hadees 6682) We should also always recite these two invocations as Allah Almighty likes them very much, they are very light on the tongue, but on the

Day of Judgement, they will be heavy on the 'Scale of Deeds'. Therefore, it requires very little struggle, but it yields abundant Sawab (reward).

Heaviest deed on the Scale

The Beloved Prophet ﷺ has said: Five things are heaviest on the Scale. (1) **سُبْحَانَ اللَّهِ** (2) **اللَّهُ أَكْبَرُ** (3) **لَا إِلَهَ إِلَّا اللَّهُ** (4) **وَبِحَمْدِهِ** (5) A righteous child of a Muslim dies and he remains patient, seeking reward for it. (Salih Ibn-e-Habban, vol. 2, pp. 100, Hadees 830, summarised)

التَّحَنُّنُ fills the Scale

The Holy Prophet ﷺ has said: Cleanliness is half of faith, and **سُبْحَانَ اللَّهِ** fills the Scale, and **اللَّهُ وَبِحَمْدِهِ** fills everything in between the earth and sky, and Salah is Noor [light], and Sadaqah is evidence i.e. guide, [and] patience is light, and (the Holy) Quran is a proof, either in your favour or against you. (Muslim, pp. 115, Hadees 534)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The one who recites



'الْحَمْدُ لِلَّهِ' in every state, [his] 'pan of good deeds' of the 'Scale of Deeds' will be filled by it on the Day of Judgement. Moreover, one Hamd will outweigh all sins; because these are our [evil] acts, and that is the blessed name of Allah Almighty. He has further stated that if the reward for these two phrases (سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ) is spread over the world, it will fill the whole Universe; or it means that in سُبْحَانَ اللَّهِ, there

There is nothing heavier than 'good moral character'

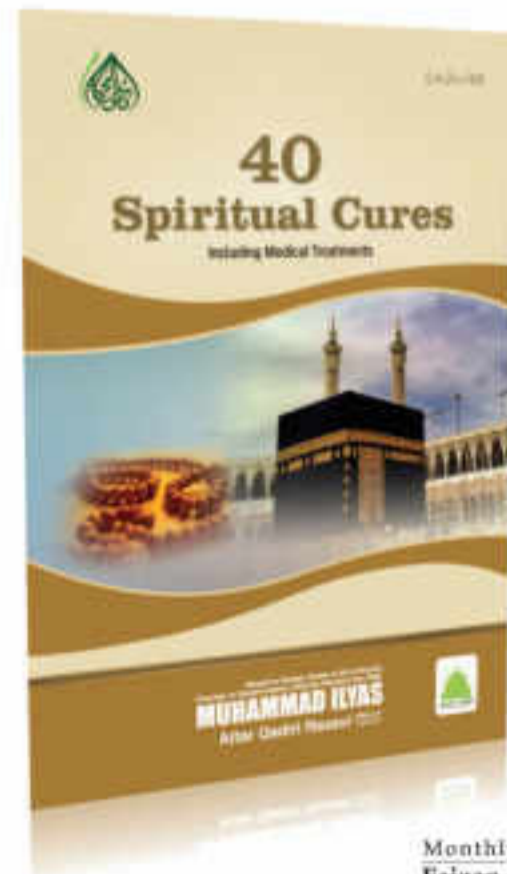
'Good moral character' holds great importance in Islam. Our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has liked 'good moral character' very much and has granted glad tidings regarding it, that on the Day of Judgement, 'good moral character' will be put in the 'pan of good deeds' of the 'Scale of Deeds' and it will



is assertion of Allah's attribute of being free of all imperfections, and [the phrase] الْحَمْدُ لِلَّهِ asserts Divine Majestic Power and Glory; and the entire world contains the proof of these facts, as every particle and every drop glorify Allah Almighty. (Mirat-ul-Manajih, vol. 1, pp. 232)

be the heaviest deed in his good deeds. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: On the Day of Judgement, there will be nothing heavier than 'good moral character' in the Scale of a Mu'min. (Tirmizi, vol. 3, pp. 404, Hadees 2009)

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ



GREATNESS OF BELIEVER

(Part 3)

Role model

Rashid Ali Attari Madani

Continued from the previous issue

- A Muslim should prefer the commands of Allah Almighty and the Beloved Rasool ﷺ in every aspect. He should not fear any reproach in preaching and implementing virtuous deeds, goodness and the Divine commands. Allah Almighty has said in the Holy Quran:

وَلَا يَخَافُونَ تَوْمَةَ لَآئِبٍ

And will not fear the criticism of any faultfinder
[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 54)

- A Muslim should respond with *لَبَّيْكَ* [an emphatic 'yes'] to the blessed commands of the Beloved Rasool ﷺ and he should accept every command of the Beloved Rasool ﷺ wholeheartedly. Because, a Muslim believes that the obedience to the Beloved Rasool ﷺ is indeed obedience to Allah Almighty. Allah Almighty has stated:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whoever has obeyed the Messenger has indeed obeyed Allah

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah An-Nisa, Ayah 80)

- Whenever a Muslim has a conflict with anyone, in any matter, he should seek solution in accordance with the rulings set forth by Allah Almighty and His Beloved Rasool ﷺ and should entrust his matter with Allah Almighty and His Beloved Rasool ﷺ because turning towards Allah Almighty and His Beloved Rasool ﷺ in every matter is better and a means of good outcome. Allah Almighty has stated:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٨﴾

Then if there is a dispute amongst you concerning any matter, refer it to Allah and the Messenger (for judgement)



if you believe in Allah and the Last Day; this is better and its outcome is the best.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 59)

- A Muslim should always keep on following the Holy Quran, Sunnah and the righteous Scholars. Moreover, he should refrain from following and befriending disbelievers regarding any matter. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ
بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿٥٩﴾

O believers! If you obey some People of the Book, they will make you disbelievers, after you have faith.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 100)

- A Muslim should not have a partial belief, rather he should have a complete belief in the commandments of Islam. And he should prefer faith and Islam in acts and beliefs and every matter. He should not follow Satan even a little bit. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

O believers! Enter Islam completely, and do not follow the footsteps of the devil; indeed he is your open enemy.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 208)

- Trust and rely upon Allah Almighty should always be included in the attributes of a Muslim; because, a Muslim has been instructed to rely only upon his Rabb. Allah Almighty has stated:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And only upon Allah should the believers rely.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 122)

- A Muslim should always consume Halal and pure sustenance granted by Allah Almighty. Regardless of the sustenance being low or

plentiful, he should keep on expressing gratitude in every condition. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١٤٢﴾

O believers! Eat the good things that We have provided, and acknowledge the favour of Allah if you (really) worship only Him.

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

- A Muslim should refrain from obtaining wealth and possessions of others by impermissible and unfair means like interest, theft, fraud and bribe etc. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

O believers! Do not unfairly consume the wealth of each other,

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 29)

- A Muslim should always remain fearful of the wrath of Allah Almighty. To attain His Mercy, he should adopt virtuous deeds, piety, asceticism and seek Wasilah of pious servants of Allah Almighty. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي
سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

O believers! Fear Allah, and seek Wasilah (medium of good deeds or pious people) towards Him, and strive in His way, upon this hope that (you) attain success.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 35)

- A Muslim should always help and cooperate with others in the matters of goodness, well-wishing, piety, asceticism; and should refrain from helping in the evil and sinful matters. Allah Almighty has stated:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّعَدَايِ



And help one another in righteousness and piety, and do not help one another in sin and injustice.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 2)

- If a Muslim has committed any sin, he should immediately repent of it in the merciful court of Allah Almighty through the Wasilah of the Mercy for the entire creation, the Guide to the path of salvation *صلوات الله عليه وآله وسلم*. As a Muslim has been commanded to do so. Allah Almighty has stated:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allah, and the

Messenger intercedes for them, so they would definitely find Allah The Greatest Acceptor of repentance, The Most Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Ayah 64)

- A Muslim should refrain from the whispers and desires of Nafs (inner-self). Allah Almighty has stated:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

And as for he who feared standing in the Majestic Court of his Lord and restricted his soul from (illicit) desire. So indeed Paradise only is (his) abode.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah An-Nazi'at, Ayah 40-41)



Embodiment of marvels

Matchless Messenger

صلى الله عليه وآله وسلم

Kashif Shahzad Attari Madani



Three special virtues of the Beloved Prophet of Allah

1. Bestowment of miracles and marvels

Those virtues and miracles bestowed separately

upon other blessed Prophets عَلَيْهِمُ السَّلَامُ were all bestowed upon the Beloved Prophet of the Almighty. (*Kashf-ul-Ghummah*, vol. 2, pp. 54)

Bestowment of all good attributes

Almighty Allah has said:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْرِهِمْ آقْتَدِ

These (aforementioned Prophets) are the ones whom Allah guided; so follow their path.

[*Kanz-ul-Iman (translation of Quran)*] (Part 7, Surah Al-An'aam, Ayah 90)

Commenting on the above verse, Imam Fakhruddin Razi رَحْمَةُ اللهِ عَلَيْهِ stated: On the basis of this blessed verse, respected Islamic scholars have proved the ruling that Holy Prophet Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is greater than all other respected Prophets عَلَيْهِمُ السَّلَامُ. Allah عَزَّوَجَلَّ has bestowed marvellous traits and superior attributes to different blessed Prophets عَلَيْهِمُ السَّلَامُ. Having mentioned those traits and attributes, Almighty Allah ordered His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to gather [i.e. adopt] all of those attributes and marvels. Non-fulfillment of the Divine commandment by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not possible at all. Therefore, it has been proved that the Holy Prophet Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has gathered [i.e. adopted] all good attributes which have been separately bestowed upon other blessed Prophets عَلَيْهِمُ السَّلَامُ. Therefore, he is the greatest of all Prophets. (*Tafseer-e-Kabeer*, vol. 5, pp. 57)

Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: Our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed with every such sign and miracle that is similar to or better than the ones bestowed upon any other Prophet. (*Fatawa Raza'iyyah*, vol. 24, pp. 595)

A leading scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ stated: All those marvels that have been separately bestowed upon others have been gathered [bestowed] upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In addition, he has also been blessed with such marvels in which no one else has any share. (*Bahar-e-Shari'at*, vol. 1, pp. 63)



Madani suggestion: In order to get more details about it, read from page 312 to 321 of the book 'Suroor-ul-Quloob Fi-Zikr-il-Mahboob' written by Raaees-ul-Mutakallimeen Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ

*Khalq say Awaliya Awaliya say Rusul
Aur Rasulaun say a'la hamara Nabi
Mulq-e-konain mayn Ambiya Tajdar
Tajdaron ka Aqa hamara Nabi*

Prohibition of calling the Holy Prophet by name

A leading scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ stated: When a person calls upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he should not mention the blessed name because it's not permissible. Instead, he should call upon him mentioning these words: يَا نَبِيَّ اللهِ! يَا رَسُولَ اللهِ! يَا حَبِيبَ اللهِ (Bahar-e-Shari'at, vol. 1, pp. 78)

Previous Ummahs called upon their Prophets by mentioning names

O devotees of Rasool! The Ummahs of other blessed Prophets عَلَيْهِمُ السَّلَامُ would call upon their Prophets by mentioning their names. What they said was also quoted in the Holy Quran. Mentioned here are two examples:

1. The nation of Sayyiduna Musa عَلَيْهِ السَّلَامُ said:

قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

They (Children of Israel) said, 'O Musa! Make a god for us, just like there are so many gods for them.'

[Kanz-ul-Iman (translation of Quran)] (Part 9, Al-A'raaf, Ayah 138)

2. The nation of Sayyiduna Isa عَلَيْهِ السَّلَامُ said:

إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَى ابْنُ مَرْيَمَ

When the disciples said, 'O 'Isa, son of Maryam

[Kanz-ul-Iman (translation of Quran)] (Part 7, Al-Ma'idah, Ayah 112)

Commandment for Muslim Ummah

Almighty Allah has given the following commandment to the Ummah of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

لَا تَجْعَلُوا دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

(O people!) Do not make the calling of the Messenger amongst yourselves just like one calls the other amongst yourselves.

[Kanz-ul-Iman (translation of Quran)] (Part 18, An-Noor, Ayah 63)

Commenting on the above blessed verse, 'Allamah Maulana Ahmad Bin Saawi رَحْمَةُ اللهِ عَلَيْهِ stated: When calling upon the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one should not mention the blessed name, i.e. "يا محمد" or the blessed Kuniyah, i.e. "يا ابا القاسم". Instead, one should call upon him with respect, reverence, honour and veneration by mentioning such words as "يا رسولَ رَبِّ الْعَالَمِينَ، يا اِمَامَ الْمُرْسَلِينَ، يَا نَبِيَّ اللهِ، يا رسولَ اللهِ" and "يا حَاتِمَ النَّبِيِّينَ".

(Tafseer-e-Saawi, vol. 4, pp. 1421)

Important ruling

Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated that Islamic scholars have made it clear that it is Haraam to call upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by mentioning his name and this is really a fair ruling. When the Lord does not call him by mentioning his name, how can a slave dare to exceed the limit of manners? Islamic researchers like Imam Zainuddin Maraghi, etc. stated: Even if one finds the words "يا محمد" in any Du'a taught by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, one should still say "يا رسولَ اللهِ، يَا نَبِيَّ اللهِ" in its place. Admittedly, as long as possible, the wording of Du'a is not changed [but the above case is an exception]. This is an important ruling that most people of the world are unaware of. It is emphatically Wajib to keep it in mind. (Fatawa Razawiyyah, vol. 30, pp. 157)

Reciting the word يا محمد during Na'at

To call upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying



the words يا محمد is not allowed. Therefore, if these words are found in any Na'at etc., these should be changed. (*Sirat-ul-Jinan, vol. 6, pp. 675*)

O devotees of Rasool! There are certain narrations in which some person is reported to have called upon the Holy Prophet صلى الله عليه وآله وسلم by mentioning يا محمد. Islamic scholars have described two reasons for it.

Natural fragrance

O devotees of Rasool! 'Allamah Maulana Ali Bin Sultan Muhammad Qari رحمه الله عليه narrated: This was not the fragrance which was applied to the body or clothes. Instead, it was the natural fragrance (of his blessed body). (*Sharh-ush-Shifa, vol. 1, pp. 167*)



1. These narrations were reported before the revelation of prohibition from Almighty Allah.

2. The individuals who called upon him by mentioning his name were unaware of this commandment. (*Zurqaani 'Alal Mawahib, vol. 6, pp. 26 - Subul-ul-Huda war Rishad, vol. 10, pp. 454*)

Recognition by means of fragrance

When the Holy Prophet صلى الله عليه وآله وسلم went along a path, anyone going along the same path later on would know by means of fragrance that the Beloved and Blessed Prophet صلى الله عليه وآله وسلم had gone along that path. (*Kashf-ul-Ghummah, vol. 2, pp. 64*)

Musk

Sayyiduna Anas رضي الله عنه stated: When the Holy Prophet صلى الله عليه وآله وسلم went along any of the paths of Madinah, musk began to emanate from that path. People would say, 'The Beloved Prophet صلى الله عليه وآله وسلم has gone along this path today.' (*Musnad-e-Abi Ya'la, vol. 3, pp. 135, Hadees 3113*)

*Jis gali say tu guzarta hay mayray Jan-e-Jina
Zarraha zarraha tayri khushbu say basa hota hay*
(*Saman-e-Bakhshish, pp. 177*)



IS ISLAM A VERY DIFFICULT RELIGION?

After all, what is right?

