

By the spiritual sight of Sayyiduna Imam Abu Hanifah Noman Bin Sabit رَحْمَةُ اللهِ عَلَيْهِ  
By the spiritual favour of A'la Hadrat, Imam of Ahl-us-Sunnah, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ

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**Faizan-e-Madinah**

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(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

# Hamd / Munajat

The Holy Rasool صلى الله عليه وآله وسلم 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)

## Dard Apna Day is Qadr Ya Rab

Dard apna day is qadr Ya Rab  
Na paray chayn 'umr bher Ya Rab  
Tayray Mahboob ka mayn wasif hoon  
Day zaban mayn mayri asar Ya Rab  
Tayri rahmat jo mayray sath rahay  
Mujh ko kis ka ho phir khatar Ya Rab  
Aysa mujh ko guma day ulfat mayn  
Na rahay apni kuch khabar Ya Rab  
Sakhtiyon say mujhay bacha layna  
Rakhna rahmat ki Tu nazar Ya Rab  
Mayray seenay ko apni ulfat say  
Ba-tufail-e-Habeeb bher Ya Rab  
Qadiri hay Jameel ay Ghaffar  
Sab gunah is kay 'afw kar Ya Rab

By: Maddah-ul-Habeeb, Maulana Jameel-ur-Rahman Qadiri رَحْمَةُ اللهِ عَلَيْهِ

(Qabala-e-Bakhshish, pp. 56)





## Na't / Istighaasah

### Suwari Dulha ki Aan pohanchi

Suwari dulha ki aan pohanchi, gunahgaraun ki ban pari hay  
 Machal rahay hayn tarap rahay hayn, baraat saari arri khari hay  
 Siraat par koi naam laywa, bilak bilak kar yeh keh raha hay  
 Huzoor aayain mujhay bacha`ayn, kay jan mushkil mayn aa pari hay  
 Kisi say a`maal ki hay pursish, kisi kay a`maal tul rahay hayn  
 Kisi ko meezan pay la rahay hayn, nida kisi ki ghari ghari hay  
 Tumhari Ummat ki Ambiya nay, hay ki tamanna Shafee`-e-Mahshar  
 Kay din qiyamat kay Paysh-e-Dawar, tumhari Ummat barhi charhi hay  
 Qusoor-e-Jannat sajay saja`ey, qusoor walon ko bat[ت] rahayn hayn  
 Paray jamaye safon ko baandhay, har aik hoor-e-jina khari hay  
 Madinay walay kay ladlay ka, hay khaas bandah Raza hamara  
 To phir hay kya gham bacha hi layga, agarchay manzil bari kari hay  
 Tufail-e-Hasnain Ya Habibi, hamaray Makhdoom Shahzaday  
 Rahayn sada aik jan dau qaalib, Du`a-e-Ayyub har ghari hay

By: Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ  
 (Shamaim-e-Bakhshish, pp. 71)



Commentary  
on the  
Holy Quran

Mufti Muhammad Qasim Attari

# Wisdom and manners of Zakah

Almighty Allah has said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

*And keep Salah (obligatory prayer) established and pay Zakah (obligatory charity)*

*[Kanz-ul-Iman (translation of Quran)](Part 1, Surah Al-Baqarah, Ayah 43)*

In this Ayah, Almighty Allah has mentioned Zakah right after Salah - a great sign of religion. In a blessed Hadees, Zakah has been declared to be one of the foundations of Islam. It is Fard for every

Nisab-possessing Muslim to pay Zakah. Not paying it is Haraam and a major sin. Delay in paying it without Shari'ah-granted permission is also a sin.

## Wisdom of Zakah

### First wisdom of Zakah 'fulfilling what monotheism requires'

When a bondman recites the Kalimah, he testifies to monotheism which means only Allah ﷻ is worthy to be worshipped. And, monotheism requires that a



monotheist loves none other than the Only Being that he worships. Love cannot be divided. In other words, one cannot love two persons to the same degree. Instead, one can have perfect love only for one person. And, perfect love can be tested when compared with other types of love. For instance, one can test his love for his Lord by pondering whether he has a passion to sacrifice his favourite thing for this Divine love or not. Obviously, people love their wealth very much. It is the same love for wealth that makes them abandon their friends and even relatives. Then this love for wealth leads them to indulge in love for the world and to develop hatred for death. Therefore, a bondman has been commanded to sacrifice his beloved wealth in love for Allah, the Real Mahboob, so that the truthfulness of the claim of the bondman's love for the Almighty can be verified. Similar is the example of Jihad in which one is put to the test when it comes to sacrificing one's beloved life. Regarding wealth, some beloved bondmen of Almighty Allah stated: 'As per the commandment of Shari'ah, 2.5 percent Zakah is Fard for ordinary people but for us, it is Wajib to spend our entire wealth.' (*Ihya-ul-'Uloom*, vol. 1, pp. 288)

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ had the same above-mentioned feeling of devotional love. On the occasion of the battle of Tabook, the former presented his entire wealth and the latter gave his half wealth.

### Second wisdom of Zakah 'getting rid of miserliness'

Miserliness is a trait that brings ruin. The Greatest and Noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There are three things that bring ruin: (1) The miserliness that is abided by (2) the desire that is obeyed (3) man's considering himself to be good.' (*Shu'ab-ul-Iman*, vol. 1, pp. 471, *Hadees* 745) Here is a method of how to get rid of this trait of miserliness. One should develop the habit of spending his wealth. Love for anything can be suppressed by forcing one's Nafs into giving up the thing to such an extent that this act of giving it up becomes his habit. Zakah means to 'purify'. This meaning perfectly applies here because Zakah

purifies a wealthy person from miserliness – an evil that causes devastation. The perfectly beloved and righteous bondmen of Allah attain so much purity that the more they spend, the happier they get; as is obvious from the blessed action of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose blessed face would light up with pleasure when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed upon others.

*Aata hay faqeeron pay unhayn piyar kuch aysa  
Khud bheek dayn aur khud kahayn mangta ka bhala ho*

### Third wisdom of Zakah 'expressing gratitude for favour'

In fact, Allah Almighty has done His bondman a favour by bestowing wealth upon him. Therefore, spending wealth in the Divine path conforming to the Divine commandment in order to please Almighty Allah is the expression of thankfulness for wealth which is a Divine favour.

### Some manners of paying Zakah

1. The Zakah-paying person should keep the above-mentioned wisdoms of Zakah in his mind and should carry out the accountability of his Nafs. For example, he should think like this, 'Do I give wealth gladly and willingly carrying out the Divine commandment? Is it easy for me to spend wealth in the Divine path, which is a sign of being free from miserliness? Have I recovered from the fatal disease of miserliness by giving Zakah? Do I have the feeling of expressing thanks for the Divinely-bestowed favour when I pay Zakah?'
2. Before the end of the year, i.e. before Zakah becomes Fard, one should pay Zakah showing his fondness for the fulfilment of the Divine commandment. Not only will this gladden the hearts of the Shari'ah-declared destitute people soon but will also rule out the possibility of any hurdle in the payment of Zakah in the future.
3. If there is a risk of show-off or any other spiritual disease, one should pay Zakah secretly.



4. If openly given charity motivates others, one should give it openly and should protect his inner self from show-off.
5. One should not ruin one's Sadaqah and Zakah by boasting of the favour and hurting the feelings of others. Boasting of favour means mentioning the Sadaqah unnecessarily after giving it; and hurting feelings means taunting Sadaqah-taking person about his poverty or pressurizing him in any other way.
6. One should consider his act of giving Zakah to be minor because even the greatest of deeds is not something great in the court of the Almighty, Who is the Lord of all kings and the Owner of

Sadaqah.

8. For the purpose of giving Sadaqah, one should look for those people through whom Sadaqah will be used in an excellent way. For example, righteous people or Islamic scholars or those who have true love for Almighty Allah; in short, he should give his Sadaqah to those who consider every favour to be a reward from the Almighty. Similarly, he should give Sadaqah to a self-respecting poor person who hides his needs or to a deserving person who has a family to support or anyone who is unable to earn a living due to any disease or any other obstruction or to one's close relative. Giving it to one's relative is



the Kingdom. If he considers his act of giving Zakah to be something great, he will fall victim to self-admiration.

7. Out of his wealth, one should give such wealth which is in excellent condition and which he holds dear and which is Halal, pure and clean. Almighty Allah is Pure and accepts only that which is pure. One should never give anything Haraam because it is totally rejected and it is even a cause of punishment; nor should he give something worthless and useless as Sadaqah because this is contrary to the manners of

not only Sadaqah but also kind treatment to the relative, which is an act of great reward. Giving it to religious people will earn him double reward; one reward for Sadaqah and the other for assisting those serving religion.

If one spends his wealth in the Divine path conforming to these manners, he will attain many blessings and mercies.





# استغفر الله

## Istighfar in abundance



Explanation of Hadees

**Maulana Muhammad Shafeeq Attari Madani**

The Greatest and Noblest Prophet ﷺ has said:

وَاللَّهُ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً

*By Allah! I make Istighfar from Allah and repent to Him over seventy times in a day.*

*(Mishkat-ul-Masabih, vol. 1, pp. 434, Hadees 2323)*

Dear Islamic brothers! All the Prophets ﷺ of Allah Almighty are Ma'soom and free from sins. And, the Holy Prophet Muhammad ﷺ is the Leader of all Ambiya and Rusul. Respected Islamic scholars and Hadees experts have described various pearls of wisdom of the Holy Prophet's Istighfar from Almighty Allah.

### Wisdoms of the Holy Prophet's ﷺ Istighfar

Allamah Budruddin 'Ayni رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The

Holy Prophet ﷺ would make Istighfar from Almighty Allah for the purpose of showing humility or teaching his Ummah. *(Umdat-ul-Qari, vol. 15, pp. 413, Taht-al-Hadees 6307; summarised)* Allamah Ibn Battaal Maliki رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Among people, blessed Prophets ﷺ were the greatest grateful individuals and worshippers but still they would make Istighfar for being unable to fulfil the right of Allah as is the right of fulfilling it; (means, they do not seek forgiveness for any sin). *(Sharh Bukhari li Ibn-e-Battaal, vol. 10, pp. 77)* Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The Revered and Renowned Prophet ﷺ keeps rising to higher ranks. When he ﷺ gets promoted to a higher position, he ﷺ

makes Istighfar. *(Fath-ul-Baari, vol. 12, pp. 85, Taht-al-Hadees 6307)*

The great thinker of the Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Like Salah and fast, seeking forgiveness and repentance are also acts of worship. This is the reason why the Beloved and Blessed Prophet ﷺ would do so; otherwise, he is Ma'soom and sin cannot even approach him. *(Mirat-ul-Manajih, vol. 3, pp. 353; summarised)*

Dear Islamic brothers! Despite being free from sins, the most Beloved bondman of Allah Almighty, i.e. the Holy Prophet Muhammad ﷺ, would make Istighfar from Almighty Allah for the purpose of teaching us. On the contrary, despite drowning in the sea of sins, we generally seek forgiveness only occasionally. We should also frequently seek forgiveness and repentance in the court of Allah عز وجل. Seeking forgiveness brings many other benefits besides the forgiveness of sins.



