

# Faizan-e-Madinah

| Jumadal Oola 1441 AH (January 2020)

A glimpse of some interesting and highly informative topics:

- | States of heart (Part 2)
- | Beloved Rasool ﷺ: The Prophet with largest Ummah
- | Tarbiyyah by Rasool ﷺ - Episode 3
- | Virtues of pleasing and consoling
- | Have Islamic scholars made Islam difficult? - Episode 2
- | Benefits and caution regarding ginger tea

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



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

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

# Hamd/Munajat

Mayray Maula Tu Khayrat daiday

Ya Ilahi Du'a hay gada ki, mayray Maula Tu khayrat daiday  
Jalwah-e-Sarwar-e-Ambiya ki, mayray Maula Tu khayrat daiday  
Bheek day jalwa-e-Mustafa ki, sab Sahabah ki aal-e-'Aba' ki  
Ghaus-o-Khuwajah ki Ahmad Raza ki, mayray Maula Tu khayrat daiday  
Koi Hajj ka sabab ab bana day, mujh ko Ka'bay ka jalwah dikha day  
Deed-e-'Arafat-o-Deed-e-Mina ki, mayray Maula Tu khayrat daiday  
Day Madinay ki mujh ko gada' ee, ho 'ata dau jahan ki bhalayi  
Hay sada 'aajiz-o-bay nawa ki, mayray Maula Tu khayrat daiday  
Haziri kay liye jo bhi tarpay, sabz gumbad ka deedar kar lay  
Us ko Taybah ki mehki faza ki, mayray Maula Tu khayrat daiday  
Her dam Iblees peechay laga hay, hifz-e-Iman ki iltija hay  
Ho karam amn-e-rauz-e-jaza ki, mayray Maula Tu khayrat daiday  
Ruh 'Attar ki jab juda ho, samnay jalwa-e-Mustafa ho  
Unkay qadmon mayn is ko qaza ki, mayray Maula Tu khayrat daiday

<sup>1</sup> Aal-e-'Aba (آلِ عَبَا): Sayyiduna Ali, Sayyidatuna Fatimah, Sayyiduna Imam Hasan and Sayyiduna Imam Husain عَلَيْهِمُ الرُّحْمَان are called 'Aal-e-'Aba'.

(*Wasail-e-Bakhshish, Murammam*, pp. 124)

By: Shaykh-e-Tareeqat,

Ameer-e-Ahl-e-Sunnat دَاكْتَرُ بَرَكَاتُ الْعَابِيَّة



# NA'AT ISTIGHAASA



## Shafi'-e-Rauz-e-Mahshar ay Shahanshah-e-Zaman Tum ho

Shafi'-e-rauz-e-Mahshar ay Shahanshah-e-Zaman tum ho  
Muqem-e-'Arsh-e-a'la ho makeen-e-la-makan tum ho  
Tayray rutbay say baala martabah kis ka hay dunya mayn  
Rafeeq-e-bay-kasaan tum ho, Anees-e-bay-kasaan tum ho  
Kalayjah kyun na thanda ho tumhara naam laynay say  
Muhammad Mustafa tum ho, Habeeb-e-dau-jahan tum ho  
Jo tum say phir gaya Maula, thikanah hay kahan us ka  
Khuda bhi meharban us per kay jis per meharban tum ho  
Chalay ga qafilah Ummat ka jab maydan-e-Mahshar ko  
Nahin khatrah hamayn jabkay Ameer-e-karwan tum ho  
Hisab-e-zindagi der-paysh hoga jab qiyamat mayn  
Mujhay daman mayn dhak layna panah-e-bay-kasaan tum ho  
Taray dar say kahan jaye Na'eem-e-zaar ay Maula!  
Tabeeb-e-dard-e-dil tum ho, 'ilaj-e-dard-e-jan tum ho

*Hayat-e-Sadr-ul-Afadil, pp. 234*

*By: Sadr-ul-Afadil, Maulana Na'eemuddin Muradabadi رحمة الله عليه*



# The states of hearts

(Part 2)

Mufti Muhammad Qasim Attari

Almighty Allah has said:

وَلَا تُخْزِبْنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنْفَعُ 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 - 89)

In the previous part of the article, a 'pure heart' and its other kinds were brought to light. Summarized here are the main points: The apparent reform of the physical body depends upon the spiritual reform of the heart. You have also learnt about the three states of heart. The greatest state is the one in which the heart is pure, spiritually clean, free from the desires of Nafs, engrossed in Divine love and is a seeker of Divine will. On the contrary, there is also the worst

state in which the heart is heedless of Divine remembrance, captured by the desires of Nafs, careless about Halal and Haraam and heavily polluted with sins. Moreover, there is also the third state in which the heart is like a battleground of good and bad thoughts.

Now a question arises as to how the heart can be reformed. Presented here is its method with the help of an example. The heart is like a castle where the enemy wants to break in and to rule. There are many doors leading to this castle. One of the doors is greed. Greed is deep-rooted in the human psyche. It is stated in the Holy Quran: *And the heart is trapped in greed.* [Kanz-ul-Iman (translation of Quran)] (Part. 04, Surah An-Nisa, Ayah 128) At another place, this behaviour and mentality have been described like this: *Say you (O Beloved), 'If you possessed the treasures of the mercy of my Lord, you would have held it back as well out of fear that it may get spent; and man is a great miser.'* [Kanz-ul-Iman (translation of Quran)] (Part. 15, Surah Bani Israel, Ayah 100) Since greed is a bad trait and it is hard



to root it out, the Holy Quran has declared that getting rid of greed is an enormous success. Almighty Allah has said: *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 09)

It's a fact that greed blinds man [to the truth]. The fire of getting more and more wealth does not get extinguished even after gaining a lot of wealth. Instead, this fire blazes up even more strongly. It is stated in a Hadees, 'If the son of Adam possesses two valleys of wealth or gold, he will certainly look for the third valley. It is only the soil (of the grave) that can fill the stomach of the son of Adam.' (Bukhari, vol. 4, pp. 228, Hadees 6436)

### Cure for greed by knowledge

Greed for the world should be replaced with greed for the hereafter. But, this will not be achieved just by saying a few sentences. Instead, repeated contemplation and meditation are required. This cure has been derived from another verse of the Holy Quran. Gracious Allah has said: *'Indeed the righteous ones are definitely in serenity. (Reclining) on thrones, looking (at the bounties of Paradise) You will recognise the freshness of serenity on their faces. They will be given pure wine to drink, which is kept, sealed. Its seal is of musk; and for this, let those aspire, who are aspirers.'* [Kanz-ul-Iman (translation of Quran)] (Part. 30, Surah Al-Mutaffifeen, Ayah 22 - 26) Here is the method of pondering over these verses: Compare the favours of Paradise with the pleasures of the world. For instance, compare [temporary] rest in the world with [never-ending] solace in the hereafter; on the one hand, there are small wooden thrones here in the world but, on the other, there are splendid gold and silver thrones studded with diamonds and gems in the hereafter; there are scenes of worldly gardens here but there are the beautiful and wonderful scenes of heavenly gardens in the hereafter; in the world, there is the pleasure of eating food, drinking water, etc. and then showing happiness through facial expressions but, in the hereafter, there is the enjoyment of everlasting and never-ending pleasant favours of Paradise that brings a glow and radiance on faces; here in the

world, there is intoxicating, impure, smelly and adulterated wine but, in Paradise, there is neat, clean, attractive, refined, unadulterated and pure wine full of flavour and pleasure; in the world, women are beautiful but they are mortal, disloyal and selfish but, maidens in Paradise are loyal, immortal and amazingly beautiful. Above all, Heaven-dwellers will be blessed with beholding the Gracious Lord. *سُبْحَانَ اللَّهِ!* Make comparison in this way again and again and recite what Almighty Allah has said *'and for this, let those aspire, who are aspirers.'* [Kanz-ul-Iman (translation of Quran)] (Part. 30, Surah Al-Mutaffifeen, Ayah 26) Doing this practice a few times will gradually take away greed for the world from the heart, *بِإِذْنِ اللَّهِ.*

There is also a practical cure for greed. If one feels that he is being driven by greed on an inappropriate occasion and without any purpose, one should not fulfil the desire that is based on this greed. For example,

1. If a person already possesses enough wealth that can fulfil his needs and he is already enjoying proper living standards but still his heart is greedy for more wealth; he should not fulfil this desire.
2. Similarly, if someone has already eaten food in a sufficient quantity but his Nafs longs for eating more food just for pleasure; he should refrain keep from fulfilling this desire.
3. If someone is always dreaming of luxury vehicles, pleasures, outings and excursions; he should turn his thoughts towards good things.
4. On a daily basis, he should give up at least one such thing that is related to greed so that his Nafs gets used to getting rid of greed.

Another door through which the enemy, i.e. Satan, can enter the heart is love for wealth. This love plays an active part in making a bondsman heedless of the Divine remembrance. This is the reason why it has been stated in the Holy Quran: *'The desire to seek more wealth has kept you neglectful (from the remembrance of Allah). Until you (died and) confronted the graves.'* [Kanz-ul-Iman (translation of Quran)] (Part. 30, Surah



*Al-Takasur, Ayah 01-02*) Moreover, Almighty Allah has already warned: 'And know that your wealth and your children all are a test' [Kanz-ul-Iman (translation of Quran)] (Part. 09, Surah Al-Anfaal, Ayah 28) Likewise, Allah particularly commanded Muslims to refrain from getting heedless of Divine remembrance as a result of being infatuated with wealth and offspring: 'O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah.' [Kanz-ul-Iman (translation of Quran)] (Part. 09, Surah Al-Anfaal, Ayah 28) The Holy Quran has also declared that Allah عزوجل very much likes those bondsmen who do not get heedless of Divine remembrance despite being busy with wealth and trade. Allah عزوجل has said: 'Those men, whom neither any trade nor any sale distract from the remembrance of Allah.' [Kanz-ul-Iman (translation of Quran)] (Part. 18, Surah An-Noor, Ayah 37)

A knowledge-based method of closing the door which Satan can enter the heart through is that one



should ponder over Ahadees about 'Condemnation of wealth' and 'Virtues of pious deeds and generosity.' This will provide motivation for spending wealth, reducing love for it. Another method is that one should ponder over his death in this way, 'So many children, young people, friends and relatives died quite suddenly with wistful hearts, leaving their wealth in the world. What I will leave will be used by others but it is me who will be held accountable for earning wealth.'

A practical method of closing this door is that one

should get into the habit of spending wealth on good deeds. For example,

1. One should spend wealth on the acts of worship such as Hajj and Umrah.
2. He ought to spend wealth on the construction and renovation of mosques and Madrasahs, earning continuous reward.
3. He should give Sadaqah to the destitute, the poor and other deserving people.
4. From time to time, he should give some gifts to his relatives and Islamic brothers.
5. He should spend wealth on his employees and servants.

Without specifying any purpose, he should do some act of charity for the general public; for example, he should have a dispensary opened from where people can get medicines for free or he should make

water available at a place where water will be served to people for free, etc. He should do all of these works by forcing himself so that he gets into the habit of doing them. If he feels fear of destitution in his heart while spending wealth on these pious actions, he should keep in mind that the Lord Who has created him will also provide him with sustenance. If he adopts these methods constantly, the spiritual state of his heart will continue to improve, *إِنْ شَاءَ اللَّهُ*. (The remainder of the article will be published in the next part.)





Explanation of Hadees

Complier: Farhan Akhtar Attari Madani

(Teacher of Daurah Hadees at Jami'a-tul-Madinah, Lahore)

# PROTECT YOUR KNOWLEDGE!

The Holy Prophet ﷺ said: **أَفْهَى الْعِلْمِ النِّسْيَانُ، وَإِضَاعَتُهُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَهْلِهِ** i.e. The bane of knowledge is to forget it. And telling an ineligible person a point of knowledge is wasting knowledge. (*Musannaf Ibn-e-Abi Shaybah, vol. 13, pp. 344, Hadees 26663*)

**Explanation:** In this blessed Hadees, two points have been mentioned regarding knowledge: What is the bane of knowledge? How is knowledge wasted?

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ said: As wealth and health are ruined due to some calamities, knowledge is also ruined due to forgetfulness. (*Mirat-ul-Manajih, vol. 1, pp. 224*)

## Refrain from forgetfulness the bane of knowledge

The bane of knowledge i.e. forgetfulness is not a minor issue. In fact, it is a huge one. How to refrain from this calamity. Regarding it, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ stated: An Islamic scholar should engage himself in scholarly activities. He shouldn't

give up reading [Islamic] books and should keep from the habits and things which weaken memory. (*Ibid*)

Sayyiduna 'Allamah Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has narrated that one should refrain from the causes of forgetfulness. For example, he should neither give up revising knowledge nor should he get involved in the activities which cause his heart to be entrapped by the charms of the world, wasting his intellect. (*Mirqat-ul-Mafateeh, vol. 1, pp. 523, Taht-al-Hadees 265*)

## Causes of forgetfulness

A big cause of forgetfulness - the bane of knowledge, is sin which weakens memory. Therefore, Sayyiduna Imam Shafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated:

شَكُوتٌ إِلَى وَكَيْعٍ سُوءٍ حَفِظِي  
فَأَوْصَانِي إِلَى تَرْكِ الْمَعَاصِي  
فَإِنَّ الْعِلْمَ فَضْلٌ مِنَ اللَّهِ  
وَفَضْلُ اللَّهِ لَا يُعْطَى لِعَاصِي



**Translation:** I made a complaint about my weak memory to my teacher Sayyiduna Wakee' رَحْمَةُ اللهِ عَلَيْهِ. So, he advised me to leave off [committing] sins since knowledge is a blessing from Allah عَزَّوَجَلَّ, and Allah's blessings are not bestowed upon a sinner. (*Ashu'at-ul-Lam'aat*, vol. 1 pp. 188)

Shaykh 'Allamah 'Umar Bin Abdul Aziz 'Aabideen Shami Hanafi رَحْمَةُ اللهِ عَلَيْهِ has said: Six things weaken [one's] memory:

1. Eating the leftover of a mouse
2. Leaving a louse alive after catching it
3. Urinating in stagnant water
4. Chewing resin
5. Eating a sour apple
6. Chewing an apple peel. (*Mirat-ul-Manajih*, vol. 1, pp. 224)

### **Cure for forgetfulness**

Shaykh-ul-Islam, Imam Ibrahim Zarnoji رَحْمَةُ اللهِ عَلَيْهِ has stated:

1. Using Miswak
2. Using honey
3. Having resin with sugar
4. Having 21 raisins on an empty stomach in the morning strengthen one's memory.

(*Ta'leem-ul-Muta'allim Tareeq-ut-Ta'allum*, pp. 118)

### **Ways of keeping in mind what you study**

There are some ways which can be adopted to commit information to your memory for a longer period of time. For example:

1. One of the ways of committing a point to your memory is to skim through whatever you have studied from the beginning to the end so that its summary gets engraved in your mind.
2. With good intentions, tell what you study to your friends and family. That's how we can also preserve the treasure of information in our mind for a long period of time.

3. It is a famous quote 'مَا تَكَرَّرَ تَقَرَّرَ' The point which is repeated gets engraved in your heart.' So, keep on repeating whatever you read.
4. Make a habit of attending scholarly gatherings. By virtue of it, not only you will have a firm grip on knowledge, but you will also get treasure of information.

### **Telling a point of knowledge to an ineligible person**

Remember! Spending money causes decrease in wealth, whereas knowledge is such light that never fades no matter how much you spread it. In fact, its light spreads more and more. However, if you mention the secrets and mysteries of knowledge before an ineligible person, he won't be able to understand those scholarly points and will misunderstand them. Or, he will pointlessly deny those scholarly points due to his misunderstanding.

Regarding ineligible people, Allamah Abdur Rauf Munavi رَحْمَةُ اللهِ عَلَيْهِ has stated: These are the people who can't understand the points of knowledge or don't act upon them. Therefore, telling such people the point of knowledge is synonymous with rendering the knowledge useless. (*Fayz-ul-Qadeer*, vol. 1, pp. 70 *Taht-al-Hadees* 12; summarised)

Sayyiduna 'Allamah Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has narrated: Wasting knowledge means telling a point of knowledge to a such a person who is a seeker of the world and can't understand it, nor does he act upon it. (*Mirqat-ul-Mafateeh*, vol. 1, pp. 523, *Taht-al-Hadees* 265)

On the authority of Sayyiduna Kaseer Hadrami رَحْمَةُ اللهِ عَلَيْهِ, Imam Bayhaqi رَحْمَةُ اللهِ عَلَيْهِ has narrated: Don't tell the points of wisdom to foolish people as they will deny you. In addition, do not tell invalid points to the people of wisdom as they will become angry at you. Don't prevent your knowledge from the person who is eligible to get it. Otherwise, you will become sinner. And don't tell it to the person who is ineligible because he will consider you as a fool. Indeed, your knowledge has right over you in the same way as your wealth has right over you.

(*Fayz-ul-Qadeer*, vol. 1, pp. 70, *Taht-al-Hadees* 12; summarised)



# Questions and Answers of Madani Muzakarah



## Last Qa'dah of Salah and Du'a-e-Masurah

**Question 1:** In the last Qa'dah of Salah, after reciting Du'a-e-Masurah<sup>1</sup> (رَبِّ اجْعَلْنِي...), is it permissible to recite second Du'a-e-Masurah (رَبَّنَا...?)

**Answer:** Yes, you can recite. There is nothing wrong in it. (*Madani Muzakarah, 3 Rabi-ul-Aakhir 1440*)

## Angel with each drop of rain

**Question 2:** Is there an angel with each drop of rain?

**Answer:** It is [written] in *Tafseer-e-Tabari*: with each drop of rain, there is an angel. (*Tafseer-e-Tabari, part 1, Al-Baqarah, Taht-al-Ayah 19, vol. 1, pp. 186*) Imam Hasan Bin Ali Bar Bahari رَحْمَةُ اللهِ عَلَيْهِ has stated in his book *Sharh-us-Sunnah*, 'We firmly believe in this matter that an angel descends with each drop of rain who drops it according to the command of Allah ﷻ. Same is [written] in '*Tabaqat-e-Hanabilah*'. (*Sharh-us-Sunnah lil-Bar Bahari, pp. 77, Taabaqat-e-Hanabilah, vol. 2, pp. 22*) It is [written] in *Ruh-ul-Bayan*: 'It has been narrated that on each rain drop, an angel is assigned so that he, with the command of Allah ﷻ, drops it on river, ground or air. (*Ruh-ul-Bayan, part 21, Luqman, Taht-al-Ayah 20, vol. 7, pp. 89*) (*Madani Muzakarah, 3 Muharram-ul-Haram 1441 Hijri*)

## Accountability on the Day of Judgement

**Question 3:** Will everyone be held accountable on the Day of Judgement?

**Answer:** Not everyone will be held accountable. Allah ﷻ will forgive whomever He ﷻ wishes, without accountability, as [stated] in *Bahar-e-Shari'at* volume 1 page 143: Prophet صلى الله عليه وآله وسلم has said: 'Among my Ummah, 70,000 [Muslims] will enter Jannah without accountability and for their sake, with each of them 70,000 more [will enter Jannah without accountability]. And Allah Almighty will give 3 more groups [of Muslims] with them. It is unknown how many [Muslims] will be in each group. Only He ﷻ knows its count. Those who offer Tahajjud [Salah] will enter Jannah without accountability. (*Madani Muzakarah, 10, Rabi-ul-Aakhir, 1440 Hijri*)

*Bay 'azaab-o-'itaab-o-hisaab-o-kitab  
Ta-abad Ahl-e-Sunnat pay lakhau Salaam  
(Hadaiq-e-Bakhshish, pp. 316)*

## Du'a for forgiveness without accountability

**Question 4:** Should one also make Du'a to Allah ﷻ for forgiveness without accountability?

**Answer:** Of course, it must be absolutely demanded. This is what I try to make Du'a for entry into Jannah without accountability. 'Ya Allah! Grant us entry into Jannah without accountability because we cannot face accountability. A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has enlightened us on the



same as he has requested in the court of Allah ﷻ:

*Sadqah Piyaray ki haya ka kay na lay mujh say hisaab  
Baklsh bay puchhay lajaey ko lajana kya hay*

(*Hadaiq-e-Bakhshish*, pp. 171)

(*Madani Muzakarah*, 10 Rabi-ul-'Aakhir 1440 Hijri)

### Questions in the grave

**Question 5:** What questions will be posed in the grave?

**Answer:** The famous ones amongst the questions asked in grave are:

1. 'مَنْ رَبُّكَ؟' Who is your Lord?
2. 'مَا دِينُكَ؟' What is your religion?
3. 'مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟' What did you use to say about this person? (*Bahar-e-Shari'at*, vol. 1, pp. 107)

Everyone will behold the Prophet ﷺ in the grave and will be asked, 'What did you use to say about him?' Non-believers will not be able to recognize but *إِنْ شَاءَ اللَّهُ* devotees of Rasool will certainly recognize (him). (*Madani Muzakarah*, 9 Rabi-ul-Aakhir 1440 Hijri)

### For how long will 'Isa عليه السلام live in the world?

**Question 6:** When Sayyiduna Isa عليه السلام will return to this world, for how many years will he stay in this world?

**Answer:** He عليه السلام will stay for seven years. (*Muslim*, pp. 1203, *Hadees 7381*) (*Madani Muzakarah*, 6 Muharram-ul-Haram 1441 Hijri)

### Different cases of marriage

**Question 7:** Is marriage a Sunnah of the Holy Rasool or a Sunnah of Sayyiduna Ibrahim عليه السلام?

**Answer:** Marriage is the Sunnah of Noble Prophets عليهم السلام. (*Tirmizi*, vol. 2, pp. 342, *Hadees 1082*) Majority of Prophets عليهم السلام got married. However, there are different cases of marriages. In some cases, marriage is Fard, in some cases it is Wajib and in some other cases it is Sunnah. (*Derived from: Bahar-e-Shari'at*, vol. 2, pp. 4, 5) (*To know the rulings of marriage, read part 7 of vol. 2 of Bahar-e-Shari'at*) (*Madani Muzakarah*, 13 Rabi-ul-Aakhir 1439 Hijri)

### Shari'ah-declared traveller and the Imamat [leading Salah] of Jumu'ah and Eid

**Question 8:** Can a Shari'ah-declared traveller lead the Salah of Jumu'ah and Eid?

**Answer:** There are a few preconditions of the Salah of Jumu'ah and Eid. If those conditions are met then the Shari'ah-declared traveller can lead the Salah of Jumu'ah and Eid. (*Derived from Bahar-e-Shari'at*, vol. 1, pp. 772, 779) (*Madani Muzakarah*, 7 Rabi-ul-Aakhir 1439 Hijri)

### Ruling on Qira'at (recitation of Quran) behind the Imam?

**Question 9:** If someone feels like doing Qira'at behind the Imam, is it allowed to do so?

**Answer:** Qira'at of Imam is sufficient for Muqtadi and when Imam does Qira'at, it is Wajib for Muqtadi to listen to it silently, whether it is Zuhr, 'Asr Salah or Fajr, Maghrib and Isha. Muqtadi is not allowed to do Qira'at whether or not he feels like doing recitation. (*Madani Muzakarah*, 9 Rabi-ul-Aakhir 1440 Hijri)

Allah ﷻ says in the glorious Quran:

**وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ (٢٠٣)**

And when the Quran is recited, listen to it attentively and remain silent; that you may receive mercy.