It is a very famous sentence that the religion is very difficult. In addition, some people even say that the religion wasn't difficult; in fact, Molvies have made it difficult. Is Islam really a very difficult religion? Or it is just an evil thought or propaganda. A short answer to it is, a timid person takes a trivial task as difficult, whereas a courageous person considers even a hard work to be simple. The result is as per your intention. Therefore, a believer should be courageous. It is mentioned in a Hadith: Allah loves the work done with great courage. (*Mu'jam-ul-Awsat, vol. 2, pp. 179, Hadees 2940*)

As for Islam, it is fundamentally easy in terms of the power, strength and courage of a human. That's why

Mufti Muhammad Qasim Attari

Allah عزوجل has said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah does not burden any soul, except with something within its capacity.

[*Kanz-ul-Iman (translation of Quran)*](Part 3, Surah Al-Baqarah, Ayah 286)

And He has further said:

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

He has not kept any hardship upon you in religion.

[*Kanz-ul-Iman (translation of Quran)*] (Part 17, Surah Al-Hajj, Ayah 78)



And He has also said:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allah desires ease for you and does not desire hardship for you.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 185)

The Holy Prophet ﷺ said, 'إِنَّ الدِّينَ يُسْرٌ' 'Indeed, the religion is very simple.' (Bukhari vol. 1, pp. 36, Hadees 39)

In the light of the aforementioned Ayahs and Ahadees, Islamic jurists have derived a principle that 'الْحَرْجُ مَذْفُوعٌ' it means 'Harm is removed'. (Al-Mabsoot Lis-Sarakhsi, vol. 16, pp. 108) And 'الْمَشَقَّةُ تَجْلِبُ التَّيْسِيرَ' i.e. 'Hardship brings about ease'. (Al-Ashbah Wan-Naza'ir, pp. 64) It means when there is extreme hardship, Shari'ah makes it easy.

The abovementioned proofs clearly reveal that in reality Shari'ah commandments are simple in terms of one's strength and courage. Although some Islamic commandments are stricter than others or are strict in some conditions, they never become difficult to such an extent that they become unbearable. And the reality in the majority of the worldly matters is that you have to do a little bit of struggle and hard work for every sort of work. And now if you say that doing a little bit of struggle is extremely difficult, I will put forward a question before you, 'Why is hardship remembered and felt in religious matters only?' In fact, one has to endure more hardship than it in many of the necessary matters of his life.

Let's have a look at the following matters:

Consider childhood and education

When a child is born, he learns to sit first, then to stand, to walk and then to run, and then willingly or unwillingly he goes to school, studies hard, receives tuition after coming from school, does homework there or at home, revises and learns his lessons and prepares for exams day and night. This process of hard work generally continues for 12, 14 or 16 years. And then, in the educational realm, if you see the students of science, i.e. medicines, engineering, etc.,

you will come to know the real meaning of hard work. Whether day or night, they remain busy with their books, hurrying back and forth to college and praying to pass exams. Is this effort any less than that required for observing religious obligations? No, it's a hard effort.

After this, consider employment

After completing education, one doesn't get a job while sitting at home. In fact, one has to visit many offices and face many hardships to find a good job. Sometimes, there are no jobs available, at other times, there are 400 candidates waiting for interview for mere 10 positions. Even after preparing very well, one either fails in the interview or doesn't get any of the top 10 positions, hence failing to get the job. Now the process restarts, they visit offices, flattering officials and even giving bribes, but with no success. One feels exhausted and disheartened. If we ask why they face such hard work and humiliation, they'll say that this is the way of the world. People start screaming in rage when a little effort is needed to perform religious duties, but in case of becoming someone's employee, such enthusiasm and restlessness! And after a lot of effort, even if employment is obtained, will the salary be given while one sits at home? No, over there too, one has to be punctual, deal with indolence of subordinates and bear the harshness of superiors while also producing the desired results, only then one is paid a salary, or else, he is asked to leave.

Now, consider the case of business

To start a business, one has to go through many difficult stages. If one suffers loss in business, it's game over for him, or the loss has to be made up by working hard day and night. Once you start making money, money brings enemies, jealousy, illness and the dangers of robbers and thieves but people criticizing religion are ready to do all this hard work just to enjoy a few pleasures of life.

Consider marriage

When one enters the stage of marriage, it is a nine



days' wonder. After that, a never-ending series of challenges starts. If no child is born [out of marriage], one is subjected to taunts, creating the sense of deprivation and developing the thought of another marriage. And if a child is born, the mother becomes devoted to its food, bearing many pains to ensure the child's comfort. On the other hand, the father works hard day and night, in hot and cold, in the sun and in the rain, i.e. in every condition, to earn a living for the child.

Consider the effort to maintain a good lifestyle

If a man sets his life's goal to have a nice car and a grand bungalow to live, he won't get this wealth while sitting comfortably at home, instead, he will have to give a lot of sacrifices, spend sleepless nights, bear the hardships of hot and cold seasons and work hard, only then he will be able to achieve his goal. This is because all this hard work is a part of life. And without people working hard, the system of the world cannot function.

Now, the point is, if life is another name for struggle and hard work, Islam too is a part of this life. In fact, it is its essence. And one can follow this great essence, i.e. Islam by enduring Divinely-declared little hardship compared to life's other aspects. For example, look at the acts of worship, Salah is an activity. The duration of all 5 Salaha is approximately 1.5 to 2.5 hours. Compared to this, the effort required in fulfilling the disciplinary code of armed forces are manifold. Similarly, in any office, a person has to perform his duty for 8 hours while adhering to its rules and disciplinary code. Surprisingly, no one

talks about such harsh discipline and work schedules, but the 1.5-hour effort for offering Salah is presented as a very difficult task.

The truth is, to what extent a person faces hardships depends on his aim and interest. And because one is whole-heartedly interested in having a good vehicle, good house and comfortable life, all the hard work and hardships become bearable. However, on the other hand, مَعَادَ اللّٰهِ there is not as much passion in hearts for the eternal life of Hereafter, the great blessings of eternal Paradise, passion to please Allah and closeness to Him as is for those things. Hence, the effort of following the religion appears to be extremely difficult, although the great blessings of the eternal Paradise and beholding Allah Almighty [in Hereafter] are the highest aims. If billions of lives are sacrificed bearing millions of strikes by swords [in battlefield] for the achievement of these aims, even then the trade is profitable. The summary of the discussion is that religion is not difficult; low morale



and less enthusiasm make it difficult.

As far as the saying goes that scholars have made religion difficult, the answer to this will be presented in the next episode.



Seven blessed sayings of Ghaus-e-Pak رَحْمَةُ اللَّهِ عَلَيْهِ

Owais Yameen Attari Madani

Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ spent his life worshipping Allah عَزَّوَجَلَّ and reforming people. For a long time, he kept saving people from misguidance and showing them the straight path through his blessed sayings, books and speeches. It is stated in 'Akhbar-ul-Akhyar', Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ devoted thirty-three years of his life to delivering Dars, teaching and writing Fatwa, whereas he رَحْمَةُ اللَّهِ عَلَيْهِ spent forty years delivering sermons to people. (Akhbar-ul-Akhyar, pp. 9)

Shaykh Abdul Haq Muhaddis Dehilvi رَحْمَةُ اللَّهِ عَلَيْهِ has said: There would not be any gathering of Shaykh (Abdul Qadir Jeelani) رَحْمَةُ اللَّهِ عَلَيْهِ in which non-Muslims would not embrace Islam at the hand of Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ. Apart from this,

the disobedient, misguided, heretic and robbers would also repent at his hand. In short, when over 500 non-Muslims embraced Islam and millions of sinful people repented at his hand and gave up their bad deeds, it is needless to comment anything in this connection (i.e., everyone would derive benefits from his blessed sayings.). (Akhbar-ul-Akhyar, pp. 13)

The blessed sayings of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ serve as a beacon of light for everyone. Let's read seven blessed sayings of Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ:

1. Be content with the will of Allah عَزَّوَجَلَّ

A Muslim should remain content with the will of



Allah عزوجل and keep in mind that the blessings he has, in fact, are the bestowal of Allah عزوجل and the trials are also from Allah Almighty. Human beings remain content with the will of Allah عزوجل when they enjoy blessings, but when they face difficulties they start complaining. About contentment in the will of Allah عزوجل, Sayyiduna Ghaus-e-A'zam Shaykh Abdul Qadir Jeelani رحمه الله عليه has said: '(O servant of Allah عزوجل!) Do not try to get blessings and avoid troubles and sufferings. If a blessing has been written in your destiny, you will surely get it whether you ask for it or not. Similarly, if a trouble has been written in your destiny and it has been decided for you, you will face it whether you dislike facing it or make Du'a to remain safe from it. So, leave all your affairs to Allah عزوجل. If you get blessings, give thanks and if you face troubles, have patience. (Derived from: Futuḥ-ul-Ghayb ma' Qala'id-ul-Jawahir, pp. 24)

2. Fear of Allah

Dear Islamic brothers! Fear of Allah عزوجل is essential for refraining from sins and performing virtuous deeds. As long as we have no fear of Allah Almighty, it is extremely difficult for us to stay safe from sins and perform virtuous deeds.

Sayyiduna Ghaus-e-A'zam رحمه الله عليه has said: (O the servant of Allah عزوجل!) Do not be fearless of Allah عزوجل, but rather do have fear. If Allah عزوجل had not created Paradise and Hell, even then He عزوجل deserves the right that His creation should fear him, hope to Him, obey him, carry out His commands, refrain from what He has forbidden, repent in His court, become very humble and weep in His court. When you show repentance with sincerity of the heart and perform virtuous deeds with consistency, Allah عزوجل will benefit you. (Al-Fath-ul-Rabbani, pp. 75; summarised)

3. Preacher should be practicing

If the one who enjoins to do good and forbids from evil is practicing, his words will also have impact on others. So, we will have to correct our practical life for making our words effective. Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رحمه الله عليه has said: Advising others without practising yourself is of no

importance. It is like a house without any door and without any household goods, it is like the treasure from which nothing is spent, and it is like such a claim that has no witness. (Al-Fath-ul-Rabbani, pp. 78, summarised)

4. How to stay safe from the attacks of Nafs

Mentioning the method of staying safe from the attacks of Nafs, Sayyiduna Ghaus-e-A'zam Pak رحمه الله عليه has said: Nafs suggests only committing evil because it is in its nature. It will get reformed after a long time. It is obligatory for you to always oppose Nafs. Always say to your Nafs: 'Your virtuous deeds will benefit you and your bad deeds will harm you. Anyone else will neither join you in your good deeds nor will give you anything from his deeds.'

It is necessary to keep performing virtuous deeds and striving against Nafs. Your friend is the one who prevents you from evils and your enemy is the one who misguides you. How can a Nafs attain the closeness to Allah عزوجل as long as it is not safe from evils and bad desires? Your Nafs will obey you when you eliminate the desires and hopes of your Nafs. (Derived from: Al-Fath-ul-Rabbani, pp. 139, 140)

5. Wake up to the fact

There are people who are heedless of death and have high hopes. Making such people wake up to the fact Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رحمه الله عليه has said: O the servant of Allah عزوجل! Abandon your hopes! Get rid of your greed! Offer every Salah in a way as if it is your last Salah. Remember! It is not appropriate for a believer to sleep in the state that he does not have his will in writing beside him. O dear servant! Your way of eating, drinking, living with family, meeting with friends etc., should be like a dying man because the person whose life and all powers [and affairs] are in someone's hands should live like this in the world. (Al-Fath-ul-Rabbani, pp. 220; summarised)

6. Pondering over Hereafter

Warning the people who are heedless of the Hereafter Sayyiduna Ghaus-e-Pak رحمه الله عليه has said:





(O the unwise human!) Just ponder! When worldly pleasure of this mortal life is not possible without efforts and struggle, how is it possible to get the thing that is with Allah Almighty (and will last forever) without efforts and spiritual exercises? *(Al-Fath-ul-Rabbani, pp. 222; summarised)*

7. Repentance

Surely human beings commit sins even after they try hard to refrain from them, but when they commit sins consistently and completely forget repentance, it is a great misfortune. Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ has said: O Muslims! As long as you are alive, consider it to be a blessing because you will soon die. As long as you have the power to perform virtuous deeds, consider it to be a blessing and as long as you have time to repent, consider it to be a blessing and show repentance. *(Al-Fath-ul-Rabbani, pp. 29, summarised)*

May Allah تَعَالَى grant us Taufiq so that we can improve our world and the Hereafter by acting upon the blessed sayings of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ عَلَیْهِ السَّلَامُ



Words of wisdom



Fragrant pieces of advice

1. Evil presumption is a worst sin

Evil presumption is a worst sin, but the majority of people neither consider it sin nor repent of it. (Saying of Sayyiduna Sahl Bin 'Abdullah Tustari رَضِيَ اللهُ عَنْهُ)

(Hadeeqah Nadiyyah, vol. 1, pp. 489)

2. Importance of acting upon one's knowledge

If I act upon my knowledge, I am the greatest scholar, and if I do not do so, no person in the world is more ignorant than me. (Saying of Sayyiduna Sufyan Bin 'Uyaynah رَضِيَ اللهُ عَنْهُ)

(Al-Jami' li Akhlaq-ir-Raawi, pp. 57)

3. Four Doors of knowledge

The first door of knowledge is silence, the second one is listening attentively, the third one is to act upon it, and the fourth door is to spread and teach it to others. (Saying of Sayyiduna Dahhaak Bin Muzahim رَضِيَ اللهُ عَنْهُ)

(Al-Jami' li Akhlaq-ir-Raawi, pp. 129)

4. Basis for high and low rank

A person not having knowledge has a low rank even if he is older, and an 'Aalim has a high rank even if he is young. (Saying of Sayyiduna Ibn Mu'taz رَضِيَ اللهُ عَنْهُ)

(Al-Jami' li Akhlaq-ir-Raawi, pp. 214)

A'la Hadrat's pearls of wisdom

1. Get Huqooq-ul-'Ibaad forgiven in this world

It is easy to get Huqooq-ul-'Ibaad [rights of people] forgiven in this world. Its forgiveness on the Day of Judgement is very difficult because every person will be worried for himself; he will be desirous of virtues and will have hatred towards sins. No one dislikes getting the reward of others, and his sins being given to others. (Fatawa Razawiyyah, vol. 24, pp. 463)

2. Importance of speaking style

A change in speaking style for mentioning the acts in which one should be modest (e.g. private matters of a husband and wife, menstruation and postnatal bleeding, matters which make Ghusl Fard, etc.) conveys different meanings. Mentioning the same ruling modestly can enable an unmarried girl to



learn [without hesitation], and if it is with immodesty, a modest man cannot mention it even amongst men. (*Fatawa Razawiyyah*, vol. 29, pp. 60)

3. The Beloved Rasool ﷺ is aware of every Ummati's condition

(The Beloved Rasool ﷺ) knows his Ummah more perfectly than a person who knows those who

that his Du'a gets accepted should be requested to make Du'a for "forgiveness without accountability". (*Madani Muzakarah*, 25 Ramadan-ul-Mubarak, 1436 Hijri)

2. No goodness lies in evil presumption

There is no evil in good presumption and no goodness in evil presumption. (*Madani Muzakarah*, 18 Ramadan-ul-Mubarak, 1432 Hijri)



sit with him. He ﷺ not only knows them, but is seeing each and every deed and action of theirs. He ﷺ is also aware of the thoughts coming into the hearts [of people]. (*Fatawa Razawiyyah*, vol. 15, pp. 74)

Madani pearls of 'Attar

1. Who should be requested to make Du'a?

The one for whom people have a good presumption

3. It is Sunnah to smile

It is Sunnah to smile. A smile attracts people. People distance themselves from those who wear sad facial expressions all the time. (*Madani Muzakarah*, 25 Ramadan-ul-Mubarak, 1436 Hijri)



Abu Mu'awiyah
Mun'am Attari
Madani

AFFECTION FOR ORPHANS

Parable

A pious predecessor has stated: At first I was a big sinner. I once saw an orphan and treated him with such honour and love that perhaps even a father does not do so to his son. When I fell asleep at night, I dreamt that Angels were dragging me towards Hell in a very bad manner when all of a sudden, that orphan came in between and said, 'leave him, so that I speak to my Rab ﷻ about him', but the Angels refused. Then a voice was heard: 'Leave him! I have forgiven him due to the mercy he showed to this orphan.' I woke up as soon as the dream ended. From that day onwards, I treat orphans with great dignity. (*Mukashafa-tul-Quloob*, pp. 231)

We learn from this parable that showing good behaviour towards orphans can improve the afterlife in addition to the worldly life.