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## Four benefits of seeking forgiveness and repentance

1. In Quran, Allah عزوجل says: Indeed Allah loves those who repent abundantly (Part 2, Surah Al-Baqarah, Ayah 222)
2. If anyone makes it necessary for himself to seek forgiveness, Almighty Allah resolves all of his difficulties, frees him from every grief and gives him sustenance from such sources that he cannot even think of. (Abu Dawood, vol. 2, pp. 122, Hadees 1518)
3. Seeking forgiveness removes rust from hearts. (Majma'-ul-Bahrain, vol. 4, pp. 272, Hadees 4739)
4. When a bondman repents of his sins, Allah Almighty makes the writing angels forget his sins and also makes his body parts (i.e. hands and feet) forget his sins and erases its traces from the earth. Even on the Day of Judgement, when the bondman meets Almighty Allah, there will be no witness of his sins from Almighty Allah. (Attargheeb Wattarheeb, vol. 4, pp. 48, Raqm 17)

## One Wazifah for the solution of many problems

A person came to Sayyiduna Hasan Basri رضى الله عنه and complained of drought. He ordered the person to seek forgiveness from Almighty Allah. Another person came and complained of poverty, so Sayyiduna Hasan Basri رضى الله عنه gave him the same advice. Then one more person came and complained of having no children. He was also given the same advice. Then a fourth person came and complained of inadequate production from his piece of land. He was also told of the same Wazifah. Sayyiduna Rabee' Bin Sabeeh رضى الله عنه was present over there, so he respectfully asked, 'Different people came to you and expressed different needs but you advised all of them to seek forgiveness from Almighty Allah?' Sayyiduna Hasan Basri رضى الله عنه recited the following Ayahs of the Holy Quran in front him (in these Ayahs, seeking forgiveness from Allah عزوجل has been declared to be a means of the bestowment of rain, wealth, offspring and gardens):

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّكُمْ إِذْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ  
فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّكُمْ إِذْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ

I therefore told them, 'Seek forgiveness from your Lord; He is Most Forgiving. He will send down upon you rain in abundance. And will support you with wealth and sons, and will make gardens for you and make rivers for you.'

[Kanz-ul-Iman (translation of Quran)] (Tafseer-e-Khuzain, Part 4, Surah An-Nuh, pp. 334, Taht-al-Ayah 10-12)

True repentance means that the bondman feels guilty of the sin he has committed and seeks forgiveness from Almighty Allah while considering the sin an act of disobedience to Allah عزوجل. True repentance also requires that the bondman makes a firm intention of refraining from the sin in the future and attempts to make atonement for it. For instance, if he has missed Salah, he must offer it as Qada. If he has stolen anything or received bribes, he must repent as well as return the stolen thing or the amount he has received as bribes, as the case may be, to the original owner or to his heirs or he must get them forgiven. If he fails to find the original owner or his heirs, he must give these things on charity in the Divine path on behalf of the original owner while intending that if he ever comes across the owner or his heirs and if they are not pleased with their wealth being given to charity, he will give it to them from his own pocket. (Derived from: Fatawa Razawiyyah, vol. 21, pp. 121)

## Repentance should not be delayed

Respected readers! Despite knowing about the great importance and excellence of repentance, some unfortunate people, tricked by Nafs and Satan, continue to delay repenting and seeking forgiveness from Allah. Being given the opportunity of repentance is a very great privilege indeed. Many people do not get the chance of repentance and depart this life without repentance. Death may come anytime. Therefore, we should also repent and seek forgiveness in abundance.

May Almighty Allah grant us Taufeeq to repent of sins sincerely and to refrain from them!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ





Islamic beliefs and knowledge

رَضِيَ اللَّهُ عَنْهُ

# SAYYIDUNA IMAM MAHDI

Abu Salman Muhammad Adnan Chishti Attari Madani

Before the Judgement Day, there will be a time when disbelief will spread in the world, there will be cruelty and rebellion everywhere on earth, Islam will be confined to Haramayn-e-Tayyibayn, and Awliya (pious saints) and Abdaal will migrate there. Then a person will be born from the offspring of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا. He will promote justice everywhere on earth and will be the fifth king who will rule the entire earth. He is called Imam Mahdi رَضِيَ اللَّهُ عَنْهُ. (At-Tazkirah Bi Atwal il-Mouta Wa Umoor-il- Aakhirah, pp. 565, summarised)

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, "This world will not end until the king of Arab be a person who will be from me or my family members. His name will be the same as my name and his father's name will just be the same as my father's. He will promote justice everywhere in the sky as well as on earth, as cruelty and injustice were everywhere in the sky as well as on earth." (Abu Dawood, vol. 4, pp. 144, Hadees 4282-4283, summarised)

The name of Sayyiduna Imam Mahdi رَضِيَ اللَّهُ عَنْهُ will be 'Muhammad' and his father's name will be

'Abdullah', as it has been indicated in the blessed Hadees. He رَضِيَ اللَّهُ عَنْهُ will be the king of all Arabs and non-Arabs. This blessed Hadees clearly states that Imam Mahdi رَضِيَ اللَّهُ عَنْهُ has not been born yet, but rather he will be born. Moreover, his father's name will be Abdullah, not Imam Hasan Askari. (Mirat-ul-Manajih, vol. 7, 266, summarised) Imam Mahdi رَضِيَ اللَّهُ عَنْهُ will be Hasani Sayyid from his paternal side and Husaini from maternal side. Out of his (female) ancestors (i.e. mother, paternal grandmother, maternal grandmother, etc.), there will be a mother who will be from the offspring of Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ. Therefore, he will be Hasani, Husaini as well as Abbasi. It refutes the statement of the people who say that Muhammad Ibn-e-Hasan Askari is Imam Mahdi. He is hidden in a cave because he is Husaini Sayyid, not Hasani. (Mirat-ul-Manajih, vol. 7, pp. 274, summarised)

## Blessed appearance

In ethics, manners, and habits, Sayyiduna Imam Mahdi رَضِيَ اللَّهُ عَنْهُ will be like our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but he رَضِيَ اللَّهُ عَنْهُ will not exactly look like the



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Beloved Rasool ﷺ, although he will resemble the Beloved Rasool ﷺ in a few things. (*Mirat-ul-Manajih*, vol. 7, pp. 274; summarised)

It is stated in a blessed Hadees, the Beloved Rasool ﷺ has said, 'Mahdi is like me, having a wide forehead, high nose, and will rule for seven (7) years.' (*Abu Dawood*, vol. 4, pp. 145, Hadees 4285, summarised) Explaining this, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said, '(He will be) the living image of the Beloved Rasool ﷺ, as a wide forehead and a high nose, both of them are the traits of the Beloved Rasool ﷺ.' (*Mirat-ul-Manajih*, vol.7, pp.266, summarised)

### Appearance of Imam Mahdi

During the month of Ramadan, Abdaal will be busy performing the Tawaf of the Holy Ka'ba. There, Awliya (pious saints) will recognise Sayyiduna Mahdi رَجُلٌ مَلَأَ عَيْنَهُ and request him for Bay'at (their allegiance to him). He رَجُلٌ مَلَأَ عَيْنَهُ will deny. A call (voice) will be heard from Ghayb [the unseen]: هَذَا خَلِيفَةُ اللَّهِ الْيَهُودِيُّ فَأَسْعُوا إِلَيْهِ وَأَجِزُوا this is the caliph of Allah Almighty, Mahdi. Listen to his order and obey him. People will do Bay'at at his blessed hand. From there, he رَجُلٌ مَلَأَ عَيْنَهُ will take Muslims to Syria. His era will be full of goodness and blessings. There will be justice everywhere on earth. (*Kitab-ul-'Aqaaid*, pp. 30, 31)

It has been narrated from Sayyiduna Abdullah Bin Umar رَجُلٌ مَلَأَ عَيْنَهُ that the Beloved Rasool ﷺ has said, '(Imam) Mahdi will arrive wearing an Imamah. A proclaimer will come, raising his voice that he is Mahdi, the caliph of Allah. Therefore, you must obey him.' (*Al-Haawi-lil-Fatawa*, vol.2, pp.73)

Let's read a narration along with its commentary about the appearance of Imam Mahdi رَجُلٌ مَلَأَ عَيْنَهُ. There will be a difference of opinion at the time of the demise of a caliph. (His name is not known, but he will be the last caliph and after him, Imam Mahdi رَجُلٌ مَلَأَ عَيْنَهُ will be the caliph. Members will have a difference of opinion over who to be chosen as the caliph.) Then, a person from the people of Madinah will go towards sacred Makkah quickly (fearing that he might be chosen as a caliph). A few people from Makkah will come to him (hidden from people, he

will be living in a home in Makkah Mukarramah, but the people of Makkah will reach his doorstep and request) and take him outside (and accepting him as their caliph, they will do Bay'at at his blessed hand) although he will dislike it. These people will do Bay'at at his hand between Maqam-e-Ibraheem and Hajar-e-Aswad. (At that time, the king of Syria will be an unbeliever. When he will be informed about his caliphate, in order to fight battle against him) He will send an army towards him from Syria. (The name of the army will be Lashkar-e-Sufyani). This army will be made to sink in ground between Makkah and Madinah (only one person will survive in this army and he will tell people the news of their deaths). When this Karamat (saintly miracle of Imam Mahdi رَجُلٌ مَلَأَ عَيْنَهُ will become famous among people, Abdaal of Syria and the groups of Iraq will come to him and will do Bay'at at his hand. Then a person from Quraysh will appear whose maternal uncle will be from Banu Kalb. This evil man (with the help of his maternal uncles) will send an army to fight a battle against Sayyiduna Imam Mahdi رَجُلٌ مَلَأَ عَيْنَهُ. The army of Imam Mahdi will defeat them. (*Abu Dawood*, vol. 4, pp. 145, Hadees 4286, summarised; *Mirat-ul-Manajih*, vol. 7, pp. 267-269, summarised)

In another narration, it has been stated: The person who will not be among the receivers of the booty collected from Banu Kalb will be at a loss. Caliph Imam Mahdi will widely distribute the wealth and make people follow the Sunnah of their Prophet ﷺ and then Islam will be completely established on earth. (*Musnad-e-Ahmad*, vol. 10, pp. 216, Hadees 26751, summarised)