[*Kanz-ul-Iman (translation of Quran)* (Part. 9, Surah Al-A'raaf, Ayah 204)]

Rasool ﷺ has said, 'One who is behind the Imam, then Qira'at of Imam is his (Muqtadi's) Qira'at'.

Imam Abu Ja'far has narrated in *Sharh-e-Ma'ani-ul-Aasar* that Sayyiduna Abdullah Bin Umar, Zaid Bin Saabit and Jabir Bin Abdullah رضي الله عنهم were asked (regarding Qira'at behind the Imam). All of them replied, 'Don't do Qira'at behind the Imam in any Salah'.

<sup>1</sup> Du'a mentioned in the Holy Quran or Hadees is called Du'a-e-Ma'surah. (*Islami Behno ki Namaz*, pp. 90)



# DAR-UL-IFTA AHL-E-SUNNAT

## Can old grave be dug out for burying dead body?

**Question 1:** What have respected Islamic scholars ruled on the following matter? There is a nearby graveyard where the relatives of a person are already buried but it is full, i.e. there is no place to bury any other deceased person over there. However, away from the inhabited area, there is another graveyard where space for burial is available. Is it allowed to dig out a very old grave of any relative in the nearby graveyard and to bury some other relative or a stranger in it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** To dig out an old grave and to bury another dead body into it is not only desecration [i.e. disrespect for] the already buried body but it is also impermissible and a sin. To say that one's forefathers are buried in the nearby old graveyard and, for this reason, his other deceased relatives will also be buried in the same old graveyard is not an acceptable excuse. To dig out anyone's grave, using this excuse as a basis will not be permissible. It is obligatory for all Muslims not to desecrate any deceased by digging out his old grave. Therefore, in the above case, they should bury their deceased relatives in the graveyard located at a distance.

(Fatawa Tatarkhaniyah, vol. 2, pp. 130 - Radd-ul-Muhtar, vol. 3, pp. 138 - Fatawa Razawiyyah, vol. 9, pp. 385).

وَاللَّهُ أَعْلَمُ بِمَا نَعْمَ وَرَسُولُهُ أَعْلَمُ بِمَا نَنْهَى

## Permissible way of having R.O. plant installed

**Question 2:** What have respected Islamic scholars ruled on the following matter? We want to have an R.O. plant installed. We will buy water in tankers, filter the water and then sell it in gallons and bottles. Is this business permissible for us?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the above situation, you are the owner of the water because of buying it in tankers. Since water will be sold in gallons and bottles, there is also no ambiguity about the item being sold. Therefore, the sale and purchase of water in the above-mentioned method is absolutely permissible. However, it is necessary to be mindful of many other requirements related to the item that can be bought or sold. One of them is that the customer must neither be cheated nor be harmed. When selling the water, you must ensure the quality that you make a claim of. For this purpose, either you yourself must have scientific expertise or you must hire any professionally skilled person who can run your plant and the entire system in a proper way. This is necessary. If unnecessary



and excessive chemicals are added to water, this will result in people gradually taking in decayed and harmful substances. This should not happen. Another common mistake committed by those doing this business is that they have the plant installed in residential areas. As a result, heavy machinery is operated day and night for the purpose of filtering water, disturbing the sleep and rest of neighbours. This should also be avoided. (*Majma'-ul-Anhar*, vol. 4, pp. 237 – *Fatawa Hindiyyah*, vol. 3, pp. 121 – *Bahar-e-Shari'at*, vol. 3, pp. 667)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

### Ruling on four Rak'at of Salat-uz-Zuhr forgetfully led by Shari'ah-declared travelling Imam

**Question 3:** What have respected Islamic scholars ruled on the following matter? The Imam is a Shari'ah-declared traveller, whereas Muqtadis are Muqem<sup>1</sup>. The Imam forgetfully leads four Rak'at of Zuhr Salah. He also performs the Qa'dah after the second Rak'at but he does not perform Sajdah-Sahw at the end. After the Salah, the Imam who is a Shari'ah-declared traveller recalls that he has led four Rak'at Salah despite being a Shari'ah-declared traveller. What will be the ruling on the Salah?

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

**Answer:** If the Imam who is a Shari'ah-declared traveller forgetfully leads four Rak'at Salah and also performs the Qa'dah after the second Rak'at, the ruling for the Shari'ah-declared traveller Imam will be different from the ruling for Muqem Muqtadis. The ruling on the Salah led by such an Imam is that his own Fard will be valid and the last two Rak'at will be Nafil. However, it is obligatory for the Shari'ah-declared travelling Imam to perform Sajdah Sahw because of forgetfully completing four Rak'at but he has not performed Sajdah Sahw. Therefore, the Salah will have to be offered again with the intention of Wajib-ul-I'adah.<sup>2</sup> As for the ruling on the Salah offered by Muqtadis, their Salah will become

invalid. This is for the reason that one of the conditions for the validity of Iqtida is that the Salah of the Imam must either be similar or superior to that of Muqtadis. If the Salah of the Imam is lower in rank than that of Muqtadis, the Iqtida will be invalid. In the above-mentioned case, the last two Rak'at offered by the Shari'ah-declared travelling Imam are Nafil, whereas the same last two Rak'at are Fard for Muqem Muqtadis. For this reason, the Iqtida from Muqem Muqtadis is not valid. Therefore, they must offer their Salah again. (*Maraqil-Falah Sharh Noor-ul-Izah*, pp. 222)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

### Is it allowed to see the face of the deceased after the funeral Salah?

**Question 4:** What have Islamic scholars ruled on the following matter? Is it allowed to see the face of the deceased after the funeral Salah.

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

**Answer:** To see the face of the deceased before and after the funeral Salah is permissible. There is no harm in it. However, care should be taken that there should be no delay in the burial of the deceased because of seeing and letting others see his face. Blessed Shari'ah has commanded Muslims to be quick to give Ghusl to the deceased and to wrap him in the shroud. Unnecessary delay is forbidden. (*Fatawa Tatarikhaniyah*, vol. 3, pp. 78 – *Fatawa Fayz-ur-Rasool*, vol. 3, pp. 415)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ

### Funeral Salah of an adult boy along with that of non-pubescent girl

**Question 5:** What have respected Islamic scholars ruled on the following matter? Is it allowed to offer the funeral Salah of an adult boy with that of a non-pubescent girl? If it is allowed, which Du'a will be recited during the funeral Salah; that of an adult one or a non-pubescent one? If both Du'as have to be



recited, what will be its method? And, how many people's funeral Salahs may be offered together?

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

**Answer:** The funeral Salah of an adult may be offered along with that of a non-pubescent one. When you are offering the funeral Salah of an adult

not matter, whether one hundred or two hundred; the funeral Salah of all of them may be offered together.

Regarding offering the funeral Salah of a non-pubescent child along with that of an adult, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ further stated, as mentioned on the next page, 'The funeral Salah of the non-pubescent along with that of adults may be offered. Both Du'as (i.e. the Du'a of the adult and that of the



and that of a non-pubescent one together; recite the Du'a of the adult deceased first and then that of the non-pubescent one after you have recited Durood and said the third Takbeer. The funeral Salahs of as many deceased Muslims may be offered together as are present. Blessed Shari'ah has not specified any figure in this regard. However, it is better to offer the funeral Salah of every deceased Muslim separately.

Imam Ahl-e-Sunnat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was asked a question, as stated in Fatawa Razawiyyah: 'How many people's funeral Salahs may be offered together?' He replied: The number of Muslims whose funeral Salah is to be offered does

non-pubescent) will be recited. Recite the Du'a of the adult first and then that of non-pubescent ones. However, if there is no difficulty, it is better to offer the funeral Salah of every deceased Muslim separately.' (Fatawa Razawiyyah, vol. 24, pp. 199, 200)

وَاللَّهُ أَعْلَمُ بِمَا فِي صُدُورِ الْعَالَمِينَ وَرَسُولُهُ أَكْبَرُ مِنْ رُسُلِ الْعَالَمِينَ

<sup>1</sup> One stationed at home or at a place away from home for 15 days or more.

<sup>2</sup> If an action is Wajib-ul-Iadah, it is Wajib to perform it again correctly.



## Beloved Rasool ﷺ

# The Prophet with largest Ummah

Kashif Shahzad Attari

### Four pre-eminent positions of the Beloved Rasool ﷺ

#### 1. Largest Ummah

The number of the followers [Ummatees] of the Holy Prophet ﷺ is more than the followers of all the blessed Prophets ﷺ. (*Anmauzaj-ul-Labeeh*, pp. 50)

Dear Islamic brothers! Read three blessed sayings regarding this significant distinction of the Holy Rasool ﷺ:

1. 'أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ', *On the Day of Judgement, my Ummah will be greater [in number] than (the Ummahs) of all the blessed Prophets [ﷺ].* (*Muslim*, pp. 107, Hadees 484)

It is learnt that having greater number of followers is a sound reason of being the most Beloved Rasool ﷺ of great eminence (*Mirat-ul-Manajih*, vol. 8, pp. 5)

The 'Day of Judgement' has been mentioned because there will be a clear manifestation of the

Ummah of the Holy Prophet ﷺ which will be in great abundance on that day. (*Fayz-ul-Qadeer*, vol. 3, pp. 52)

2. There will be 120 rows of the dwellers of Paradise, out of which 80 rows will be of this Ummah whereas 40 rows will be of all the other Ummahs.' (*Tirmizi*, vol. 4, pp. 245, Hadees 2555)

We cannot imagine that what will be length of these blessed rows. These 120 blessed rows will encompass all the Mu'mins [believers] from Sayyiduna Adam (ﷺ) to [the Mu'mins coming till] the Day of Judgement. (*Mirat-ul-Manajih*, vol. 7, pp. 502)

3. Such [a large] number of people did not believe in any Prophet as have believed in me. Amongst the blessed Prophets, some prophets were such that only a single person of their Ummah believed in them. (*Muslim*, pp. 107, Hadees 485)

That means the Ummah of the Prophet is greater [in number] than other Ummahs. Sayyiduna Nuh (ﷺ) preached for 950 years but only 80 people testified him; eight were his





family members and 72 were other individuals whereas the Holy Prophet ﷺ preached for 23 years, and now observe the result till date. (Mirat-ul-Manajih, vol. 8, pp. 7)

*Tu woh piyara Khuda ka hay kay piyaray tayray sadqay mayn  
Huwa sab ummaton say fazl barh kar tayri ummat ka*  
(Qabalah-e-Bakhshish, pp. 24)

## 2. An aspiration of Sayyiduna Ibrahim عليه السلام to become a follower

12 blessed Prophets including Sayyiduna Ibrahim عليه السلام, Sayyiduna Ilyas عليه السلام and Sayyiduna Musa عليه السلام had desired to become the follower of the Holy Prophet ﷺ. (Matali'-ul-Musaraat, pp. 133, Jawahir-ul-Bahar, vol. 1, pp. 131, Saba' Sanabil, pp. 18)

*Khud ummati bannay ki Maalik say tamana ki  
Musa nay suna jis dam rutbah tayri ummat ka*  
(Qabalah-e-Bakhshish, pp. 42)

O devotees of Rasool! How fortunate we are that Allah عزوجل has created us in the Ummah of His Beloved Rasool ﷺ. As a thanksgiving note, we should spend our life doing virtuous deeds keeping ourselves away from sins and calling other Muslims to righteousness.

*Apnay Mahboob ki Allah nay ummat mayn kiya  
Sunniyon mil kay karo Shukr-e-Khuda aaj ki raat*  
(Qabalah-e-Bakhshish, pp. 24)

## 3. A lazy animal would become a speedy one

Whatever the animal [on which] the Holy Prophet ﷺ would ride it would become speedy and walk ahead of all despite the fact that it would be lazy before being ridden upon. (Suroor-ul-Quloob, pp. 296)

### Parable

Sayyiduna Anas رضى الله عنه narrated, once, the people of Madinah became frightened to have heard the news of the arrival of invaders. The Holy Prophet ﷺ rode a slow and balky horse owned by

Sayyiduna Abu Talhah رضى الله عنه and went alone. Upon his return, the Holy Prophet ﷺ said: 'We have found your horse fast like a river. After that the horse could not be surpassed (in running) [by any other horse].' (Bukhari, vol. 2, pp. 272, Hadees 2867; Mirat-ul-Manajih, vol. 8, pp. 213)

## 4. The order of giving Sadaqah before making a request secretly

One of the distinctions of our beloved Rasool ﷺ is that Allah the Almighty has commanded the one requesting [in the court of the Holy Prophet ﷺ] to give Sadaqah before requesting Holy Prophet ﷺ. Nothing has been reported like this regarding any other amongst the blessed Prophets عليهم السلام. (Khasais-e-Kubra, vol. 2, pp. 341)

When the rich started to prolong their requests in the court of the Beloved Rasool ﷺ, the poor would hardly get time to make their requests in the blessed court of the Holy Prophet ﷺ; so the rich were commanded to give Sadaqa before making any requests. (Tafseer Khaza'in-ul-Irfan, part 28, Surah Al-Mujadalah, Taht-al-Ayah, 12)

It is stated in the glorious Quran:

**يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَأْتَيْتُمُ الرُّسُولَ فَكَلِّمُوا بَيْنَ يَدَيْهِمْ حَتَّىٰ تَسْمَعُوا كَلِمَٰةَ اللَّهِ عِزِّهِمْ وَأَطِيعُوا فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾**

O believers! When you wish to consult secretly with the Messenger, so before you request, give some charity. This is better and much purer for you, then if you do not have the means (to give charity), so Allah is Most Forgiving, Most Merciful.

[Kanz-ul-Iman (translation of Quran)] (part 28, Surah Al-Mujadalah, Ayah 12)

Remember! This restriction was imposed only on having a secret talk and making requests in the court of the Holy Prophet ﷺ. There was no restriction on attending the blessed assembly, listening to the blessed sermon of the Holy Prophet ﷺ or making request publicly in the blessed gathering of the Holy Prophet ﷺ. (Tafseer Noor-ul-Irfan, part 28, Surah Al-Mujadalah, Taht-al-Ayah 12)





### Wisdom behind the commandment

A wisdom behind this commandment was to manifest the greatness of this privilege (of talking secretly with) the Holy Prophet ﷺ in the heart of the one having a private talk with the Holy Prophet ﷺ because when something is obtained by someone after a great deal of efforts, the achievement is highly regarded. Whereas things easily obtained are simply regarded as ordinary. (Tafseer Khaazin, vol. 4, pp. 259)

### The commandment was abrogated

When it became difficult for the Muslims to act upon this commandment, the commandment was abrogated and it is stated in the glorious Quran:

عَاشِقْتُمْ أَنْ تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَى كُمْ صَدَقْتُمْ فَأَذَلْتُمْ تَفَعَّلُوا وَتَابَ اللَّهُ  
عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ  
وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٢٥٧﴾

Were you afraid of this that you give some charity before your request (to the Messenger)? Then when you did not do this (act of giving charity), and Allah directed His Mercy towards you, so keep Salah established and give Zakat and remain obedient to Allah and His Messenger, and Allah is Aware of your deeds.

(Tafseer Khaazin, vol. 4, pp. 259, Part 28, Surah Al-Mujadalah, Taht-al-Ayah 13)

Before abrogation of this commandment, Sayyiduna Ali رضى الله عنه had given 10 dirhams in charity acting upon the blessed verse and humbly asked the Holy Prophet ﷺ 10 questions. He رضى الله عنه would say: There is such a blessed verse in the glorious Quran, neither did anybody act upon it before I did, nor will anybody do so, after me. That is the very Ayat-e-Munajaat. (Tafseer-e-Saawi, vol. 6, pp. 2125)

Aysa a'zaz kis ko Khuda nay diya  
Jaysa baala tayra martabah ho gaya  
(Qabalah-e-Bakhshish, pp. 38)



# TARBIYYAH BY RASOOL ﷺ

(Episode 3)

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

In this world, there are some rules and regulations regarding every work. If the rules of any work are not followed, sometimes it may cause loss instead of bringing benefits. For example, if a driver does not drive by following the traffic rules, he may even lose his life. Similarly, there are some rules as well as precautions of giving Tarbiyyah. If they are not observed, it may cause damage. Let's read some precautions of giving Tarbiyyah.

## Avoid long conversation while giving Tarbiyyah

One of the things that should be taken care of while giving Tarbiyyah is that the conversation should not be too long because the other person may get bored with it. Try to state your purpose in minimum number of words so that the person listening to you remains attentive and the thing you have said is etched on his mind. The sentences we have been given by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat

فَسَدَ بَرَكَاتِهِمْ الْفَاقِيَهُ for presenting the call towards righteousness during a Madani visit consist of a few lines which are short and comprehensive. There are many sentences in blessed Ahadees which are quite short with respect to the number of words, but they carry a large number of meanings. These sentences are called Jawami'-ul-Kalim [جَوَامِعُ الْكَلِمِ]. Let's read three blessed Ahadees here.

1. مَا جُمِعَ شَيْءٌ إِلَى شَيْءٍ أَحْضَلَّ مِنْ جَلْمٍ إِلَى عِلْمٍ i.e., Nothing ever adjoined to a thing better than forbearance adjoined to knowledge. (*Mu'jam Awsat*, vol. 3, pp. 362, Hadees 4846)
2. الْإِفْتِصَادُ فِي النَّفَقَةِ نِصْفُ الْمَعِيشَةِ وَالتَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعِلْمِ وَحُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ i.e., Moderation in spending is half-economy, and to love people is half-intelligence, and a good question is half-knowledge. (*Shu'ab-ul-Iman*, vol. 5, pp. 254, Hadees 6568)



3. مِنْ شَرِّ النَّاسِ مَنْزِلَةٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ i.e., On the Day of Judgement, in the sight of Allah Almighty, the person will have the worst status who has destroyed his Hereafter for the sake of the world of someone else. (*Ibn-e-Majah, vol. 4, pp. 339, Hadees 3966*)

From these blessed Ahadees, it can be concluded that our Beloved Prophet ﷺ used to have a conversation by using very few words which meaning-wise are comprehensive.

### Give Tarbiyyah as per situation

In the same way, to give Tarbiyyah all the time causes boredom or rather sometimes even reaction. Giving untimely Tarbiyyah causes loss instead of bringing benefits. Sayyiduna Abdullah Bin Masood رَضِيَ اللَّهُ عَنْهُ would deliver sermon every Thursday. When a wish to deliver a sermon daily was expressed to him, he رَضِيَ اللَّهُ عَنْهُ said: I dislike making you feel bored. I take care of you as the Holy Prophet ﷺ used to do so with us for fear of boredom. (*Bukhari, vol. 1, pp. 42, Hadees 70*) Therefore the person giving Tarbiyyah should keep finding a favourable opportunity for giving Tarbiyyah and then as he gets the opportunity, he should get the most out of it; he should not be negligent in giving Tarbiyyah.

### Worthlessness of the world

Once the Beloved Prophet ﷺ passed by a dead goat. He رَضِيَ اللَّهُ عَنْهُ asked his companions: Do you know how worthless this goat is for its owner? Then, he رَضِيَ اللَّهُ عَنْهُ said: By the Almighty in Whose control my soul is! As much as this goat is worthless for its owner, this world is even more worthless and contemptible in the sight of Allah. For Allah, if the value and worth of this world was equivalent to even the wing of a mosquito, He would never let any unbeliever drink even a drop of it. (*Ibn-e-Majah, vol. 4, pp. 427, Hadees 4110*)

### In Paradise, handkerchiefs of Sa'd are much better

Similarly, when blessed companions would be attracted by anything of this world, as per the

situation and using a wonderful strategy, the Beloved Prophet ﷺ would call their attention to the Hereafter. Once, a silk cloth was presented to the Beloved Prophet ﷺ as a gift; one after another, blessed companions started taking the cloth in their hands and started wondering at its beauty and softness. The Holy Prophet ﷺ asked: 'Do you wonder at this?' The blessed companions رَضِيَ اللَّهُ عَنْهُمْ said: 'Yes, Ya Rasoolallah!' He رَضِيَ اللَّهُ عَنْهُمْ said, وَالَّذِي نَفْسِي بِيَدِهِ, لَمَتَادِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ مِنْهَا control my soul is! In the Paradise, the handkerchiefs of Sa'd (Bin Mu'az) are much better than this. (*Bukhari, vol. 4, pp. 285, Hadees 6640*)

Just imagine how the Holy Prophet ﷺ, taking advantage of the opportunity, used to develop the mind and thought of his companions and improve their capabilities. On different occasions, he رَضِيَ اللَّهُ عَنْهُ instilled the worthlessness of the world into his companions in such a manner that the apparent beauty of the world and its charm could never attract them again.

### Tarbiyyah by practical demonstration

While giving Tarbiyyah if you feel that whatever you say will not prove useful and effective and the person listening to you will not be satisfied completely, give Tarbiyyah practically along with giving Tarbiyyah verbally and demonstrate how to do it. A person came to the Beloved Prophet ﷺ and humbly said: O Rasoolallah! كَيْفَ الطُّهُورُ? How is Wudu performed? The Prophet ﷺ ordered some water in a pot (and demonstrated how to make Wudu completely, then said). The one who adds something to this or reduces something from it, he does wrong thing and transgresses. (*Abu Dawood, vol. 1, pp. 78, Hadees 135*)

Whoever wants to learn the correct method of Wudu practically must travel with the Madani Qafilahs of Dawat-e-Islami as this can only be learned in a good way in the company of devotees of Rasool. I plead with the devotees of Rasool to travel with Qafilahs every month and strive to give Tarbiyyah to themselves and others.



# GREATNESS OF MU`MIN

(Episode 04)

Role model

Rashid 'Ali Attari Madani

Continued from the previous issue

- The sign of a perfect Muslim is that he does not do any good deed for showing off but rather he carries out virtuous deeds only for [seeking] the will of Allah Almighty. Allah Almighty has said in the Holy Quran about those who show off and do not believe in Allah:

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

*And those who spend their wealth to show off to the people, and do not believe in Allah nor the Last Day; and whoever has Shaytan as a companion, so what an evil companion he is. [Kanz-ul-Iman (translation of Quran)] (Part. 5, Surah An-Nisa, Ayah 38)*



- A Muslim should not remind a person of the favours [giving Sadaqah] he has done to him so that he [Sadaqah receiver] does not feel bad and the reward of the 'Sadaqah giver' does not get wasted either. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالذِّمَىٰ

*O believers! Do not invalidate your charity by boasting of favours and by causing anguish.*

[Kanz-ul-Iman (translation of Quran)] (Part. 3, Surah Al-Baqarah, Ayah 264)

- A Muslim, before he departs this life, should spend in the path of Allah from what Allah Almighty has provided him with. It is a belief of a Muslim that the Day of Judgment will surely come and the Day of Judgment will be dreadful and terrifying. Wealth would not work for anybody. All worldly friendships will also go in vain. Even fathers will be getting rid of their sons on that day. No intercession will benefit the disbelievers nor will anyone be able to attain intercession for anybody as it happens in worldly manner. Only the chosen ones will have the privilege of interceding with the permission of Allah Almighty. Likewise, one will gain benefit from his wealth in Hereafter only in this way that he would have spent his wealth carrying out good deeds in the world. Regarding friendship, the friendship with pious people will benefit people [in the Hereafter].

Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمًا لَا تَبِيعُ فِيهِ  
وَلَا تُخَلَّةُ وَلَا تُشَفَاعَةُ ۗ وَالْكُفْرُوتُ هُمُ الظَّالِمُونَ ﴿٢٥٣﴾

*O Believers! Spend in the path of Allah from what We have provided for you, before the arrival of that Day in which there is no trading, and for the disbelievers there would be no friendship nor intercession. And the disbelievers themselves are the unjust.*

[Kanz-ul-Iman (translation of Quran)] (Part. 3, Surah Al-Baqarah, Ayah 254)

- A Muslim should spend in the path of Allah

Almighty from his lawful and pure earnings. Moreover, he should also spend from earth produces in the path of Allah Almighty (If it is Wajib as per Shari'ah). A Muslim should not give anything inferior and defective in the way of Allah because when he will give superior things in the way of Allah, he will deserve high-ranking reward. Allah has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ  
مِنَ الْأَرْضِ ۗ وَلَا تَتَّبِعُوا النَّهْيَ الَّذِي تَنْهَوْنَ  
وَأَنْتُمْ بِأَجْزَائِهِ إِلَّا أَنْ تُغِضُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

*O believers! Spend from your lawful earnings, and from that which We have produced from the earth for you. And do not intend in particular to give (in charity) from that which is defective, which even if you are given, you would not accept, but (you would receive) with your eyes closed; and know that Allah is Independent, Most Praised. [Kanz-ul-Iman (translation of Quran)] (Part. 3, Surah Al-Baqarah, Ayah 267)*

- A Muslim should be the one who, in all matters, should stand firm with justice and truth. While standing firm with truth, even if he or his close relatives suffer any loss, he should not care about it because Allah Almighty has commanded him to stand with justice and truth, not to follow the desires of his Nafs.

- Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا  
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْا أَوْ نَعَرْتُمْ أَوْ عَرِضْتُمْ عَلَىٰ اللَّهِ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾

*O believers! Stand firm for justice (whilst) giving testimony for the sake of Allah, even if there is loss in it for yourselves, or (your) parents, or (your) relatives; whether the one you testify; nevertheless Allah has greater right over it. So do not follow your wishes lest you separate from the truth (justice), and if you distort (testimony) or turn away (from giving it), then Allah is Aware of your actions. [Kanz-ul-Iman (translation of Quran)] (part. 5, Surah An-Nisa, Ayah 135)*

- While carrying out the noble acts of preaching



and serving Islam, a Muslim should not be afraid to sacrifice his life in the path of Allah. He should not indulge in the talks of hopelessness and despair regarding those who sacrifice their lives in the path of Allah but rather one should have strong eagerness for sacrificing his own life and wealth.

Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لَإِخْوَانِيهِمْ إِذَا خَرَبُوا فِي  
الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ  
ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

O believers! Do not be like the disbelievers who said regarding their brothers when they embarked on a journey or on a battle, 'If they had been with us, they would not have died nor be killed,' (O believers do not utter this), so that Allah may put regret in their hearts over this matter. And Allah gives life and causes death, and Allah is observing your actions. [Kanz-ul-Iman (translation of Quran)] (Part. 4, Surah Aal-e-'Imran, Ayah 156)

- A Muslim should not confide in disbelievers and polytheists at all. He should be aware of the fact that the disbelievers are not trustworthy in any way. They always try to cause harm to Muslims. Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْتُونَكُمْ خَبْرًا وَلَا  
مَاعِينًا قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ  
وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٧﴾

O believers! Do not share your secrets with strangers (i.e. disbelievers), they do not leave any stone unturned to harm you; they desire that you may be harmed much. Enmity has been exposed from their utterances, and what they hide within their chests is even greater. We have articulated the signs clearly to you, if you have intelligence. [Kanz-ul-Iman (translation of Quran)] (Part. 4, Surah Aal-e-'Imran, Ayah 118)

- A Muslim should not associate friendships with disbelievers ignoring his Muslim brothers because those who do not believe in Allah

Almighty, the One Who has created them, then how can they become a friend and supporter of Muslims.

Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

O believers! Do not befriend disbelievers instead of Muslims. [Kanz-ul-Iman (translation of Quran)] (Part. 5, Surah An-Nisa, Ayah 144)



# Paradise becomes Wajib

Abdul Majid Naqshbandi Attari Madani

Our Beloved Rasool ﷺ motivated his Ummatees (followers of the true faith) to carry out virtuous deeds and prepare for the life after death, sometimes by giving glad tidings of Paradise and sometimes by talking about the torments of Hell, so that people perform virtuous deeds for attaining Paradise, protecting themselves from the torments of Hell and they also engage themselves in preparing for the eternal life of Hereafter.

Few blessed Ahadees stating the different virtuous deeds that make Paradise Wajib<sup>1</sup> are mentioned as follows:

## 1. Those who remain content with the will of Allah ﷻ

The Beloved Rasool ﷺ said: The one who says: "رَجِيْتُ بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ رَسُولًا" 'I am pleased with Almighty Allah being Rab, [I am pleased with] Islam being the religion and [I am pleased with] 'Muhammad' being the [blessed] Rasool', Paradise has become Wajib for him.' (*Abu Dawood, vol. 2, pp. 125, Hadees 1529*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ said: Being pleased with Allah ﷻ refers to that one should remain fully contented with

the will of Allah ﷻ, show gratitude to Allah ﷻ for the blessings and have patience in the face of disasters. Similarly, accepting 'Islam as the religion' implies that all Islamic laws and rulings are to be adopted wholeheartedly whether or not one understands, and accepting 'Rasool ﷺ as the Prophet' is meant to be devoted to all of blessed sayings, deeds, actions and the matters that belong to the Holy Prophet ﷺ. Whatever is associated with the Holy Prophet ﷺ one should love them all wholeheartedly. He should genuinely truly like Shari'ah, Tareeqah, Haqeeqat and Ma'rifat. Paradise becomes Wajib (compulsory) for such a person. He will live his life and die as if he is a heavenly person, [and] he will be resurrected with the dwellers of Paradise. (*Mirat-ul-Manajih, vol. 5, pp. 452; summarised*)

## 2. Those who are punctual for Salah

Sayyiduna Hanzalah رَضِيَ اللهُ عَنْهُ said, I heard the Holy Prophet ﷺ saying: 'One who performs all five Salah with punctuality, takes care of their Ruku', Sujood, Wudu and their timing and believes that they are (Haq) from Allah ﷻ, will enter Paradise.' Or said: 'Paradise will become Wajib for him.' (*Musnad Ahmad, vol. 6, pp. 372, Hadees 18373*)







### 3. Those who give their daughters good upbringing

The Beloved Rasool ﷺ said: One who has three daughters and he treats them well, gives them good accommodation, bears their expenses [then] Paradise becomes Wajib for him. It was humbly asked: If there are two daughters, then? The Holy Prophet ﷺ replied, 'Even if there are two.' It was humbly asked: If there is only one, then? The Holy Prophet ﷺ said, 'Even if there is only one. (*Mu'jam-e-Awsat*, vol. 4, pp. 347, Hadees 6199)

Dear Islamic brothers! Usually, people pin worldly hopes on their sons that they will serve them after they are grown-up, they will earn and bear their expenses. There isn't any such expectation from girls so upbringing them well with patience is an act of reward. Whether girls are daughters or sisters, providing them formal education means Islamic knowledge, needlework and the crafts they need to learn so that they do not depend on others. (*Mirat-ul-Manajih*, vol. 6, pp. 564)

### 4. Those who have patience upon the demise of children

The Holy Prophet ﷺ said: The person who has lost his three children (i.e., one whose three children are passed away), then he pins his hopes on the blessing and reward in the way of Allah (عَزَّوَجَلَّ), Paradise becomes Wajib for him. (*Mu'jam-e-Kabeer*, vol. 17, pp. 300, Hadees 829)

May Allah عَزَّوَجَلَّ grant us forgiveness and make us enter into Paradise without accountability.

اٰمِيْن يَا اَرْحَمَ الرَّحِيْمِيْنَ ﷺ

<sup>1</sup> Commenting on a blessed Hadees in connection with the Paradise becoming Wajib, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has stated: By the grace and mercy of Rab عَزَّوَجَلَّ (such a person) receives Divine help to carry out good deeds, stay believer when dies and achieves success in the grave and on the Day of Resurrection.

# Words of wisdom

## Virtuous deeds

A person who goes to the grave without provisions (i.e. good deeds) is like the one who starts traveling by sea without a ship. (Quoted from Sayyiduna Abu Bakr Siddique رضي الله عنه) (*Al-Munabbihat*, pp. 3)

## How [does one] gain respect?

In the world, one gains respect through wealth, whereas in the Hereafter one gains respect through virtuous deeds. (Quoted from Sayyiduna Umar Farooq رضي الله عنه) (*Al-Munabbihat*, pp. 3)

## Benefit of grieving for the Hereafter

Grieving for the world is a reason for the darkness of the heart whereas grieving for the Hereafter creates Noor [luminosity] in the heart. (Quoted from Sayyiduna Usman Ghani رضي الله عنه) (*Al-Munabbihat*, pp. 4)

## Example of good and bad wife

If a virtuous woman is in the Nikah of a righteous man, her example is like a gold crown placed upon the head of the king, whereas if an evil woman is in the Nikah of a righteous person, her example is like a heavy burden which an old man is carrying. (Quoted from Sayyiduna Abdul Rahman Abzi رضي الله عنه) (*Hasan-ul-Tanbeeh*, vol. 2, pp. 483)

## Words of wisdom of Imam Ahmad Raza Khan رحمته الله عليه

People are obliged to respect Islamic scholars (Ulama-e-Kiraam) more than [their] father. (*Fatawa Razawiyyah*, vol. 25, pp. 216)

## Which knowledge is mandatory for people to gain?

The Muslim Ummah ought to gain knowledge about

the rectification (i.e. performing these acts correctly) of Salah, fast, Wudu, Ghusl, and the recitation of the Holy Quran. On the Day of Judgement, they will be asked about these acts and if they fail to perform them correctly, they will be held accountable. (*Fatawa Razawiyyah*, vol. 29, pp. 591)

## Breaking childhood habit is a tough task

The habit which someone has had since his childhood is hard to break. Not preventing your Na-Baligh [one who has not yet reached puberty] children from such evil acts (i.e. bawdiness and to sing lustful songs) is like preparing them for the Hell fire and also causing yourself to commit a grave sin. (*Fatawa Razawiyyah*, vol. 22, pp. 215)

## Madani pearls of 'Attar

### Method of becoming prosperous

If a Muslim eliminates the expenditure of outward show off and lives a moderate life, he will grow prosperous. ابن قدامة (*Madani Muzakarah*, 25th Ramadan-ul-Mubarak, 1436 AH)

### Gazing unnecessarily causes harm

Gazing unnecessarily is a means of gazing unlawfully.

(*Madani Muzakarah*, 4th Muharram-ul-Haram, 1432 AH)

### Value time

Time is a blessing, and a blessing is valued when it remains no more, therefore considering this time precious spend it performing virtuous deeds. (*Madani Muzakarah*, 4th Rajab-ul-Murajjab, 1440 AH)



After all, what is right?

# HAVE ISLAMIC SCHOLARS MADE ISLAM DIFFICULT?

(Episode: 02)

Mufti Muhammad Qasim Attari

Sometimes people say: 'Islam was very simple, but Islamic scholars have made it difficult.' Let's see how true it really is! There are two types of people who say this. First, those who hear it from others and say it without thinking about it or verbally agree with those who say it. Opinions of such people cannot be trusted because they have no opinion of their own in this regard. In addition, in a different gathering, if someone says that مَا شَاءَ اللَّهُ Islamic scholars have greatly served the religion and provided us with ease by writing books, they will also accept his opinion without arguments. Majority of people are of this type, because by reading or listening to hundreds of opinions regarding a single topic on newspapers, TV, social media etc., people have already become confused. These people do not know about right and wrong. In fact, sometimes they do not even understand what their own thoughts are, therefore the opinions of such confused people are not reliable.

On the other hand, there are some people who are deputed to do the satanic act of instilling evil thoughts and are sick of Islam in reality due to either other people's hidden agenda or their own distorted way of thinking. However, since to express such resentment against Islam and religion is not possible in an Islamic country or among Muslims, they criticize Islamic scholars and take it as a Heelah (a way out) for criticizing Islam by following the way of Heelah-doers of Bani Israel, who would fish on Saturdays. Although their real target is Islam, they use the name of 'Maulvi' to hide their intentions.

Let's analyse the statement: 'Islam was very simple, but Islamic scholars have made it difficult.' There are two questions for such people: Firstly, how have Islamic scholars made Islam difficult and what things of Islam have they made difficult? State in detail. Secondly, we put a list of Islamic laws and rulings before you that also includes many such



things which you consider to be difficult. Now, tell us: What are the Islamic laws and rulings which are not in the Holy Quran and blessed Ahadees, but Islamic scholars have enforced them after making them difficult?

As an introductory note, I humbly say that Islam is not merely about reciting Kalimah, but rather it is a collection of detailed instructions on many fields such as beliefs, manners, dealings, Halal and Haraam, manners of living a life, etc.

Beliefs are already proved from the Holy Quran, Ahadees and the consensus of Ummah. For example, the only true religion is Islam; no other religion will be accepted on the Day of Judgment. After the blessed arrival of the Holy Prophet ﷺ salvation can only be achieved by following him. Even if Sayyiduna Musa عليه السلام were alive, he would have also followed Prophet Muhammad ﷺ. Those who die in the state of unbelief will always dwell in Hell. Islamic scholars have not made these beliefs, but rather they are written explicitly in the Holy Quran and blessed Ahadees. If the objectors find them difficult, what are they actually objecting to?

Similarly, some liberal-minded and materialistic people feel unpleasant when the wrath of Allah عزوجل is mentioned. In fact, many columnists make fun of it and say that 'Maulvis' frighten people a lot. It is a humble response to them that the severe torment of Hell and its details and the wrath of Allah عزوجل have been mentioned at many places in the Holy Quran and even more than that in blessed Ahadees. Then, please state against whom you actually have the complaint.

Acts of worship include Salah, fast, Hajj, Zakat, recitation of the Holy Quran, Zikr of Allah عزوجل, etc. Offering five Salahs at their respective timings is Fard; no one is exempt from it, no matter whether he is ill, in trouble, attending a wedding, feeling sorrow, the weather is hot, cold, sunny or snowy. Zuhr Salah in hot weather and Fajr Salah in cold weather have to be offered. Apart from them, getting out of your soft bed, sacrificing sleep, staying awake in the night [for worship], offering Salah, performing worship, performing Sajdahs, weeping in the court of Allah عزوجل, making Du'as and offering Nafil and Tahajjud Salah have all been mentioned in the Holy Quran, not stated by any 'Maulvi' on his own.

The fasts of Ramadan are Fard. Even if they fall in summer and last for 18 hours, they have to be observed. The girls and boys who grow up even at the age of twelve, women and old people all will have to fast except those who are too weak. These Islamic laws and rulings have also been mentioned in the Holy Quran. To observe fasts on Mondays, Thursdays, the first nine days of Zul-Hijjah, the two days of Muharram, in the two months of Rajab and Sha'ban and on 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of each lunar month is either Sunnah or Mustahab as per Ahadees. It has not been made by any 'Maulvi'.

Similarly, paying 2.5% Zakat is Fard. It means two hundred fifty thousand rupees will have to be paid as Zakat for ten million rupees. Apart from it, the commandment of serving parents and relatives, helping the poor, the needy, orphans, widows and captives have also been mentioned in the Holy Quran. Similarly, the commandment of supporting Islamic scholars, preachers and teachers of Madaris who are not able to go into other professions or do business for earning money due to being busy building Masajid and gaining and imparting Islamic knowledge has also been mentioned in the Holy Quran. And if someone has any doubt about it, he should read and understand the words, meanings and commentary on *إِحْصَارٌ فِي سَبِيلِ اللَّهِ* in verse no. 273 of Surah Al-Baqarah. The commandment of spending on the efforts of preaching Islam has also been stated in the Holy Quran. It has been mentioned by the comprehensive phrase *إِنْفَاقٌ فِي سَبِيلِ اللَّهِ* i.e. spending in the path of Allah عزوجل that has a broad range of meanings.

Take the example of Hajj; when Hajj becomes Fard [obligatory] for a person, he will have to go no matter whether it is hot or cold or he has to go by aeroplane or ship.

Putting on two unstitched chadors of Ihram instead of daily stitched clothes, performing Tawaf and Sa'ee amongst a big crowd, enduring hardships in Mina, Arafat and Muzdalifah, getting pushed while pelting stones, facing difficulties while coming from and going to Haram and all other such things will have to be faced. For the sake of information, let me also tell you that Allah عزوجل, not 'Maulvis', has made Hajj Fard in the Quran. Let's see what comes next!

More details will be shared *إِنْ شَاءَ اللَّهُ* in the next article.



The book of life

# CHAMPION OF FOOLS

Once a king gave a very strange order that all the fools from across the country be gathered in his court and the biggest fool amongst all would be awarded a prize. Driven by the greed for prize, hundreds of fools gathered in the court of king. The king got different competition of foolishness organised among them. The one who won in the final round was declared to be 'the biggest fool'. The king took off his own valuable and precious royal necklace and handed them over to the winner. Having received high privilege and a lot of valuables as a prize, the biggest fool returned home happily. Sometime later, the king fell severely ill and was confined to his bed. Having heard about king's severe illness, the biggest fool also visited the sick king with the intention to see him. Though king was on bed rest, the biggest fool was allowed to meet the king. The biggest fool

humbly asked: 'How are you?' King replied: 'What can be the condition of that poor man who is leaving for a journey from where there is no return? Surprised, the fool humbly asked: 'So, will you not return from there? The king answered helplessly, 'Yes this is true'. The fool humbly asked another question: 'So, you must have built a huge palace and gardens. Royal maids and slaves for your service will already be waiting for you there!' Upon this, the king broke into tears and hardly answered, 'No! I have not sent anything there.' The fool humbly asked: 'How is this possible? You are a wise and sane person. You must have made some preparation.'

Sighing, king said: 'No, No! I have not made any preparation regarding it.' After this short meeting, when the fool was about to leave, he turned back, took off his necklace and put it around king's neck



saying: 'Now you deserve this more than me.'

In 'grade 5' of 'Dars-e-Nizami', when an honourable teacher completed this motivational 'fictional story', now students were waiting to seek the pieces of advice.

### Five stages of life

After a while, teacher got up and drew five lines on the board and wrote numbers ahead of each row:

1.... 2.... 3.... 4... 5...

Students' interest was worth-watching. The honourable teacher started speaking: In the light of Holy Quran and blessed Hadees, human life can be divided briefly into five stages:

- 1. Aalam-e-Arwaah (the world of spirits):** The place where our Creator made us testify that Allah Almighty is our 'Rab'. It is mentioned in Surah Al-A'raaf, *أَلَمْ يَكُنْ لَهُ الْبَاقِيَ إِذْ وَقَعْنَا عَلَيْهِ لُحُوبًا فَذَرَىٰ أَهْلَهَا يَتَرَبَّصُّونَ بِحُكْمِ رَبِّكَ فَكَذَّبُوا وَقَالُوا لَوْلَا جَاءَنَا السَّمُومُ إِذْ وَقَعْنَا عَلَيْهِ لُحُوبًا فَمَا ظَنُّكُمْ*: 'Am I not your Lord?', They all said, Why not? (Part 9, Surah Al-A'raaf, Ayah 172)
- 2. World:** The place where we are born and we will depart after spending an appointed lifespan.
- 3. Aalam-e-Barzakh:** Barzakh is the period between a person's death and the Day of Resurrection
- 4. Day of Resurrection:** When we will be raised from our graves and our good and bad deeds will be taken into account in the plain of resurrection.
- 5. After the plains of resurrection, we will be sent to Paradise or Hell.**

Thereafter, the honourable teacher explained: 'We have already passed through our first stage and are going through the second stage on this earth whereas three stages are yet to go. This is also a point to ponder that only the world is Dar-ul-Amal (A place for practice) out of five stages. Impact of this stage exerts on other three stages 'Barzakh', 'Plains of Day of resurrection' and 'Entering into Paradise or Hell'.

It is narrated: *'الدُّنْيَا مَرْزَعَةُ الْآخِرَةِ'* 'The world is the cultivating ground for the hereafter.' (Fayd-ul-Qadeer, vol. 2, pp. 440, Taht-ul-Hadees 2245)

Dear Islamic brother! Now ponder over! Are we also overpowered by negligence like the king? Do we not only focus on attaining just worldly benefits and refraining from worldly losses? In fact there is a world of difference between the world and the Hereafter. Example of the world and the Hereafter is like an ocean and a tiny droplet of water.

The Holy Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: 'By Allah *عَزَّوَجَلَّ*! Dunya is so insignificant compared to the Hereafter like anyone dips his this finger in the sea and he sees what amount of water has stuck to that finger. (Muslim, pp. 1529, Hadees 2858)

### Is a man more wise or unwise?

Just ponder over! A man is so much intelligent that he carries out so many important tasks in advance, for example:

- Before the summer season begins, he gets A.C or room cooler checked and serviced.
- During scorching heat, he switches on A.C before going outside so that his room becomes cold until he returns.
- During unscheduled load shedding problem, he arranges UPS or standby generator.
- Through remote tracker, he unlocks the door before approaching the car.
- To avoid crowd, he shops for Eid before the arrival of Ramadan.
- Seeing the cloudy weather, he keeps an umbrella with him.
- He keeps ATM card with him when leaving his house as he may need money any time.
- Bi-cyclers keep 10-20 rupees, motorbike riders keep 100-200 and car drivers keep 500-1000 rupees so that they do not have to face any trouble if they have a flat tyre, run short of fuel or face any other trivial problem.
- He immediately sells his defective mobile



phone thinking that it will not produce any price once it is dead.

- He gets concerned about the marriage of his daughter who is still too young.
- He learns 'time management' if he fails to handle his routine tasks and begins to make daily, weekly, monthly and annual planning in advance.
- Noticing a change in public inclination or trend, he keeps introducing the varieties of goods.

But how unwise this human is that the matters of Hereafter are not included in his priorities! It clearly indicates that those tasks or practices that are purely associated with Hereafter are next to nothing in his daily activities. He who considers punctuality as one of the most significant feature for a successful life seems quite heedless in terms of five times Salah.