Who is an orphan?

Every Na-Baligh¹ boy or girl whose father has passed away is an orphan. (*Durr-e-Mukhtar Ma' Radd-ul-Muhtar*, vol. 10, pp. 416) There is no doubt that as long as the father is alive, he is a strong protector, an excellent

guardian, a kind teacher and a shady tree for his children. But as soon as he passes away, it is as if the shelter for protection is removed from the children's head. Apparently, the whole house becomes helpless and in such condition, some close ones also start drifting away. Some relatives turn away and those who remain connected begin to despise the family. If the father leaves some estate, some relatives keep a strong eye on it and as soon as they get a chance, they deprive orphans of their right, destroying their own Hereafter.

Orphans and Islamic teachings

To correct the above mindset, Islam has encouraged us to treat orphans well. This golden teaching of treating orphans with kindness is a definite way of 'improving human life' and making every individual an honourable person of a society. For this very reason, in the Holy Qur'an, our attention has been directed to the rights of orphans at numerous places. In one blessed Quranic verse, after ordering us to worship Him and to refrain from polytheism, Allah ﷻ has ordered us to treat people with kindness and amongst them, orphans have



been mentioned at the third place after parents and relatives. (Part. 5, Surah An-Nisa, Ayah 36) The blessed character of the Holy Prophet ﷺ is the best role model for us when it comes to treating and looking after orphans well. The Holy Prophet ﷺ not only helped orphans and the helpless himself but has also advised all of his followers to do so.

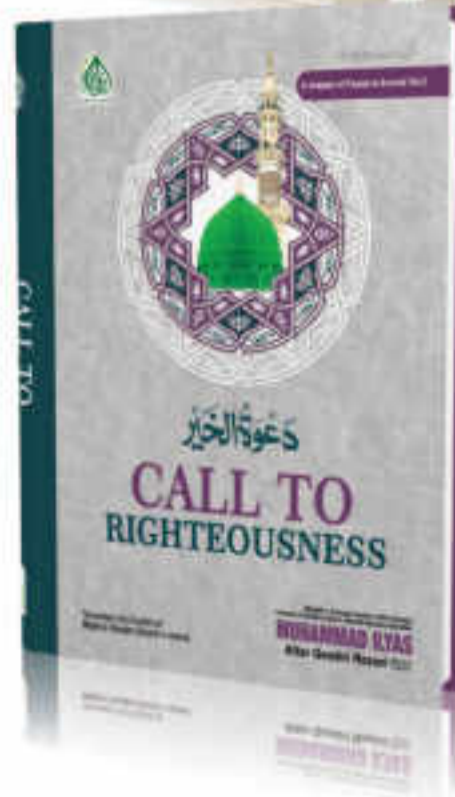
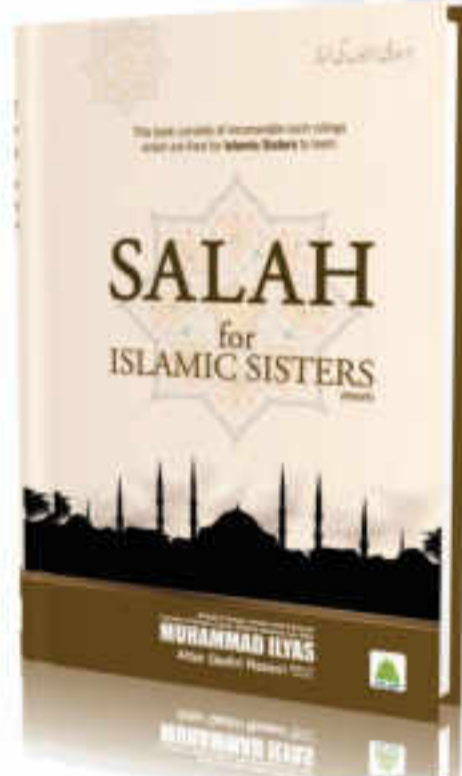
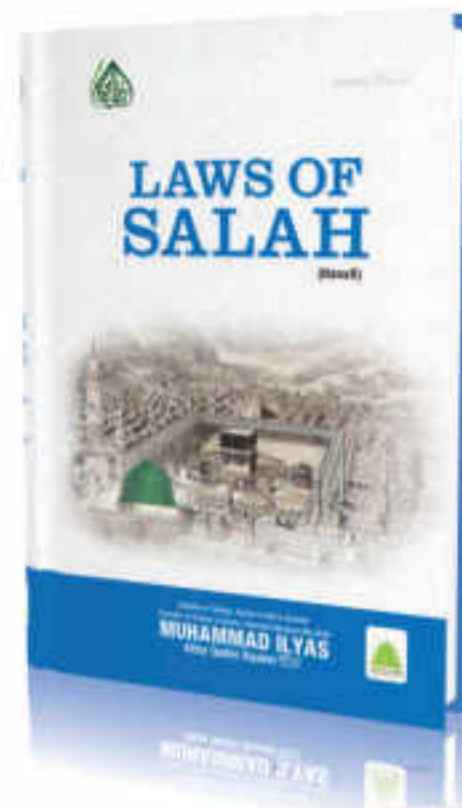
2 sayings of the Holy prophet ﷺ in relation to treating orphans with kindness

1. 'The guardian of an orphan and I will be in Paradise like this.' After saying it, he ﷺ indicated with his both (index and middle) fingers. (Bukhari, vol. 4, pp. 102, Hadees 6005)
2. The best house amongst Muslims' houses is that house in which there is an orphan and he is treated with kindness; and the worst house amongst Muslims' houses is that house in which there is an orphan and he is treated with unkindness. (Ibn-e-Majah, vol. 4, pp. 193, Hadees 3679)

Remember! Today, if we try to reduce the trouble and pain of orphans, and try to remove darkness from their lives and put a smile on their sad faces, Allah عزوجل will brighten our worldly life and the afterlife. May Allah عزوجل grant us Taufeeq of becoming a support for orphans.

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

¹ A child who has not yet reached puberty



Positive or negative?

Having taught a lesson, teacher said to his students: Let me tell you a fictional story followed by the characters involved in it. A farmer, along with his sons, was going to city from village, carrying melons on his bullock cart. The melons were in large quantity whereas the path was bumpy and rough. On steep path, one son, along with a bullock, would pull the cart and the second son would push the cart from behind but the third son would engage in strange types of activities; sometimes he would stand on the outer part of the wheel holding it firmly with his hands and swing moving his body back and forth in a risky way, making it difficult for the bullock cart to move ahead; whereas, the fourth son was extremely naughty; escaping his father's notice, he would pick a melon and throw it in the bushes after short intervals.

After this, the teacher cast a questioning gaze on the students and asked them: Who amongst them was playing a positive role and who was playing a negative role? The students immediately replied:

The farmer and his two sons who were helping the bullock cart to move forward. All the mentioned ones were playing a positive role; whereas, the third farmer's son who was swinging on the wheel was engaged in a useless and negative activity as he was preventing the bullock cart from moving forward. On the other hand, the fourth son of the farmer was playing a highly negative role by throwing lemons out of the cart.

Now the teacher addressed the students: We all should play a positive role in our home, locality, educational institute, business or work places. For example, the cart of your domestic life is heading towards its destination. Let's suppose, here in your matter, the bullock serves as your father's source of income, be a trade or a job, etc. Melons signify your father's income. If you spend this money unnecessarily, it is as if the income is wasted whereas if you use electricity, water, gas carefully, and avoid wasting food, making unnecessary demands, damaging household items etc., then these



acts serve as saving your father's income. Besides, if you behave with respect and love towards your siblings and parents then surely it is a positive attitude which would build your character-level. In

maintaining environment of mutual respect, respecting teachers, living up to the expectations of parents and teachers, avoiding useless gatherings and concentrating on studies etc.



case your attitude remains negative then your family members would keep distance from you.

Similarly, do not create problems for anyone in your locality and it is also not difficult for you to imagine your reputation if you get into the following acts such as quarrelling with the locals unnecessarily, 'scolding and beating' children, making others' walls dirty with spitting of Paan juice (betel nut), blowing ear-piercing horns when leaving or coming back to home, etc.

In the same way, the following qualities will help you become a brilliant student such as being punctual at school, exercising class discipline, behaving gracefully towards your class fellows, helping them in times of need, playing your part in

Some of the following points will make you the important element of your organisation:

- If you get an opportunity to work in an organization, pay attention to your work.
- Raise the quality of your performance not just in the papers but enhance it in reality too.
- Never degrade others for proving yourself good.
- Respecting elders and showing compassion towards the younger ones will make you an essential part of the organization.

Likewise, if you keep pondering, your positive attitude would bring you successes everywhere, you can try it for yourself!



WONDERS OF NUMBER SEVEN



Knowledge is light

Muhammad Nawaz Attari Madani

Dear Islamic brothers! Wonders of digit seven are spread from the birth of creation to the time when people will enter Paradise and Hell! Many Ahadees and sayings of pious predecessors have been mentioned in different ways about the digit seven. Let's increase our knowledge about it:

Digit seven and sayings of Holy Prophet



The Beloved Rasool ﷺ has mentioned the digit seven in numerous Ahadees. For example:

- The Beloved Rasool ﷺ has said: I have been commanded to perform Sajdah on seven bones. (*Muslim, pp. 200, Hadees 490*)
- The Beloved Rasool ﷺ has said: May the one who has seen me and believed in me get good news once. May the one who will believe in me without seeing me get good news seven times. (*Sahih Ibn-e-Habbaan, vol. 9, pp. 178, Hadees 7188*)

Hakeem-ul-Ummat Mufti Ahmed Yar Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: The number seven is not a set limit but an expression of abundance, i.e.

countless blessings and good pieces of news are for the people who will believe in me without seeing me and will become devoted to me by just hearing my name. (*Mirat-ul-Manajih, vol. 8, pp. 594*)

- The Beloved Rasool ﷺ has said: Allah عزوجل will make seven trenches between Hell and the person who goes with his Muslim brother to fulfil his need and then fulfils his need. The distance between two of these trenches will be equal to the distance between the earth and the sky. (*Musu'at Ibn Abi Duniya, vol. 4, pp. 167, Hadees 35*)
- The Beloved Rasool ﷺ has said: Hell says for the person who seeks protection from it seven times: Oh Allah عزوجل! Your (so and so) bondman has sought protection from me, so give him protection! And Paradise says for the person who seeks it seven times: Oh Allah عزوجل! Your (so and so) bondman has sought me, so make him enter Paradise. (*Attargheeb Wattarheeb, vol. 4, pp. 243, Raqm 3*)
- The Beloved Rasool ﷺ has said: The one who visits such a sick person who is not destined



to death [at that time] and recites these words seventimes: 'أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ' i.e. 'Task from the Greatest, Allah عزوجل, the Owner of the great throne that He عزوجل cures you.' Allah عزوجل will bless him with good health. (Abu Dawood, vol. 3, pp. 251, Hadees 3160)

- The Beloved Rasool صلى الله عليه وآله وسلم has said: When you have finished the Fajr Salah so before conversing, recite these words seven times 'اللَّهُمَّ اجْرُسْ مِنْ النَّارِ' Translation: O Allah عزوجل! Save me from the Hell fire. Then if you pass away that day, Allah عزوجل will write safety for you from Hell. And when you have finished the Maghrib Salah, so before talking, recite the same words 'اللَّهُمَّ اجْرُسْ مِنْ النَّارِ' Translation: O Allah عزوجل! Save me from the Hell fire. Then if you pass away during the night, Allah Almighty will write safety for you from Hell. (Abu Dawood, vol. 4, pp. 451, Hadees 5079)

i.e. recite this Du'a seven times without talking to anyone about worldly affairs after performing the Maghrib Salah. Talking about worldly affairs decreases humility and devotion that develop during Salah and lessens the efficacy of Salah on the tongue. Certain Du'as are, for this reason, are subject to the condition that one should not talk about worldly affairs when reciting those Du'as, even one should not talk about worldly affairs while reciting the Holy Quran and reciting Du'as. Worldly affairs should not be discussed during Wudu either. The reason why 'seven times' is specific is because Hell has seven doors and by virtue of the blessings of reciting the Du'a seven times, Allah عزوجل will shut the seven doors. Every number will work as a padlock! إن شاء الله (Mirat-ul-Manajih, vol. 4, pp. 15)

Number seven and sayings of pious predecessors

Wonders of the digit seven have been mentioned in many sayings of blessed companions and pious predecessors besides blessed Ahadees:

- Sayyiduna Abdullah Bin Abbas رضى الله عنهما has said: Surely Allah عزوجل is One and He عزوجل likes odd

numbers. Allah عزوجل has created the days of the world in a way that they revolve around seven. He عزوجل has made humans from seven things; He has made our sustenance from seven things; He has made seven skies above us and seven earths below us; He عزوجل has made seven seas; the Quranic verse which is recited again and again (Surah Fatihah) contains seven verses. In the Holy Quran, Nikah has been declared to be prohibited and Haram with seven types of blood relations. Inheritance has been fixed for seven types of heirs in the Holy Quran. The Beloved Rasool صلى الله عليه وآله وسلم performed Tawaf around the Ka'bah seven times. He صلى الله عليه وآله وسلم performed Sa'ee between Safa and Marwah seven times and he صلى الله عليه وآله وسلم performed the Rami of Jamarat with seven pebbles as well. (Hilyat-ul-Awliya, vol. 1, pp. 392, Raqm 1123, Al-Raud-ul-Fa'iq, pp. 50)

- Sayyiduna Ibn Abbas رضى الله عنهما has said: In Paradise, scholars will be seven hundred times higher in rank than common believers, and between every two levels there is the distance of a journey of five hundred years. (Qut-ul-Quloob, vol. 1, pp. 241)
- Sayyiduna Abu Darda رضى الله عنه has said: Whoever recites this seven times daily:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)

Then if they turn away, so say you (O Beloved) that, 'Allah is sufficient for me; there is no one worthy of worship except Him; only in Him have I trusted, and He is The Owner of the Great Throne.'

Kanz-ul-Iman [translation of Quran] (Part 11, Surah At-Taubah, Ayah 129)

Allah عزوجل will be sufficient for him in all the matters concerning the Hereafter whether he is truthful or a liar.