### How many years will he rule?

Sayyiduna Imam Mahdi رَجُلٌ مَلَأَ عَيْنَهُ will rule for seven (7) or nine (9) years as it is stated in a blessed Hadees narrated from Sayyiduna Abu Sa'eed Khudri رَجُلٌ مَلَأَ عَيْنَهُ: رَجُلٌ مَلَأَ عَيْنَهُ سَبْعًا أَوْ تِسْعًا i.e., he will rule for seven or nine years. (*Musnad Ahmad*, vol.4, pp. 56, Hadees 11223)



# Questions and answers of Madani Muzakarah

## Reason for adding 'كريم الله وجهه الكريم' with the name of Sayyiduna Ali

**Question 1:** Why 'كريم الله وجهه الكريم' is written with the name of Sayyiduna Ali رضي الله عنه?

**Answer:** Since his childhood, Sayyiduna Ali رضي الله عنه believed in the oneness of Allah Almighty and never prostrated before idols even during his childhood period. It is for the reason, Sayyiduna Ali رضي الله عنه was blessed with this eminent title. Meaning of this blessed title: Allah عز وجل has granted his face honour and glory. (Derived from *Fatawa Razawiyyah*, vol. 28, pp. 436) (*Madani Muzakarah*, 13<sup>th</sup> Rajab-ul-Murajjab, 1440 AH)

## Timing of Tahajjud Salah

**Question 2:** Until what time one can perform Tahajjud Salah?

**Answer:** One should perform Tahajjud Salah before Subh-e-Sadiq [the crack of dawn] i.e., before the end time of Sahari because the time of Fajr Salah starts when the Sahari time ends.<sup>1</sup> (*Madani Muzakarah*, 7<sup>th</sup> Rabi-ul-Aakhir, 1440 AH)

## Reason for the title of Katib-e-Wahi (scribe of Divine revelation) for Sayyiduna Ameer Mu'awiyah رضي الله عنه

**Question 3:** Why was Sayyiduna Ameer Mu'awiyah رضي الله عنه given the title of 'scribe of Divine revelation'?

**Answer:** Katib refers to a scribe whereas the 'Divine Kalaam' (the word of Allah) revealed to the Holy Prophet صلى الله عليه وآله وسلم is called 'Wahi' (the revelation). (*Umdat-ul-Qari*, vol. 1, pp. 37)

Whenever revelation would be sent down to the Beloved Prophet صلى الله عليه وآله وسلم, he صلى الله عليه وآله وسلم would get it written by the blessed companions رضي الله عنهم. Many blessed companions رضي الله عنهم were appointed for this noble task. Sayyiduna Ameer Mu'awiyah رضي الله عنه was also amongst them. It is for the reason, he رضي الله عنه was given the title of scribe of Divine revelation. (*Seerat-ul-Halbiyah*, vol. 3, pp. 458, *Imtaa'-ul-Asma*, vol. 9, pp. 329, 334) (*Madani Muzakarah*, 22<sup>nd</sup> Rajab-ul-Murajjab, 1440 AH)

## Conveying reward

**Question 4:** To say Fatihah for Isal-e-Sawab



[conveying reward to the deceased], is it necessary to especially prepare Kheer Puri [a sweet dish] or any other food item can also be prepared?

**Answer:** It is not necessary to especially prepare any [sweet dish] for conveying reward. Fatihah for conveying reward can be said with the arrangement of any food item such as 'Roti and curry', etc. If somebody does not convey reward and does not consider it to be impermissible either, he will not be a sinner; however if someone considers it to be impermissible, he will be a sinner because anything that has not been declared impermissible by Shari'ah and on the other hand if the same thing is being considered impermissible by anybody then it will be a fabrication against Shari'ah; so the one fabricating will be a sinner. (Madani Muzakarah, 15<sup>th</sup> Rajab-ul-Murajjab, 1440 AH)

### Blessed age of Sayyiduna Nuh عليه السلام

**Question 5:** Did Sayyiduna Nuh عليه السلام live 1000 years in the world?

**Answer:** Sayyiduna Nuh عليه السلام preached for 950 years in the world whereas his blessed age was about 1600 years. (Tafseer-e-Qurtubi, part 20, Surah Al-Ankaboot, Taht-al-Ayah 7, 14, pp. 250) (Madani Muzakarah, 3<sup>rd</sup> Muharram-ul-Haram, 1441 AH)

### Nikah of a woman during Iddat

**Question 6:** Can a woman enter into Nikah during her Iddat period?

**Answer:** No! She cannot, in fact sending a marriage proposal is also Haraam during the Iddat period. (Fatawa Hindiyyah, vol. 1, pp. 534, Fatawa Razawiyyah, vol. 11, pp. 440) (Madani Muzakarah, 3<sup>rd</sup> Muharram-ul-Haram, 1441 AH)

### Avoiding Salah led by an Imam without any reason

**Question 7:** If one does not like to perform Salah without any reason led by any Imam Sahib then will his Salah become valid?

**Answer:** Despite an Imam Sahib fulfils all the conditions of Imamah but someone does not like to

perform Salah led by him [the Imam Sahib] however the person performs behind him, Salah will become valid; nevertheless, it is Wajib to perform Salah with Jama'at and missing Jama'at without any Shar'i reason is a sinful act. (Derived from Bahar-e-Shari'at, vol. 1, pp. 568, 582) (Madani Muzakarah, 3<sup>rd</sup> Rabi-ul-Aakhir, 1440 AH)

### Reply to Salaam sent via text message

**Question 8:** If someone sends Salaam via text message, then will it be necessary to reply to it by tongue or respond it back via text message?

**Answer:** For Salaam written in a letter, replying to Salaam by tongue will fulfil its Wajib (obligation). It is also preferable to respond to it by tongue, for it is Wajib to reply Salaam then and there, whereas it is possible that there might be delay in writing or typing a message or it reaches late. So, reply it by tongue immediately or send it in writing without any delay. (Derived from Bahar-e-Shari'at, vol. 3, pp. 463) (Madani Muzakarah, 12<sup>th</sup> Rabi-ul-Aakhir, 1439 AH)

### Performing funeral Salah of a male and female deceased together

**Question 9:** Is it permissible to offer funeral Salah of a man and a woman together?

**Answer:** Performing funeral Salah of a deceased Muslim male and female together is permissible. (Madani Muzakarah, 3<sup>rd</sup> Rabi-ul-Aakhir, 1440 AH)

### Good news

Live Madani Muzakarah will be broadcast on Madani Channel from 1<sup>st</sup> to 6<sup>th</sup> Rajab-ul-Murajjab, 1441 AH, after Isha Salah daily إن شاء الله.

Devotees of Holy Prophet living in Karachi are requested to attend the Madani Muzakarah visiting global Madani Markaz, Faizan-e-Madinah.

<sup>1</sup> It is stated in Mirat-ul-Manajih, the timing of Tahajjud Salah starts when one wakes up from sleep during the night and it ends at the crack of dawn. However it is better to perform Tahajjud during the last third of the night. Before Tahajjud, it is necessary to sleep after offering Isha Salah. Sleeping or lying down for a while after Tahajjud is a Sunnah act. (Mirat-ul-Manajih, vol. 2, pp. 233; summarised)





# DAR-UL-IFTA AHL-E-SUNNAT

## 1. Time limit for making intention of Nafl fast during day

**Question:** What have Islamic scholars and Muftis ruled on the following query? If a person goes to sleep after he has made the intention at night for a Nafl fast but he does not wake up at the time of Fajr; is he allowed to make the intention of the fast after Fajr during the day?

*Questioner: Maulana Zeeshan Madani (Faisalabad)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** Yes, he is allowed to make the intention of a Nafl fast during the day. To make the intention of a

Nafl fast at night is not necessary but rather this intention may also be made during the day by the time of Dahwa Kubra, i.e. Shari'ah-declared midday. However, any fast-invalidating action must not take place from the time of Subh-e-Sadiq, i.e. the starting moment of the fast to Dahwa Kubra. Moreover, the intention of observing the fast from Subh-e-Sadiq must also be made. If anyone makes such an *intention* as, 'I am observing the fast from now, not from Subh-e-Sadiq', his fast will not be valid.

وَاللَّهُ أَعْلَمُ خَلْقًا وَرَسُولًا أَعْلَمَ صَلَوَاتُهُ عَلَيْهِمْ وَبِهِ وَعَلَيْهِ

Answered by: Mufti Muhammad Qasim Attari



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## 2. Ruling on offering Sunnah Salah of Jumu'ah during Khutbah

**Question:** What have Islamic scholars ruled on the following query? Is it allowed to offer the Sunnah of Jumu'ah Salah during Khutbah (a formal sermon in Arabic)? If anyone starts offering this Sunnah Salah

impermissible and a sin. If anyone starts this Sunnah Salah during the Khutbah, it is Wajib to break this Sunnah Salah. To offer it again as Qada during any non-Makruh time is also Wajib. If he completes the Sunnah Salah [which he had started during the Khutbah], the Sunnah Salah will still be valid but he will be sinner. However, if he has already started the



during the Khutbah, what will be the ruling? And, if he starts offering the Sunnah Salah before the starting of the Khutbah but the Khutbah starts before the completion of the Sunnah Salah, what will be the ruling then? *Questioner: Muhammad Shabbir (Faisalabad)*

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

**Answer:** To offer the Sunnah of Jumu'ah Salah during the Khutbah is Makruh Tahreemi,

Sunnah Salah before the starting of the Khutbah, he should not break it but rather he should complete all four Rak'at in this case.

وَاللَّهُ أَعْلَمُ بِمَا جَدَّانِ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abdur Rab Shakir Al-Attari  
Al-Madani

Verified by: Mufti Muhammad Qasim Attari





### 3. Ruling on offering Salah while wearing ring made of iron, etc.

**Question:** What have Islamic scholars ruled on the following query? If a man offers Salah while he is wearing a non-silver ring, i.e. the one made of iron or copper or brass, what will be the ruling on the Salah?

*Questioner: Muhammad Iqbal Attari (Railway Colony, Karachi)*

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

**Answer:** It is permissible for a man to wear only one silver ring that weighs less than 4.5 Masha [i.e. less than 4 grams and 374 mg] and that has only one gem. Except for it, no other ring is permissible. Therefore, for a man to wear a non-silver ring, i.e. the one made of iron, copper, brass or gold, etc. is impermissible and a sin. To offer Salah while wearing it is Makruh Tahreemi and to offer such a Salah again after removing the non-silver ring is Wajib. Therefore, such a person must offer the Salahs again after he has removed the impermissible ring and he must also repent of it. Moreover, he must never wear such a ring in the future.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغَيْبِ وَهُوَ عَلِيمٌ

Answered by: Abu Huzaifah Muhammad Shafiq Attari Madani

Verified by: Mufti Muhammad Qasim Attari

### 4. Ruling on stretching legs, spitting, etc. towards the Qiblah

**Question:** What have Islamic scholars and Muftis ruled on deliberately stretching legs, spitting, urinating, etc. towards the Qiblah, thinking that there is no harm in it and nor is it a sin? Moreover, state the ruling on doing so unknowingly, providing Shar'i guidance to us.