If there are some urgent pieces of work at office, he fully absorbs himself in carrying out office work for improving his rating even sacrifices his appetite, thirst and rest; on the other hand, he makes different lame excuses during Ramadan for not observing fasts.'

For enjoying a respectable status, he becomes spendthrift in different parties and in the company

of friends but when it is the matter of paying Zakat, he becomes a destitute person. After paying a little amount, he satisfies himself thinking that he has paid his Zakat.

Similarly, one does not pay attention to inner sins such as arrogance, jealousy, bad presumption etc. Apart from this, he usually does not fulfill the rights of others as well as and he is also not eager to collect a treasure of virtues by performing 'Mustahab acts' along with 'Fard' and 'Wajib' acts. However, all those whom Allah grants Taufiq, perform these acts.

O devotees of Rasool! Whether your business flourishes or not and whether you get a promotion or not, you will not be punished upon these worldly matters but there are warnings of punishment of Hell for missing Faraid and Wajibaat acts.

Sayyiduna Sulayman Suri رَحْمَةُ اللهِ عَلَيْهِ said: 'People are asleep, they will awake when they will pass away.' (Hilyat-ul-Awliya, vol. 7, pp. 54, Hadees 9576)

May Allah bless us with success in this world and the Hereafter.

اٰمِيْن بِجَاوِزِ النَّبِيِّ الْاَمِيْنِ عَلَیْهِمُ السَّلَامُ





# ISLAMIC RULINGS ON TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

## Is it necessary to divide profit equally if capital is invested equally?

**Question 1:** What have Islamic scholars ruled on the following matter? Two people have entered into a business partnership in such a way that both of them have put up an equal amount of capital. One of them does work and receives seventy five percent of profit, whereas the other who does not work takes twenty five percent of profit. Is it permissible to do so?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes indeed. In the above-mentioned situation, a higher profit ratio may be determined by mutual consent for the working partner. There is no harm in it. It is stated in Bahar-e-Shari'at: 'If both of them enter into a business partnership in such a way that both will make investment and only one of them will do work but both will receive profit which will be distributed as per the ratio of investment or the profit will be distributed equally or the working

partner will receive more profit; this is permissible. If the sleeping partner [i.e. one who does not work] receives more profit, this will not be permissible.' (Bahar-e-Shari'at, vol. 2, pp. 499)

وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ وَرَسُولُهُ أَعْلَمُ بِمَا تَدِينُونَ

## Is it allowed to buy fish from the shop of a non-Muslim?

**Question 2:** What have Islamic scholars ruled on the following matter? Are we allowed to buy fish from a non-Muslim fish-seller?

الْجَوَابُ بِعَوْنِ الرَّبِّكَ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes indeed. You are allowed to buy fish from a non-Muslim and to eat it because it is not a condition to slaughter fish; nor is it necessary to buy it from a Muslim. Sayyiduna Abdullah Bin Umar رضي الله عنهما narrated that the Greatest and Noblest Prophet صلى الله عليه وآله وسلم said, احللت لنا ميتتان ودمان، الميتتان، المييتان،





الحوت والجراد، والدمان الكبدة والطحال Translation: Two dead animals and two bloods are Halal for us. Two dead [animals] are fish and locust and two bloods are liver and spleen.' (Mishkat-ul-Masabih, vol. 2, pp. 84, Hadees 4132)

A'la Hadrat Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ was asked a question, 'If an animal is slaughtered by such people as Hindus, it is not permissible to eat it. Is it allowed to eat the fish caught by such people?' A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ replied, 'This is permissible even if the fish dies in his hand or even if he kills it. This is because it is not a condition to slaughter fish. Slaughter will be valid only when performed by a Muslim or anyone from 'the people of the book'. (Fatawa Razawiyyah, vol. 20, pp. 323)

وَاللّٰهُ اَعْلَمُ بِمَا نُرْسِلُكُمْ فِيْهِ مِنْ شَيْءٍ

### Is it allowed for tenant to rent out shop and to receive rent money from others?

**Question 3:** What have Islamic scholars ruled on the following matter? A person has rented a shop. By putting up wooden partitions, etc. in the same shop, he rents them out to three to four persons after entering into an agreement in which he has mentioned his own name. Is it permissible to do so?

الْجَوَابُ بِعَوْنِ الرَّحْمٰنِ الرَّحِیْمِ هٰذَا يَٰۤاَيُّهَا الَّذِیْنَ اٰمَنُوْا

**Answer:** Islamic jurists have set out some conditions for renting out an already rented thing to someone else in return for more amount of money. In the above situation mentioned in the question, those conditions have been met. Therefore, in the above situation, it is permissible to rent out the rented shop to someone else after putting up wooden partitions, etc.

It is stated in *Bahar-e-Shari'at*: If a person rents a house or shop and then rents it out to someone else in return for the same rent money that he is paying or for lower than that, it's all right. If he rents it out in return for increased rent money, he must give the extra amount to charity. However, if he renovates the house, it is not necessary to give the extra money to charity. If the kind of rent payment has changed -

for example, he has rented the house and is paying rent money in rupees but he is receiving rent payment in gold coins after renting it out - it is permissible to receive the extra amount in this case too. Renovation does not mean just cleaning the house with a broom; nor will this make extra amount of money permissible. Renovation means doing such a piece of work which is related to the building, such as plastering or constructing a boundary wall." (Bahar-e-Shari'at, vol. 3, pp. 124)

وَاللّٰهُ اَعْلَمُ بِمَا نُرْسِلُكُمْ فِيْهِ مِنْ شَيْءٍ

### Is employee allowed to receive extra amount by telling higher rate of purchased material?

**Question 4:** What have Islamic scholars ruled on the following matter? I belong to the construction field. Sometimes, in addition to the mutually decided work, my contractor sends me to bring sand, gravel, etc., which takes a lot of time and involves great hardship. I receive nothing in return for this extra work. Let's suppose I buy any building material for 3000 rupees. Now, am I allowed to receive 3500 rupees from the contractor by saying that I have bought it for 3500 rupees and to keep 500 rupees with me in this way?

الْجَوَابُ بِعَوْنِ الرَّحْمٰنِ الرَّحِیْمِ هٰذَا يَٰۤاَيُّهَا الَّذِیْنَ اٰمَنُوْا

**Answer:** You are not allowed to do so. In the situation mentioned in the question, it is not permissible for you to receive the extra 500 rupees because the way you want to receive these 500 rupees is cheating and cheating anyone is impermissible and a sin. By Shari'ah, it is compulsory for you to tell the contractor the exact amount spent on purchasing.

وَاللّٰهُ اَعْلَمُ بِمَا نُرْسِلُكُمْ فِيْهِ مِنْ شَيْءٍ



رَضِيَ اللَّهُ عَنْهُ

# Sayyiduna Zaid Bin Haarisah

Bright stars

Adnan Ahmad Attari Madani

Before the declaration of prophethood by the last Messenger of Allah ﷺ the Prophet Muhammad ﷺ a mother with her eight year-old son was travelling to her maternal family across the Arabian desert. Suddenly, a gang of muggers attacked and plundered all their belongings and made off with the child. After mugging, the robbers offered this child up for sale at Makkah's famous market 'Ukkaz'. On the other side, [in Makkah] Sayyidatuna Khadija- tul-Kubra رَضِيَ اللَّهُ عَنْهَا said to her nephew, Hakeem Bin Hizam رَضِيَ اللَّهُ عَنْهُ: 'Bring me an Arab-born wise slave'. Sayyiduna Hakeem Bin Hizam رَضِيَ اللَّهُ عَنْهُ saw this child in the market, he bought it and presented it to his aunt. When the Nikah of Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا was performed with the Holy Prophet ﷺ, the heart of the Compassionate Prophet ﷺ was touched by the child's qualities; his manners and habits were so earnest that when he asked for this slave from Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا, she presented it as a gift to his blessed court.

(Tafseer Durr-e-Mansoor, vol. 6, pp. 563; part 22, Al-Ahzaab, Taht-al-Ayah 5; Tabaqat-e-Ibn-e-Sa'd, vol. 3, pp. 29 to 31)

Dear Islamic brothers! The slave that came under the slavery of the Holy Rasool ﷺ and was

brought up with his affections and love is known by the name of Sayyiduna Zaid Bin Haarisah رَضِيَ اللَّهُ عَنْهُ.

## Showing no preference to father

A few tribesmen of Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ came to Makkah for Hajj. They recognized him by chance and informed his father that his son was living in slavery. The father accompanied his brother immediately arrived at Makkah, taking an amount of ransom to free his son from slavery. The Beloved Master ﷺ said: 'Ask Zaid if he wants to go with you, take him without a ransom, and if he doesn't want to go, then leave him'. When Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ was asked, he replied: 'Who would I prefer than Allah's Messenger ﷺ? For me, you are my mother, father and uncle's place'. The father and uncle said: 'O Zaid! 'Do you love slavery?' Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ replied: 'I will never leave the company of this great entity high in dignity'. Seeing the extraordinary love and affection of Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ, the Beloved Master ﷺ freed him and said: 'Zaid is my son'. Seeing these honours and blessings on Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُ, his father and uncle rejoiced and returned with contentment. (Ibid)



## Attribute to the father

The blessed companions رَضِيَ اللهُ عَنْهُمْ used to call Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ in the beginning as 'Zaid Bin Muhammad', but when the verse number 5 of Surah Al-Ahzaab اُدْعُوهُمْ لِآبَائِهِمْ هُوَ اَقْسَطُ عِنْدَ اللهِ (Kanz-ul-Iman, translation of Quran: Call them (i.e. adopted children) with their (biological) father's names; this is more justified according to Allah;) was revealed, they started to call him 'Zaid Bin Haarisah'. (Muslim, pp. 1014, Hadees 6262)<sup>1</sup>

## Virtues and excellence

Sayyiduna Zaid Bin Haarisah رَضِيَ اللهُ عَنْهُ reminds us one of the brightest moons in the sky of excellence with his grandeur which will never be eclipsed. He attained the highest rank in loyalty, a fondness for Jihad, taste of worship, humility and meekness. He supported the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from tender age till his Shahadat. He was first amongst the freed slaves who were honoured with the wealth of true faith. (Seerat-e-Ibn-e-Hishaam, pp. 99) He is the only blessed companion whose name is mentioned in Quran. (Part 22, Surah Al-Ahzaab, Ayah 37) He got the title of 'Hib-bun-Nabi' [حِبُّ النَّبِيِّ] i.e. 'Dearest to the Prophet' among the companions (Tahzeeb-ul-Asma, vol. 1, pp. 198) His name was announced to convey the news of the victory of Ghazwah-e-Badr in 2 AH to Madinah (Tabaqat Ibn-e-Sa'd, vol. 2, pp. 13) When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left for Ghazwah-e-Bani Mustaliq on 2nd Sha'ban, 5 AH, he made him his deputy in Madinah. (Dalail-un-Nubuwwah, vol. 4, pp. 45) On 7 or 9 occasions, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent him as the commander of armed forces, and every time he raised the flag of success. (Tabaqat Ibn-e-Sa'd, vol. 3, pp. 33)

## Companionship in the travel to Taif

In the 10<sup>th</sup> year of the Prophethood in the month of Shawwal, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended a trip to Taif. When the non-believers began to pelt the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with stones taunting him with abusive language along with clapping and mockeries, Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ would take the pelting stones on his body thrown

at his beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and tried to save him till his head was wounded and he was bathed in blood too. (Subul-ul-Huda, vol. 2, pp. 438)



## Gave horse in charity

When the blessed Ayah

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ  
اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

You shall never attain righteousness until you spend the thing you love in the way of Allah, and Allah is Aware of whatever you spend. [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imran, Ayah 92)

was revealed, he said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 'You know, among my assets, I love this horse the most! You may give it in charity. (Tareekh Ibn-e-Asakir, vol. 19, pp. 367)



## Divine help

Once, he رَضِيَ اللهُ عَنْهُ set off on a journey, a hypocrite accompanied him. Arriving at a ruin, the hypocrite said: 'We should rest here'. Both of them entered and Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ began to rest. Seeing this, the hypocrite tied him firmly with a rope and wanted to kill him. Sayyiduna Zaid asked him: 'Why do you want to kill me?' He said, 'Because Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loves you and I absolutely hate him.', Sayyiduna Zaid immediately called O Allah [يا رَحْمَنُ! اغْنِنِي], rescue me. Suddenly, the voice came in the ears of the hypocrite: 'You're doomed! Don't kill him'. The hypocrite came out of the ruin but he didn't find anyone. He wanted to kill again. The same voice came very close. The hypocrite looked around but no one was seen. He planned to kill the third time, the same voice was heard from very near, and the hypocrite came out. Suddenly an expert horseman appeared with a spear in his hand, he stabbed the spear into the hypocrite's chest and he died in pain. The expert horseman entered the ruin and said to Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ while untying his ropes: 'Do you know me? I am Jibra'eel.' (Tafseer Kabeer, vol. 1, pp. 154; summarised)

## Rejected the Satan

In 8 AH, Jumadal Oola, when Ghazwah-e-Mautah took place, Sayyiduna Zaid Bin Haarisah رَضِيَ اللهُ عَنْهُ was the standard bearer of the Islamic warriors. Satan approached him and filled his heart with the love of being alive, hatred of death and greed for the world, but he رَضِيَ اللهُ عَنْهُ said: 'This is the time for strengthening Iman in the hearts of believers and the Satan is luring me to this world.' (Tareekh Ibn-e-Asakir, vol. 19, pp. 368)

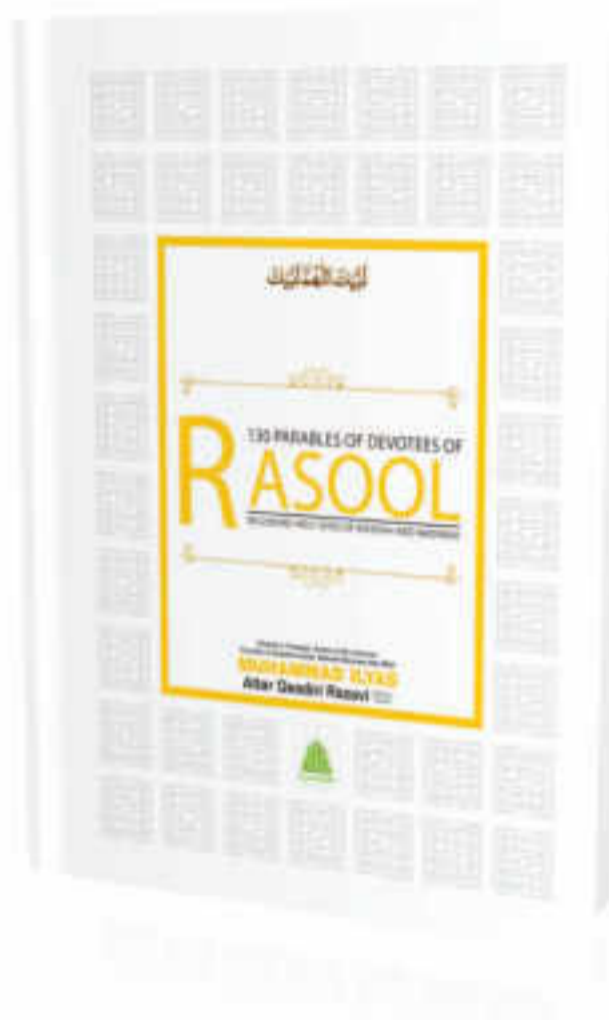
## Martyrdom

In this battle, Muslims were 3000 in number, whereas, Roman soldiers were 100,000. He رَضِيَ اللهُ عَنْهُ invited the non-believers to Islam before the start of the battle. They responded with the attack from arrows and swords. After seeing this scene, he رَضِيَ اللهُ عَنْهُ got off from the horse and jumped into the battlefield on foot. Following him, the Muslims started fighting valiantly. The non-believers attacked

and showered their lances and spears on him. He رَضِيَ اللهُ عَنْهُ embraced martyrdom while fighting with bravery. (Sharh Abi Dawood, vol. 6, pp. 41 to 42; summarised; Seerat-e-Mustafa, pp. 404)

May Allah ﷺ Have mercy upon him and bless us with forgiveness for his sake.

أَمِيرِينَ بِحَايَةِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



<sup>1</sup> Ruling: This event and the Quranic Ayah implies that it is not permissible for people who adopts someone's child and write their name in place of the real father (of the adopted child, but the adopted child must be attributed to its real father. However, one who is adopting can register his name with the adopted child as a guardian, whereas the name of real father must be written with the adopted child.



# THOSE ISLAMIC PERSONALITIES WHOSE DAY OF DEMISE OR URS IS MARKED IN JUMADAL OOLA

## OUR PIOUS PREDECESSORS

Jumadal Oola is the fifth month of the Islamic calendar. Of those companions of the prophet, scholars of Islam and blessed Awliya who passed away in this month, 48 of them had been briefly mentioned in monthly magazine, Faizan-e-Madinah, Jumadal Oola edition, 1438 AH till 1440 AH. Here is the introduction of a further 12 blessed Awliya.

### Companions of the Prophet عليهم الرضوان

1. Sayyiduna Abu Mutee', Hishaam Bin 'Aas Sahmi Qarshi زين الله عنه was born in a wealthy family of Makkah Mukarramah. He embraced Islam in the beginning days of Islam, he migrated to Ethiopia and Madinah Munawwarah, took part in all Ghazawaat after the Ghazwah of Khandaq. He was very pious and brave. He was martyred, after fighting with bravery, in Jumadal Oola, 13 AH in the battle of Ajnadayn (currently Al-Khaleel province, Palestine). *(Al-Muntazim, vol. 4, pp. 158)*
2. Sayyiduna Sa'eed Bin 'Aamir Jumahi Qarshi زين الله عنه is among the greatest group of blessed companions, he was famous for his asceticism and piety,

He, after being impressed with Hadrat Khubayb Bin 'Adi's زين الله عنه steadfastness and martyrdom, accepted Islam before the Ghazwah of Khaybar and migrated to Madina-tul-Munawwarah. He took part in the Ghazwah of Khaybar and all other Ghazwaat after it. Ameer-ul-Mu'mineen, Sayyiduna Umar



رحمة الله عليه appointed him as the governor of Hims. Being the governor, he passed away in Jumadal Oola, 20 AH in Hims or Qaysariyah or Raqqa (Syria). (*Al-Isabah*, vol. 3, pp. 92 to 94, *Asad-ul-Ghabah*, vol. 2, pp. 462, 463)

### Pious saints رَحْمَةُ اللَّهِ عَلَيْهِ

3. The leading Shaykh [Shaykh-ul-Masha'ikh] Najmuddin Kubra Ahmad Bin 'Umar Muhaddis Khuwarizmi Shafi'i رَحْمَةُ اللَّهِ عَلَيْهِ was born in 540 AH in khewah (province of Khwarazm) Uzbekistan and was martyred in Jumadal Oola 618 AH. His blessed shrine Aurganj (Dash Aghwaz Province) is located in Northern Uzbekistan. He was an embodiment of Shari'ah and Tareeqah, a great scholar, a great Wali, founder of the spiritual chain of Kubrawiyyah and a great author of many books. His memorable books include Tafseer-e-Quran Al-Tawilaat-un-Najmiyyah, Saknaat-us-Saliheen, Fawaih-ul-Jamal wa Fawatih-ul-Jalal and Tawaali'-ut-Tanweer. (*Al-Tawilaat-un-Najmiyyah*, vol. 1, pp. 43, 52 -*Mirat-ul-Asraar*, pp. 613, 620, *Urdu Dairah Ma'arif-e-Islamiyyah*, vol. 22, pp. 148 to 150)
4. Sayyiduna Khuwajah Saifuddeen Sirhandi Mujaddadi رَحْمَةُ اللَّهِ عَلَيْهِ was born in Sirhind (Haryana district) India in 1049 AH. He was the grandson of Mujaddid Alf-e-Sani رَحْمَةُ اللَّهِ عَلَيْهِ, an expert in academic and spiritual fields of knowledge, Shaykh-e-Tareeqat of the chain of Naqshbandiyyah Mujadiddiyyah and Spiritual guide of the Mughal emperor, Aurangzeb Alamgir's son Muhammad A'zam. He passed away on 19th Jumadal Oola, 1095 AH. His blessed shrine is situated in his birth place. (*Tareekh Masha'ikh Naqshbandiyyah*, pp. 611-627)
5. Khuwajah Muhammad Naamdar Shah Nathiyalvi رَحْمَةُ اللَّهِ عَلَيْهِ was born in the beginning of the 13th century in Karneen Taal (Area of Ghappi, Peshawar) and passed away on 7th Jumadal Oola, 1259 AH in Nathyal (Fateh Jang tehsil, Attock district). He had the privilege of becoming the Mureed of Bawaji Khuwajah Noor Muhammad Churahi رَحْمَةُ اللَّهِ عَلَيْهِ, the founder of Khanqah-e-Naqshbandiyyah Chura Sharif; and

he also received Khilafat from Bawaji Khuwajah Noor Muhammad Churahi رَحْمَةُ اللَّهِ عَلَيْهِ. He was a practising Aalim, a true Murshid, and was often visited by Awliya. Through his blessings, many Khanqahs were established such as Khanqah Ropar Sharif, Bawli Sharif and Alo Mahar Sharif. (*Tazkira Masha'ikh*, pp. 334, to 360)

6. Shaykh-ut-Tareeqah, Maulana Sayyid Tahir Ashraf Dehilvi Ashrafi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1307 AH in Delhi and passed away on 17th Jumadal Oola, 1381 AH in Karachi. He was the prominent personality of the Ghausiyyah Ashrafiyyah family, an Islamic scholar, Shaykh -e-Tareeqat and founder of Khanqah-e-Ashrafiyyah Firdaus Colony, Karachi. He was the successor of Shabeeh-e-Ghaus-e-A'zam Shah Syed Ali Hussain Ashraf Jeelani Kichhochhawi رَحْمَةُ اللَّهِ عَلَيْهِ. (*Hayat Makhdoom Awliya*, pp. 333)
7. Sultan-ul-Awliya, Khuwajah Sufi Muhammad Hasan Shah Jahangeeri Abu-al-O'laai رَحْمَةُ اللَّهِ عَلَيْهِ was born in 1298 AH in Bhainsori (Malik tehsil, Rampur district, UP, India) and passed away in the same place on 6th Jumadal Oola, 1379 AH. His blessed shrine is often visited by people. He was a famous and perfect Wali who remained in the company of Islamic scholars and Sufis, and he had the privilege of beholding A'la Hadrat Imam Ahmed Raza رَحْمَةُ اللَّهِ عَلَيْهِ. (*Ma'arif-e-Raza Salnamah*, 2006, pp. 217-218)

### Islamic scholars

8. The famous Imam, 'Imam Ibrahim Bin Yusuf Balkhi Hanafi رَحْمَةُ اللَّهِ عَلَيْهِ belongs to Balkh (Khorasan). He learned from Imam Abu Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ for a long time until he became an Islamic mufti. After this, he focused on the science of Hadees and heard Ahadees from the great Muhaddis [Master of Ahadees], Imam Sufyan Bin Uyaynah رَحْمَةُ اللَّهِ عَلَيْهِ. He is known to be amongst the authentic narrators. He passed away in Jumadal Oola, 239 AH in Baghdad. (*Al-Jawahir-ul-Maziyyah*, vol. 1, pp. 51, 52, Raqm 61)
9. Imam Abul Abbas, Ja'far Bin Muhammad Mustaghfiri Hanafi رَحْمَةُ اللَّهِ عَلَيْهِ was born in 350 AH



in a scholarly family and passed away on 29th or 30th Jumadal Oola, 432 AH in Nasf. He was a great Faqeeh, a great Aalim of his era, authentic Muhaddis, teacher of the scholars, Khateeb-e-Nasaf, and the author of books. For a long time, he remained busy spreading Islamic education in Merw and Sarkhas, the cities of Khorasan, and a large number of Islamic scholars benefitted from him. (*Al-Fawa'id-ul-Bahiyyah*, pp. 74, Raqm 104)

10. Badr-ul-Millat wa Deen, Shaykh Abu Abdullah Muhammad Bin Ibrahim Bin Sa'dullah Bin Jama'at Kanani Hamavi رَحْمَةُ اللهِ عَلَيْهِ was born in 639 AH, Hama, Syria in a scholarly family and passed away on 20th Jumadal Oola, 733 AH in Egypt. He was laid to rest near [the blessed grave of] Imam Shafi'i رَحْمَةُ اللهِ عَلَيْهِ. He was a famous and an influential Islamic scholar, Shaykh ul Islam, Chief justice, Khateeb in Jami' Masjid Umawi, Jami' Masjid Aqsa and Jami' Masjid Azhar. He was Sufi, teacher of the scholars and Muhaddisin and author of books. Among his 35 books, Al-Munhal-ul-Rawi and Tadbeer-ul-Ahkam are included. (*Shazrat-uz-Zahab*, vol. 6, pp. 273, 274, *Mu'jam-ul-Mu'allifeen*, vol. 3, pp. 30)

11. Munazir-e-Islam, Maulana Hafiz Waliullah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1250 AH in Kashmir valley and migrated to Lahore at a young age. Suffering from smallpox, his eyesight weakened. Even whilst blind, he succeeded in memorising the Holy Quran and gaining the customary Islamic education of that time. At first, he was appointed as the vice-Khateeb of Badshahi Masjid and, later on, appointed as Khateeb of Wazir Khan Masjid. His speeches used to be full of proofs and were effective. He was an expert in giving proofs for the truthfulness of Islam. He engaged in various religious debates with non-Muslims and remained successful in those [debates].