- Sayyiduna Jalaluddin Suyuti Shafi'i رحمه الله عليه has narrated that blessed companions عليهم الرضوان would give food to people on behalf of the deceased for seven days. (Al-Hawi Lil-Fatawa, vol. 2, pp. 223)



- A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: The digit seven is amongst the best numbers. (*Fatawa Razawiyyah, vol. 6, pp. 232*) At another place he has said: The number seven has a special quality of removing difficulties and calamities. During the last illness the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Pour the water on me from the seven Mashkeezahs [Mashkeezah: small leather bag for carrying water] which are tied from the top. It is stated in Sahih-ul-Bukhari that Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا has narrated: When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to my home, his illness intensified. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Pour the water from the seven Mashkeezahs - whose knots had not been untied - on me.' (*Bukhari, vol. 3, pp. 155, Hadees 4442, Fatawa Razawiyyah, vol. 24, pp. 183; summarised*) A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has further stated: The mystery and wisdom behind the digit seven is that it has a special efficacy in warding off the harmful effect of magic and poison. A blessed Hadees has proved that whoever eats seven Ajwah dates in the morning will not suffer any harm from poison and magic that day. (*Bukhari, vol. 3, pp. 540, Hadees 5445, Fatawa Razawiyyah, vol. 24, pp. 183*)

Method of creating domestic harmony

- A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: For creating harmony among the family members, recite 'يَا وَدُودُ' one thousand and one times on Lahori salt after Jumu'ah [Friday] Salah. Recite blessed Durood before and after ten times. Once this is done, do not place the utensil containing the salt on the floor (place it on a table or in a cupboard or at any higher place with respect). Utilise this salt in the dishes made at home for seven days. Everyone should eat this food and Allah عَزَّوَجَلَّ will create harmony amongst them. Recite it for seven days every Friday. (*Fatawa Razawiyyah, vol. 26, pp. 612*)

Other wonders of number seven

- The Surahs in the Quran that begin with 'سَبْعَ' or 'سَبْعِينَ' or 'سَبْعِئِمًا' or 'سَبْعِئِمًا' or 'سَبْعِئِمًا' are seven: (Surah Isra, Hadeed, Hashr, Saf, Jumu'ah, Taghabun and A'la)

- The Surahs beginning with 'حَمَّ' Huruf-e-Muqatta'at are seven. (Surah Mumin, Haa-Meem, As-Sajdah, Ash-Shura, Ad-Dukhaan, Al-Jasiyah, Al-Ahqaaf)
- The Holy Quran contains seven Manzils (There are three Surahs in the first Manzil, five in the second Manzil, seven in the third Manzil, nine in the fourth Manzil, eleven in the fifth Manzil, thirteen in the sixth Manzil and in the seventh Manzil, (there are 66 Surahs) from Surah Qaaf to the end). Blessed companions رَضِيَ اللهُ عَنْهُمْ divided the Quran in the same manner and this is how they would recite it. (*Ihya-ul-'Uloom, vol. 1, pp. 367*)
- The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had seven children - three sons and four daughters.
- Hell has seven levels. Allah عَزَّوَجَلَّ will divide the followers of Satan into seven groups and will place each group in one of the levels of Hell. Since the levels of disbelief and sins are different, the levels they will be placed in will be different. It has also been said that these seven levels have been made according to the seven parts of a human body namely, eyes, ears, tongue, stomach, private parts, hands and feet. All these are the main cause of sins and for this reason there are seven doors to bring them in. (*Hashiya-tus-Saawi 'Alal-Jalalayn, Al-Hijr, Taht-al-Ayah, 44, vol. 3, pp. 1043; Mukashafat-ul-Quloob, pp. 190*)

May Allah عَزَّوَجَلَّ increase our knowledge and good deeds!

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Pious predecessors known by their professions

Abdur Rahman Attari Al-Madani



Al-Qaffaal [القفاال]

This term relates to 'Quf', i.e. work related to locks. The personality famous in this relation is a Shafi'i Shaykh, Imam Abu Bakr Abdullah Bin Ahmad Marwazi رَحْمَةُ اللهِ عَلَيْهِ. He is called Al-Qaffaal-ul-Sagheer [القفاال الصغیر]. He was born in 327 AH, and he passed away in 417 AH. He was a locksmith with such great expertise that with the help of his tools and key, he once manufactured a lock that merely weighed 4 habbah¹ (i.e. a very light lock whose weight was equivalent to the weight of only 8 grains of barley). When he reached the age of 30, he left this profession and paid attention to 'gaining Islamic knowledge'. Afterwards, he attained such a prominent position in Fiqh [Islamic Jurisprudence] that Faqeeh Nasir-ul-'Umari رَحْمَةُ اللهِ عَلَيْهِ has stated: 'Imam Abu Bakr Qaffaal رَحْمَةُ اللهِ عَلَيْهِ was second to none in Fiqh in his era and afterwards as well.' His student, Qazi Husain رَحْمَةُ اللهِ عَلَيْهِ

has stated: While teaching, the honourable teacher would weep (keeping his head lowered) most of the time; he would then lift his head and say, 'we are so heedless of our aim'.

Note: One more pious predecessor was also famous as Qaffaal [قفاال] in the past. His name is Sayyiduna Abu Bakr Muhammad Bin Ali Ash-Shashi رَحْمَةُ اللهِ عَلَيْهِ. He is known as Al-Qaffaal-ul-Kabeer [القفاال الكبیر]. (*Al-Ansaab lil-Sam'aani, vol. 10, pp. 211, Sayar-e-A'lam-un-Nubala vol. 13, pp. 60*)

Al-Qattaan [القطان]

This term relates to 'Al-Qutn', i.e. selling cotton. The personality famous in this relation is the great Imam, Ameer-ul-Mu'mineen in the field of Hadees, Sayyiduna Yahya Bin Sa'eed رَحْمَةُ اللهِ عَلَيْهِ. He was born in the beginning of 120 AH, and he passed away in

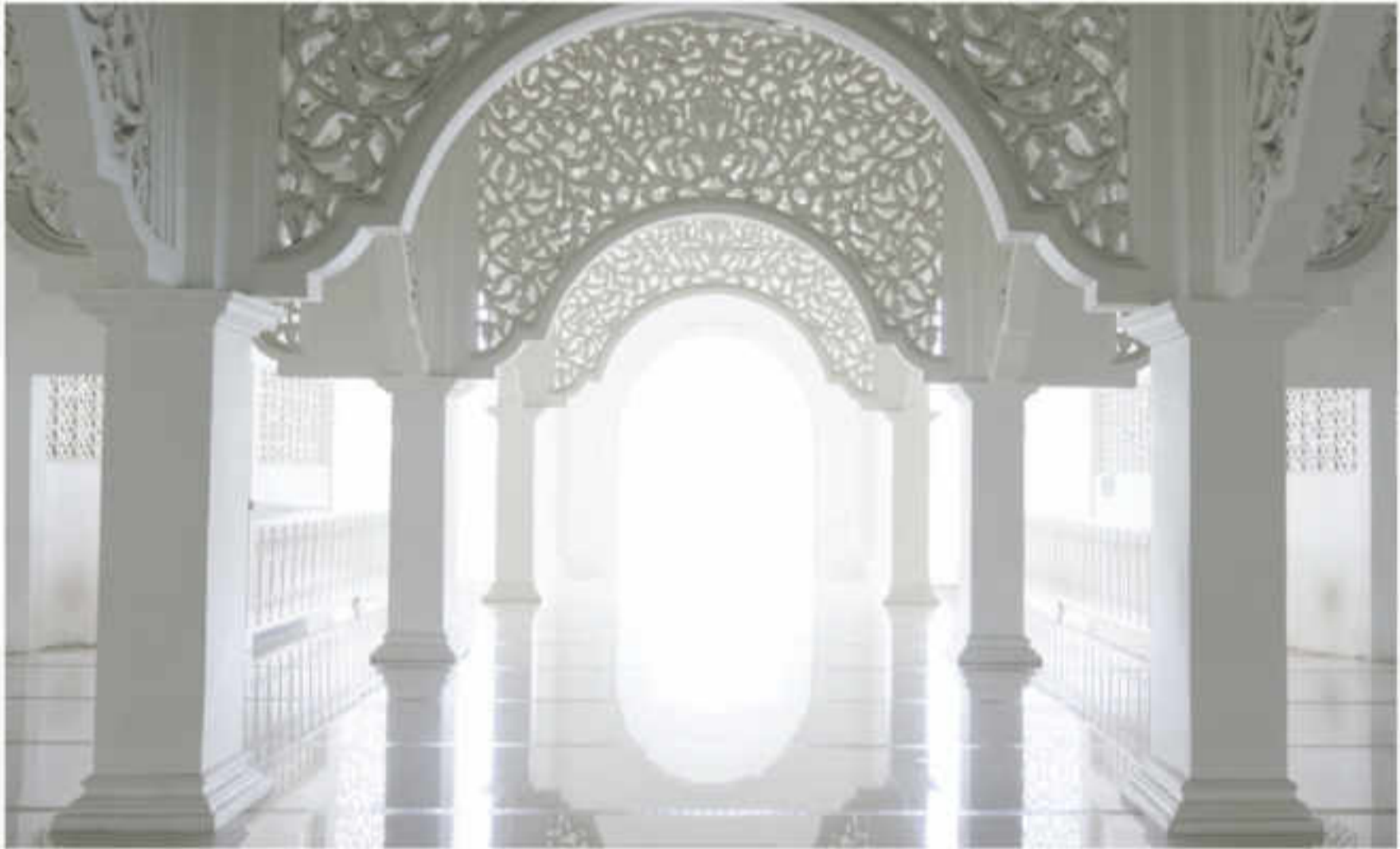


Safar, 198 AH. Hafiz-ul-Hadees, Ibn-e-'Ammar رحمته الله عليه has stated: 'If you see Sayyiduna Yahya Bin Sa'eed رحمته الله عليه, due to his apparent appearance as a trader, you will presume that he will not be having profound knowledge. However, when he would speak, Islamic jurists would become quiet to listen to him [attentively].' Abdur Rahman Bin Mahdi رحمته الله عليه has stated: When Sayyiduna Sufyan Sawri رحمته الله عليه came to Basra, he said to me, 'bring a [scholarly] human to me so that I may have a scholarly discussion with him.' So, I brought Sayyiduna Yahya Bin Sa'eed رحمته الله عليه, and they both engaged in a

refers to Darb-ul-Aajurr [دَرْبُ الْأَجْر] (an area in Baghdad). Some pious predecessors are known with this relation due to being engaged in brick making, and some due to living in the aforementioned area of Baghdad. The pious predecessor, Sayyiduna Muhammad Bin Khalid Aajurri رحمته الله عليه is also amongst the personalities who are famous as Aajurri. He departed this life in 303 AH.

Bricks' conversation

He رحمته الله عليه has stated: I was engaged in brick-related



scholarly discussion. When Sayyiduna Yahya Bin Sa'eed رحمته الله عليه left, Sayyiduna Sufyan Sawri رحمته الله عليه said to me, 'I had asked you to bring a human being but you brought a Jinn' (i.e. he was surprised by the excellent memory of Sayyiduna Yahya Bin Sa'eed رحمته الله عليه). (*Sayar-e-A'lam-un-Nubala*, vol. 8, pp. 110-117)

Al-Aajurri [الْأَجْرِي]

This term relates to 'Aajurr [أَجْر]', i.e. the work related to bricks, and selling bricks. Moreover, it also

profession; I was once passing between the layers of bricks when I heard that one layer of bricks said Salam to the other, and it [further] said, 'I will be thrown in fire tonight'. He has further stated: 'I instructed labour not to put that layer in fire, and the bricks remained in the same state at their place. After that event, I never engaged in baking bricks in fire'. (*Al-Ansaab lis-Sam'aani*, vol. 1, pp. 94, 95; *Al-Muntazim Li-Ibn-il-Jauzi*, vol. 13, pp. 164)

¹ One Habbah is equivalent to the weight of two grains of barley



LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

If the investment is equal, is it necessary for the profit to be shared equally?

Question 1: What have respected Islamic scholars ruled on the following issue? If somebody enters into partnership with somebody else in such a way that they make an equal investment, but one of them works in the business and takes seventy-five percent (75%) of the profit and the other person who doesn't work in it takes twenty-five percent (25%) of the profit, is it permissible to do this?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Yes! In the asked situation, the person who works in the business can get a higher ratio in profit with mutual understanding. There is no harm in it. In Bahar-e-Shari'at, it is mentioned: 'If both people have created a partnership such that both will invest in the business, but only one person will work and the profit will be shared by both and profit will be shared according to the investment or it will be equally shared or the one who works in the business will get more profit, it is permissible. And if the

person who does not work gets more profit, the partnership is impermissible'. (Bahar-e-Shari'at, vol. 2, pp. 499)

وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

Is it allowed to sell sacred texts as scrap?

Question 2: What have respected Islamic scholars ruled on the following issue? We buy notebooks, scrap papers and other papers etc. from a company at the rate of seventeen (17) rupees and sell it at the rate of nineteen (19) rupees. If we deposit fifty thousand (50,000) rupees with the company, we will get scrap papers at the rate of 12 to 13 rupees. In this way, we can make a very good profit. Is it lawful to do so?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The first question is, 'What kind of scrap are you buying?' Islamiyat [Religious] books will have Ayaat (Holy verses) and Ahadees, similarly, Urdu books also have topics related to religion and a



lot of material is comprised of religious texts; how can buying and selling of such material as scrap be permissible in Shari'ah? Many newspapers have Ayaat, their translations, Ahadees and other Holy sayings written on them. And it is such a great insensitivity that Muslims use these papers with Holy writings at places where they are not treated with respect, at all; although, even the letters alone are worthy of respect.

As A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَضِيَ اللهُ عَنْهُ says: 'Our religious scholars have clarified that the letters alone are respectable even when separately written, as on a slate or tablet, even if they are used to write a bad name like Pharaoh, Abu Jahl, etc. The letters are to be respected, although, the names of these unbelievers are deserving of disrespect and disgrace. The alphabets are those Words of Allah that were revealed to Sayyiduna Hood عَلَيْهِ السَّلَام. (Fatawa-e-Razawiyyah, vol. 23, pp. 336, 337)

In the above case, when it is clear that the scrap will be sold to fritter hawkers and retailers who will make a paper bag out of it and sell items in it, then there will be no respect for the writing there. There is a commandment of respecting even the alphabets, and if the writing is comprised of religious text, there must be even more respect for it. Therefore, firstly, consider what you do in your business and act on what has been said.

But let's assume it is not about scrap paper; rather it is something else, even then it is not permissible for the buyer to deposit a large amount of money with the seller and to get the material at a lower price for this reason. The deposited amount is a loan and the discount given because of loan is interest. Therefore, this method is not permissible

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

Is it allowed to take a wage in advance?

Question 3: What have respected Islamic scholars ruled on the following issue? I am an auto-rickshaw driver and pick up and drop off school children. We take the fee in advance. Is it lawful to take the fee like this?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: In the presented scenario, taking fees in advance is permissible, because the amount received as fare is your wage and fares and wages can be taken in advance. Therefore, if all the involved people [both parties] are agreed on it, there is no harm in it.