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

**Answer:** Deliberately stretching legs, spitting and urinating towards the Qiblah direction without a

valid excuse is forbidden by Shari'ah and these are Makruh actions which show disrespect for the blessed Qiblah. Among these actions, stretching legs is Makruh but spitting is more strictly forbidden. In a blessed Hadees, this action, i.e. spitting towards the Qiblah, has been declared such an action that displeases Allah عزوجل and causes pain to the Holy Prophet صلى الله عليه وآله وسلم. On the authority of Allamah Qurtubi Maliki رَحْمَةُ اللَّهِ عَلَيْهِ, Allamah Ayni رَحْمَةُ اللَّهِ عَلَيْهِ has declared it Makruh Tahreemi to spit towards the Qiblah direction. And, facing the Qiblah direction at the time of defecation has been forbidden by the explicit Ahadees. Moreover, according to the clarifications on the part of the jurists of Hanafi school of thought, this is a sin. This ruling is based on many blessed Ahadees. Likewise, urinating or defecating while one's back is towards the Qiblah direction is also impermissible and a sin. Therefore, it is absolutely wrong to say that there is no sin in it. If unawareness means being unaware of the Qiblah direction, then it is not a sin in this case. But, as soon as he becomes aware of the Qiblah direction, he must immediately rectify this practice of his, conforming to the commandment of the blessed Shari'ah. If unawareness means not knowing the Shar'i ruling, this is no excuse because those living in Dar-ul-Islam are required to be aware of Shar'i rulings. If they are unaware, this is not a valid excuse. Muslims have been commanded to learn Shar'i rulings. Important to remember is the fact that these rulings apply to the person who has no heresy [i.e. misguided belief]. Otherwise, Allah forbid, if anyone holds the belief that the Qiblah is not something to be honoured and he commits any of the above actions for this reason, he will be charged with disbelief because of trivializing the blessed Qiblah. However, we cannot imagine any Muslim having this mentality.

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغَيْبِ وَهُوَ عَلِيمٌ

Answered by: Mufti Muhammad Qasim Attari



يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ سُبْحَانَ اللَّهِ مَا كُنْتُمْ بِتَعْلَمُونَ فَطَعْتُمْ بِهِ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ اللَّهِ إِنَّهُ يَعْلَمُ صَوْتَكُمْ إِذَا رَأَيْتُمْ أَنَّ كُلُّ وَجْهٍ لِلَّهِ مُتَوَلِّئٌ وَنُصِبَ إِلَيْهِ السَّمْعُ أَلْهَمَ لَهُ السَّمْعَ كُلَّ حَرْفٍ لَقَدْ سَمِعَ النَّبِيَّ حِينَ دَعَا إِلَى اللَّهِ وَالْيَوْمِ الْآخِرِ يَذَّكَّرُ بِهِ أُولَى الْأَعْيُنِ وَأَنْجَى اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مِنَ الْكُفْرَانِ

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ  
اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

# Raise not your voices in the court of the Holy Prophet ﷺ

Kashif Shahzad Attari

Matchless Messenger

## Two distinctive peculiarities of the Holy Prophet ﷺ

### 1. Prohibition of raising voice in the court of the Holy Prophet ﷺ

Raising voice in the court of the Beloved Prophet ﷺ has been declared Haraam. (*Mawalib-ul-Ladunniyyah*, vol. 2, pp. 286)

Allah Almighty has stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

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

deeds go to waste whilst you are unaware.

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

### The acts of reverence of Sayyiduna Siddeeq رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Farooq رَضِيَ اللَّهُ عَنْهُ

Shaykhain-e-Kareemain, i.e. Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ and Sayyiduna Umar Farooq رَضِيَ اللَّهُ عَنْهُ had a unique state when this commandment was revealed by Allah Almighty, let's read about it:

When this blessed Ayah

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ

was revealed, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ humbly said in the court of the Holy Prophet ﷺ:

Ya Rasoolallah! I swear to Allah! Now I will talk to



you in whispers. (Kanz-ul-'Ummal, vol. 1, pp. 214, part 2, Hadees 4604)

After the revelation of this blessed Ayah, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ would talk in a very low voice in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even (sometimes) the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would have to ask him again to comprehend (what do you say?). (Tirmizi, vol. 5, pp. 177, Hadees 3277; Sirat-ul-Jinaan, vol. 9, pp. 399)

*Aa sakta hay kab ham say ganwaron ko adab woh  
Jaysa kay adab kartay thay yaaran-e-Muhammad*

(Qabala-e-Bakhshish, pp. 71)

## Raising voice near the blessed shrine of the Holy Prophet ﷺ

Dear Islamic brothers! No one should raise his voice near the blessed shrine of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Imam Maalik رَضِيَ اللهُ عَنْهُ has said: 'The respect and honour of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is absolutely same as it was during his apparent lifetime.' (Al-Shifa, Part. 2, pp. 41)

Near the blessed shrine of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, when Ameer-ul-Mu'mineen (Sayyiduna) Umar رَضِيَ اللهُ عَنْهُ saw someone speaking in a loud voice, he said: 'Do you raise your voice above the voice of the Prophet?' He then recited the same verse. (Fatawa Razawiyyah, vol. 15, pp. 169)

Sadr-ush-Shari'ah Mufti Amjad Ali A'zami رَضِيَ اللهُ عَنْهُ has said: Offer Salaam in a moderate voice (before the golden grilles), neither loud nor harsh; otherwise because of raising voice is his august court the deeds [of a person] will go to waste. (Bahar-e-Shari'at, vol. 1, pp. 1225)

*Bargah-e-naaz mayn aahistah bol  
Ho na sab kuch raagan, aahistah chal*

## 2. Salat and Salaam as an obligatory act

It is obligatory for us to recite Salat and Salaam upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Mawahib-ul-Ladunniyyah, vol. 2, pp. 276)

Allah Almighty has said:



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إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed Allah and His angels send blessings on the Conveyor of the unseen (Prophet). O Believers! (You too) send blessings and abundant salutations upon him.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 56)

*Inhayn kis kay durood ki perwa  
Bhayjay jab un ka Kirdigar durood  
(Zauq-e-Na't, pp. 125)*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Blessed Salat upon Prophet, Fard or Wajib?

O devotees of Rasool! It is a Fard act for every Muslim to recite Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at least once in a lifetime.

- As per the opinions of some honourable Islamic scholars: 'In separate gatherings, when each time the blessed name of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is spoken or heard, it is Wajib to recite Salat upon him each time.'
- As per the opinions of some honourable Islamic scholars: In one gathering, when the blessed name of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is spoken or heard few times, it is Wajib to recite Salat upon him each time.'
- As per the opinions of some honourable Islamic scholars: It is Wajib to recite Salat upon him once and reciting Salat upon him each time is a Mustahab (preferrable) act. (Fatawa Razawiyyah, vol. 10, pp. 801, vol. 6, pp. 223; summarised)

In order to know more about the virtues and blessings of reciting Salat and Salam and the disadvantages of not reciting it, read the booklet 'Faizan-e-Durood-o-Salam' written by Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ. May Allah grant us Taufeeq to recite Salat and Salaam in abundance.

أَمْرَيْنِ يَجَاوِزُ النَّبِيَّ الْأَمْرَيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Baithtay uthtay jagtay sotay  
Ho Ilahi mayra shi'aar Durood  
(Zauq-e-Na't, pp. 124)*

صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ



# MISUNDERSTANDING

Our weaknesses

## How did three apples become four?

A teacher asked a student softly, 'Dear child! If I give you an apple, then another apple and then another apple, how many apples will you have? The student replied by counting on his fingers, 'Four'. The teacher's mood darkened after listening to the wrong answer to the question, which was asked in so much detail, but she [teacher] replied, while controlling herself, 'Son! Listen to me carefully'. She repeated her question softly. The student had noticed his teacher's irritation, that's why he carefully counted the apples and replied with surety, 'Teacher! I will have four apples'. Having heard this, the teacher started thinking either she had been an incompetent teacher who was unable to explain the question to her student or the student was mentally very weak! Anyway, she changed the question and asked the student another question, 'If I give you a banana, then give you another banana and then another banana, then how many bananas will you have?' The

Abu Rajab Muhammad Asif Madani

child, in order to save himself from the teacher's anger, counted two times on his fingers and replied passionately, 'Three'. The teacher got satisfied with the answer by thinking that her struggle was not in vain. The student began to reply correctly and therefore, the teacher repeated the question about the apples. The student who had overcome his fear of the teacher replied, 'Teacher! Four apples'. This time, the teacher replied with a little rude tone, 'Tell me how these apples became four.'

The student timidly replied, 'Teacher! This morning, my mother gave me an apple which I kept in my bag, now if you give me three more apples then after counting all these, I will have four apples'.

Dear readers of the monthly magazine, 'Faizan-e-Madinah'! From this story, we have learnt a lesson that if we observe someone doing something unusual, we should not have negative opinion of him immediately, but rather we should ponder as to



why he is doing this! If we ask him, we can stay safe from many misunderstandings as the teacher did in the above-mentioned story. When she asked the student about the reason as to how the three apples became four, the matter was resolved.

### **I felt deeply ashamed**

An Islamic scholar of Karachi has said, 'Once I was coming towards Jami'ah, I stopped on a road due to a traffic jam. Someone came near to my car's door and said something. Due to his clothing, I thought he was begging because many times in that area, I came across professional beggars, therefore, instead of listening to him carefully, I made a gesture 'I am sorry.' He again tried to talk to me, so I went close to listen to him carefully.

He spoke humbly, 'I did not beg from you; I am a labourer; I asked you about the road leading to the tomb of Quaid-e-A'zam'. Having heard this, I felt deeply ashamed that I perceived him as a beggar without even listening to him. I immediately said sorry and told him the way [to the Tomb of Quaid-e-A'zam]. Many years have passed, but even today whenever I recall the incident, I feel ashamed.

Dear readers! Remember! Many times, we may have misunderstood others in our life due to which we may have suffered loss too. Then, after knowing the truth, we must have realized that we were wrong.

Won't it be better if we make a habit of pondering before forming a final opinion of others! We make excuses to justify our mistakes. If we allow half of those excuses to justify others' mistakes, then many misunderstandings can be cleared up and relationships can be saved from deterioration.