Among his many authored books, 'Mubahisa-e-Deeni', 'Tasdeeq-ul-Masih' are memorable literary work. He passed away on 24th Jumadal Oola, 1296 AH in Lahore. His shrine is situated in the portion of Shah Abul Ma'ali (near Lahore

Railway station). (*Tazkira Akabir Ahl-e-Sunnat*, pp. 567, *Tazkira-e-Ulama Ahl-e-Sunnat-o-Jama'at Lahore*, pp. 160)

12. Devotee of Madinah, Maulana Ali Husain Muhajir Madani رَحْمَةُ اللهِ عَلَيْهِ was born in Bhopal in 1312 AH and passed away on 12 Jumadal Awwal, 1374 AH in Madina-tul-Munawwarah. He was laid to rest in Jannat-ul-Baqi'. He acquired education of the academic and spiritual fields of knowledge from Arab and non-Arab scholars and Masha'ikh, including Imam Badr-ud-Deen Hasani Dimashqi رَحْمَةُ اللهِ عَلَيْهِ. He was able to write and deliver a speech in Arabic, Urdu and Persian with clarity and eloquence. He authored many books and would recite poetry [in praise of Prophet صلى الله عليه وآله وسلم]. He was an eloquent writer and speaker in Arabic, Urdu and Persian. He authored many books and he would write Na'ats as well. He would punctually organise blessed gatherings for Milad Sharif, Giyarveen Sharif and Urs for other pious predecessors. (*Shu'ra-e-Hijaz*, pp. 333-338)



# Virtues of pleasing and consoling



Abu Muawiyah Muhammad Mun'am Attari Madani

Islam is a peace-loving, great, true and complete religion. All Islamic teachings not only conform to human nature but they also guarantee a complete and excellent society. 'Pleasing someone' is also one of the incredible traits of Islamic teachings and this beautiful attribute is the source of the survival of the system of life; furthermore, it is a means of a pleasant life. 'Pleasing someone' is such a beautiful excellence that cultivates in human the habit of behaving gracefully towards others and makes him an embodiment of high values. It is an endearing habit through which a person can win the hearts of others. It is why Islam persuades us again and again to please other Muslims by treating them well and sharing their grief and sorrow.

## Meaning of pleasing others

'Pleasing others', 'consoling', 'sympathizing', 'offering condolence', 'expressing compassion' etc., all the above-mentioned expressions are synonyms of 'pleasing others', and it gives the following meanings: 'extending sympathy', 'making people happy' and 'gladden the heart of others'.

## Three blessed sayings of the Holy Prophet ﷺ about pleasing others

1. After offering Faraid [obligations], the most superior act in the sight of Allah عزوجل is to gladden the heart of a Muslim [brother]. (*Mu'jam Kabeer*, vol. 11, pp. 59, Hadees 11079)
2. Undoubtedly, gladdening the heart of your Muslim brother is also from the noble acts that make forgiveness Wajib. (*Mu'jam-e-Awsat*, vol. 6, pp. 129, Hadees 8245)
3. Whoever makes a Muslim happy pleases Allah. (*Hilyat-ul-Awliya*, pp. 66, vol. 3, Hadees 3188)

## Parable and lesson

Imam Hasan رضى الله عنه passed by some [acutely] needy people who were eating leftover bread crumbs, lying scattered on the floor. They requested Imam Hasan رضى الله عنه to have food with them. He رضى الله عنه ate some [food] with them. While leaving, he said Salaam to them and said, 'I have accepted your invitation and now you should also accept my invitation.' He





invited them over; and when they came to him [his home], he رَضِيَ اللهُ عَنْهُ served them with excellent food and also joined them in eating food. (*Ihya-ul-Uloom*, vol. 2, pp. 45; amended)

Ponder over! Imam Hasan رَضِيَ اللهُ عَنْهُ, the grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, despite possessing 'high rank and exalted status', joined those poor people to please them and then invited them over in return. He رَضِيَ اللهُ عَنْهُ practically taught us a lesson that apart from the rich, we should also treat the poor with love, affection and kindness.

عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by pleasing others while following 'blessed Shari'ah rulings'. Thus, we should cultivate the habit of pleasing others.

### Ways to please others

Enquiring after a patient, condoling a grief-stricken person, attending the funeral procession, sympathizing with a Muslim [brother] who has suffered a loss, keeping in touch with friends and



### Benefits of pleasing others

Pleasing others according to Shar'i rulings bring great benefits in this world and the Hereafter. For example, it strengthens relationships, removes displeasure and develops love. In addition to these benefits, the act of 'pleasing others' frequently can help bring others close to you and creates a healthy environment in society. A person who is habituated to it is loved by all. Above all, one can please Allah

عَزَّوَجَلَّ and for calling people to righteousness, doing good and showing gentleness to a Muslim brother, helping the needy financially as per one's capacity, removing worries of the grief-stricken and providing others with ease and comfort by sacrificing one's own comfort. In short, treating a Muslim brother well, by any permissible means according to Shar'i rulings, is the act of pleasing others.



Come children, let's listen  
to the Holy Prophet's Hadees



Haider Ali Madani

Our Holy Prophet ﷺ has stated, 'اتَّقُوا اللَّهَ فِي حُرَاةِ' اتَّقُوا اللَّهَ فِي حُرَاةِ 'Fear Allah ﷻ regarding these dumb animals. (Abu Dawood, vol. 07, pp. 90, Hadees 2185)

Dear children! The Islamic scholars have stated: 'Cruelty to an animal is greater than cruelty to a human because a human can share his sorrows with someone whereas an animal cannot even plead for help.' (Mirat-ul-Manajih, vol. 5, pp. 171)

Alas! Some children enjoy abusing animals. Sometimes they pull a cat's tail and sometimes they throw stones at a sparrow, making it fly away. Dear children! These birds cannot complain to our parents or teacher about our ill-treatment, so we are not afraid of it. However, Allah ﷻ, the Creator of all animals and humans, watches and knows everything. So, do not cause trouble to any bird or animal.

# Messages of

رسالة بركاتهم العجيبه

## Ameer-e-Ahl-e-Sunnat



Making the mind of parents about raising children as per the Islamic teachings, Ameer-e-Ahl-e-Sunnat ﷺ has said in his video message:

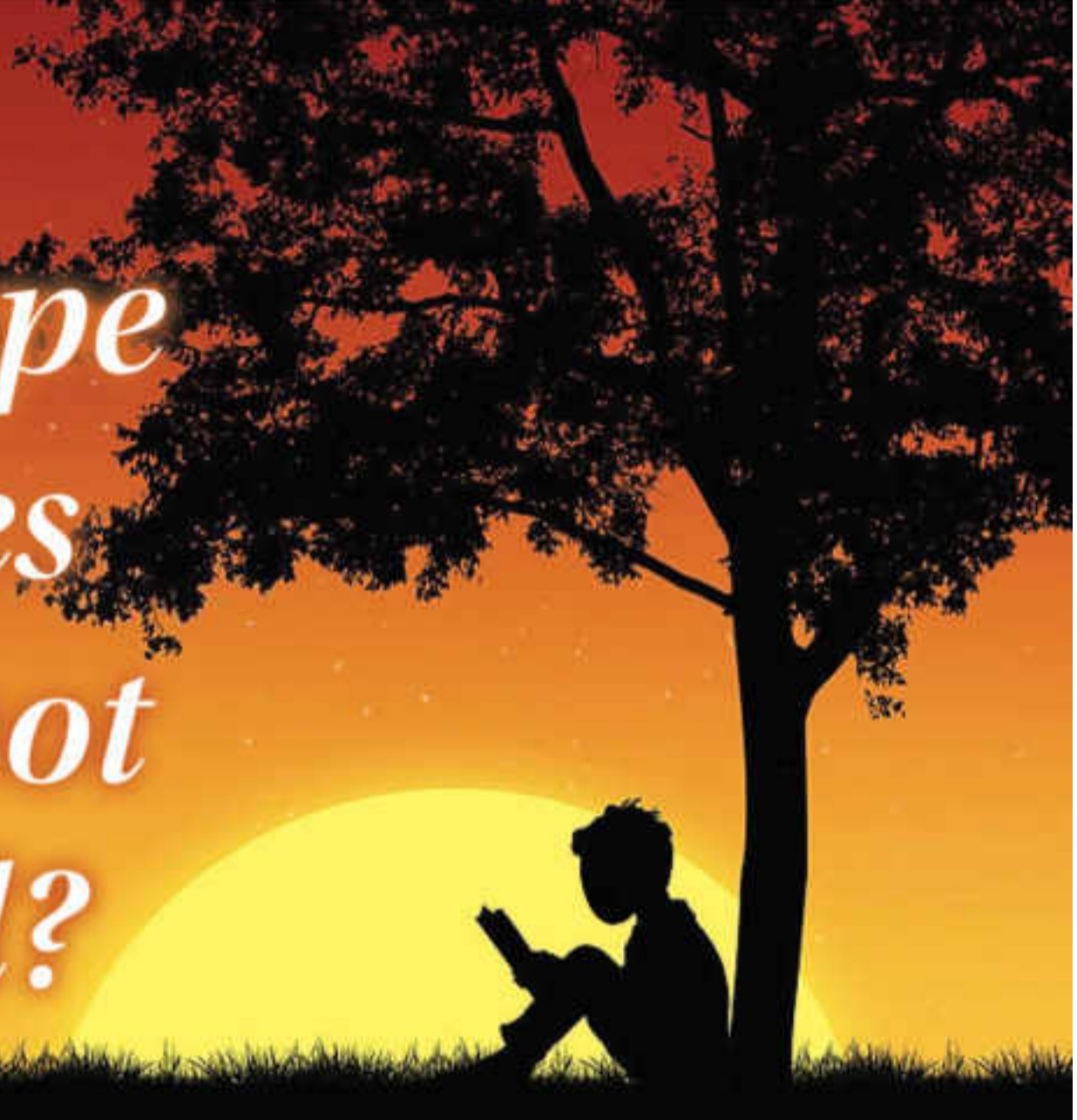
Gather all children at home at bedtime or at a convenient time every day and then make them listen to either faith-refreshing prophetic miracles, saintly miracles or any parable from books like Faizan-e-Sunnat, Calling towards Righteousness, Backbiting, a cancer in our society, or from any book published by Maktaba-tul-Madinah because children are interested in listening to stories. When you make your children habitual of [listening to] Islamic stories, they will ask you to tell them such types of stories.

By listening to faith-refreshing parables of prophets ﷺ and pious predecessors رَضِيَ اللَّهُ عَنْهُمْ and children will develop the mindset in relation to piety and abstinence, fear of Allah Almighty and the devotion to Beloved Rasool ﷺ.

صَلُّوا عَلَيَّ الْحَبِيبِ! صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ



# Which type of stories should not be read?



Ameer-e-Ahl-e-Sunnat's advice to children

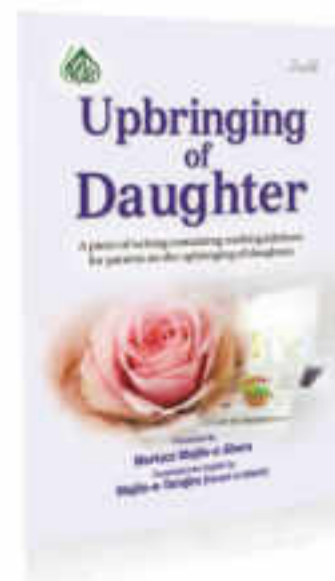
Haidar Ali Attari Madani

Usually, children are very fond of reading stories. Let's learn from Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri رحمته الله عليه regarding the type of stories which should not be read. He has stated: Spooky stories make children cowards.

Dear children! Reading and listening to spooky stories will instil fear into your heart. When alone, you will have fear; and you will also be scared of going in the dark. In fact, just by hearing the miaow and bark of cats and dogs respectively, you will try to hide on your mother's lap [out of fear]. Therefore, you should not read or listen to such stories at all.

Now, you will have a question as to which stories you should read and listen to if you should not read and listen to spooky stories. Let's learn from Ameer-e-Ahl-e-Sunnat about it as well. He has stated: Tell children true stories of brave people rather than spooky stories. Our children should be brave as a lion.

Dear children! In order to become brave, read blessed parables from the biographies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and blessed Sahabah [companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم]. Similarly, read and listen to the booklets written by Ameer-e-Ahl-e-Sunnat رحمته الله عليه which consist of 'true stories for children'; also read and listen to the stories and topics published for children in "Monthly Magazine Faizan-e-Madinah". By doing so, you will develop good moral character; you will become a nice and brave child, refraining from many sins and carrying out virtues. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



# Memorisation of the Holy Quran in a week

When Imam Muhammad Bin Hasan رَحْمَةُ اللهِ عَلَيْهِ, the famous student of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ, came in his blessed court for gaining [Islamic] knowledge, Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ asked him: 'Son, have you memorised the Holy Quran?' Imam Muhammad Bin Hasan رَحْمَةُ اللهِ عَلَيْهِ humbly replied: 'No'. Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: 'First memorise the Holy Quran.' After seven days, Imam Muhammad Bin Hasan رَحْمَةُ اللهِ عَلَيْهِ came once again. Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: 'I had asked you to come after memorising the Holy Quran'. Imam Muhammad Bin Hasan رَحْمَةُ اللهِ عَلَيْهِ humbly said: 'I have memorised the Holy Quran.' (Ruh-ul-Bayan, vol. 5, pp. 140)

Dear children! Have you realised that Allah Almighty had blessed Imam Muhammad Bin Hasan رَحْمَةُ اللهِ عَلَيْهِ with such a great and excellent memory that he memorised the Holy Quran completely just in a week and became a 'Hafiz of Quran'!

Dear children! If you also wish to have an excellent memory and remember permanently the lessons you memorise, make the habit of offering 5 [Fard] Salahs regularly. After [offering every] Salah, make Du'a in the court of Allah Almighty for having a good memory. بِإِذْنِ اللهِ, you will observe its benefit yourself.

*Ho jaya karay yaad sabaq jald Ilahi  
Maula Tu mayra hafizah mazboot bana day*

## Do you know?

**Question 1:** How many times the word 'Quran' is mentioned in the Glorious Quran?

**Answer:** The word 'Quran' is mentioned 70 times in the Glorious Quran. (Dil Chasp Ma'loomat, vol. 2, pp. 192)

**Question 2:** Which Surahs are called 'Makki' and which ones are called 'Madani'?

**Answer:** According to widely accepted opinion, the blessed Surahs which were revealed before the 'migration to Madinah' are called 'Makki' and the ones revealed after the 'migration to Madinah' are called 'Madani'. (Al-Ittaqan, vol. 1, pp. 26)

**Question 3:** In blessed Hadees, which blessed Ayah [Quranic verse] has been called the chief Ayah of all Ayahs?

**Answer:** Ayat-ul-Kursi. (Tirmizi, vol. 4, pp. 402, Hadees 2887)

**Question 4:** How many times the blessed name of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned in the Glorious Quran?

**Answer:** [5 times.] The blessed name of 'Muhammad' is mentioned 4 times and the blessed name of 'Ahmad' is mentioned once. (Surah Aal-e-Imran, Ayah 144, Surah Al-Ahzaab, Ayah 40, Surah Muhammad, Ayah 2, Surah Al-Fath 29, Surah As-Saf, Ayah 6)

**Question 5:** Which Surah mentions the occasion when Jinns listened to the Glorious Quran from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** 'Surah Al-Ahqaaf', part 26; and 'Surah Jinn', part 29.

**Question 6:** For which blessed Prophet, fire became cool and peaceful?

**Answer:** Khaleel of Almighty Allah, Sayyiduna Ibraheem عَلَيْهِ السَّلَام. (Part 17, Surah Al-Ambiya, Ayah 69)

**Question 7:** In the hand of which blessed Prophet, iron would become soft?

**Answer:** The blessed Prophet of Almighty Allah, Sayyiduna Dawood عَلَيْهِ السَّلَام. (Tafseer Tabari, part 22, Taht-al-Ayah 10, vol. 10, pp. 350, Hadees 28728)



# Favourite food item

Bright future

Arshad Aslam

After coming from school, as usual, Khubayb greeted his mother with Salaam and requested: Dear Mom: 'I am feeling very hungry today; please give me food quickly'. Mother said: 'Alright dear son! Change uniform and freshen yourself up; meanwhile, I lay dinning-mat for you'. After freshening up, Khubayb sat on the dining-mat saying: 'May there be my favourite food item today.' While passing the food forward, Mother said: Khubayb! 'It seems, you did not eat breakfast properly.' As soon as Khubayb looked at curry, his face expression changed and he said: 'Mom! Make something else for me.' You know that I do not like to eat bottle gourd.' Upon seeing his sad face, mother instantly said: 'Well, I will make an omelette for you.'

Khubayb's uncle (brother of Khubayb's mother) was also listening to all that conversation. Khubayb had lunch and took rest. When Khubayb returned from tuition centre, his uncle said: 'Dear Khubayb! Undoubtedly, 'Muhammad ﷺ', the Last Prophet of Allah ﷺ, is also your ideal, as he is the ideal for all of us. Am I correct?' Khubayb nodded in affirmative and said: 'Yes, uncle! I believe him to be my role model.' Uncle said: *مَا شَاءَ اللَّهُ* This is very good.' Thereafter, uncle questioned Khubayb, 'Well, tell me one thing. Do you know that our Holy Prophet ﷺ liked bottle gourd very much?' Khubayb shook his head in negative and said: 'No'. Uncle said: 'Let me share a beautiful parable with you. I want you to tell me the moral lesson of it.' Khubayb showed his interest and started listening to it carefully. Uncle said: Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ, a companion of the Holy Prophet ﷺ, stated: 'Once I accompanied the Noble Prophet ﷺ to an invitation. The Blessed Prophet ﷺ was served with curry made with bottle gourd and dried salty meat. He ﷺ was finding [the pieces of] bottle gourd in the curry'. Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ said: 'It is for the reason,

since that day I started liking bottle gourd.'

The moment uncle finished this beautiful parable, Khubayb said immediately: 'It means that we should also like to eat bottle gourd.' Uncle said: 'Great! You are incredibly intelligent indeed.' Khubayb said sadly: 'Dear Uncle! Today I have missed a big chance. Haven't I? I was served with bottle gourd at noon but I didn't eat it.' In order to change Khubayb's mood, Uncle said, 'Should I add another fact in your knowledge?' Khubayb said happily, 'Of course, dear uncle.' Uncle said: 'Now you have learnt that eating bottle gourd is a Sunnah of the Blessed Prophet ﷺ; besides, medical science has also described numerous beneficial features of it.' Surprised, Khubayb said, 'What are those benefits?' Uncle said: 'Nutrients found in bottle gourd naturally have cool effectiveness. In addition to reducing the heat impact, these nutrients also reduce fatigue. Then Uncle said: Well dear Khubayb! For more detail about the benefits of bottle gourd, read the edition of Monthly Magazine Faizan-e-Madinah, published in Rabi'-ul-Aakhir 1438.' Khubayb expressed his resolve by saying: *إِنْ شَاءَ اللَّهُ*.



# Chunnu Munnu



Shahzaib Madani

'Who has thrown litter in front of my house?' While Chunnu and Munnu, the two small rabbits, were hopping around their burrow, they heard Momo goat bleating angrily. Having listened to the bleating, Chunnu asked Munnu, 'Is it your mischief?' Munnu laughed and ran outside.

Despite being cousins, they loved each other like brothers. Both of them looked alike but Chunnu was older and 'simple and decent', whereas Munnu was just opposite of his cousin. He (Munnu) would remain engaged in causing mischiefs all the time. Sometimes he would steal rice from the nest of aunt sparrow and sometimes hide the eggs of aunt duck and then he would escape every time, portraying Chunnu to be the committer of his mischiefs.

Once the chief of rabbits came to stay in the jungle. In

the early morning, when all small rabbits went to greet the leader, Munnu also accompanied them. After reaching the burrow of the chief, all the rabbits started listening to the pieces of good advice carefully, delivered by the 'chief rabbit' but Munnu began to look around. Meanwhile, his gaze fell on a basket placed in the corner containing red carrots and green cauliflower leaves. Munnu wanted to gulp the mouth-watering food items but he was also scared of the chief. By the time greeting came to an end, Munnu had prepared a plan in his mind.

Now Munnu was eagerly waiting for the evening. As darkness fell, Munnu stealthily went out of the burrow, without the family knowing about it. Standing at window, Chunnu spotted Munnu sneaking out like a thief, he started following him quietly. Chunnu sensed that Munnu was in a mood



of making another mischief, so he thought to prevent him.