A well-known book 'Hidayah' in the Hanafi Fiqh states:

الاجرة لا تجب بالعقد و تستحق باحدى معاني ثلثة اما بشرط التعجيل او بالتعجيل من غير شرط او باستيفاء المعقود عليه

Translation: A wage does not become obligatory only on the basis of contract, rather, if any of the three conditions is fulfilled, the wage becomes obligatory; either it is stipulated (in the contract) to pay the wage in advance or the wage is paid in advance without any condition or the work is completed. (Hidayah Aakhirayn, pp. 297, published in Lahore)

In Bahar-e-Shari'at, it is written: 'There are a few conditions in which a person becomes the owner of wage:

1. The wage is paid right after an agreement is reached and the receiver becomes the owner of it, i.e. the giver has no right to take it back,
2. If payment in advance has been set as a condition, the demand for the wage before the work is justified.
3. Or benefit has been derived, e.g. there is a house and somebody lives in it for a specified time, or a piece of cloth was given to a tailor for sewing, and he has sewn it,

The thing is given to the tenant, if he wants to take benefit of it, he can, but if he doesn't, it is his choice, e.g., the possession of house is given to him; or an employee is present at the workplace and is ready to work, but he is not called for work, even then he deserves the wage. (Bahar-e-Shari'at, vol. 3, pp. 110)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ



If a person in debt dies, how will the debt be paid?

Question 4: What have respected Islamic scholars ruled on the following issue? If an indebted person [i.e. one who is in debt] dies, what is the command regarding the repayment of debt?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَلَيْهَمُ وَدَايَةُ الْحَقِّ وَالصَّوَابِ

Answer: If an indebted person dies and leaves behind belongings and valuables, his debt will be repaid from the inheritance left by him. When somebody dies, three things will have to be done using his belongings and valuables.

1. His shrouding and burial expenses will be paid. Generally, friends, loved ones and relatives arrange for this without demanding any compensation, this is fine too; however, if the wife dies and her husband is alive, her shrouding and burial expenses will not be paid from her wealth, rather it will be obligatory for the husband to pay these expenses.
2. Second, the debts of the deceased person will be paid from his/her belongings.
3. After deducting the expenses of shrouding and burial and after paying off the debts, if there's a permissible will, it will be fulfilled from one third part of the inheritance. After this, the remaining amount will be divided amongst the inheritors, according to their stipulated shares.

How important the payment of debt is can be realized by noticing that the inheritors will only divide their shares after the debts are cleared. Since the debt was a liability¹ of the deceased, the inheritance cannot be distributed before the repayment of debt. If the deceased has not left anything behind, it is not binding on the inheritors to repay the debts, but they are advised to do it by themselves for him.

On the authority of Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ, it is narrated that a bier² was brought before the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked:

Does he have debt? People said, yes. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ questioned again: Has he left anything to repay the debt? They said, no. He said: You people can offer his funeral Salah. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ said, his debt is my liability [i.e. responsibility]. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led his funeral Salah. In another Hadees, it is stated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'May Allah free you, just as you have freed your Muslim brother from captivity (of debt)! The Muslim who pays the debt of his brother, Allah Almighty will free him on the Day of Judgment' (*Mishkat-ul-Masabih*, vol. 1, pp. 539, Hadees 2920)

وَاللَّهُ أَعْلَمُ بِعَدَنٍ وَرَسُولُهُ أَعْلَمُ بِمَلَأَتِكَ بِهَدَنٍ

Is it allowed to buy meat from a shop of non-Muslim?

Question 5: What have respected Islamic scholars ruled on the following issue? Is it allowed to buy meat from the shop of a non-Muslim?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ أَلَيْهَمُ وَدَايَةُ الْحَقِّ وَالصَّوَابِ

Answer: If the owner is non-Muslim, the Muslim cannot buy meat from his shop. Imam of Ahl-us-Sunnah A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ was asked, in *Fatawa-e-Razawiyyah*: A Muslim, despite being advised, ignores a Muslim butcher's shop, and, out of his old stubbornness, wants to buy meat from Hindu Khatkon (a caste); what is your ruling on this issue? He رَحِمَهُ اللهُ عَلَيْهِ answered: 'Such a person is the consumer of Haraam food, doer of Haraam deed, deserving of torment from the Lord and deserving of punishment of fire.' (*Fatawa-e-Razawiyyah*, vol. 20, pp. 282)

وَاللَّهُ أَعْلَمُ بِعَدَنٍ وَرَسُولُهُ أَعْلَمُ بِمَلَأَتِكَ بِهَدَنٍ

¹ Financial obligation

² A coffin like box with a deceased person placed in it.



Means of income: Halal or Haraam?

Abdur Rahman Attari Madani

Sign of the Day of Judgement

Every coming era is getting worse than the previous one. Now people are least concerned about Halal and Haraam in 'monetary matters' and the matters of 'honesty and Amanat (trust)'. Near the hour of resurrection, while the notions and deeds will be badly flawed, there will also be another major concern that people will stop distinguishing between Halal and Haraam. They will devour the wealth through whatever means they will get it regardless of the fact whether it will be coming from Halal or Haraam sources. Pertaining to this, it is stated in a blessed Hadees: 'A time will come upon

people that a human will pay no heed to the source of his income whether it is Halal or Haraam' (*Bukhari, vol. 2, pp. 7, Hadees 2059*)

It is stated in *Fuyud-ul-Baari Sharh Bukhari*: This blessed Hadees does not mean that since a time will certainly come according to the prophecy of the Holy Prophet ﷺ when people will not care about Halal and Haraam, trying to refrain from it is meaningless. But rather here this blessed Hadees means that when such a time comes and people, out of their greed and avarice, do not care about the purification of their means of income, even then, it is necessary to exert every possible effort to earn Halal living. (*Fuyud-ul-Baari, vol. 8, pp. 30*)



Greed causes to put a seal on heart

Today a large number of people are badly indulged in the greed of collecting money irrespective of whether it is earned through lawful or unlawful means. The Holy Prophet ﷺ said: Seek refuge with Allah عزوجل from the avarice which causes the seal (on heart). (Musnad-e-Ahmad, vol. 8, pp. 266, Hadees 22189)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ said: Sometimes apparent sins especially avarice of worldly desires cause to put a seal on heart and consequently a person does not distinguish between the good and evil and such a greedy person usurps all types of possession

also committed due to being trapped by Satan whereas Shari'ah guides us that whether we have low or high business profit, it is Haraam and prohibited to earn livelihood through lying, deceiving and cheating. So, the toughest test of someone's servitude and obedience is observed during his financial crises.

Who deserves success in this world and the Hereafter?

The Success in the worldly matters and the matters of Hereafter is for only those who control their desires of Nafs. One can never succeed unless he controls his greed and adopts permissible methods



whether they be Halal or Haraam. This person is worse than a dog because a dog whiffs the thing before eating it, whereas a greedy person takes it without even thinking about it. (Mirat-ul-Manajih, vol. 4, pp. 64)

A difficult test in financial affairs

Nafs of a human being generally desires to get as much benefit as it can from anything using all tactics by 'lying or speaking truth' and 'by hook or by crook'. The practices of adulteration, deception, deceit, selling fake and substandard drugs etc., are

for earning his livelihood. Allah Almighty says:

وَمَنْ يُؤْتِكُمْ شَيْءٌ مِنْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And whoever is saved from the greed of his own-self, so it is only they who are successful.

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, Ayah 9)

May Allah Almighty save us from greed and bless us with the strength of earning sustenance through Halal means.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



Sayyidatuna Fatimah Bint-e-Asad رَضِيَ اللهُ عَنْهَا

Bint Muhammad Yusuf Attariyyah Madaniyyah

Her name is Fatimah رَضِيَ اللهُ عَنْهَا. Her father's name is Asad Bin Hashim Bin Abd Manaaf, and her mother's name is Fatimah Bint Harim Bin Rawahah. She is the wife of the Holy Prophet's paternal uncle, Abu Talib, and the mother of the fourth Khalifah, Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمَ. She belongs to the Banu Hashim tribe.

Migration and Islam

She is also one of those fortunate personages who were blessed with Iman and migrated to Madinah.

Nikah and children

Her Nikah was performed with Abu Talib. She is the mother of Sayyiduna Ali, Sayyiduna Ja'far,

Sayyiduna 'Aqeel, Talib, Sayyidatuna Umm-e-Hani, Sayyidatuna Jumanah and Ritah.

Tajheez-o-Takfeen and the Noble Prophet's favours

When she passed away in Madinah, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came and sat at her head side; he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: May Allah have mercy on you. After my honourable mother, you were [like] my mother; you would remain hungry yourself but feed me; you would wear old clothes yourself but dress me in new ones; you would not eat good food yourself but feed me [with it]; having the sole intention of pleasing Allah تَزَوَّجْتُ and attaining success in the Hereafter.



After the Ghusl of the deceased had been carried out, the Noble Prophet ﷺ gave his blessed kameez to clothe her before she was shrouded. When the time to make the Lahd [grave] came, the Holy Prophet ﷺ himself made it. He lay down in it and made Du'a like this: 'All praise is due to Allah Who gives life and death. He Himself is the Ever-Living Who will never die. (O Allah!) Forgive my mother, Fatima Bint Asad. Teach her, her Hujjat.¹ Through the Wasilah of Your Prophet and the

ﷺ said: I clothed her in my kurta so that she wears heavenly attire; and I lay down in her grave so that the grave presses her gently. After Abu Taalib, she was the kindest to me in Allah's [entire] creation. (Mu'jam Awsat, vol. 5, pp. 165, Hadees 6935)

Blessed shrine

Her blessed shrine is located in Jannat-ul-Baqi' near the blessed shrine of Ameer-ul-Mu'mineen,



prophets before me, expand her grave. You are the Most Merciful of all the merciful.' Then he led her Salat-ul-Janazah with four Takbeers and lowered her into the grave with his blessed hands. (Mu'jam-e-Kabeer, vol. 24, pp. 351, Hadees 871)

When the earth was levelled on the grave, someone humbly said: 'Ya Rasoolallah ﷺ! Today, we have seen you doing such deed which you have not done with anyone before.' The Holy Prophet ﷺ

Sayyiduna Usman Bin Affaan رَضِيَ اللهُ عَنْهُ. (Al-A'laam Li-Zarkali, vol. 5, pp. 130) May Allah have mercy on her and forgive us without accountability for her sake.

أَمْرَيْنِ بِجَاهِ النَّبِيِّ الْأَمِيرَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Answers to the questions asked by the angels in grave.



Islamic rulings regarding Islamic sisters



Mufti Fuzail Raza Attari

Is woman allowed to make Isal-e-Sawab during menses?

Question 1: What have respected Islamic scholars and Muftis ruled on the following issue? Is a woman allowed to make Isal-e-Sawab and to perform *Dam*¹ during menses?

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

Answer: To convey the reward of any of one's good deeds is called 'Isal-e-Sawab'. To be in the state of purity is not a condition for it. Therefore, a woman is allowed to make Isal-e-Sawab even during monthly cycle and post-natal bleeding. However, in our society, there is a well-known meaning of Isal-e-Sawab, i.e. Surah Fatihah, etc. is recited and the reward is conveyed to someone. Here is the detail of it. A woman is not allowed to recite the Holy Quran during these days. Apart from it, if she wishes, she may make Zikr and recite Salat upon the Holy

Prophet ﷺ and make Isal-e-Sawab afterwards. It is better for her to make Wudu or at least rinse her mouth before this. The same detail is about *Dam*. She is not allowed to recite any verse of the Holy Quran for performing *Dam*. Except for the recitation of the Holy Quran, it is permissible for her to recite Awraad and Wazaif (Islamic invocations) for this purpose.

Clarification: A woman experiencing monthly cycle or post-natal bleeding is unconditionally forbidden from reciting the Holy Quran. However, there are such verses in the Holy Quran in which the intention of glorifying and praising Almighty Allah or praying to Him is possible. Therefore, if she wishes, she is allowed to recite such verses with the intention of glorification or praise or prayer without intending to recite the Holy Quran. She is allowed to convey the reward of glorifying and praising the Almighty to anyone. Likewise, after she has made this Divine glorification and praise, she is also allowed to make



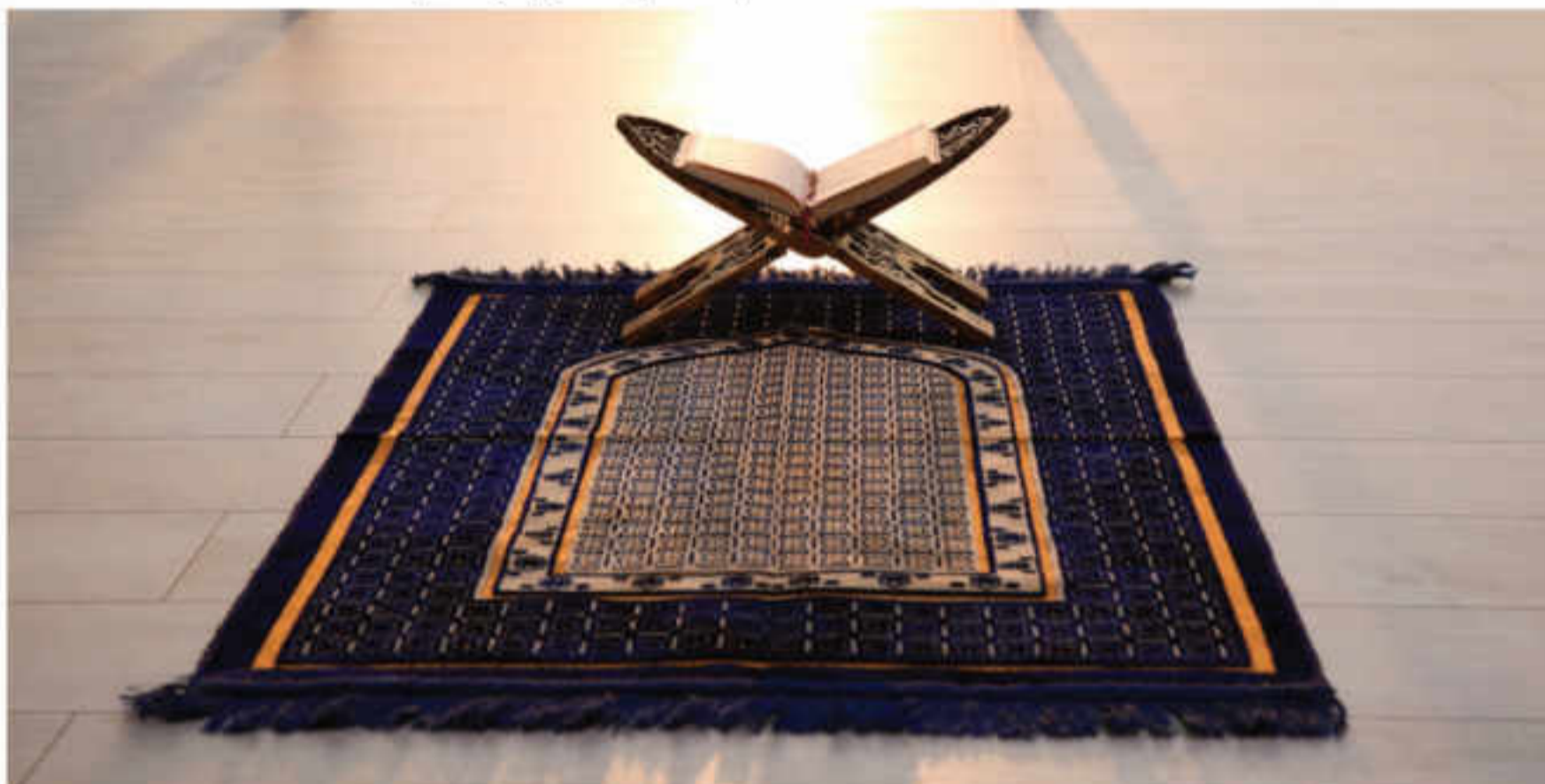
Dam on anyone with the intention of cure, etc. by the blessing of this Divine glorification and praise. However, there are also certain sacred words called 'Huruf-e-Muqatta'at' [حروف مقطعات]. She is not allowed to recite them even with the intention of glorifying and praising the Almighty. Similarly, there are certain verses in which Allah عزوجل has praised Himself mentioning the first person pronoun. She is not allowed to recite these verses with the same pronoun even with the above intention.