For example,

- If a student is not taking interest in reading a lesson, then instead of considering him to be dull or lazy the teacher should ponder over the following things: Perhaps, I am not explaining the lesson properly or perhaps the student is suffering from family tension or he is not feeling well!
- If a mother-in-law asks her daughter-in-law to do

some work, but she does not do it, so instead of considering her to be unkind and disrespectful, the mother-in-law should think maybe the daughter-in-law couldn't hear her or could have forgotten due to being busy!

- If an old father orders his son to bring something when he returns from the office, but he does not get the thing when he returns home in the evening, so instead of considering him to be ungrateful or useless, the old father should think his son might have forgotten or he could not find the thing in the market or he did not have the required money to buy it today.

By following these methods, we can save ourselves from many misunderstandings. Remember! sometimes, slight misunderstandings cause a divorce between a husband and wife, quarrel between mother-in-law and daughter-in-law, cause old parents to feel hatred towards their young children, cause quarrels between sisters and brothers, quarrels in the family, destroy a friendship of friends, cause a person to kill another person, separate a teacher from his student, employer from his employee and a disciple from his spiritual guide. Due to misunderstandings, even powerful institutions and big organisations weaken.

At the end, read an admonitory story!

Once a daughter-in-law passed by the room of her father-in-law, she heard the voice of her mother-in-law saying, 'I cannot put up with the attitude of this girl any more'. Having heard this, she was surprised and stopped there. Her mother in law was telling her husband, 'Whenever I notice, this girl creates a new tension. She does not even understand. She neither gives importance to her mother-in-law nor shows any respect for her father-in-law and considers her husband to be her servant. When my son returns home in the evening, I will discuss this matter with him'. Having heard this, the daughter-in-law got furious and started thinking: What kind of attitude I have adopted? When did I create tension in the home? When did I refuse to serve my mother-in-law and father-in-law? When did I not respect my husband? Even then, these people have such a bad opinion of me that they are thinking of



driving me out of the home. Before they talk to my husband in the evening and force me to leave the home, I myself should return to my parent's home. After thinking this, she entered her room and silently began to put her clothes and other things in a suitcase. As she finished packing, her mother-in-law called her and after making her sit, she

how a daughter-in-law should live at home. I hope if you make her understand, she will improve herself. After listening to this, the daughter-in-law nodded in agreement and felt ashamed in her heart by thinking that her mother-in-law had great feelings for her, but unfortunately she wrongly perceived the comments which her mother-in-law made for her



[mother-in-law] said, 'Oh daughter-in-law! Your sister-in-law (i.e. my daughter) does not have a good relationship with her in-laws. According to my knowledge and experience, I think the blame lies with my daughter. We have tried our best to make her understand. When my son returns home this evening, I will ask him to bring her back here for some days. You are a girl of her age and a beloved and an ideal daughter-in-law of our home. I, therefore, request you to make her understand as to

daughter to be for herself. She [daughter-in-law] then thanked Allah Almighty that the news of packing did not leak out of the room, otherwise, it could have made the matter worse, which could have resulted in a quarrel.



# TURN YOUR MISTAKES INTO A VALUABLE LIFE LESSON



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

Dear Islamic brothers! Allah ﷻ has made His blessed Prophets ﷺ and angels Ma'soom (Divinely infallible) but we as, ordinary people, are fallible and make mistakes. One of the traits of a wise person is that he learns from both, others' and his own mistakes, and does not repeat his mistake. Especially in worldly matters, when one does not learn from his mistakes, he keeps making mistakes over and over again, and that person sometimes plunges into a deep pit of failures.

O devotees of Rasool! By not trying to learn from the mistakes, a person also loses his prestige, including other losses. Some people are desirous of improving themselves but fail to bring any change within them. I request all these people to start acting upon the following two principles. They will witness its wonderful outcome **إِنْ شَاءَ اللَّهُ**:

## 1. Making a good decision

Start learning a lesson from others' and your

mistakes. Sometimes, a person makes a decision about his personal matters, office or business affairs but does not gain the desirable result. Similarly sometimes things do not come up to one's expectation, for example someone is supposed to visit a place to spend vacation or travelling for a legitimate purpose but he unfortunately selects a location or a place where he faces problems, reserves a room in a low-quality hotel, eats food that is bad for his health, sends clothes to an unskilled tailor who produces poor stitching etc. Likewise, sometimes a person meets with a road accident due to others or his mistake and suffers a heavy materialistic loss or even risks his life. Having experienced such types of mishaps, whoever ponders over them, admits weakness on his part, and finds out solution in order to avoid them in future is a wise person indeed.

To make a family life peaceful, it is beneficial to learn from the problems and issues arising in a domestic



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life and avoid them next time. Sometimes someone raises any such issue that leads to arguments and differences at home. If controversial things are not discussed, then amicable environment prevails at home. For example, a husband knows that his wife

burn your mouth. A solution also depends on one's wisdom, sanity, prudence and 'wait and watch policy'. So, it my request to all devotees of Rasool to learn from others' and your mistakes and do not repeat your mistakes. Have patience and courage



gets angry at his such and such a topic or act, and in the same way, a wife knows that her husband gets angry at her such and such a topic or treatment. Children, too, should ponder over the acts that disturb and infuriate their parents and create problems at home.

## 2. Wait and watch policy

Another principle of resolving problems is to 'wait and watch' as required. Remember! Hot food may

when resolving controversial matters to please of Allah ﷺ. May Allah forgive our mistakes and illuminate our heart and mind!

اَبْرَتِن بِنَاوَالْبَيْتِ الْاَمْرِئِن مَلِ الشَّعْبِ الْاَبْرَسِ





# Words of wisdom



## Fragrant pieces of advice

### Cultivated land of the world and the Hereafter

Wealth and children are the cultivating land of the world and good deeds of the Hereafter. Allah Almighty bestows all these upon many bondmen of His. (Saying of Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada رضى الله عنه) (*Husn-ut-Tanbih*, vol. 3, pp. 174)

### Ominousness of sins

Undoubtedly, when a bondman commits a sin, he gets deprived of night worship due to its ominousness. (Saying of Sayyiduna Hasan Basri رضى الله عنه) (*Husn-ut-Tanbih*, vol. 2, pp. 332)

### Fortunate person

There is good news for the person who has prepared fully for the grave before entering it. (Saying of Sayyiduna Yahya Bin Mu'az Raazi رضى الله عنه) (*Munabbihat*, pp. 15)



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## A'la Hadrat's pearls of wisdom

### Blessed names of Allah Almighty

It is impossible to count the blessed names of Allah Almighty as His Glory is unlimited. (*Fatawa Razawiyyah*, vol. 28, pp. 365)

### Allah Almighty praises Beloved Rasool ﷺ

The Ayahs of the Holy Quran are enriched with the Na't [praise], Zikr [remembrance], respect and honour of the Beloved Prophet صلى الله عليه وآله وسلم. (*Fatawa Razawiyyah*, vol. 15, pp. 210)

### Destructiveness of opium

A person falls into this disgusting habit (i.e. of taking opium) within a few days and then it becomes very difficult for him to get out of it. It increases gradually to the extent that he, in a short period of time, becomes totally addicted to opium وَالْعِيَادُ بِاللَّهِ. Doctors have written: Taking it causes holes in the inner skin

of the stomach which do not heal by anything except this [opium], therefore a person has to get into the habit of taking opium. (*Fatawa Razawiyyah, vol. 25, pp. 78*)

### **Intention of visiting shrines**

We should visit the shrines of pious predecessors for getting blessings and follow their footsteps (to attain the goodness of the world and the Hereafter). (*Madani Muzakarah, 3<sup>rd</sup> Muharram-ul-Haram 1441 AH*)



### **Madani pearls of 'Attar**

#### **Real rich person**

People consider the person rich who possesses enormous wealth, but in actuality, rich is the one who is content i.e. he is happy with what Allah Almighty has given him. (*Madani Muzakarah, 10<sup>th</sup> Rabi-ul-Aakhir 1440 AH*)

#### **Making a vow to read different stories**

It is impermissible to read or make a vow to read fabricated stories like '10 Bibiyon ki Kahani', 'Janab Sayyidah ki Kahani', etc. If someone has vowed to read them, it is not permissible to fulfil the vow. (*Madani Muzakarah, 5<sup>th</sup> Muharram-ul-Haram 1441 AH*)



# A journey to Europe and Turkey by Aal-e-'Attar

Umm-e-Bintayn, 'Sahibzadi-e-Attar', along with her husband, 'Abu Bintayn Haji Hassaan Raza Attari Madani', the preacher of Dawat-e-Islami, travelled to Europe and Turkey last month. During this visit, they travelled to Barcelona, Badalona, Valencia (Spain), Solaro, Brescia, Bologna (Italy) and Istanbul (Turkey). Sahibzadi-e-Attar delivered speeches in Sunnah-inspiring Ijtima'at, took part in other Madani activities, Madani Muzakaraha and Madani Halqahs as well as met women dignitaries.

The preacher of Dawat-e-Islami, Haji Hassaan Raza Attari Madani, also delivered Sunnah-inspiring speeches in different religious gatherings, met with Islamic scholars and Mashaikh and also visited the following blessed shrines situated in Turkey: Sayyiduna Yoosha عليه السلام, Sayyiduna Abu Ayyub Ansari رضي الله عنه, Sayyiduna Sultan Shaykh Aziz Mahmood Huda'ee رضي الله عنه, and Sayyiduna Sultan Muhammad Al-Faateh رضي الله عنه, the conqueror of Constantinople in Turkey.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi دامت برزقهم العلية appreciated Abu Talhah Manzoor Husain Attari, Umm-e-Talhah Attariyyah, Umm-e-Habibah, Umm-e-Noman and Umm-e-Ibrahim for extending cooperation with Aal-e-'Attar [Attar's family] in carrying out the Madani activities in overseas countries. Moreover, Ameer-e-Ahl-e-Sunnat دامت برزقهم العلية, via his audio message, appreciated native responsible Islamic brothers and Islamic sisters of Turkey and Europe. Ameer-e-Ahl-e-Sunnat دامت برزقهم العلية also made Du'a for them

and blessed them with Madani pearls of advice.