After a while of walking, Munnu reached the chief's burrow. Escaping guards' notice, Munnu managed to enter the burrow from behind. As he entered the burrow, he moved straight towards the food basket and started to eat a nice carrot. No sooner did he eat half of it, at once the 'chief rabbit' entered the burrow. Frightened, Munnu jumped out running as though he came across a ghost. Outside, hidden in

Believing Munnu's words, as soon as the naive Chunnu came out of the bushes, the guards arrested him and took him in the court of the chief as a thief. The chief ordered: 'Put him in the prison.' Chunnu was deeply shocked to hear this punishment. Now he realised why he would be punished for all the mischiefs committed by Munnu. He said immediately: 'O honourable chief! Kindly listen to my one request before punishing me. In fact, I am not a thief but rather this is my cousin, 'Munnu', who did this act. He closely resembles me and he is still



bushes nearby, Chunnu was watching all that happening. Running, as Munnu approached the bush in which Chunnu was hiding, he [Chunnu] called him to come in. Munnu got relaxed upon seeing his cousin over there.

The chief's guards were patrolling outside searching for the thief. Observing the critical situation, Munnu said to Chunnu, 'You are elder, brother Chunnu. Go out and look around if there is any way to escape.' Munnu knew, 'if Chunnu goes out, the guards will arrest him. Thus he will remain safe.'

hiding in such and such a bush.

The 'chief rabbit' believed Chunnu's words and ordered the guards to let Chunnu go and arrest Munnu instead. So, Munnu got punished for his mischief.

Dear children! The one who causes harm to others gets himself into trouble one day.



# Empty walnut and guests



Abu Ubaid Adnan Ahmad

When uncle returned home in the evening, he got surprised to see the naughty boy 'Nannhay Miyan' sitting on sofa with a long face whereas his maternal aunt's sons 'Sohail' and 'Saleem' were playing there. Despite a tired day at work, uncle went straight to 'Nannhay Miyan'.

Uncle asked: 'Why are you sitting silent? Why are you not playing with children?' 'Nannhay Miyan' replied with displeasure: 'I do not feel like playing.' While stroking the head of 'Nannhay Miyan', Uncle said: 'Alright son! Play when you wish to'.

When 'Nannhay Miyan' did not get up from the sofa even after a long time, the uncle came nearer [to him] and said: 'What happened? Today our 'Nannhay Miyan' is not playing with his friends'. 'Nannhay Miyan' said: 'I do not want to play with anybody, I am displeased with grandmother'. Then he turned his face angrily in other direction. Uncle asked: 'What did she do that made you angry with her?'

This news spread quickly in the whole house that 'Nannhay Miyan' is angry with grandmother. When the news reached the ears of grandmother, she came out from her room and rushed to 'Nannhay Miyan' without even wearing her glasses.

'Oh! My beloved child is angry with me and I don't even know. What made my child angry with his grandmother?' Grand mother asked Nannhay Miyan. Uncovering the reason of his anger, 'Nannhay Miyan' said: 'Grandmother! You did not treat me fairly. I was playing with 'Sohail' and 'Saleem'. You approached us and gave 5 walnuts to Sohail and Saleem each and only 4 walnuts to me. Among those 4 nutshells, one turned out empty'.

All family members gathered around and were surprised at Nannhay Miyan's words. 'O my Dear son! I had just brought a handful of walnuts, 'Sohail' and 'Saleem' just got 5 each and you got 4. You are my beloved one. I will give you not one but two more walnuts but for that you will have to listen to a true story and act upon the moral lesson of it'.





'Nannhay Miyan' said quickly: 'Tell me immediately! I will certainly act upon it'.

For listening to the story, elders too, revered to their childhood and started listening to it attentively like 'Nannhay Miyan'. The Grandmother started to tell the story:

Once a hungry person came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and humbly asked for food. There was nothing to eat in his home at that time.' 'Nannhay Miyan' questioned the grandmother: 'So, what did Holy Prophet صلی اللہ علیہ وآلہ وسلم reply to the hungry person?' Grandmother continued: He صلی اللہ علیہ وآلہ وسلم asked the people, 'Who will make him his guest?' A blessed companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم stood up and took the hungry person to his home treating him as a guest. Upon reaching home, the blessed companion asked his wife 'Is there anything to eat'. She humbly replied: 'There is [some] food left only for children'. The blessed companion said: 'Make the children sleep without giving them food and bring that food for the guest and turn off the oil-lamp when our guest begins to eat the food. We

will continue sitting near the guest and he will think of us eating food with him'.

The blessed companion's wife did the same as instructed and the guest thought while eating that both husband and wife were eating with him. Thus, both the husband and wife kept themselves hungry but fed their guest well.

After finishing the story, the grandmother said to 'Nannhay Miyan' while making him understand: 'Good people respect their guests very much. 'Saleem' and 'Sohail' are our guests too. If ever, they get anything more than you, you should neither get angry about it nor feel bad about it.'

Nodding his head in positive, 'Nannhay Miyan' humbly said: 'Alright dear grandmother! I will not get angry about anything that will be given to guests'.





For parents

Bilal Husain Attari Madani

# Help children find the passion for reading books

Just as good food is needed to keep the human body strong and healthy, the human brain needs good ideas, scholarly facts and ideas are vital for better growth too. Books are the best guide to meet these needs because studying books broadens thought and creates new and innovative ideas.

Respected Parents! To create these capabilities in your children, it is mandatory to make them book-friendly. The following tips will be very useful:

- Children usually try to copy their elders, so make yourself a role model for your children and study in front of them; even if they are only a few months or few years old, your actions will have an impact on them.
- When children grow up a little, they can be told short, easy and admonitory stories in an interesting manner, because stories increase children's intelligence besides arousing their desire for study and making them develop the habit of reading books, but make sure that the stories you tell must not have any negative impact on them. So, avoid telling stories that are contrary to Shari'ah. It's better to choose stories published in 'Monthly Faizan-e-Madinah.
- Do not force your children to read books or listen to stories, but rather lovingly persuade them into studying books, because your act of forcing or scolding them may make them lose interest in study. Once a child's attention shifts to another thing, it will be difficult to make him develop the habit of studying books.
- Make a room, a closet or a part of the closet of the house specific and name it 'library' even if it has few books. In this way, the library will become a part of children's life unconsciously.
- According to your financial position, include a portion of the costs of books and booklets in your monthly expenditure.
- Take children to a bookshop from time to time. In this regard, you can also use the services of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. In Maktaba-tul-Madinah, the booklets authored by Ameer-e-Ahl-e-Sunnat دعوت بر مائتھم الغائبہ are available such as 'Jhoota Chor' (The Lying Thief), 'Fir'aawn ka Khuzwab' (Pharaoh's Dream), 'Noor ka Khilona' (the Toy of Light), 'Bayta ho tu Aysa', (Unique Son), etc.
- Sometimes, make your children visit the nearby library in the city. Introduce them to different parts of the library and give them practice in having access to a book from the library index.
- When you observe that children have become friends with books, make sure that they have a specific time and if possible fix a particular place to study so that the curriculum and other routines are not affected.





# MODESTY IS MY LIFE

Umm-e-Aatir Attariyyah

When the housemaid informed about the arrival of a lady with hijab, Fariyah asked the maid to have her sit in the drawing room. After a while, When Fariyah entered the drawing room and saw the woman sitting in front of her, she shouted out of joy and wonder, "Farwah, you!"

'Yes, it's me. You almost forgot me, so I thought to come and see you myself.' Farwah replied with love and embraced Fariyah affectionately.

'Where have you been since your wedding? And what about this getup like a pious woman? Haven't you become a Milad reciting sister?'

Farwah and Fariyah completed their school and college education together, and both were famous throughout the college known as fashion symbol. Which fashion was in those days and which one had become old, same was also reported to all other girls

by these two girls. And that same hobby was also a cause for their deep friendship. But unlike the past, having seen Farwah dressed up with hijab, Fariyah's wonder faded into a taunting question.

'Will you keep taunting me or offer me to have something?' Farwah responded in a polite tone ignoring her sarcasm. 'Oh! I just went blank after seeing you.' Having said this, Fariyah left the drawing room. When she came back after the instruction to her maid about hospitality; she sat on the sofa near Fariyah and said: 'Now tell me where you have been?'

'As you knew about the profession of my children's father, so we had shifted in Karachi to serve the purpose after my marriage,' Farwah replied. In the meantime, the housemaid brought in a trolley full of edibles for hospitality. Fariyah said while serving her a cup of tea, 'And how did this change occur?'



She simply meant to ask about Farwah's hijab.

'Look! Hijab is not only a necessity of a woman, but also her dignity lies in it.' After saying so, Farwah stopped to have a sip of the tea.

Wow! That is, if I don't do Hijab, then I am not even respectable. Until yesterday you too were roaming around without the veil. Farihah had interrupted her in anger before Farwah reached a conclusion and completed her word. Farwah lovingly held her hand and said: 'You asked me about the reason for a change that you might disagree with, but it is not appropriate to be angry. If you allow me, may I come to the conclusion?'

Farihah had already felt the positive change in behaviour of Farwah who used to bite back at the opponent in the past, and the smile and gentle attitude that she had responded with to her taunting and anger, Farihah was forced to think that not only Farwah's getup and thought were changed, but her entire personality has changed as well. Feeling ashamed of her overreaction, Farihah said in apologetic tone: 'Sorry, I don't know what had happened to me suddenly. Anyways, tell me how you realized the need and greatness of the hijab.'

See Farihah! No one can deny the fact that today's woman faces a lot of challenges from the man, on which discussions and debates are held including relevant legislation on different forums on every single day but the challenges remain the same, why?

What do I know? Farihah replied to Farwah's 'Why' laughingly.

Because they are not aware of the notion in which women's greatness is safeguarded and she is protected. Like you, I was also oblivious of the answer to this 'Why' and just like other people, I would hold only men responsible, and to me the cure for this disease appeared only and only in women's freedom.

What else? Apart from the women's freedom, there is no serious solution. As long as the woman is kept in a sheet and four walls, she will be the victim of oppression. Farihah said emotionally, cutting in the word of Farwah.

The smile on Farwah's face was scattered and then she uttered in a soft tone: This passionate slogan is very appealing to those people who have nothing to do with Islam and human nature, but the ground realities are not subject to sentimentality. They have their own truth, and with apology, the ground truth is that the societies in which women have been granted freedom, many other serious issues have arisen there, let alone the problems related to the protection of women getting resolved. Those who chants slogan for women's freedom, In fact, they want freedom to reach women.

The day when our sisters become aware of this fact, they will find out that hijab prescription for the protection and dignity of women that Islam had written fourteen centuries ago is the only and perfect solution, importance of which has drastically increased in many fold among today's societies which are highly advanced but devoid of Allah's fear.

Brimming with confidence Farwah proved in her conversation that after a vigorous pursuit she has learnt the proper way of living that does not have only emotions but also absolute faith in religion and universal truth. Leaving Farihah totally lost in her thoughts, Farwah had left the place.

For years, the building of ideas built on the emotional obsession of the media could not bear the burden of a spiritual truth; Farihah felt that "the building of her ideas" was shaking badly.

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<sup>1</sup> In order to bring in a positive change in character, Islamic sisters should affiliate themselves to the Madani environment of Dawat-e-Islami, and make their routine to attend the weekly Sunnah-inspiring Ijtima of Islamic sisters in their area.





Mufti Abu Muhammad  
Ali Asghar Attari Madani

# Shar'i rulings regarding Islamic sisters

## Ruling on Salah regarding bleeding before childbirth

**Question 1:** What have respected Islamic scholars ruled on the following issue? Around two weeks' time is left in the birth of the baby of a woman but she has started having bleeding and watery discharge. Sometimes bleeding starts, and sometimes it stops. So, if the blood is discharged, will she be exempted from offering Salah, or will she have to offer Salah? In addition, if she has to offer Salah, will it be also necessary for her to perform Ghusl before every Salah? Or will it be sufficient to make Wudu only and offer Salah after washing the impure part of the body?

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

**Answer:** In the above situation, offering Salah will be

Fard for the woman since the blood which is discharged by a pregnant woman during pregnancy is considered as Istihazah. Similarly, the blood which is discharged during childbirth before the half of the body of the child has come out, is also regarded as Istihazah. And Salah and Fast are not pardoned in the state of Istihazah. However, if the blood is discharged, it will not be necessary for the lady to perform Ghusl before every Salah. In fact, making Wudu after washing the impure area will be sufficient, because blood of Istihazah is one of the elements which make Wudu invalid. It doesn't make Ghusl Fard, but such blood will definitely invalidate Wudu. However, if a Shari'ah-accepted 'Uzr [exemption] is proved, the Istihazah-experiencing woman will get more relaxation, from various other perspectives. It is mentioned in *Bahar-e-Shari'at*: Neither Salah nor fasting is excused or pardoned in the state of Istihazah. Intercourse with an



Istihazah-experiencing woman is not Haraam.  
(Bahar-e-Shari'at, vol. 1, pp. 385)

وَاللَّهُ أَكْبَرُ مَا وَرَسُولُهُ أَكْبَرُ مَا وَرَسُولُهُ

### Is it necessary to make up for invalidated Nafil I'tikaf?

**Question 2:** What have respected Islamic scholars ruled on the following issue? On the 27th night of Ramadan, an Islamic sister started observing I'tikaf for 3 days. She did not make any vow of I'tikaf. She just made the intention of I'tikaf and started observing it, but on the 29th day of Ramadan, she experienced her menses. Obviously, her I'tikaf became invalid because of the invalidation of her fast. The question is, how will she make up for this I'tikaf?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ



**Answer:** In the above situation, it will not be obligatory for her to make up for I'tikaf due to its invalidation since the mentioned I'tikaf is not Sunnah Mu'akkadah. Sunnah Mu'akkadah I'tikaf is the I'tikaf which is observed for the last ten days, not less than that. Further, she didn't make the vow of I'tikaf as well. Therefore, it will be classed as Nafil I'tikaf. And Nafil I'tikaf can be observed at Masjid-e-Bayt. Therefore, it is Nafil I'tikaf and Qada for Nafil I'tikaf doesn't become compulsory.

Regarding woman's I'tikaf, it is mentioned in Radd-ul-Muhtar:

فلو خرجت منه ولو الى بيتها بطل الاعتكاف لو واجبا، وانتهى لو نفلا

**Translation:** If a woman leaves her Masjid-e-Bayt, even though she leaves for her house, her I'tikaf will become invalid. And if it is Nafil I'tikaf, it will be considered to have been completed.

A leading scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated in Bahar-e-Shari'at regarding Qada for I'tikaf: If somebody ends Nafil I'tikaf, there will be no Qada for it as it ends then and there. If somebody breaks the Sunnah I'tikaf which is observed in the last ten days of Ramadan, he has to make up for the only day the I'tikaf has become invalid. The Qada for the ten days will not become Wajib. If he breaks such an I'tikaf which is based on the vow of any specific month, he will have to make up for the rest of the days. Moreover, if it is Wajib to observe I'tikaf consecutively, he will have to observe it from the beginning, and if it is not Wajib to observe I'tikaf consecutively, he will have to observe I'tikaf for the remaining days. (Bahar-e-Shari'at, vol. 1, pp. 1028)

وَاللَّهُ أَكْبَرُ مَا وَرَسُولُهُ أَكْبَرُ مَا وَرَسُولُهُ



# Sayyidatuna Umm-e-Waraqah رَضِيَ اللهُ عَنْهَا

Pious women of Islam

Bint-e-Sa'eed Attariyyah

In the early days of Islam, amongst the fortunate people who had the distinction of embracing Islam and the honour of being amongst "Sabiqun Awwalun"<sup>1</sup> one of the names of such profoundly honoured entities is Sayyidatuna Umm-e-Waraqah Bint 'Abdullah رَضِيَ اللهُ عَنْهَا.

## Name and lineage

Her good name is Layla (*Atraaf-e-Musnad-ul-Muta'ali*, vol. 9, pp. 472), Kuniyah is Umm-e-Waraqah, and the prestigious titles are 'شَهِيدَةٌ [martyr]' and 'قَارِئَةٌ [reciter]'. Referring to her ancestor, Naufal, she is also known as Waraqah Bint-e-Naufal. (*Al-Isabah*, vol. 8, pp. 489) She was the daughter of Sayyiduna 'Abdullah Bin Haris Bin 'Uwaymar رَضِيَ اللهُ عَنْهُ and the

maternal aunt of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ. (*Hilyat-ul-Awliya*, vol. 2, pp. 75) She is well-known by her Kuniyah, Umm-e-Waraqah. (*Al-Isti'ab*, vol. 4, pp. 1965)

## Desire for martyrdom

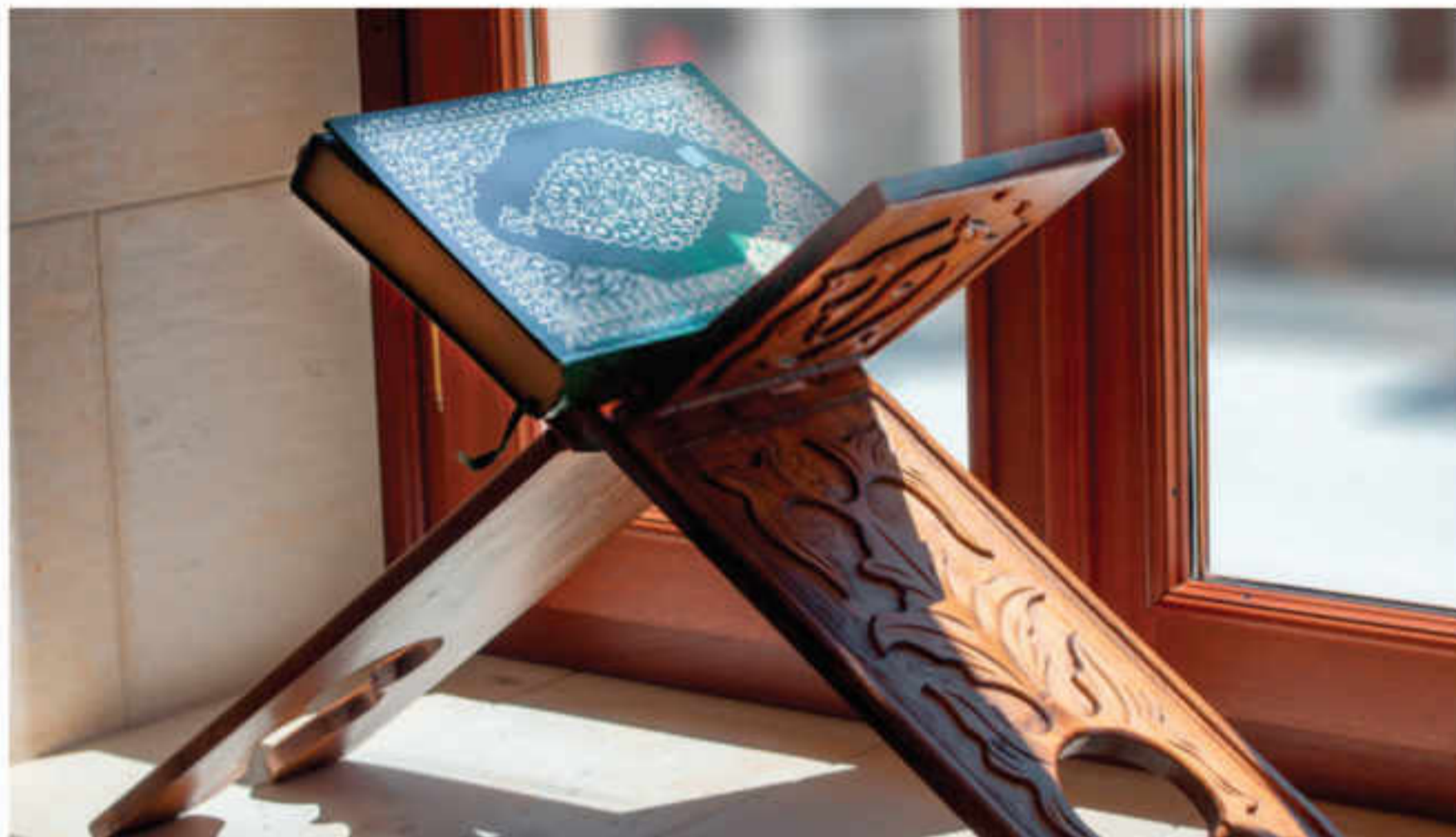
When the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was leaving for the Battle of Badr, she said, 'Grant me permission to go there as well. I will treat the injured and look after the patients. Perhaps Allah عَزَّوَجَلَّ will bless me with martyrdom.' The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Stay at your home, Allah عَزَّوَجَلَّ will bless you with (the death of) martyrdom.' Since then, she was called as 'the martyr'. (*Abu Dawood*, vol. 1, pp. 243, Hadees 591)



### Virtues and status

She was one of those female companions who memorized the Holy Quran. She also had the honour of narrating the Ahadees from the Noble Prophet ﷺ. (Tabaqat-e-Ibn-e-Sa'd, vol. 8, pp. 335; Taqreeb-ut-Tahzeeb, pp. 1386) She had the highest

Ameer-ul-Mu`mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ said, 'Last night, I did not hear the voice of Quran recitation of my aunt Umm-e- Waraqah.' When he went to her house for investigation, he found out that she had been martyred last night. Thus, Sayyiduna Farooq-e- A'zam رَضِيَ اللهُ عَنْهُ said, صَدَقَ اللهُ



importance because the Greatest Prophet ﷺ would visit her place and call her with the honorific title of 'شَهِيدَةٌ' [the martyr]. It is mentioned in a Hadees that when the Noble Prophet ﷺ would intend to visit her, he ﷺ would say [to the companions], 'Let's go to see the Martyr.' (Sunan-e- Kubra Lil-Bayhaqi, vol. 3, pp. 186, Hadees 5353)

### Fervour for Quran recitation and martyrdom

She was an excellent reciter of the Holy Qur'an. At night, the voice of her recitation would be heard from her house, and Sayyiduna Umar Farooq-e- A'zam رَضِيَ اللهُ عَنْهُ would listen to her recitation of the Holy Qur'an. One night, her voice was not heard unusually, he became restless. 'Allamah Ibn Hajar Asqalani رَحِمَهُ اللهُ عَلَيْهِ has stated: In the early morning,

وَرَسُولُهُ i.e., 'Allah and His Prophet said the truth.' (That she would attain the status of martyrdom). (Al-Isabah, vol. 8, pp. 489)

### Death penalty for assassins

Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ immediately issued the orders to arrest the assassins, and then he sentenced them to death. (Sunan-e-Kubra Lil-Bayhaqi, vol. 3, pp. 186, Hadees 5353)

May Allah have mercy upon Umm-e-Waraqah and forgive us without accountability for her sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> The earliest and foremost companions of Holy Prophet ﷺ.







# CARELESS AND UNKIND HUSBAND

Bint-e-Saleem Attariyyah Madaniyyah

Maymunah Bint Ishaq!