Likewise, there are some Surahs that begin with the word 'قُل'. To recite such Surahs with the word 'قُل' even with the intention of glorifying and praising

Jahri Salahs. Does a woman also have the option to make Qira'at aloud while offering *Jahri Salahs* individually?

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

Answer: A woman is forbidden from making Qira'at aloud even during a *Jahri Salah*. In the books of Islamic jurisprudence, many differences between the Salah of men and women have been stated. Regarding these differences, one of the rulings is that a woman will not make Qira'at aloud even during a *Jahri Salah*.



Allah عزوجل and praying is not permissible for her. This intention is not possible when reciting these verses and Surahs.

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَسَبَهُ وَجِوَدَهُ

Answered by: Mufti Fuzail Raza Attari

Woman's making Qira'at aloud during Jahri Salahs

Question 2: What have Islamic scholars ruled on the following issue? A man offering Salah individually has the option to make Qira'at aloud during

وَاللَّهُ أَعْلَمُ بِمَا عَنِ وَرَسُولُهُ أَعْلَمُ بِمَا نَسَبَهُ وَجِوَدَهُ

Answered by: Abul Hasan Jameel Ahmad Ghauri Attari

Verified by: Mufti Fuzail Raza Attari

¹ *Dam* is actually a term that means reciting something sacred and blowing on someone or something for blessings or for removing difficulties. Its pronunciation is 'dam', not 'dæm'.



Bright stars

Sayyiduna Jareer Bin Abdullah Bajali

رَضِيَ اللَّهُ عَنْهُ

In the holy month of Ramadan of either 9th or 10th AH, the Beloved Rasool ﷺ was sitting in Masjid-e-Nabawi, in the meantime, a caravan of 150 people from Yemen reached near Madinah for embracing Islam. The leader of this caravan was a tall very handsome and a good-looking young horseman. This young man sat his riding animal, took out fine clothes from a bag and put them on. He then started going towards Masjid-e-Nabawi in a dignified manner. When he entered the blessed Masjid, he saw that the Beloved Rasool ﷺ was saying something. The young man said Salam to the Beloved Rasool ﷺ and sat down. People were looking at him again and again. Being surprised he asked the person sitting close to him, 'O the bondman of Allah Almighty! Was the Beloved Rasool ﷺ talking about me?' He replied, 'The Beloved Rasool ﷺ has just said: 'In a short while, the best man of Yemen will come to you through this door, who has the sign of kingship on

his face.' Having heard these words for himself, this young man expressed thanks to Allah Almighty. (Derived from: Sabal-ul-Huda, vol. 6, pp. 311, Tabaqaat Ibn-e-Sa'd, vol. 1, pp. 26) Dear Islamic brothers! This best and handsome young man of Yemen, whose face was showing signs of kingship, was Sayyiduna Jareer Bin Abdullah Bajali رَضِيَ اللَّهُ عَنْهُ.

Blessed appearance

He was very handsome, for this reason, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللَّهُ عَنْهُ would call him, "the Yusuf of the Ummah of the Beloved Rasool ﷺ", (Isti'aab, vol. 1, pp. 309) Tabi'i pious predecessor Sayyiduna Abdul Malak Bin Umair Kufi رَضِيَ اللَّهُ عَنْهُ has said: I saw the beautiful face of Sayyiduna Jareer Bin Abdullah Bajali رَضِيَ اللَّهُ عَنْهُ; it was (shining) like the moon (Tareekh Ibn-e-Asakir, vol. 72, pp. 80). He رَضِيَ اللَّهُ عَنْهُ was so tall that he would reach the hump of a camel when he would stand up. His shoe size would be



approximately one and a half foot. He would apply saffron-dye to the beard. (*Tahzeeb-ul-Asma*, vol. 1, pp. 153)

Status in blessed court of Beloved Rasool ﷺ

Once, he ﷺ came to the Beloved Rasool ﷺ and stood by the door. The Beloved Rasool ﷺ looked on the right and left, but did not find any suitable place then he ﷺ picked up his blessed cloak and threw it to the blessed companion and said, 'sit on it'. He ﷺ held the blessed cloak and touched it on his face and chest, then kissed it and kept it on his eyes. After that, returning the blessed cloak, he ﷺ humbly said, 'O the Beloved Rasool ﷺ! May Allah Almighty increase your honour and reverence the way you have respected me!' Then, the Beloved Rasool ﷺ addressed the attendees: 'When an honourable person from any nation comes to you, pay him respect'. (*Mu'jam Awsat*, vol. 4, pp. 75, *Hadees* 5261, *Sabal-ul-Huda*, vol. 7, pp. 304)

Great honour

The Beloved Rasool ﷺ once honoured him by saying, 'Do not speak ill of Jareer ﷺ as he is amongst our Ahl-e-Bayt (family members)'. (*Tareekh Baghdad*, vol. 1, pp. 201)

Blessed Du'a of Mustafa ﷺ

The Beloved Rasool ﷺ once blessed him

with Du'a: 'Allah Almighty has blessed you with beauty; may He ﷻ also bless you with good manners!' (*Tareekh Ibn-e-Asakir*, vol. 72, pp. 80)

Kindness of Mustafa ﷺ

Sayyiduna Jareer Bin Abdullah Bajali ﷺ has stated: Since I embraced Islam, the Beloved Rasool ﷺ has not stopped me (from entering his blessed home) and whenever he ﷺ looks at me, he ﷺ gives me a blessed smile. (*Muslim*, pp. 1032, *Hadees* 6363)

Never fell from horse

Once, he ﷺ mentioned his one problem and difficulty to the Beloved Rasool ﷺ by saying: I cannot sit on the horse firmly. Having heard this, the Beloved Rasool ﷺ struck his chest with his blessed hand and made Du'as for him: 'اللَّهُمَّ تَبِّثْهُ وَاجْعَلْهُ عَاوِيًا مَهْدِيًّا' Translation: O Allah Almighty! Sit him [on the horse] firmly, make him the one who gives guidance and who has been blessed with guidance. (*Muslim*, pp. 1032, *Hadees* 6364) He ﷺ said that after this he never fell from his horse. (*Bukhari*, vol. 3, pp. 126, *Hadees* 4357)

Wisdom

Once, Sayyiduna Jareer ﷺ was present in the court of Sayyiduna Umar Farooq ﷺ, somebody broke wind. Sayyiduna Umar Farooq ﷺ said: 'Whoever has broken wind should stand up and go



to make Wudu, (if anybody, at that time, had stood up and performed Wudu, his hidden matter would have been disclosed and he would have faced embarrassment, perhaps for this reason) Sayyiduna Jareer رَضِيَ اللهُ عَنْهُ requested: "Please instruct all of us to perform Wudu. Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ also immediately realized the sensitivity of the matter, therefore, said: I intend to make Wudu and you all also intend to make Wudu as this session ends. After that, all of them offered Salah led by Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ. According to one narration Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ said to him (Sayyiduna Jareer رَضِيَ اللهُ عَنْهُ): May Allah Almighty have mercy on you! You were the best chief in the era of ignorance and you are the best chief in the era of Islam as well. (*Siyar A'laam-un-Nubala*, vol. 4, pp. 145)

Well-wishing

Sayyiduna Jareer رَضِيَ اللهُ عَنْهُ pledged allegiance to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he would be a well-wisher of every Muslim. (*Mu'jam Kabeer*, vol. 2, pp. 349, *Hadees* 2461) How excellently he رَضِيَ اللهُ عَنْهُ fulfilled his allegiance can be judged by the event that once he رَضِيَ اللهُ عَنْهُ said to someone, 'Buy a horse for me'. That person bought a horse for 300 Dirhams. He رَضِيَ اللهُ عَنْهُ saw the horse and estimated that it should be for 400 Dirhams, so he رَضِيَ اللهُ عَنْهُ said to the owner of the horse: 'Will you sell this horse for 400 Dirhams?' He said, 'I agree'. After seeing its excellent gait [walking style] and features, he رَضِيَ اللهُ عَنْهُ thought again that its price should be 500 Dirhams. This way, he thought many times and kept on increasing 100 Dirhams to the extent that he bought the same horse for 800 Dirhams. (*Tahzeeb-ul-Asma*, vol. 1, pp. 153; summarised)

Would consider himself a common Muslim

Once, his share from the spoils of war became more than other Muslims' share, but he رَضِيَ اللهُ عَنْهُ did not take more than other Muslims and said: 'I do not need it. I am also a common Muslim. Whatever share is for others should be for me as well. Whatever increase or decrease is done to their share should also be done to my share.' (*Tareekh Ibn-e-Asakir*, vol. 72, pp. 81)

Reform of family members

Once he رَضِيَ اللهُ عَنْهُ fulfilled a need of a needy person, but his family members did not like it. Seeing this, he رَضِيَ اللهُ عَنْهُ said, 'The worldly wealth and possessions are Amanat (Trust) from Allah Almighty and we are its custodians. Therefore, we will give food to the hungry; we will quench the thirst of the thirsty.' (*Tareekh Ibn-e-Asakir*, vol. 72, pp. 82)

Number of Ahadees narrated

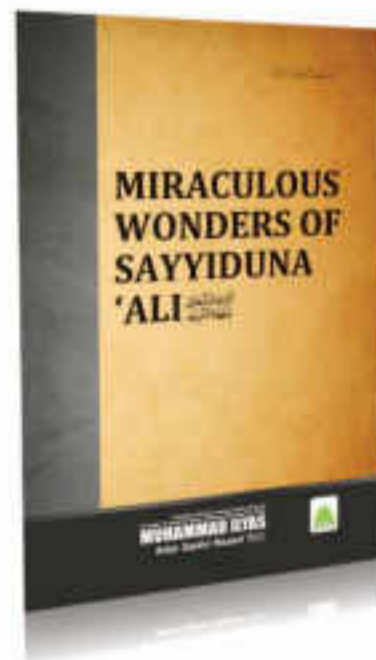
The number of Ahadees he رَضِيَ اللهُ عَنْهُ has narrated is 100. Eight Ahadees are Muttafaq Alayh [مُتَّفَقٌ عَلَيْهِ] (i.e. available in both Sahih Bukhari and Sahih Muslim), whereas, Imam Bukhari رَضِيَ اللهُ عَنْهُ has narrated one and Imam Muslim رَضِيَ اللهُ عَنْهُ has narrated six Ahadees separately. (*Tahzeeb-ul-Asma*, vol. 1, pp. 153)

Blessed demise

In 17 AH, when Kufah was being populated he went to Kufah and stayed there for a long time. After the martyrdom of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, when the rebels started speaking ill of some blessed companions رَضِيَ اللهُ عَنْهُم, he رَضِيَ اللهُ عَنْهُ moved to a place (Qurqaisiya) and started living there. He رَضِيَ اللهُ عَنْهُ departed this life at the same place in 51 or 54 AH. (*Al-Muntazam*, vol. 5, pp. 245, *Ma'rifat-ul-Sahabah*, vol. 5, pp. 83)

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

أَمْرٌ بِجَاهِ الثَّيْبِ الْأَمْرِيْنَ عَلَى اللَّهِ عَلَيْهِ السَّلَامُ



Our pious predecessors

Those Islamic personalities whose day of demise or Urs is marked in Rabi'-ul-Aakhir



Rabi'-ul-Aakhir is the fourth month of the Islamic calendar. Those pious predecessors and scholars of Islam who passed away in this month, 31 out of them have been briefly mentioned in the 'Faizan-e-Madinah' monthly magazine editions published in Rabi'-ul-Aakhir 1439 and 1440 AH. Read the introduction of more pious predecessors.

Blessed companions of the Holy Prophet ﷺ

1. Sayyiduna Umair Bin Riaab Qurashi Sahmi رَجِيحُ اللَّهِ عَنَّهُ was amongst the early Muslims. He also had the honour of migrating to Habshah, Abyssinia (present-day Ethiopia) and later on, to Madinah. He had no children. He was martyred in the battle of 'Ain-ut-Tamr [عَيْنُ التَّمْرِ] (Karbala province, Iraq) and was laid to rest at the same place. The battle was fought in Rabi'-ul-Aakhir, 12 AH. (*Usud-ul-Ghabah*, vol. 4, pp. 310, *Islami Encyclopaedia*, vol. 1, pp. 10)
2. Sayyiduna Abu Noman Basheer Bin Sa'd Khazraji Ansari رَجِيحُ اللَّهِ عَنَّهُ embraced Islam in Bay'at-e-Uqbah; so, he is known amongst 'As-Sabiqon-al-Awwalon' [السَّابِقُونَ الْأَوَّلُونَ]. He

took part in all the Ghazwaat (Islamic battles) including the battle of Badr. Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent him for the battle of Fadak in the month of Sha'ban and the valley of Quraa in the month of Shawwal. He was the first person among all Ansaars to take oath at the hand of Sayyiduna Abu Bakr رَجِيحُ اللَّهِ عَنَّهُ on the day of Saqifah. He was martyred in the battle of 'Ain-ut-Tamr [عَيْنُ التَّمْرِ] in 12 AH and was laid to rest at the same place. (*Al-Isabah*, vol. 1, pp. 442; *Al-Isti'ab*, vol. 1, pp. 252)

Pious predecessors رَجِيحُهُمُ اللَّهُ

3. The famous mystic predecessor 'Sayyiduna Shaykh Fareeduddin Muhammad Attar Nishapuri رَحْمَةُ اللَّهِ عَلَيْهِ was born in 513 AH in Girkain village of Nishapur (Khurasan), Iran. He was martyred on 29 Rabi'-ul-Aakhir, 627 AH. The blessed shrine of 'Sayyiduna Shaykh Fareeduddin Muhammad Attar رَحْمَةُ اللَّهِ عَلَيْهِ is located in Muhallah Shaad Bagh Neshapur (Khurasan) Iran, frequented by everyone. He was a medicine expert, great literary author of Persian poetry, eminent writer and an 'Aarif-e-Rabbani. Out of all his literary pieces



of work, 'Tazkira-tul-Awliya, Asraar Naamah' and 'Mantiq-ut-Tayr' are well-known books. (*Mirat-ul-Asraar*, pp. 669 to 672; *Wafiyat-ul-Akhiyar*, pp. 74)