## Following is a message of Ameer-e-Ahl-e-Sunnat دامت برزقهم العلية for Islamic sisters

Honourable Islamic sisters! Remember! No piece of work can be carried out properly in any country unless native people are involved. So, you have to focus native Islamic sisters. When you will get close to them, Madani activities will flourish, إن شاء الله. It is a natural phenomenon that people feel 'deep attachment and affection' with those who are close to them. Keep doing your best and learn mother tongue of the country where you are going and staying for the Madani activities. Islamic brothers should also learn mother tongues and carry out Madani activities in overseas countries in collaboration with native Islamic brothers. Islamic brothers can also adopt those cultural aspects which are not against the Shari'ah so that natives feel more comfortable with them; like wearing their traditional clothes which do not go against Shari'ah and nor do they affect the 'Shar'i Purdah', plus these clothes should also be appropriate in the sight of Islamic scholars and civilised people. By practising it, natives will get close to you إن شاء الله and we will be able to achieve our aim of serving Islam by conveying the message of Islam to the people of the world.

May Allah عَزَّوَجَلَّ grant us privilege to serve Islam across the world.

أُمِّيْنَ بِحَبْلِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



# Sayyiduna Zul-Bijadayn رَضِيَ اللهُ عَنْهُ

Bright stars

Adnan Ahmad Attari Madani

There were fortunate people, in whose graves, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered himself and bestowed special honour on them. Five of them are: (1) Umm-ul-Mu'mineen Sayyidatuna Bibi Khadijah (2) the son of Sayyidatuna Bibi Khadijah (3) the mother of Bibi 'Aishah, Sayyidatuna Umm-e-Rumaan (4) the mother of Sayyiduna Ali, Fatimah Bint-e-Asad (5) Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ whose title is Zul-Bijadayn, i.e. one having two chadors. (*Wafa-ul-Wafa, vol. 3, pp. 897*)

Who was Sayyiduna Zul-Bijadayn رَضِيَ اللهُ عَنْهُ, when did he embrace Islam, how did he get this title, how was he martyred, and how soulful was his burial? Let's read.

## Uncle took everything back

He رَضِيَ اللهُ عَنْهُ belonged to a tribe, Muzainah, situated in

the neighbourhood of Madinah Munawwarah. His father passed away when he was young and did not leave him any inheritance. His [paternal] uncle was rich, so he supported him and brought him up until he also grew rich. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated and arrived in Madinah, he started taking interest in Islam, but he did not have the courage to embrace Islam for many years due to his uncle.

After conquering Makkah in 8 Hijri, when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came back to Madinah, he (Abdullah رَضِيَ اللهُ عَنْهُ) said to his uncle, 'I have waited for you to embrace Islam, but I think you will not go to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Please allow me to embrace Islam.

He (His uncle) said, 'If you embrace Islam, I will take back from you whatever I have given you, even I will take back the clothes.'



He said, 'I am embracing Islam. I give up worshipping the false gods. Take everything from me.'

Uncle took everything back from him, including the clothes. (*Dalail-un-Nubuwwah*, pp. 314)

### Mother gave chador

According to a narration, when he developed love for faith and devotional love for Rasool, he started going towards the Beloved Rasool ﷺ.

His mother went to [the people of] her nation and said, 'My son has started going towards Muhammad-e-Arabi (ﷺ). Go after him and bring him back.'

(When the people of his nation caught him and brought him back) His mother said, 'He is very modest. If you take his clothes off, he will not be able to run away.' Therefore, the [people of] his nation took his clothes off and left him naked. He sat in a room and refused to eat and drink.

Seeing this, his mother went to [the people of] her nation and said, 'My son has sworn he will neither eat nor drink anything until he reaches Muhammad-e-Arabi ﷺ. Return his clothes. I fear lest he dies.'

But the [people of her] nation refused to give his clothes back. His mother cut her chador into two pieces and sewed buttons on one piece, which he wrapped around (his body). She placed the other piece on his head and said, 'Go! You can go now.' (*Siyar-e-Salf*, pp. 247)

### Humbly visited the Beloved Rasool ﷺ

He reached Madinah at dawn and stayed in Masjid-un-Nabavi. When the Beloved Rasool ﷺ came to offer Salah and saw him, he ﷺ said, 'Who are you?' He replied, 'My name is Abdul 'Uzza. I am a beggar and traveller. I have deep devotional love for you and want to live in your company.' He ﷺ said, 'Your name is Abdullah and title is Zul-Bijadayn. Live near our holy home.' (*Madarij-un-Nubuwwah*, vol. 2, pp. 351)

### Routine

After Fajr Salah, when the sun would rise, he ﷺ would stand up and keep offering Salah as long as Allah Almighty willed. Then he would humbly visit the Beloved Rasool ﷺ and say Salaam and then he would go towards his residence. (*Siyar-e-Salf*, pp. 248) He ﷺ made the company of Rasool ﷺ obligatory for himself. The Beloved Prophet ﷺ would teach him the Holy Quran, and he learnt to recite a large part of the Holy Quran. He would stay in Masjid-un-Nabavi, recite (the Holy Quran), and do Zikr-o-Azkar loudly.

### He is not show-off

Once upon a time, Sayyiduna Umar ﷺ said, 'Ya Rasoolallah ﷺ! Are you not listening to this Bedouin (villager) who recites the Holy Quran in a loud voice and causes others to stop reciting the Holy Quran?'

The Beloved Rasool ﷺ said, 'Umar! Leave him. He has migrated to Allah and His Rasool.'

According to a narration, Sayyiduna Umar ﷺ asked the Beloved Prophet ﷺ, 'Is he a show-off?'

He (ﷺ) replied, 'Leave him. He is from Awwaheen (those who wail and weep).' (*Dalail-un-Nubuwwah*, pp. 314, *Usud-ul-Ghabbah*, vol. 3, pp. 230)

### Beloved Rasool ﷺ performed Zul-Bijadayn's Nikah

Sayyiduna Zul-Bijadayn ﷺ sent a proposal of Nikah to a woman, but she did not accept. First, Sayyiduna Abu Bakr ﷺ then Sayyiduna Umar Farooq ﷺ persuaded the woman to marry Zul-Bijadayn, (yet she refused).

When the Beloved Rasool ﷺ heard the news, he ﷺ said, 'O Abdullah! I have heard that you have sent a proposal of Nikah (marriage) to a woman.'

He replied, 'Yes.' He ﷺ said, 'I have performed your Nikah to this woman.' (*Siyar-e-Salf*, pp. 247; summarised)



### Eagerness for martyrdom

In the month of Rajab, 9 AH, when the Beloved Rasool ﷺ departed for the battle of Tabook, he (رضي الله عنه) also joined the Mujahideen, started to travel, and requested, 'يا رسول الله ﷺ! Please make Du'a that I be blessed with martyrdom.'

The Beloved Rasool ﷺ asked him to bring the bark of acacia tree. When he brought the bark, the Beloved Rasool ﷺ tied it to his arm and made Du'a, 'O Allah Almighty! I have declared his blood Haraam on unbelievers.' He asked, 'I did not want this.' The Beloved Rasool ﷺ replied, 'When you go for Jihad, if you pass away due to a

was night. I saw that the Muazzin of Rasool, Sayyiduna Bilal رضي الله عنه was carrying a lamp and the Beloved Rasool ﷺ was present inside his grave himself. Sayyiduna Abu Bakr Siddeeq and Sayyiduna Umar Farooq رضي الله عنهما were lowering him inside the grave.' The Beloved Prophet ﷺ was saying, 'Bring your brother with respect.' After this, the Beloved Rasool ﷺ closed the grave himself with raw bricks.

### Du'a of Prophet ﷺ

Then he ﷺ made this Du'a: 'O Allah Almighty! He has served me day and night. I am



fever, even then you will be a martyr. If your animal (makes you fall down and) breaks your neck, even then you will be a martyr. It does not matter as to how you be blessed with martyrdom.' (Dalail-un-Nuburwah, pp. 314 - Subul-ul-Huda war-Rishaad, vol. 5, pp. 479)

What happened was that the Beloved Rasool ﷺ reached Tabook and waited for the enemies for about 20 nights. At the same place, Zul-Bijadayn suffered from a fever and passed away. (Seerat-e-Halbiyah, vol. 3, pp. 199-200)

### Sight of burial

Sayyiduna Bilal Bin Haris Muzani رضي الله عنه has said, 'It

pleased with him. You be pleased with him too.' (Madarij-un-Nuburwah, vol. 2, pp. 351)

### Desire of companions

Seeing such respect and honour love and affection, Sayyiduna Abdullah Bin Mas'ood رضي الله عنه said, 'By Allah! I wish I had been in his place, although I embraced Islam 15 years before Zul-Bijadain.' Seeing this soulful sight, Sayyiduna Abu Bakr Siddeeq رضي الله عنه expressed his emotions like this, 'By Allah! I wish I had been in this grave.' (Usud-ul-Ghabbah, vol. 3, pp. 231)

Remember! No companion passed away in the battle of Tabook except for Sayyiduna Zul-Bijadayn رضي الله عنه.



Our pious predecessors

## Those Islamic Personalities whose day of demise or 'Urs is marked in Rajab-ul-Murajjab

Abu Majid Muhammad Shahid Attari Madani

Rajab-ul-Murajjab is the seventh month of the Islamic calendar. Fifty blessed companions, Islamic scholars and Awliya (pious saints) whose day of demise [i.e. 'Urs] is marked in this month were mentioned briefly in the monthly magazine 'Faizan-e-Madinah', issues of 1438 AH, 1439 AH and 1440 AH. Read about twelve more.

### Companions رَضِيَ اللهُ عَنْهُمْ

1. Glorious companion, Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ was the resident of Ramahurmuz (Khuzestan, Iran). He رَضِيَ اللهُ عَنْهُ passed away on 10<sup>th</sup> Rajab, 33 or 36 AH in Madain (Iraq). His sacred shrine is the place where Du'as are heard; it is situated at Salman Park in Madain. He رَضِيَ اللهُ عَنْهُ was an elderly person, warrior of Islam, governor of Madain, the desirous of Paradise, the third Shaykh of Naqshbandi spiritual order, and the receiver of the good news from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. سلمانُ الْخَيْرِ، سَلْمَانُ بْنُ أَبِي الْبَيْتِ: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Salman is from our Ahl-e-Bayt. (*Tabaqat-e-Ibn Sa'd*, vol. 4, pp. 54, 70; *Tareekh-e-Ibn-e-'Asakir*, vol. 21, pp. 373, 460; *Karamat-e-Sahabah*, pp. 217, 219)

2. The beloved of nation, Sayyiduna Nu'aym Nahham Bin 'Abdullah 'Adawi Qurashi رَضِيَ اللهُ عَنْهُ was the beloved of his nation because of being the companion who embraced Islam in its early days and who would look after widows, orphans and the poor. For this reason, he was stopped from migration. In 6 AH, he migrated with forty people of his nation and took part in all the subsequent Ghazawaat (battles). According to a narration, he رَضِيَ اللهُ عَنْهُ was martyred in the Battle of Yarmook. His greatness can also be understood by the saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ نَحْمَةً مِنْ نُعَيْمٍ: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' When I visited Paradise, I heard Nu'aym's voice of clearing his throat'. (*Tabaqat-e-Ibn-e-Sa'd*, vol. 4, pp. 102, 103; *Al-Isabah*, vol. 6, pp. 361)