After the announcement on stage, little Maymunah moved forward holding hands of her dear mother in order to receive award for securing position.

After the end of the ceremony, Umm-e-Maymunah was preparing to go back home, a voice came from behind: 'Where have you been? You are seldom seen.' When Umm-e-Maymunah turned to see, she found that Farheen and Raheela were standing and smiling.

'Oh you!!! Umm-e-Maymunah said happily and the three ladies saying Salaam and shaking hands with each other sat on the nearby chairs.

'I do not get free time after fulfilling my family responsibilities. Anyway, the father of Maymunah also wants me to give more and more time to home and children,' Umm-e-Maymunah said while counting her busy routine activities.

Farheen immediately said, 'Yes! These men want women to remain imprisoned in their homes, whereas they themselves enjoy outside from morning till evening.'

Until that time Raheela brought tea for all from the school canteen.

'Only women think like this, but reality is contrary to it. Men work all day long full of mental or physical hardships along with bearing anger of the boss not for their own facilitation or comfort, but rather for fulfilling the desires of wife and children and for providing them with better life. These are the joys of their life,' Umm e Maymunah said while picking up a cup of tea.

'What types of wishes? Whenever we ask for something, we hear the same thing: 'Nowadays I am running short of money' or 'I need something else.' 'Yes! They fulfil the wishes of their mother and sisters immediately,' Raheela entered the



conversation with a bitter tone.

'Sister Raheela! Do not lose heart; whatever we are destined for, we will definitely get it even if someone creates a hundred obstacles.' Umm-e-Maymunah stopped to take a sip of tea and then said while continuing her conversation:

'Don't mind! I am a woman just like you, therefore I know women's wants are never satisfied. If there is no place to put clothes in the cupboard, even then they will complain of running short of clothes. If they see someone having better thing than them, they will begin complaining to their husbands. Due to such trivial and serious matters they are ungrateful to their husbands. Regarding this, I read a blessed Hadees yesterday. Let me tell it to you:

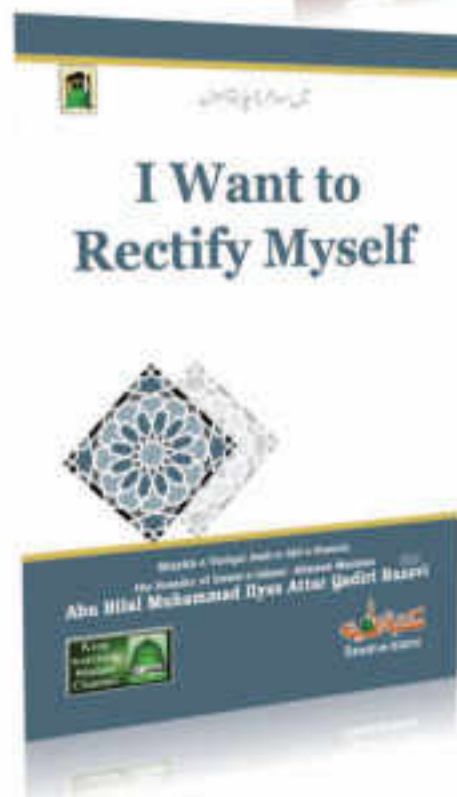
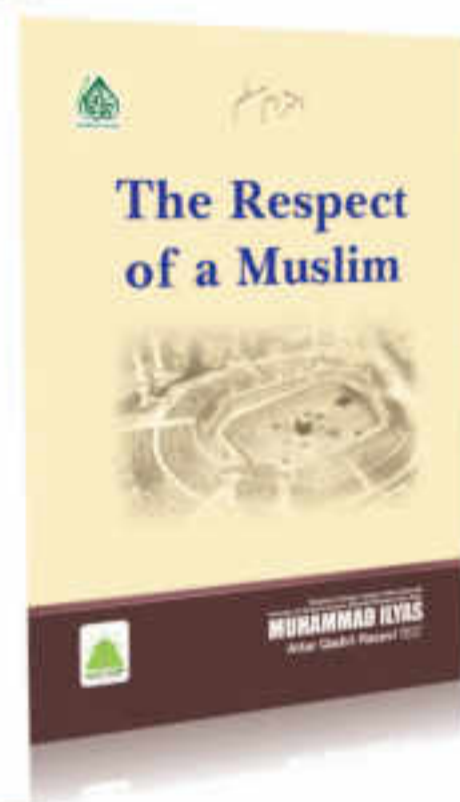
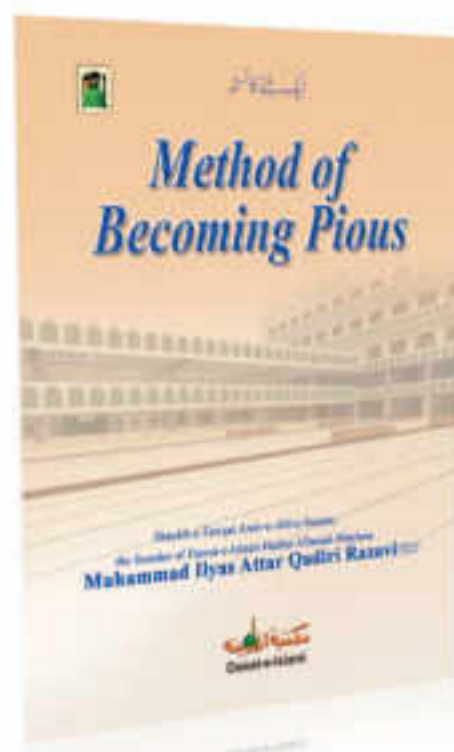
The Beloved Rasool ﷺ has said: 'In Hell, I have seen women in majority'. 'Ya Rasoolallah! What is the reason for this?' Blessed companions رَضِيَ اللهُ عَنْهُمْ asked.

He ﷺ said, 'They are ungrateful'.

He ﷺ was humbly asked, 'Are they ungrateful to Allah Almighty?'

He ﷺ replied, 'They are ungrateful to husbands and deny [receiving] their favours. If you do good to any woman throughout your life, even then she will say if she faces a minor issue [wish not fulfilled] from you, 'I have never seen anything good from you'.

Sincerity and truth have their impact! Having heard the conversation of Umm-e-Maymunah, the embarrassment on the face of Farheen and Raheela showed that they were ashamed of their previous thought.



# Wazaif of blessings in livelihood



It is not bad to want to earn wealth for survival while trusting in Allah عزوجل, to be a beneficiary of others, not to be a burden to anyone, and to wish for employment. Being motivated by such desires, Reciting Awraad and Wazaif (invocations) along with the constant efforts for one's livelihood is the way of righteous people.

So consider the following three Wazaif for divine blessings in livelihood. However, please remember that the pious saints رَحْمَةُ اللهِ عَلَيْهِمْ of Islam have said: 'Without Salah, any source of livelihood cannot bring about the blessings in sustenance. (*Jahannam kay Khatraat*, pp. 192)

## Three Wazaif for Divine blessings in livelihood

1. Sayyiduna Sahl Bin Sa'd Saa'idi رَضِيَ اللهُ عَنْهُ has narrated that a person had come to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained about his poverty and destitution. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: 'When you enter your house, offer Salaam even if there is no one, and then send Salaam to me and recite 'قُلْ هُوَ اللهُ' once. Thus, this person did the same and Allah Almighty made him so rich that he began to give away to his neighbours and relatives. (*Tafseer-e-Qurtubi*, vol. 10, pp. 5599)

2. 'يَا مَلِكُ' ninety times, if a poor reads it every day, he will get rid of poverty. (*Madani Panj Surah*, pp. 246)
3. A companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the court of the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly submitted, 'The world has turned its back on me'. Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Do you not remember that Tasbih (words or phrases for the glorification of Allah) which is assigned to the angels and by the blessings of that livelihood is provided. The whole world will come to you with humiliation, say 100 times with Dawn 'سُبْحَانَ اللهِ وَبِحَمْدِهِ سُبْحَانَ اللهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ الله'. Just after a week that companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The world has come to me in abundance; I wonder where to put that all!'

## Method of reading this Tasbih

The time of reading this Tasbih is dawn till the congregation of Fajr Salah. If the congregation Salah begins, first join the congregation, and then complete the Tasbih afterwards. If you could not read it before the congregation in any day, read it before sunrise. (*Malfuzaat-e-A'la Hadrat*, pp. 128; summarised)



# Sunnah-inspiring Ijtima' in South Africa

## Bayan on Shab-e-Mi'raaj

After travelling to 5 countries, I returned to Karachi on Wednesday, 3rd April 2019. It was the blessed night of Shab-e-Mi'raaj in Pakistan. I attended the Mahfil-e-Na'at, held in the global Madani Markaz Faizan-e-Madinah in connection with the blessed event of Shab-e-Mi'raaj. Later on, I had the honour to deliver a Bayan after the Madani Muzakarah of Ameer-e-Ahl-e-Sunnat *وَأَمَّا بِرِزْقَانَهُمْ الْعَجِيبِ*.

Dear Islamic brothers! In order to carry out any piece of work in a graceful manner, it is very necessary that those involved in it should be well-trained and skilful. The Madani movement of devotees of Rasool, 'Dawat-e-Islami' is a global movement for the preaching of Quran and Sunnah. The preachers and the responsible Islamic brothers of Dawat-e-Islami are busy propagating Sunnah in various countries of the world. So, from time to time, Sunnah-inspiring Ijtima'at are held in different countries and as well as the responsible Islamic brothers are taught different ways of calling people to righteousness in a better way.

## Sunnah-inspiring Ijtima held in South Africa

After attending Shab-e-Mi'raaj Ijtima in Pakistan; the next day, I departed to Sufi Nagar (Durban is also called Sufi Nagar in relation to a pious personality 'Shah 'Aalam Bukhari') South Africa. A 3-day Sunnah-Inspiring Ijtima' for the responsible Islamic brothers of Dawat-e-Islami was held there.

I reached Dubai from Karachi at around 1 a.m. with an Islamic brother. Syed Fuzail Raza Attari coming from Birmingham (UK) also joined us on our journey. It is stated in the blessed hadith, the Holy Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: When three men set out on a journey, they should appoint one of them as their Ameer [leader]. (*Abu Dawood, vol. 3, pp. 51, Hadees 2609*)

So, both of my fellow traveller Islamic brothers appointed me as their Ameer and we made good intentions for our journey.



## Arrived in Johannesburg

At around 4 a.m., we flew to South Africa from Dubai airport. We performed Fajr Salah in the plane and landed at Johannesburg airport at around 10 p.m. I have some relatives in this city. **الحفنة بلك**, the Madani environment of Dawat-e-Islami also persuades us to fulfil the rights of relatives and treat them well. So, I intended to visit them with the intention of 'Sila Rahmi' (i.e., 'keeping good relations with blood relatives') and taking rest there too. Remember! Pakistan is 3 hours ahead of South Africa.

## Intense weather

After landing at Johannesburg airport, we learnt that a cycle of heavy rains and typhoons were ongoing there that would last for the next 3 days. These were the same days when Islamic brothers were supposed to gather in Sufi Nagar (Durban) for attending Ijtima from across the entire South Africa. Remember! It takes almost 5 to 6 hours to drive to Durban from Johannesburg while a flight takes almost 1.5 hours.

## Jumu'ah Salah at Faizan-e-Madinah (Johannesburg)

It was around 12 p.m. when we completed all legal formalities. We came out from the Johannesburg airport. My relatives were already waiting for us outside and insisted that we should perform Jumu'ah Salah at Madani Markaz, Faizan-e-Madinah, Johannesburg and they asked me to deliver the Jumu'ah Bayan and meet Islamic brothers there.

Though we were really exhausted after a long journey, I agreed to go with them to Faizan e Madinah. They also informed the responsible Islamic brother regarding my arrival. Utterly exhausted, I slept in the car for a while. Islamic brothers had been waiting for us when we reached Faizan-e-Madinah. Na'at reciting Islamic brothers were reciting 'Na'at Shareef'. I delivered a short Bayan before Jumu'ah Salah and met with Islamic brothers after Salah and Salat-o-Salaam. I could hardly have 1 to 1.5 hours for taking rest when I reached my relatives' home from Faizan-e-Madinah.

O devotees of Rasool! This is also worth-mentioning that since my relatives are also associated with the Madani environment of Dawat-e-Islami, they took advantage of my visit to South Africa and took me to Faizan-e-Madinah for Jumu'ah Bayan and they also arranged a gathering for meeting with people. **الحفنة بلك**! It is the blessings of Dawat-e-Islami that the Islamic brothers associated with the Madani environment keep the benefits of Islam in view in different matters of their life.

## Departure for Durban

At 6 p.m., we departed for Durban. Sayyid Fuzail Raza Attari could not get a seat on the same flight as ours, so he travelled on the flight leaving before our flight. Two Islamic brothers from South Africa also joined us from there.

From Johannesburg to Sufi Nagar (Durban), it was a memorable journey in the sense that our plane covered the distance amid a lot of thunders, heavy rains and stormy winds. Most of the Islamic brothers who were supposed to attend the Sunnah-inspiring Ijtima understood English; so I had intended to prepare my English Bayan during the air travel, but it did not happen due to flight conditions.

Dear Islamic brothers! Almost everyone travels and uses different modes of transport as per his requirement such as plane, train, bus etc. News about accidents and crashes keep coming regularly. May we keep our death in view during our travel. Instead of spending our time listening to songs and being involved in other worthless activities, we should spend our time during travel doing Zikr and reciting Durood Sharif and carrying out any other good deed as well.

## Enthusiasm of Islamic brothers

When we reached Markaz Faizan-e-Madinah from Durban Airport, we learnt that out of the total expected attendees, approximately 30% to 40% of Islamic brothers could reach the Madani Markaz, Faizan-e-Madinah. Many Islamic brothers were on their way to Faizan-e-Madinah whereas the vehicles of some Islamic brothers broke down on the road



due to bad weather. Dear Islamic brothers! Ponder over the strong eagerness of the Islamic brothers! Despite heavy rains and stormy winds, they were travelling from far flung cities and areas of South Africa and reaching Faizan-e-Madinah for attending Ijtima'. Here is a lesson for those Muslim brothers and sisters who show laziness towards Fard and Wajib acts of worship. They miss their Salah due to any small illness. They should learn from the strong eagerness of the Islamic brothers of South Africa.

### Beginning of Ijtima'

The Nigran of the Markazi Majlis-e-Shura Maulana, Abu Hamid Muhammad Imran Attari delivered the live Bayan via online video conference in the Ijtima



and he also answered the questions of Islamic brothers.

### Second day of Sunnah-inspiring Ijtima'

The next morning, after a short break, the Ijtima resumed at 10 am. The sessions of 'Bayanaat' and 'questions and answer' continued until Zuhr Salah. After offering Salah, I met a few dignitary Islamic brothers who had come to Faizan-e-Madinah. From time to time, Nigran-e-Shura via live video conference, kept giving Madani pearls to the attendees and giving answers to their questions.

After performing Maghrib Salah in Faizan-e-Madinah Durban, we joined the live Madani Muzakarah broadcast on Madani channel. Madani Muzakarah was ongoing from Maghrib to Isha Salah and continued even after Isha Salah.

### Bilali Islamic brothers

Majority of the attendees of Ijtima were Bilali i.e. Native dark-skinned Islamic brothers. In the Madani environment of Dawat-e-Islami, the dark-skinned Muslims, due to their similarity with Hadrat Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ, are called 'Bilali'. Currently, there are 45 Madani Marakiz of Dawat-e-Islami, 'Faizan-e-Madinah' in South Africa. In most of the Marakiz, Bilali Islamic brothers are

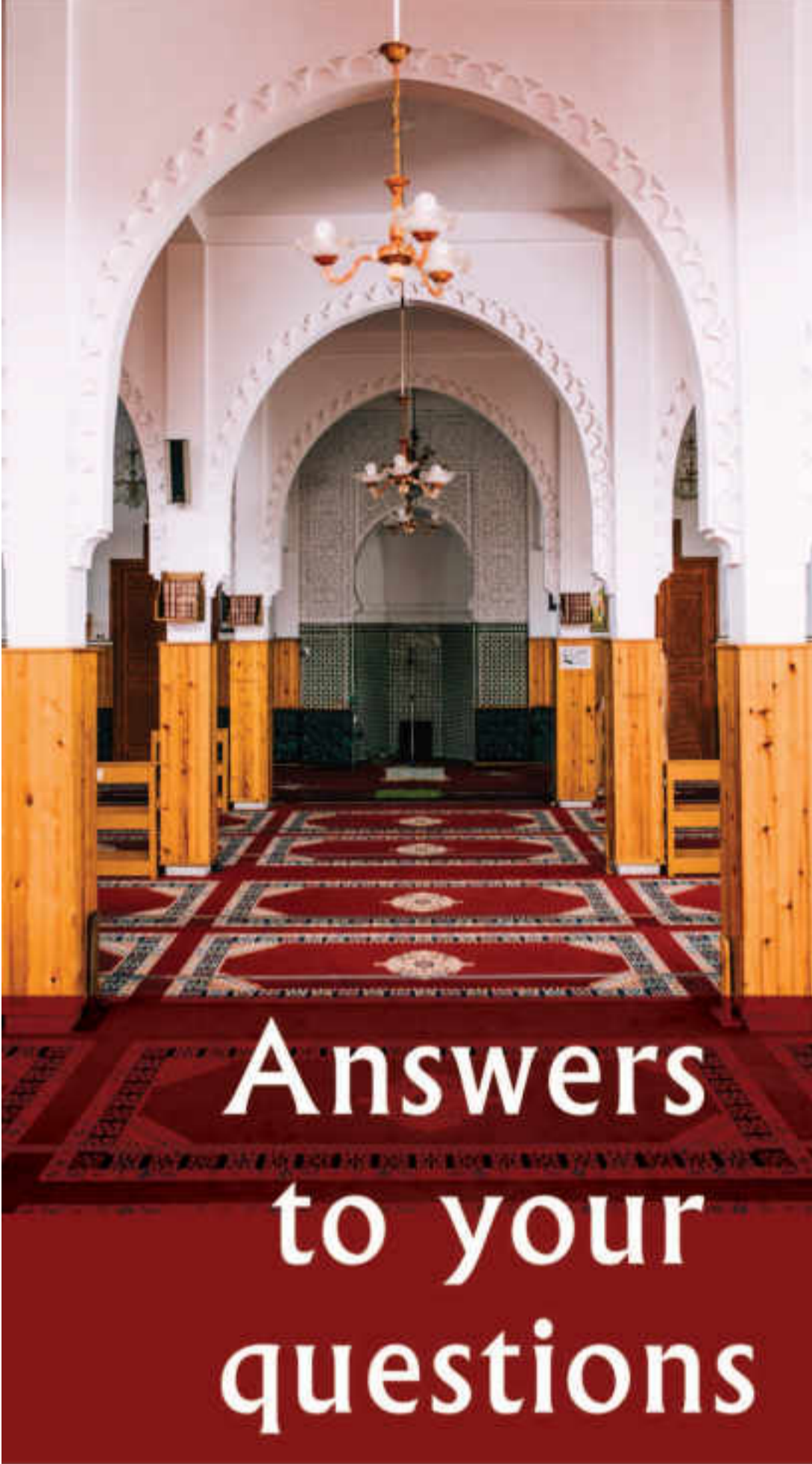
carrying out the blessed duty of 'Imamat'. When these Bilali Islamic brothers call out 'Azan', it brings back the memories of the glorious and blessed Azan of Sayyiduna Bilal Habashi رَضِيَ اللهُ عَنْهُ.

May Allah forgive us for the sake of these Bilali devotees of Rasool and grant us the everlasting wealth of the devotion to Rasoolullah.

أَمِيرِينَ بِجَاوِدِ النَّبِيِّ الْأَمِيرِينَ تَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Jah-o-Jalal do na hi maal-o-manaal do  
Sauz-e-Bilal bas mayri jholi mayn daal do*





# Answers to your questions

## How may a third person join a congregational Salah being offered by two people?

**Question:** What do the blessed Ulama [Islamic scholars] state regarding the following matter: There is a Muqtadi<sup>1</sup> along with an Imam<sup>2</sup> who is offering Salah while standing next to Imam. Then, if another person comes to join them, should the Imam step forward and stand ahead or should the Muqtadi move backwards, behind the Imam? Where should

the new Muqtadi stand if both don't move from their places? (Questioner: A reader of monthly magazine, Faizan-e-Madinah)

**Answer:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْجَوَابُ بِعَوْنِكَ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

If there is a Muqtadi offering Salah along with an Imam while standing next to him and another person comes to join them, there are two cases in it:

1. There is space available for both the Imam and the Muqtadi to move forward and backward respectively.
2. There is space available for only one of them to move.

If it is the first case, meaning that the movement in both directions is possible, then either the Imam moves forward and the second Muqtadi comes and stands next to the first one, or the first Muqtadi moves backwards making Saff [row] with the second one. In this case, it is better for the Muqtadi to move backwards instead of the Imam moving forward, provided that the Muqtadi is aware of the Shar'i ruling.

In the second case, meaning that movement is possible in one direction only, that option should be chosen in whichever direction movement is possible. It means if only forward movement is possible, the Imam will have to move forward, and if only backward movement is possible, the Muqtadi will have to move back.