4. Sayyiduna Peer Abdul Malik Amanullah Pani Patti Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in the 9th century AH and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 12th Rabi'-ul-Aakhir 957 AH, in Panipat (Haryana, India). He was an 'Islamic scholar and a perfect mystic'. He was well-versed in mystic books. The books authored by Sayyiduna Peer Abdul Malik رَحْمَةُ اللهِ عَلَيْهِ contain 'Ashi'at-ul-Lawa'ih' [أَشِيْعَةُ اللّٰوَاِئِح] the exegesis of the book 'Lawa'ih' written by 'Allamah Jami 'Ashi'at-ul-Lawa'ih. (*Akhbar-ul-Akhiyar, Farsi*, pp. 241 to 243)
5. Sayyiduna Qutbuddin Beenadil Qalandar Qadiri رَحْمَةُ اللهِ عَلَيْهِ was a high-ranking person from the Ghausiyyah Razzaqiyyah family. He was a perfect saint, an Islamic personality with spiritual powers and authority, and an important mystical personality of the spiritual chain of Suharwardiyyah Qadiriyyah Qalandariyyah order. He passed away on 17th Rabi'-ul-Aakhir, 1057 AH. His blessed shrine is situated in Jaunpur (UP, India) at Kachri Road. (*Tazkira-tul-Ansaab*, pp. 124)
6. The founder of the Qadiriyyah Warisiyyah mystic order, 'Sayyiduna Muhammad Waris Rasool Numa Qadiri' was born in Banaras (UP, India), in 1087 AH in a learned family and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 10th Rabi-ul-Aakhir, 1166 AH in the same city. The blessed shrine of Sayyiduna Muhammad Waris Rasool Numa Qadiri رَحْمَةُ اللهِ عَلَيْهِ is situated in the locality of Koyla Mann (near Machandri) Banaras. He was expert in Islamic sciences and arts, a high-ranking teacher of Islamic scholars, great author and exegete of many books as well as he was a spiritual guide. Since he رَحْمَةُ اللهِ عَلَيْهِ dreamt beholding the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ many times and helped others also behold the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their dream, hence he was renowned as 'Rasool Numa'. (*Tareekh-e-Masha'ikh Qadiriyyah*, vol. 2, pp. 166 to 176)
7. Famous Wali, Qutb-e-'Aalam, Sayyiduna 'Aalam

Shah Bukhari Suharwardi رَحْمَةُ اللهِ عَلَيْهِ was extremely generous person, Sahib-e-Karamat (one who has the power to show saintly miracles) and a perfect mystic personality. The blessed shrine of Sayyiduna 'Aalam Shah Bukhari Suharwardi رَحْمَةُ اللهِ عَلَيْهِ is situated at Jama Cloth Market Muhammad Ali Jinnah Road, frequented by everyone. He was born in Uch Shareef (near Ahmedpur east, district Bahawalpur Punjab) in 999AH and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 25th Rabi-ul-Aakhir, 1046 AH in Karachi. (*Tazkira Awliya-e-Sindh*, pp. 245, *Nawa-e-Waqt*, 5 January 2018)

8. Sayyiduna Khuwajah Hafiz Maqbool-ur-Rasool Lillahi Naqshbandi Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in Aastana-e-'Aaliyah Lillah Sharif (Tehsil Pind Dadan Khan, district Jhelum) in 1323 AH and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 14th Rabi-ul-Aakhir 1368 AH. The blessed shrine of Sayyiduna Khuwajah Hafiz رَحْمَةُ اللهِ عَلَيْهِ is situated in Lillah Sharif. He was well-versed in Urdu and Persian. He رَحْمَةُ اللهِ عَلَيْهِ was filled with a dedicated passion for following Shari'ah and making other people follow the Shar'i rulings too. He had an awe-inspiring personality but naturally he was very sociable and sympathetic person. (*Tareekh-e-Masha'ikh Naqshbandi*, pp. 631 to 653)
9. Grandson of Ameer-e-Millat, 'Sayyiduna Maulana Hafiz Peer Sayyid Haider Hussain Ali Jama'ati رَحْمَةُ اللهِ عَلَيْهِ was born in 1336 AH and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 27 Rabi-ul-Aakhir 1407 AH. The blessed shrine of Peer Sayyid Haider Husain Ali Jama'ati رَحْمَةُ اللهِ عَلَيْهِ is situated in the chamber adjoined to the shrine of Ameer-e-Millat (Alipur Sayyida Sharif Narowal Division, Punjab). He completed his studies from Dar-ul-Uloom Naqshbandiyyah Jamatiyyah Alipur Sharif. Peer Sayyid Haider Hussain Ali Jama'ati رَحْمَةُ اللهِ عَلَيْهِ strictly followed Shari'ah and was a man of generosity, founder of many Masajid and Madaris as well as he رَحْمَةُ اللهِ عَلَيْهِ was a successor of Ameer-e-Millat Sayyid Jama'at Ali Shah Muhaddis Alipuri. For propagation of Islam and his spiritual mystic order, he travelled to different cities. (*Tazkira Khulafa-e-Ameer-e-Millat*, pp. 409)



Scholars of Islam

10. Qadi-e-Makkah (Judge of Makkah), Imam Sulayman Bin Harb Azdi Basri رَحْمَةُ اللهِ عَلَيْهِ was born in Basra in 140 AH and he passed away in the same city in Rabi-ul-Aakhir in the year 224 AH. He was a great Muhaddis and an honourable teacher of the authentic Muhhadisin (eminent narrators of Ahadees) such as Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ, Imam Abu Dawood رَحْمَةُ اللهِ عَلَيْهِ and Imam Darimi رَحْمَةُ اللهِ عَلَيْهِ. He also served as an honourable Judge of Makkah for 5 years. (*Tareekh-e-Baghdad*, vol. 9, pp. 34 to 38)

Islam, author of few books as well as he served as Qadi-ul-Quda of Egypt for approximately 24 years. (*Al-Fawa'id-ul-Bihiyah*, pp. 102 to 104)

12. The honourable teacher of the Islamic scholars, 'Maulana Qazi Muhammad Gauhar Ali Sufi Alawi رَحْمَةُ اللهِ عَلَيْهِ' was born in Mauda' Loday (Gujar Khan Tehsil, Rawalpindi Division) in a learned family and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 5th Rabi-ul-Aakhir 1370 AH. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest in Mauda' Loday. He was an authentic Islamic scholar, honourable Dars-e-Nizami ['Aalim course] teacher, great



11. Qadi-ul-Quda, Sa'duddin Sa'd Bin Muhammad Dayri رَحْمَةُ اللهِ عَلَيْهِ was born in 768 AH in a learned family and he رَحْمَةُ اللهِ عَلَيْهِ passed away in Egypt on 9th Rabi-ul-Aakhir 867 AH. He learned Islamic sciences from his father Shaykh-ul-Islam, Shamsuddin Muhammad Dayri. He was a great Hanafi Islamic scholar, honourable Judge, unique scholar of Dars-e-Tafseer, Mufti of

disciple and successor of Aastana-e-'Aaliyah Churah Shareef, an Islamic poet and author of many books. 'Jawahir-e-'Alwiyyah Bi-'Asha'ar -is-Sarfiyyah-wan-Nahwiyyah' (جواهر علويه بأشعار) is one of the 28 books he authored. (*Mu'arif-e-Raza Salnamah*, 2007, pp. 221; *Maknamah Al-Haqeeqah*, Tahaffuz Khatm-e-Nubuwwat, vol. 2, pp. 851)



Letter of Ameer-e-Ahl-e-Sunnat

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From: Sag-e-Madinah, Muhammad Ilyas Attar
Qadiri Razavi شَيْنُ عِنَّة

To: The Muballighah of Dawat-e-Islami

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

مُحَبَّةُ اللَّهِ, you and other Islamic sisters will be travelling with Maharim on 16th Zul-Hijja-til-Haraam, 1434 AH from Pakistan to Nepal to carry out Madani activities. May Allah make it a safe journey for all of you and save you from bitterness, mutual arguments and all other sins, and may He accept all your efforts. May Allah forgive all of you without accountability.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

It is requested to all to keep making Du'a for 'my forgiveness without accountability'. Convey my Salaam to the members of Madani Qafilah and also to the Islamic sisters of Nepal; get my Salaam conveyed to Islamic brothers. As per your wish, I have written 12 random Madani pearls:

1. While travelling from your home country, it's a blessing to remember the journey of afterlife.
2. Doing Isar¹ [اِيسَار], earn great reward by giving priority to the comfort of others over your own, and by bearing hardships yourself for others' comfort. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah forgives the one who gives that thing to someone else which he needs himself. (Kanz-ul-'Ummal, juz 15, vol. 7, pp. 332, Hadees 43105)
3. During travel, sometimes a person gets in a bad mood due to tiredness, and gets irritated. In such a situation, a person has to be very cautious about not causing trouble to others. Keep in mind that travelling with a Madani Qafilah for calling people to righteousness is a Mustahab act, but hurting a Muslim's feelings is a Haraam act which leads to Hell.
4. If you happen to hurt someone unwillingly and in case it is your fault, you must not delay seeking repentance and forgiveness at all.
5. Preacher Islamic brothers and Islamic sisters who travel from Pakistan to other countries are usually the ideal personalities for those



citizens; hence, you must be very careful lest those people perceive your carelessness as the 'organisational policy' which may adversely affect Madani activities permanently and you become responsible for its consequence.

6. Carry out Madani activities with zeal and enthusiasm. Make individual efforts extensively, and bring others close to Madani In'amaat and Madani Qafilahs wholeheartedly.

9. Do not unnecessarily indulge in acquiring information regarding business, house and shop rents, currency fluctuations, etc. of that country.

10. Don't criticise their culture and civilization without a Shar'i need.

11. Asking for a loan, food, or something else can spoil your as well as your Dawat-e-Islami's reputation.



7. Travel with Madani Qafilah with an appropriate target of reciting the Holy Quran, doing Zikr, reciting Durood, and reading Islamic books.

8. Taking interest in amusement resorts and spectacular scenery of other countries may be harmful to Dawat-e-Islami. (It is possible that some locals may visit those places for their interest and make your act of doing so a proof for themselves.) Remember, as some people will be accounted for useless talk, some will also be accounted for unlawful gazing.

12. After returning to your home country, you must keep contact with the locals of that country and keep motivating them to carry out Madani activities.

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

وَالسَّلَامُ مَعَهُ الْإِكْرَامِ

طالب غم مدینه و بقیع و مغفرت

دستخط ۱۴ ذوالحجۃ الحرام ۱۴۳۴ ھ

¹ Preferring others' needs to one's own





Cold and flu

Muhammad Rafeeq Attari Madani

Cold and flu are two different common illnesses. There are a few differences between them. Sometimes cough is also accompanied by cold and flu. When one catches flu, phlegm accumulates in his nose in rubbery mucus form. One feels more fatigue while having flu in comparison with cold.

Those who suffer from cold and flu

These illnesses are so common that more or less every second person suffers from them. My master A'la Hadrat Imam Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has said: 'Perhaps, since the world came into being, anybody who lived for a few years must have suffered from cold sometime in his life. (*Fatawa Razawiyyah, vol. 1, pp. 366; summarised*)

Symptoms of cold and flu

Symptoms of these both are almost same, but in case of flu, the symptoms are intensified to some extent.

Symptoms of flu

The common symptoms of flu include slight temperature, runny nose, sore throat, fatigue, sneeze and cough, etc.

Symptoms of cold

Some of the symptoms of cold are as follows: High temperature, acute headache and pain in the body, heaviness, weakness and tiredness, runny nose;

sneeze and cough. Sometimes eyes get red and mucus comes out of it. The face also gets reddish.

Some benefits of cold and flu

If cold and flu are not severe and are for a short time, they are beneficial rather than harmful. As Mufti Ahmed Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has mentioned: Cold keeps neurological diseases at bay. A person having cold cannot become insane. If one recovers from flu easily, it eradicates many diseases. Sneeze along with cold and flu causes the brain to become fresh and clean and health improves. (*Mirat-ul-Manajeesh, vol. 6, pp. 395*) Flu is beneficial to the body. The Du'a that is recited by looking at an afflicted person is forbidden to be recited on seeing flu-affected people. (*Jannati Zaycar, pp. 615*)

Effects of cold and flu

If cold and flu do not get cured soon, it is a cause of concern because suffering continuously from cold

Madani Clinic



results in the following complications: Hair turns white early; there is a potential risk of eyesight getting weak; the brain gets weak; it develops ear and respiratory diseases. In addition to them, the possibility of further serious diseases cannot be ruled out. Doctors say that nowadays it will not be a wrong decision to include cold and flu in harmful diseases.

Causes of cold and flu and precautions

Having inadequate sleep, sitting in front of the cold air of AC etc. for a long time, having physical weakness, being in a cold atmosphere for a long time, using excessively dry and spicy food items fried or roasted having hot efficacy, drinking cold water after eating hot food, taking bath with cold water immediately after coming from the hot sunshine and having hot tea or coffee after drinking cold water. Sometimes smoking and staying in the sunlight bareheaded for a long time also cause cold and flu. People suffering from cold and flu should ponder on the above-mentioned causes and should avoid them. Moreover, people suffering from cold and flu should not go outdoors unnecessarily and should wear clothes as per changes in the weather.

Some beneficial food items

The gravy of country rooster, the gravy of mutton without fat, Khichri (a dish made of pulse and rice boiled together), fruits and their juices are beneficial during cold and flu. Nigella seeds are beneficial for those having mucus-related diseases and winter diseases. (*Mirat-ul-Manajeeh, vol. 6, pp. 216*) Garlic is beneficial to those suffering from cold, flu and cough, but eating raw garlic causes bad smell in the mouth, therefore, it is not permissible to enter Masjid until the bad smell exists. (*Bahar-e-Shari'at, vol. 1, pp. 648*) Apricot is beneficial for those having cold, flu and sore throat. (*Garmi say hifazat kay Madani Phool, pp. 17*) By Drinking 3 - 4 times one cup decoction of fenugreek on an empty stomach, one will recover from cold and flu. (*Maythi kay 50 Madani Phool, pp. 8*) Raisins are also very beneficial to cure phlegm and cold. [Yellow] lentils and spinach are also beneficial.

Avoid these food items

When suffering from cold and flu avoid milk, yogurt, ghee, butter, potatoes, okra, brinjals [aubergines], tomatoes, black gram lentils, ice, cold beverages and sour food items.

Hair oil

Fry Nigella seeds in oil and apply that oil to the hair; it is beneficial for those suffering from headache, cold and flu. (*Gharaylu 'Ilm, pp. 110*)

Chronic cold and Miswak

Miswak is the best cure for a chronic cold. The patients who are suffering from a chronic cold or flu and are unable to get rid of phlegm should do Miswak with the intention of gaining Sawab (reward) because it causes phlegm to get out and the mind starts getting fresh. (*Derived from: Miswak Shareef kay Faaza'il, pp. 8*)

Two methods of clearing blocked nose

If you have a runny nose while having cold the nasal discharge should not be stopped. If the nose gets blocked it should be cleared by any way because this blockage can lead to many diseases. These two methods can also be used:

1. Take a breath (into the steam rising from water); its method is to put some water as per need in a clean pot and boil it. Then remove it after boiling and keep it in a place and wrap a thick cloth or towel around your head and then bend your face carefully towards the steam rising from the water and keep breathing deeply into it. If you do it few times, it will **إِنَّ شَاءَ اللَّهُ** cause the mucus and phlegm to get out and flue will be cured.
2. Put ground turmeric on red-hot burning coals and inhale the smoke. This will clear your blocked nose and the mucus will start flowing.

Three treatments for chronic cold

1. Take a half teaspoon of cod liver oil 2 hours after taking breakfast for 30 days **إِنَّ شَاءَ اللَّهُ** you will get cured of chronic flu.



2. If children catch flu frequently, give them 3 drops of cod liver oil once or twice a day for 30 days.
3. Eating a fistful of un-husked roasted black grams daily at night and then not drinking water or tea or any other drinkables for an hour is beneficial for the one who has a chronic cold.

إِنْ شَاءَ اللَّهُ he will recover from cold and flu.