### Blessed saints [Awliya] رَضِيَ اللهُ عَنْهُمْ

3. The caliph, Ameer-ul-Mu'mineen Umar Bin 'Abdul 'Aziz Umawi Qurashi رَضِيَ اللهُ عَنْهُ was born in a rich family in Madinah, in 63 AH and passed away on 20<sup>th</sup> Rajab, 101 AH in Dayr Sim'aan (Ma'arat-un-Nu'man province Idlib) Syria. His



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(March 2020)

blessed shrine is situated at the same place. He رَحْمَةُ اللهِ عَلَيْهِ was a Taabi'i, an Islamic scholar, ascetic, embodiment of Divine fear, righteous and just caliph, the revivalist of Islam, influential and exemplary figure of Islam. He not only ordered to collect Ahadees, but he also published them in a large number. (*Tabaqat-e-Ibn-e-Sa'd*, vol. 5, pp. 253, 320; *Tareekh-e-Islam*, vol. 3, pp. 115, 131; *Tareekh-ul-Khulafa*, pp. 183,197)

4. Imam-ul-Awliya Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ was born in Madinah in 21 AH, and passed away on 1<sup>st</sup> Rajab, 110 AH. His blessed shrine is situated in Madina-tuz-Zubair (district Basrah) Iraq. He رَحْمَةُ اللهِ عَلَيْهِ was brought up by the mother of believers, Umm-e-Salamah. He was Hafiz of Quran, Sayyid-ut-Tabi'een and great Islamic scholar, Islamic jurist, a great scholar of Hadees, great eloquent orator of his era, compassionate, perfect saint, the caliph of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ and the third Shaykh [leader] of the Chishti order. (*Siyar-e-A'laam-un-Nubala*, vol. 5, pp. 456 to 473; *Tazkira-tul-Awliya*, vol. 1, pp. 34 to 48)
5. Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ was born in 80 AH in Madinah and passed away on 15<sup>th</sup> Rajab, 148 AH at the very same place. He رَحْمَةُ اللهِ عَلَيْهِ was buried in Jannat-ul-Baqi'. He was a beloved offspring of Ahl-e-Bayt, honourable Tabi'ee, a scholar of Hadees and Islamic jurist, a great Islamic scholar, a teacher of Imam A'zam and sixth Shaykh [leader] of the Qadiriyyah order. (*Siyar-e-A'laam-un-Nubala*, vol. 6, 438,447; *Shawahid-un-Nubuwwah*, pp. 245)
6. The founder of the order of 'Alawaniyyah, Sayyid Ahmad Ibn 'Alaawan Hasani Shaafi'i Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in Zul-Jinan, (suburbs of Mount Zakhr, Province Ma'afir) Yemen, around about 600 AH and passed away on 20<sup>th</sup> Rajab, 665 AH in Yafra, (suburbs of Mount Habshi, Province Ta'iz) in Yemen. His sacred shrine is situated at the same place and visited by common people. He رَحْمَةُ اللهِ عَلَيْهِ holds excellent titles such as a great Islamic scholar, a blessed saint with multiple saintly miracles, author of great books, Taj-ul-Asfiya, Safiuddin and one of the greatest Islamic saints of Yemen. His memorable books include *At-Tauheed-ul-A'zam*

and *Al-Mihrijan*. (*Al-Mihrijan*, pp. 5-9 -*Ithaf-ul-Akabar*, pp. 243)

7. Khuwajah Hafiz Muhammad Hasan Jan Sarhindi Mujaddidi رَحْمَةُ اللهِ عَلَيْهِ was born in Qandhar (Afghanistan), 1278 AH and passed away on 2<sup>nd</sup> Rajab, 1365 AH. He رَحْمَةُ اللهِ عَلَيْهِ was buried near his father's shrine in Daman-e-Koh Ganjotakkar (near Hyderabad Sindh). He was a beloved offspring of the Sarhindiyyah Mujaddidiyyah Aastanah-e-'Aaliyah, Hafiz of Quran, a student of Arab and non-Arab scholars, highly expert in academic and spiritual fields of knowledge, a religious and national activist, visited by common people and Islamic scholars and the author of more than 25 books and booklets. (*Al-Aqaaid-us-Saheehah*, pp. 8-12)

#### Islamic scholars رَحْمَةُ اللهِ عَلَيْهِ

8. The renowned scholar, 'Allamah Qadi Shahabuddin Ahmad Daulat Abadi Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born in Daulat Abad (District Orangabad, Province Maharashtra), India, in 750 AH and passed away on 25<sup>th</sup> Rajab, 894 AH in Jaunpur, (UP) India. His blessed shrine is located in Raj College adjacent to the Atala Masjid. He رَحْمَةُ اللهِ عَلَيْهِ was a great Islamic scholar, expert in all the fields of Islamic knowledge, visited by common people as well as important personalities; he was Chief-justice of Islamic court, a teacher of Islamic scholars and was also associated with the Chishti order. His eighteen books also include *Tafseer-e-Quran Balr-e-Mawwaj*, *Sharh Kaafiyah*, *Kitab-ul-Irshad*, and *Badi'-ul-Bayan*. (*Tazkirah 'Ulama-e-Hind*, pp. 239; *Tazkirah 'Ulama-o-Mashaikh Pakistan-o-Hind*, vol. 1, pp. 30; *Akhar-ul-Akhyar Farsi*, pp. 181)
9. The commentator of Quran, Maulana Qadi Sanaullah Panipatti Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born around 1145 AH in Panipat (Eastern Punjab), India and passed away on 1<sup>st</sup> Rajab 1225 in Panipat. His blessed shrine is situated in the premises near the sacred shrine of a great Islamic saint, Makhdoom Jalaluddin. He رَحْمَةُ اللهِ عَلَيْهِ was a practicing Islamic scholar, Qadi and Mufti of Islam, Shaykh-ul-Hadees and Mufassir, and a Shaykh of Naqshbandi Mujaddidiyyah





order. His famous books are *Tafseer-e-Mazhari* and *مآلِ بُدْمِيَّة*. (*Hadaiq-ul-Hanafiyah*, pp. 483; *Khazeena-tul-Asfiya*, vol. 3, pp. 271; *Tazkirah 'Ulama-e-Hind*, pp. 142)

teachers, practising Islamic scholar, author, Mufti of Islam, excellent poet and caliph of Sawat Saido Baba. (*Shakhsiyat-e-Sarhad*, pp. 173; *Tazkirah 'Ulama-o-Mashaaikh-e-Sarhad*, pp. 167)



10. 'Allamah Shah Salamatullah Kashfi Qadiri Badayuni رَحْمَةُ اللهِ عَلَيْهِ was a great Islamic scholar, Mufti, great Muhaddis, great Mufassir, spiritual leader, having his own collection of poetry, student of Shah Abdul 'Aziz Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ, disciple and caliph of Shams Marharah Shah Achchay Miyan Barakati رَحْمَةُ اللهِ عَلَيْهِ and a writer of many books. He was born in a rich family of Badayun and passed away on 3<sup>rd</sup> Rajab, 1281 AH in Kanpur. His blessed shrine is situated in front of the Masjid which was built by him in Kanpur (UP, India). (*Tazkirah 'Ulama-e-Ahl-e-Sunnat*, pp. 95 - *Tazkirah 'Ulama-e-Hind*, pp. 219 -222)
11. 'Allamah Mufti Miyan Naseer Ahmad Peshawari Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1228 AH, in Peshawar (Khyber Pakhtunkhwa) Pakistan and passed away there on 18<sup>th</sup> Rajab 1308 AH. He was a leader of Islamic scholars, teacher of

12. 'Allamah Mufti Sayyid Muhammad Afzal Husain Mongiri رَحْمَةُ اللهِ عَلَيْهِ was born in Bawana, (District Mongir, Province of Bihar), India, in 1337 AH. He رَحْمَةُ اللهِ عَلَيْهِ passed away on 21<sup>st</sup> Rajab, 1402 AH in Sukkur, Sindh. He was a teacher of Islamic scholars, graduate of Dar-ul-'Uloom Manzar-e-Islam Bareilly, Shaykh-ul-Hadees, great arithmetic, expert in Ilm-e-Tauqeeet (the science of timing) and logic, Khalifah [person permitted to make Mureed in a specific spiritual order] of Mufti A'zam India, a writer of many books and a leading figure of Ahl-us-Sunnah. '*Zubdat-ut-Tauqeeet*' and '*Umda-tul-Faraid*' are also among his 40 books. (*Tajalliyyat-e-Taj-ush-Shari'ah*, pp. 122; *Mufti-e-A'zam Hind aur Un kay Khulafa*, pp. 193-198).



# 12 Distinctive features of Arabic language

(Second and last part)



Knowledge is light

Shahzaib Madani

## 8. Meaning derived from the visible form of word

Arabic grammatical rules are created with such perfection that it leaves people astounded. All the words used in this language have their own root words and origin backgrounds which are called 'حُرُوفِ أَصْلِيَّة' [root word] in terminology. With the help of these root words, many other words are formed with a slight change.

The visible form of Arabic words derived from the root words appear in such an excellent way that the actual meaning is reflected in all these words which are formed out of them. It is for the reason that the meanings of many words are easily understood. For example, الجين, العيلة, العجوة, العجوة, العجوة, origin of all these words

is 'ج, ن, ن', respectively. Different structural forms give the following meanings: 'hidden', 'concealed' and 'covered'.