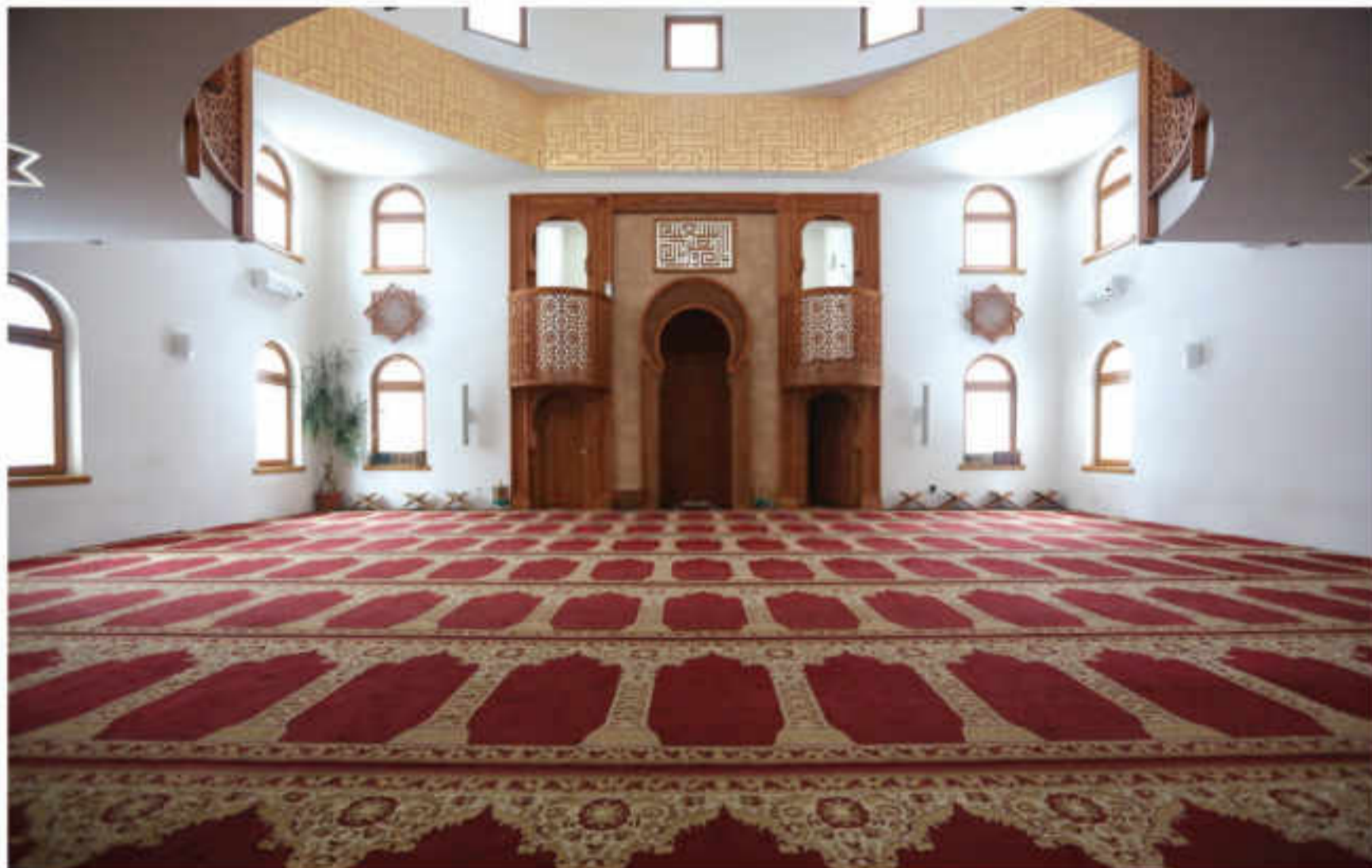
The Imam or the first Muqtadi should act upon the aforementioned ruling themselves when they realise that another Muqtadi has come to join them. If they don't move, the person who has come should [silently] signal to the first Muqtadi provided that he thinks that the first Muqtadi knows the ruling. Otherwise, he should [silently] signal to the Imam.

It is not appropriate for the Imam or the first Muqtadi to perform the act of moving forward or backward immediately on receiving a signal [from the new Muqtadi], so that the impression of



following someone in Salah is not created. In fact, they should pause for a little while and then keeping in mind that they have to follow the commandment

the Imam, because when two Muqtadis stand next to the Imam, it is only Makruh-e-Tanzeehi i.e. it is not a sin but to avoid [such an act] is better,



of Shari'ah and perform Sunnah they should move forward or backward.

If the Imam moves forward or the Muqtadi moves backward merely with the intention to follow the new Muqtadi, his own Salah will become invalid because obeying someone other than Allah عزوجل and the Holy Prophet صلى الله عليه وآله وسلم in Salah makes Salah invalid. If the Imam's Salah becomes invalid, the Muqtadi's Salah will also become invalid.

For the case where, despite the availability of space, neither the Imam moves forward nor the Muqtadi moves backward, or the first Muqtadi does not know the Shari'ah ruling, or the Imam and Muqtadi are busy performing such a Rukn [part] of Salah in which it is not possible for the Imam to move forward or the Muqtadi to move backward, for example, they are in the last Qa'dah, the second Muqtadi, in this case, should stand on the left side of

Caution: Remember! Now the third Muqtadi cannot stand next to the Imam, because it is Makruh-e-Tahreemi i.e. impermissible and a sin for more than two Muqtadis to stand next to the Imam. Therefore, if the third Muqtadi wants to join them, both the Muqtadis should move backward or the Imam should go forward. It means that the rulings for the Imam and the two Muqtadi are to be followed if another Muqtadi comes to join them. If neither the Imam moves forward nor both the Muqtadis move backward, then he (the third Muqtadi) should stand at the back alone by compulsion.

وَاللَّهُ أَعْلَمُ مَا عَنِتُّمْ وَأَرْسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَسَلَّمَ

<sup>1</sup> A person who offers Salah led by an Imam

<sup>2</sup> A person who leads Salah





# Benefits and caution regarding ginger tea



People usually drink tea in breakfast or as refreshment in the evening, or they serve it to guests as a symbol of hospitality. The demand for tea increases in winter; ginger tea has its own benefits and its use in seasonal diseases is appropriate as well.

Let's read a few benefits of ginger tea:

- Ginger tea is beneficial for losing weight because drinking it reduces appetite.
- It maintains proper functioning of digestive system, and saves from indigestion and wind.
- It keeps blood sugar level balanced.
- It increases blood circulation.
- It is useful for curing cold.
- It is useful for curing throat infection, and it keeps throat clean.
- It relieves fatigue and laziness.
- It brings relief from cough.
- It helps to discharge phlegm.
- It is beneficial in muscle soreness, swelling and sinusitis as well.
- It makes a person sweat and refreshes the body.

## Caution

Ginger tea has countless inherent benefits. However, some people should exercise caution in drinking ginger tea. For example, the following people should avoid drinking ginger tea:

- Those who take blood thinners
- Patients suffering from epistaxis (nosebleed)
- Similarly, ginger tea deprives a person of sleep; therefore, one should avoid drinking it at night.

## Recipe for ginger tea

In a pot of water equal to one cup, add sugar as required, tea leaves and a small piece of fresh ginger, chopped into 4 to 5 thin pieces, and boil it vigorously. Then, after filtering it, pour boiled milk in it and drink ginger tea, full of countless benefits.

## Ginger tea [without milk]

Taking appropriate amount of water, add sugar as required, tea leaves and a small piece of fresh ginger, chopped into 4 to 5 thin pieces, and boil it vigorously. Then, after filtering it, squeeze a lemon over it and drink it. For better smell and taste, a few mint leaves can also be added to it.

**Note:** Take all medicines only after consulting your doctor.



# CAUSES AND TREATMENT OF ASTHMA

Muhammad Rafiq Attari Madani

## What is asthma?

Respiratory tract disorder or the disease which causes airways to get inflamed and narrow and makes breathing difficult is called asthma. According to a report, about more than 230 million people over the world are victim of this disease. 50% individuals become a victim of this disease even before the age of 10 years. As a result of this, around one thousand individuals lose their lives every day.

## Five (5) symptoms of asthma

The symptoms of asthma may appear at any age, but most often in childhood. A few of its common symptoms are:

1. Shortness of breath
2. Infection in the respiratory tract
3. A whistling or wheezing sound when exhaling
4. In the breastfed babies, the symptoms include anxiety while breastfeeding, or
5. Trouble in breastfeeding

## A few causes of asthma

The causes due to which asthma may occur are called the triggers of asthma. A few of them are:

1. Feeling cold
2. Having flu and cold
3. Smoke, dust, and air pollution
4. Cough
5. Allergic reaction
6. Smoking or sitting with smokers

7. Asthma is sometimes caused by the use of certain types of medicines.

## Precautions

First of all, discover from the asthmatic patient when the asthmatic attack occurs, take care of it in every way. For this, provide him with digestive food. As per convenience, have the patient sit in a healthy environment of clean and fresh air for a while. Serve him the dinner rather early at night. Too much sleep is also harmful to an asthmatic patient; thus, prevent the asthmatic patient from excessive sleep.

## Cold weather and the asthmatic patient

Asthma intensifies in cold weather and the asthmatic patient has to experience considerable distress. Therefore, all and especially asthmatic patients should use sweaters, jackets and warm shawl to protect against the cold. In the same way, when sleeping at night, arrange for warm blanket, etc. Do not go outside the home unnecessarily. In case, you need to go outside, cover the mouth and nose with a scarf to protect you from cold weather, etc.

## Two important points

Remedies and precautions are very important to get



rid of the disease. Extreme caution is needed, especially in long-term illnesses. Items that are harmful to a disease should be avoided. Caution with treatment in asthma is also compulsory. The asthmatic patients should change their daily routine; any kind of drug addiction must be given up. They should avoid dust, dirt, air pollution and tobacco smoke, etc.

### Avoid serious disease

Sometimes we do not care about the treatment of small disease treating it as minor, but sometimes this small illness goes forward and causes a major disease. If someone gets a respiratory infection, do not wait for asthma treating it as ordinary disease because getting no treatment on time can cause a lot of problems.

### Use of drug

If the drug is prescribed for long-term use by the doctor, it should not be increased or decrease, but should be used for a full period of time.

### Diet and avoidance

Diet and Avoidance: Asthmatic patient can use all kinds of high-quality and improved food. However, he

should avoid such a diet that aggravates asthma, and the patient has also observed it himself. Avoid the use of split green and red grams, egg, gravy of

chicks, chickpea, and mutton, beetroot, pumpkin, luffa, bathuwa saag, grape, orange, lemon, oil, rice, red chilli, yogurt, cold water, and the diet that produces phlegm. Use pomegranate, dried date, cucumber, ispaghol, mint, hot coffee without milk and sugar, whereas use jaggery and black sesame balls in winter.

### Benefits of beard

Beard hair protects the bearded skin from sun rays; it gives 90 to 95 per cent protection from skin cancer and it also protects the lungs from asthma virus. (Madani In'amant, pp. 31)

### Spiritual treatment of asthma

Write the letters of the following couplet on an apple and feed it to the asthmatic patient, or write them on a glass pot, wash it with water, and let the asthmatic drink from it. **إِسْمَاتِهِ** He will be cured in a few days.

لَوْلَا الْهُوَى لَمْ تُرْفَقْ دَمْعًا عَلَى طَلَلٍ: وَلَا أَرَقَّتْ لِذِكْرِ الْبَانِ وَالْعَلَمِ

### How to write

Write all letters separately like this:

ل و ل ا ا ل ه و ي ل م ت ر ق ق د م ع ا ع ل ي ط ل ل و ل ا ا ر ق ت ل ذ ك  
ر ا ل ب ا ن و ا ل ع ل م

(Qaseedah Burdah say Ruhani 'Ilaj, pp. 4, 5)

**Note:** Take each medicine on the prescription of your physician (doctor or Hakeem).

This article has been medically investigated and verified by Doctor Muhammad Kamran Ishaaq Attari and Hakeem Rizwan Firdaus Attari from Majlis Tibbi 'Ilaj (Dawat-e-Islami).



# MADANI NEWS *of* ISLAMIC SISTERS

## Commencement of Madrasa-tul-Madinah online short courses

Few days ago, under the supervision of Dawat-e-Islami Madrasa-tul-Madinah online short courses commenced at two places in Sialkot. Bint-e-Attar عائشة الفطاح especially attended it and inaugurated both the campuses. Six new Madrasa-tul-Madinah Online for Islamic sisters were inaugurated in Bahawalpur on 5<sup>th</sup> October 2019 through which many female students can do Dars-e-Nizami and other Islamic courses.

## Courses

- From 18<sup>th</sup> to 20<sup>th</sup> October 2019, under the supervision of Majlis Maktubaat-o-Ta'wizaat-e-Attariyyah for Islamic sisters, a 3-day residential course was run in Faisalabad. Responsible Islamic sisters attended it.
- On 1<sup>st</sup> November 2019, under the supervision of Majlis Short Courses for Islamic sisters, a '12-day Madani Activities Course' began in all Jami'a-tul-Madinah for Islamic sisters in Pakistan. Female Islamic students of grade 'ثالثه' [third year] and 'رابعة' [fourth year] attended the course. Female preachers of Dawat-e-Islami gave organizational and moral Tarbiyyah regarding performing Madani activities.



## Madani In'amaat Ijtima'aat

In October 2019, under the supervision of Majlis Madani In'amaat for Islamic sisters, 3-hour 'Madani In'amaat Ijtima'aat' were held at thirty-nine venues in the provinces of Pakistan - Sindh, Punjab, Baluchistan and KPK. Thousands of Islamic sisters attended them. The female preachers of Dawat-e-Islami delivered Sunnah-inspiring speeches and persuaded attendees to act upon Madani In'amaat.

## Madani news of overseas Islamic sisters

### Courses

- In October 2019, under the supervision of 'Majlis Short Courses for Islamic sisters', a 5-day course by the name of 'Make life peaceful' was run in fifteen venues including blessed Arabia, Kuwait,





Madinah for Islamic sisters delivered Sunnah- inspiring speeches.

## Overseas Madani News

### Madani news of embracing Islam

A non-Muslim has embraced Islam along with his two daughters by the individual effort of a preacher of Dawat-e-Islami in Uganda. The father has been named Muhammad Ibrahim and the daughters have been named Haleemah and Aisha.

### Successor to Attar and member of Shura Haji

#### Azhar Attari's journey to Europe

Attar's son Maulana Ubaid Raza Attari, Madani *مَدِينَةُ الْمَدِينَةِ* and the member of Shura Haji Azhar Attari travelled to different countries of Europe from 10<sup>th</sup> to 24<sup>th</sup> October 2019. They started their journey from Germany followed by a scheduled visit to Denmark, Spain, France, Belgium, Italy and Norway. The successor to Attar and the member of Shura delivered Sunnah-inspiring speeches at various places of the above-mentioned countries and gave invaluable points to the responsible Islamic brothers in Madani Mashwarahs. They also met VIPs.

#### 3-day Ijtima' for responsible Islamic brothers of Midlands and Wales

A 3-day Sunnah-Inspiring Ijtima' for the Islamic brothers of the Midlands and Wales was held in Madani Markaz Faizan-e-Madinah Stechford, Birmingham. The Ijtima' started on 25<sup>th</sup> October 2019 and was attended by local Islamic brothers and

cities of India: Baroda, Ajmer, Indore and Nagore. More or less 170 Islamic sisters attended it. The Islamic sisters attending the course were provided with the most important knowledge of Fiqh.

- In October 2019, an online course 'Shrouding and Burial' was run at 11 venues including blessed Arabia, Qatar, Iran, Spain, Calcutta, Delhi, Kanpur and Modasa. More or less 93 Islamic sisters attended this course. The attendees were taught how to bathe and shroud the deceased [Islamic sister] and were also taught other Shar'i rulings.

#### Sunnah-inspiring Ijtima'at

On 6<sup>th</sup> November 2019, under the supervision of Majlis Madrasa-tul-Madinah for Islamic sisters, Milad Ijtima'at were held in all campuses of Madrasa-tul-Madinah for Islamic sisters of India in which the female Islamic students of Madrasa-tul-



responsible Islamic brothers of Division and Zone level. The member of Shura Haji Azhar Attari and the Nigran of Majalis delivered Sunnah-Inspiring speeches and giving Tarbiyyah to the attendees motivated them to perform twelve Madani activities.

### Commencement of classes in Jami'a-tul-Madinah Montreal, Canada

On Wednesday 9<sup>th</sup> October 2019, Majlis Jami'a-tul-Madinah started Jami'a-tul-Madinah in Montreal, Canada.

### Book Fair in Istanbul

In November, a book fair was organized in Istanbul, Turkey. Publishers from many countries put up their stalls in it. A stall from Majlis Maktaba-tul-Madinah Al-Arabia was also put up in which different books and booklets published by Maktaba-tul-Madinah were displayed.

### Weekend Islamic School System

A department by the name of 'Weekend Islamic School System' has been established by Overseas Majlis of Dawat-e-Islami. Classes pertaining to Islamic knowledge have been started at weekends for the children [girls and boys] in the 6 to 14 age group. There are 4 periods of 2 to 2.5 hours providing Islamic education. بِرَحْمَةِ اللَّهِ This school will soon also be started in the different cities of America and Australia.

## May Dawat-e-Islami progress!

### 101<sup>st</sup> Urs of A'la Hadrat

The Urs of A'la Hadrat Imam-e-Ahl-e-Sunnat Imam Ahmed Raza رَحْمَةُ اللَّهِ عَلَيْهِ is being commemorated with religious fervour and honour. Dawat-e-Islami, like every year, has also made arrangements for the Urs of A'la Hadrat this year.

As the moon of the month of Safar-ul-Muzaffar was

sighted, the famous series of Madani Channel 'Faizan-e-A'la Hadrat' started. An Ijtima' of Zikr and Na'at was held on 25<sup>th</sup> Safar-ul-Muzaffar commemorating the 101<sup>st</sup> Urs of A'la Hadrat. The Nigran of Markazi Majlis-e-Shura Maulana Muhammad Imran Attari مُحَمَّدُ الْإِمْرَانِ delivered a Sunnah-Inspiring speech. After the speech Imamah-tying ceremony took place for the Islamic scholars كَاتِبِينَ اللَّهِ who had completed their studies from Jami'a-tul-Madinah.

### Dastar-e-Fazeelat Ijtima'at

750 students of Jami'a-tul-Madinah (Dawat-e-Islami) were privileged to complete Dars-e-Nizami in 2019. On 25<sup>th</sup> Safar-ul-Muzaffar 1441 AH, on the occasion of 101<sup>st</sup> Urs of A'la Hadrat, Imamah-tying Ijtima'at were held in the honour of these students in the Madani Markaz of Karachi, Hyderabad, Multan, Okara, Faisalabad, Lahore, Gujranwala, and Islamabad. Blessed Muftis and Islamic scholars, Nigran-e-Shura, members of Shura, teachers, students, students' guardians and thousands of Islamic brothers attended these Ijtima'at.

### Madani activities performed in Global Madani Markaz Faizan-e-Madinah, Karachi

On 4<sup>th</sup> and 5<sup>th</sup> November 2019, under the supervision of 'Meat Traders' Majlis', a 2-day Sunnah-Inspiring Ijtima' was held. 450 Islamic brothers from various slaughterhouses, cattle farms, leather markets, and people related to mutton, beef and chicken industries of different cities attended this Ijtima'. Ameer-e-Ahl-e-Sunnat دَاوُدُ بَرَكَاتُهُمُ الْغَالِبِيَّة through Madani Muzakarah and members of Shura and preachers of Dawat-e-Islami through Sunnah-inspiring speeches gave Tarbiyyah to these Islamic brothers. Important Shar'i rulings were also mentioned to them through different Madani learning sessions.

### Isal-e-Sawab Ijtima'at for Umm-e-Attar

Under the supervision of the Reunion Majlis, Isal-e-Sawab Ijtima'at for conveying Sawab



[reward] to the mother of Ameer-e-Ahl-e-Sunnat  
ذات برکاتہم العالیہ were held throughout Pakistan.

### Madani activities of Majlis Mazaraat-e-Awliya

The annual Urs of Sayyiduna Daata Ali Hajwayri (Lahore), Sayyiduna Bahauddin Zakariyya Multani (Multan Sharif), Sayyiduna Shah Abdul Latif Bhittai

Muhammad Aalim (Sialkot), Sayyiduna Peer Sayyid Aashiq Husain known as Babujee Sarkar (Malakwal, District Mandi Bahauddin), Sayyiduna Muhammad A'zam Naqshbandi (Hasan Abdal, District Attock) رَحْمَتِ اللَّهِ and many other pious predecessors was commemorated in the month of Safar-ul-Muzaffar with great religious fervour. On the occasions of these pious predecessors' Urs, 'Majlis Mazaraat-e-Awliya' made arrangements for Quran Khuwani [reciting the Holy Quran] which was attended by



(Bhit Shah, Sindh), Shah Sulaiman Tunsawi (Taunsa Sharif), Mufti Ahmad Yar Khan Na'eemi (Gujrat), 'Allamah Sayyid Afsar Ali Shah Qadiri Naqshbandi (Khata chowk, Hyderabad), Khalifah and Mureed [disciple] of Muhaddis-e-A'zam Pakistan, Hafiz Abul Khair Muhammad Zahoor Ahmad Qadiri Razavi Noori (Kidher Sharif, Mandi Bahauddin), Peer Ghulam Muhammad Qadiri known as Imam Jalwi Sarkar Dhandiwala (Faisalabad), deputy Muhaddis-e-A'zam Pakistan Allamah Maulana Abdur Rasheed Razavi Qadiri (Samundari, Punjab), Ustaaz-ul-'Ulama Ghulam Nabi Siyalwi Chishti (Arifwala), Sayyiduna Hafiz Aziz-ur-Rahman Chishti (Faisalabad), Sayyiduna Peer Sayyid Murad Ali Shah (Qila Muradiyah, Sialkot), Shaykh-ul-Hadees and Tafseer 'Allamah Maulana Hafiz

approximately 3,000 devotees of Rasool and children.

140 Madani Qafilahs, which had more than one thousand devotees of Rasool, arrived in the surroundings of the blessed shrines. Ijtima'at of Zikr and Na'at were also held which were attended by more than 9,000 Islamic brothers. In addition, 1,697 Madani Halqahs were arranged, 303 Madani visits were made and 5,225 Chowk Dars [Dars at a busy place] were delivered and hundreds of visitors were persuaded into offering Salah and acting upon Sunnah by individual efforts.



# Ways of living happy life

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Allamah Maulana Muhammad Ilyas Attar Qaadiri كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ

Parents bring up their sons with love in the hope that they will support them in their old age when they grow up. Before marriage, they take care of their parents and serve them a lot, but after getting married sometimes parents, their sons and daughters-in-law face some such problems due to which it becomes difficult for them to live together. Few requests are presented below for parents, their sons and daughters-in-law by acting upon which parents can live their old age peacefully and their sons and daughters-in-law can live their life happily:

- After the marriage of their son, parents should treat their daughter-in-law like their real daughter.
- Parents should make their daughter-in-law understand with love and affection instead of telling her off or quarrelling with her when she makes mistakes.
- Help your daughter-in-law and son in household chores such as spreading and picking up dining-mat, bringing foodstuff or things bought, etc.
- If a daughter-in-law says something weak, stay quiet, have patience and make Du'a for her, إِنْ شَاءَ اللَّهُ she will realize her mistake very soon.
- Parents should avoid telling their daughter-in-law's weak words to their son or anyone else because by doing this the home will continue to be a battlefield instead of becoming a haven of peace.
- The son should also look after his parents in the same way as he used to do before his marriage or rather more than that because it is he who is a support for them in their old age.
- The husband should keep on motivating his wife to have patience and tolerance and not to quarrel with his parents considering their old age if they say something to her.
- People often become peevish in their old age, therefore if a father-in-law and mother-in-law say something to their daughter-in-law, she should be patient and stay calm rather than responding to them or telling it to her husband or anyone else.
- If the house is small, parents should separate their son in an appropriate manner after his marriage provided that there is no big compulsion.
- If the son himself wants to live separately after the marriage and parents happily allow him, the son can live separately with their consent; he should not live separately from his parents after quarrelling and displeasing them.
- Some unwise sons live separately from their old parents after quarrelling with them or get them admitted in an old people's home or turn them out of their homes in favour of their wives, and then poor old parents face problems.

May Allah Almighty make our homes a haven of peace and grant us Taufeeq to live with love, affection and unity.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Note:** This article has been prepared from the Madani Muzakarah of 19 Safar-ul-Muzaffar 1441 AH and is being presented after being checked by Ameer-e-Ahl-e-Sunnat كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ.



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