5. Recite *لا إِلَهَ إِلَّا اللَّهُ* 66 times daily and blow on to the one suffering from cold and flu *إِنْ شَاءَ اللَّهُ* it will prove beneficial. (Treatment duration: Until recovery) (*Beemar 'Aabid*, pp. 34, 36)



Home remedy for treating cold

Put one Tola (approx. 12 grams) aniseed and 7 cloves in 2 kilo water and boil it rapidly. When water remains approximately 250 grams, add one Tola (approx. 12 grams) crystallized sugar and take it as a tea. *إِنْ شَاءَ اللَّهُ* cold and flu will be cured. (*Gharaylu 'Ilaaj*, pp. 51, 52)

Note: Use every medicine after consulting with your Doctor or Hakeem.

This article has been checked from medical point of view by Dr. Muhammad Kamran Attari and Hakeem Rizwan Firdaus Attari of Majlis Tibbi 'Ilaaj (Dawat-e-Islami).

2 Spiritual treatments for cold and flu

4. Recite Surah Al-Fatihah with *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* three times (Durood Shareef 3 times before and after) and blow on to the patient daily for three days.



Foods that provide calcium to bones

Calcium is utmost necessary for the physical growth of body and bones. Bones and teeth have higher deposits of calcium. In this modern age, calorie-enriched foods are causing calcium deficiency. Cracking of bones, bone and joint pain, and crooked hands and legs are the symptoms of calcium deficiency. Some food items which overcome calcium deficiency are appended below:



Leafy vegetables

Cabbage, mushroom, broccoli and other leafy vegetables are extremely beneficial to overcome calcium deficiency.

Beans

Beans are a source for providing a high level of calcium for a human body. For example, wax beans, cowpea, cluster beans, green beans, etc. are enriched with protein along with calcium.





Milk

Milk plays a vital role in strengthening bones, joints and muscles. A quarter litre of milk contains 30% calcium and a plentiful quantity of Vitamin D. Moreover, food items made from milk like cheese, yoghurt, butter, etc. are also a means of providing calcium to the body.

Egg

It is an easy source for vitamins. Egg yolk is rich in Vitamin D.



Fish

Fish is also a source of calcium for bones. According to experts, those people who eat fish as food live longer. Fish contains such nutrients which are not found in any other type of meat. For example, it contains iodine which is extremely important for health. It has also been considered to be beneficial for avoiding heart attack. *(Derived from: Machhli kay 'Aja'ibaat, pp. 37)*



Spinach

To cater for the calcium requirement for bones, make spinach a part of your diet at least once a week. Spinach not only contains 25% calcium, but it is also rich in Fibre, Iron and Vitamin A.





Orange juice

Orange juice is an easy source of calcium. It has been proved by research that Ascorbic Acid found in orange juice increases body's capability to absorb calcium.

Almond

Almond is a source of calcium and makes bones strong. Moreover, almond is also a source of healthful fat that is extremely beneficial to our overall health.



How to take calcium supplements?

Calcium obtained through natural sources is more beneficial to health. Sometimes, after diagnosing calcium deficiency, doctors prescribe medicines to overcome it. Prolonged use of these medicines can affect kidneys. Food items are the best source of calcium; even then, sometimes, there is a need for additional calcium intake. Remember, don't take calcium supplement along with other medicines, because it will decrease the effectiveness of other medicines; for example, calcium will reduce the effects of iron and antibiotic. Do not take more than 500 mg calcium at a time.

Note: Please use every medicine after consulting your doctor or Hakeem. From medical point of view, this article has been checked by Hakeem Rizwan Firdaus Attari.



Answers to your questions

Mufti Fuzail Raza Attari

Where should a person coming for Salah stand in a new row?

Question 1: What do blessed 'Ulama [Islamic scholars] and Muftis [Islamic Jurists] state regarding the following matter: If the last row is full and a person comes for Salah, where should he stand? [Should he stand] exactly behind the Imam, or on his right or left side [in a new row]?

(Questioner: A Reader of Monthly Magazine Faizan-e-Madinah)

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

Answer: The actual Shar'i ruling regarding it is as follows: If a person comes for offering Salah in a congregation and the last row is full, it is better for him to wait for another Salah-offering-person to come. If the other person comes, the first one should

begin offering Salah with him. If no one comes and the Imam is about to do Ruku', the person should beckon someone from the forward row to come to stand with him (and that person should move back, acting upon the Shar'i ruling. He should not move with the intention of following the order of the person calling him, otherwise his Salah will become invalid). If there is no one in the forward row who is aware of this Islamic ruling or if there is a fear that the person who will be beckoned will break his Salah and start quarrelling with the person who has called him, then this person who has come should stand exactly behind the Imam alone in the new row and begin offering Salah; not on the right or left side of the Imam.

However, in the present era, due to prevalent ignorance and lack of necessary Islamic knowledge, the following Shar'i ruling will be given: A person coming to offer Salah in congregation should stand



alone exactly behind the Imam in a new row [if the last row is complete], and should not beckon anyone from the forward row.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغُلَامِ وَالسُّلَمِ

Is Wudu necessary for performing Sajdah-Shukr?

Question 2: What do blessed Ulama state regarding the following matter: Is Wudu necessary for Sajdah-Shukr? (Questioner: A Reader of Monthly Magazine Faizan e Madinah)

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

Sajdah-Shukr, like Salah, is also such Ibadah-Maqsoodah for which Kamil [perfect] Taharah

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مفتاح الصلاة: الطهور', i.e. Taharah is the key to Salah. In the explanation of this blessed Hadees, 'Allamah Badruddin 'Ayni Hanafi رَحْمَةُ اللهِ عَلَيْهِ has stated: 'أجمعت الأمة على تحريم الصلاة بغير طهارة من ماء أو تراب، أي صلاة كانت، حتى سجدة التلاوة، وسجدة الشكر، وصلاة الجنائز' i.e. There is Ijma' of the Ummah that it is Haraam [prohibited] to offer Salah without attaining Taharah [purity] through water or earth, be it any Salah; in fact, Sajdah-Tilawat, Sajdah-Shukr and Salat-ul-Janazah are also (Haraam without Taharah). (Sharh Sunan Abi Dawood, vol. 1, pp. 184)

Imam-e-Ahl-e-Sunnat, As-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: Kamil [perfect] Taharah is a condition for Salah, Salat-ul-Janazah, Sajdah-Tilawat and Sajdah-Shukr. However, it is permissible to recite the Holy Quran from memory



[purity] is a necessary condition, i.e. it is a condition that a person is free of both Hadas-e-Akbar (anything which makes Ghusl Fard) as well as Hadas-e-Asghar (anything which invalidates Wudu). Hence, for Sajdah-Shukr also, it is necessary to be free of both Hadas-e-Akbar and Hadas-e-Asghar.

without touching it when a person is not in the state of Wudu. (Fatawa Razawiyah, vol. 3, pp. 557; summarised)

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغُلَامِ وَالسُّلَمِ

¹ Sajdah performed to express gratitude to Allah



MADANI NEWS *of* DAWAT —-E—-

ISLAMI

May Dawat-e-Islami progress!

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

- A Sunnah-inspiring Ijtima' of the students of Daura-e-Hadees was held. Nigran-e-Shura Maulana Muhammad Imran Attari مَدِينَةُ النَّبِيِّ delivered a Sunnah-inspiring Bayan and stated important points about shaping personality. During the Ijtima' held on 25th September 2019, Nigran-e-Shura said in his speech: Talk to the people according to their psyche, give them importance. Keep one's age, position and status in view when talking to him. As a wise man does not leave any such place unblocked or open in his house through which others peep into his house, the learned and wise man also does not leave any defect in his character that may damage his repute.
- A 7-day Sunnah-inspiring Ijtima' of overseas responsible Islamic brothers started from 18th September 2019. A number of devotees of Rasool from 32 countries including UK, Canada, Italy, Turkey, Spain, Nepal, Sudan, Germany, UAE, South Africa and Tanzania attended this Ijtima'.

Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri مَدِينَةُ النَّبِيِّ gave Tarbiyyat to the attendees through his Madani Muzakarah sessions, and Nigran-e-Shura Maulana Muhammad Imran Attari مَدِينَةُ النَّبِيِّ and other honourable preachers gave Tarbiyyat to the attendees through their Sunnah-inspiring Bayanaat.

Madani Activities in Madani Markaz Faizan-e-Madinah, Faisalabad

- On 3rd October 2019, Thursday, Nigran-e-Shura Maulana Muhammad Imran Attari مَدِينَةُ النَّبِيِّ delivered Bayan on the topic '*Helplessness of deceased*'. A large number of devotees of Rasool gathered at Ijtima' venue in Faisalabad. The crowd of people increased to such an extent that no space was left in the Masjid and basement that the people listened to the Bayan of Nigran-e-Shura standing on the road.
- An important Madani Mashwarah was held under Majlis Jami'a-tul-Madinah. The



honourable Nazimeen and teachers of all Jami'a-tul-Madinah of Faisalabad region attended this Madani Mashwarah.

- Nigran-e-Pakistan Intizami Kabinah Haji Shahid Attari سَيِّدَةُ الْعَالَمِينَ made up the mindset of Islamic brothers instructing them that they should travel with Madani Qafilah to the surrounding areas and spread call to righteousness door to door and encourage people to enrol their children in Jami'a-tul-Madinah.
- A meeting of Majlis Aimmah Masajid was held, in which Rukn-e-Shura Muhammad Asad Attari Madani gave Madani Tarbiyyat to the devotees of Rasool and gave them important suggestions regarding Masjid-filling movement. Nigran-e-Pakistan Intizami Kabinah also gave Tarbiyyat to the attendees of Ijtima.

Sunnah-inspiring Ijtima' of responsible Islamic sisters

- Under the supervision of Dawat-e-Islami, a 3-day Sunnah-inspiring Ijtima' of responsible Islamic sisters was held from 15th September 2019 in P.L.B colony, Karachi. During Ijtima', Rukn-e-Shura Haji Abu Majid Muhammad Shahid Attari سَيِّدَةُ الْعَالَمِينَ delivered Sunnah-inspiring Bayan via Internet to the Islamic sisters who were listening to the Bayan while being in Purdah. Rukn-e-Shura presented important points about strengthening the system of Dar-us-Sunnah Lil-Banaat Pakistan and Madani activities of the departments responsible Islamic sisters are associated with.

Madani news about dignitaries

Meetings with Islamic scholars

The responsible Islamic brothers of 'Majlis Rabitah for meeting Islamic scholars' of Dawat-e-Islami met many Islamic scholars in September 2019. The names of some of the blessed scholars are as follows:

- Maulana Abdul Mustafa Hazarvi (Nazim-e-Ala, Jami'a Nizamiyyah, Lahore)
- Maulana Ghulam Muhammad Siyalvi (Chairman Quran board Punjab)
- Sayyid Muzaffar Husain Shah
- Maulana Kokab Noorani
- Maulana Bashir Ahmad Farooqi Qadiri (Chairman Saylani welfare)

Arrival of Islamic scholars

- Hafiz Abdul Sattar Sa'eedi (Shaykh-ul-Hadees Jami'a Nizamiyyah Razawiyyah Lahore) visited Jami'a-tul-Madinah Rahman city Shahdara, Lahore.
- Mufti Na'eem Akhtar Kamonki visited Dar-ul-Ifta Ahl-e-Sunnat, Lahore.

Madani news of Islamic sisters

Madani activities of Shu'ba-e-Ta'leem

- Under the supervision of Majlis Rabitah and Shu'ba Ta'leem (Islamic sisters), a Sunnah-inspiring Ijtima for Na'at reciters Islamic sisters was held in October 2019 in Dhoraji colony, Karachi. Responsible Islamic sister (global level) of Majlis Rabitah and Shu'ba Ta'leem delivered Sunnah-inspiring Bayan and Sahibzadi-e-Attar (blessed daughter of Ameer-e-Ahl-e-Sunnat) made Du'a. At the end of Ijtima', many Islamic sisters made intentions of attending online Fard-o-'Uloom courses and reciting glorious Quran with Tajweed [correct articulation of the words].

Opening of new branch of Madrasa-tul-Madinah online

- In Bahawalpur (Pakistan), 6 new branches of Madrasa-tul-Madinah online Lil-Banaat have been opened. Now a large number of students (Islamic sisters) will be able to do Dars-e-Nizami and other Islamic courses.



Courses

- Under the supervision of 'Majlis Madani In'amaat, Dawat-e-Islami', Madani In'amaat Ijtima'at for 3 hours were held at 39 points in all the four provinces of Pakistan (Sindh, Punjab, Balochistan and Khyber Pakhtunkhwa) in October 2019. Over 36000 Islamic sisters attended these Ijtima'at. Preacher Islamic sisters delivered Sunnah-inspiring Bayanaat and motivated the attendees (Islamic sisters) to act upon the Madani In'amaat.
- In Malir Karachi, classes of Faizan-e-Quran-o-Sunnat course started on 26th September 2019. Many Islamic sisters are having the privilege of attending the classes of Faizan-e-Quran-o-Sunnat course.
- Under 'Majlis Short Courses (Lil Banaat)', a unique 3-day course named 'Tarbiyyat-e-Awlaad Course' was conducted in Pakistan (Karachi, Hyderabad, Multan, Faisalabad, Islamabad and Lahore) from 12th September 2019 for married Islamic sisters about how to bring up children in an excellent way. The Islamic sisters who attended this course were presented points regarding how to draw their children to Islam and how to give them good up-bringing based on Islamic teachings.
- From 17th September 2019, a Faizan-e-'Umrah course' was conducted in Pakistan (Karachi, Hyderabad, Faisalabad, Islamabad, Multan and Lahore). In this course, Islamic sisters were taught how to perform 'Umrah.

'Let's correct your Salah course' were started in Saidpur (Bangladesh). Local Islamic sisters attended this course.

- Under the supervision of Majlis online short courses, a 12-day English course, namely 'Let's correct your Salah course' was started in Ireland.

Madani In'amaat Ijtima'at

- For implementing 63 Madani In'amaat of Islamic sisters in their lives practically, Madani Ijtima'at for three and a half hours were held at following places:
- India: Bareilly Sharif, Mumbai, Nagpur, Bhandara, Akola, Basmat, Hyderabad, Moradabad, Kanpur, Gopiganj, Fatehpur, Shahjahanpur, Agra, Gorakhpur, Jamnagar, Ahmedabad, Kota, Delhi etc.
- UK: Birmingham, Bristol, Leicester, Derby, Peterborough, Barton etc.
- Approximately 2970 Islamic sisters had privilege to attend these Madani In'amaat Ijtima'at.

News of overseas Islamic sisters

Courses

- Under 'Majlis Short Courses', an eight days course, namely Sunnah-inspiring Ijtima course was held in Germany from 3rd October 2019. In this course, the responsible Islamic sisters were given Tarbiyyat about making arrangement for weekly Ijtima'.
- From 10th October 2019, 2 classes of the course,



Sayyiduna Isa عَلَيْهِ السَّلَام and a bird

Sayyiduna Isa عَلَيْهِ السَّلَام was once walking along the seashore. He saw a bird that was rolling in the mud of the sea, dirtying its body. Then it took a bath into the sea, becoming neat and clean again. It did the same practice five times. Sayyiduna Isa عَلَيْهِ السَّلَام became surprised to have seen this action of the bird. Seeing him surprised, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام said, 'What you have been shown is the example of the Salah-offering people from the Ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The mud is the example of their sins and taking bath into the sea is the example of five Salahs. (Nuzhat-ul-Majalis, vol. 1, pp. 145)

In other words, the way the bird has rolled in the mud and has become neat and clean by taking a bath, sinners from the Ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be cleansed of their sins by means of five Salahs.



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