Jinns are hidden from our eyes. Jannah [Paradise] cannot be seen in the world and is hidden from our eyes. مجنون [Mad] (the one whose intellect is gone i.e. hidden) and جنين (is that fetus who is hidden from our eyes due to being in the womb of his mother). (Tafseer-e-Nasafi, pp. 38)

## 9. Articulation of Arabic alphabet

Generally six articulators are used for pronouncing alphabets of every language: 'throat', 'palate', 'tongue', 'gums', 'teeth' and 'lips'. The maximum





advantages Arabic language has taken of these articulators, no any other language could avail them comparatively. There are 8, 9 or maximum 10 Makharij [exit points of alphabet] used in other languages for dozens of alphabets, whereas, the total number of alphabets of Arabic language is 29, even then its Makharij are 17 and according to some scholars they are 19. (Al-Mubeen, pp. 60, 61)

## 10. Multiple meanings

Those using dictionaries of any language know that one word has numerous meanings. In this unique area too, Arabic language is at top position. For example, let's see the meanings of the word 'عَيْن': 'Gold', 'Cash', 'Eye', 'Mouth of a well', 'Same very thing', 'To reduce', 'Spy', 'Rain', 'Stream', 'Un-levelling of pans of scales', 'Coming under the influence of evil eye', 'Mouth of a leather bag', etc. Apart from the mentioned meanings, the linguistic scholars have mentioned many other meanings too. (Al-Mazhar lil-Suyuti, vol. 1, pp. 372)

## 11. Detail

There is a detail of everything in Arabic language and there are separate words for each object or thing. Following is a table giving an example of different and separate words for different babies:

وَلَدٌ، طِفْلٌ	child	عِجْلٌ	calf
حَوْلًا، فَصِيلٌ	camel calf	مَخْلَةٌ، عِثَاقٌ	lamb
حُشْفٌ	fawn		

(Derived from Al-Qamoos-ul-Muheet, pp. 70)



## 12. Relative nouns

The alphabets which are used to join and connect phrases with each other in sentences are called صِلَات (Silaat) and known as 'relative nouns' in English. Arabic language holds a prominent place in using these صِلَات. For example, a verb carries few Silaat but the same verb with every صلہ creates a new meaning. For example, ضَرَبْتُهُ: I have beaten him; ضَرَبْتُ لَهُ: I have quoted a quotation in front of him; ضَرَبْتُ عَنْهُ: I have turned my face from him; ضَرَبْتُ فِي الْأَرْضِ: I have travelled; ضَرَبْتُ إِلَيْهِ: I have gestured towards him.

Dear students! Distinctive features of the Arabic language, blessed language of our Holy Prophet صلى الله عليه وآله وسلم, do not just end here, but there are also many more great wonders and people come across them during learning it, teaching it, researching on it or delivering lectures using the mode of Arabic language. For example:

إِسْتِفَاقٌ [morphological derivation]

أَبْوَابٌ [chapters]

خَاصِيَاتِ أَبْوَابٍ [characteristics of the groups of verbs: refers to an extra meaning of verb, apart from the literal meaning]

صِفَاتِ حُرُوفٍ [characteristic of letters]

إِسْمُ آلِهِ [Ism Aalah is a word that describes the tool for a verb]

إِسْمُ ظَرْفٍ [adverbs]

In short! There is no comparison of Arabic language with any other language of the world; so, Arabic language is highly incomparable language. When one studies Arabic language, recites the Holy Quran, reads Quranic commentaries or the books of Ahadees while focusing the scholarly and linguistic features of the language, he opens a door of learning in-depth features, perceives and finds many new meanings, connotations and interpretations.

# WISDOM OR CRAFTINESS

The book of life

Abu Rajab Muhammad Asif Madani

### All three attempts failed

A cunning and crafty wealthy man went to a farmer in a village and offered him a partnership. As per the partnership, the wealthy man would invest money and the farmer would invest his effort. However, when the crop would be produced, its part beneath [the surface of] the earth would be owned by the farmer while the part above [the surface of] the earth would be owned by the wealthy man. (He had this craftiness because there are roots inside [the surface of] the earth that would be given to the foolish farmer. However, the part above [the surface of] the earth has the real worth. The wealthy man would get it). Anyhow, the farmer thought for a while and then accepted the offer.

When the crop was produced, the clever man reached to collect his share. He got surprised, seeing that the farmer had grown the crop of onion. Therefore, as per the agreement, the (crop of) onion belonged to the farmer and the valueless leaves above [the surface of the earth] belonged to the wealthy man.

After learning a lesson, instead of forbearing, the crafty wealthy man thought of playing another trick and offered the farmer partnership once again, but

this time, he laid down a condition that the part beneath [the surface of] the earth would be his and above [the surface of] the earth would belong to the farmer. The farmer accepted the condition.

After the crop was produced, when the wealthy man reached to collect his share, he was stunned to see that the farmer had grown sugarcane whose valueless roots became his share and the farmer got valuable sugarcane. Despite facing loss twice due to his craftiness at the hands of the wisdom of the farmer, the wealthy man did not give in.

To settle accounts with the farmer, giving him the payment for the next crop, the wealthy man said, 'I have suffered loss twice. This time, the part of crop below and above [the surface of] the earth would be mine. Whatever is in the middle will be yours.'

When the crop was produced, the crafty wealthy man happily reached the field in the hope that this time, only he would benefit. But after reaching the field, he was shocked to see that the farmer had grown maize whose upper and lower parts are valueless and the middle part has the real worth. Therefore, the wisdom of the farmer defeated the craftiness of the wealthy man.



Dear Islamic brothers! Wisdom is a great blessing from Allah Almighty. Now it depends on a person whether they use it positively or negatively, for intelligence or craftiness. The meaning of wisdom can also be explained like that one uses wisdom for their benefit without harming anyone else, or to protect themselves from any loss, or to protect from someone's craftiness or blackmailing. The meaning of craftiness is just opposite to it. It means one must benefit whether someone else suffers a loss, or one deliberately harms someone else, or tries to fool or blackmail someone else (i.e. takes advantage of someone's compulsion).

### Even I don't know the answer to this question

Let's read another story that teaches a lesson. The journey by train was continuing. A university student was also travelling. He saw a poor labourer, sitting on the seats opposite to him. He did not seem well educated. The student thought to make a mischief.

He said to his friends, 'Let's make some money from this labourer by playing with him.'

The student was certain that the gullible labourer would not be aware much in comparison with himself and that he would defeat him (labourer) easily.

The boys reached the labourer and the student started saying craftily, 'Brother! If you don't mind, let's play a game. The journey will end and you will also get some money if you win.'

The labourer looked at him surprisingly.

The crafty student said, 'The game is that I will ask you a question. If you don't know the answer, you'll give me a thousand rupees. Then you will ask me a question. If I don't know the answer, I'll give you a thousand rupees.'

The labourer said, 'Brother, you seem like an educated boy belonging to a well-to-do family, while I am a poor, illiterate labourer. Just give me a favour that if I don't know the answer, I will give you five hundred instead of one thousand. Moreover, I will

ask the question first.'

The student became happy in his heart by thinking that the labourer had fallen into his trap and accepted the condition laid down by him.

The labourer asked the first question, 'What is the thing that has two legs when it walks on land and has three legs when it flies in the air?'

Having heard this, the crafty student was stunned, thought long and hard, visited dozens of websites related to birds on mobile phone, even asked his friends, but could not answer this question. Eventually, he accepted the defeat and handed the labourer a thousand rupees.

Then he said, 'I have the same question. Now you give me its answer.'

The labourer put five hundred rupees in his pocket and returning five hundred rupees said, 'Take these 500 rupees, even I don't know myself the answer to this question.'<sup>1</sup>

Readers of the Monthly Magazine Faizan-e-Madinah! In the light of these stories, we should ponder over ourselves if we also try to trick people. Sometimes, shopkeepers try to trick customers, and vice versa, mechanics try to trick owners of motorbikes and cars, and vice versa, transporters try to trick passengers, and vice versa, and a third party ends up befooling them.

Remember! If you have wisdom, intelligence, and mind, others do have too. No one puts roti in the nose instead of mouth, eats grass instead of wheat and rice. Therefore, avoid making a fool out of somebody and use your wisdom in a positive manner only.

*Do good, have good*

<sup>1</sup> Note that the conditions of agreement stated in the fictitious stories of this topic are not valid as per Shari'ah. Those who want to do a partnership business should seek guidance from Dar-ul-Ifta Ahl-e-Sunnat about the conditions of business. Phone number: 0311-3993312.



# DEADLY POISON FOR LOVE

Bint-e-Muhammad Yusuf Attariyyah Madaniyyah

'My beloved brother has returned after performing 'Umrah. I was thinking of inviting him next Thursday [for dinner]. What is your opinion?', Zeeshan looked at his wife while saying these words, 'As you deem appropriate', Umm-e-Farwah, too, replied in the affirmative.

Since Thursday afternoon, Umm-e-Farwah had been busy with preparation. On one stove, Biryani was cooking, while on the other [stove], mutton Quarma [was cooking] and Umm-e-Farwah herself was busy decorating Kheer with pistachio and almond. Unusually (out of routine), Zeeshan too reached home after Maghrib.

'Oh wife! How long will it take? Isha Azan has been called', Zeeshan said while peeking into the kitchen. 'Only your brother is late, otherwise the dinner is ready. You should offer Isha Salah and come back. Hopefully, until then the guests will reach too', replied Umm-e-Farwah.

When Zeeshan came back after offering Salah, Umm-e-Farwah had been sitting holding a mobile phone. There was no sign that the guests were arriving. 'Call your brother and ask where he is. That is no way to behave after giving time to someone', seeing Zeeshan entering the room, Umm-e-Farwah complained. 'Ok respected [wife]! Don't become angry; your hard work will not be wasted'.

After listening to the complaint of his wife, Zeeshan consoled her and while consoling her he picked up his mobile phone from the table. 'May Allah make everything fine!' Both phone numbers of my brother are off', putting down his mobile phone, Zeeshan said. 'Only you are interested in expressing love for your elder brother. He does not even care. A week has passed since he returned from 'Umrah, but he has not even sent us dates and Zamzam water yet. Now we have invited him for dinner, but he has not come after making a promise to us. He must have



been called by his in-laws or a rich friend must have invited him for dinner. Your brother has already been promoted [in his job], so why would he like to meet people like us!' Umm-e-Farwah left the room after saying this, whereas Zeeshan was still lost in the thoughts as to why his respected wife took a small matter so serious.

In the meantime, a sound of a ringing bell was heard. Zeeshan went and opened the door.

His sister-in-law was standing holding the hands of her children. 'Come in sister-in-law!' Zeeshan said while moving away from the door.

'Your brother is waiting for you near the Rickshaw

road and ran away after taking our bike, mobiles and purse all at gunpoint. After a very long time, we found a rickshaw to reach here. I have just sent brother Zeeshan to pay the rickshaw fare.'

Having heard the sister-in-law's explanation, Umm-e-Farwah recalled a blessed Hadees she read the previous day on WhatsApp that the Beloved Rasool ﷺ has said, 'Save yourself from evil presumption. Undoubtedly, evil presumption is the worst lie'. [Bukhari, vol. 3, pp. 446, Hadees 5143]

'O sister-in-law! May Allah grant you Taufeeq to have patience. May you recoup your loss. Do sit comfortably, while I get the food ready. The children will also be hungry'.



driver'. Saying this his sister-in-law went inside and Zeeshan walked towards the rickshaw driver, standing in the corner of the street.

'Where had you been?' Umm-e-Farwah, too, came in the courtyard after listening to the door bell, asking her sister-in-law, while taking her to her [Umm-e-Farwah's] room.

'O sister! Don't ask! I am grateful to Allah Almighty that our lives are safe,' the sister-in-law said while taking her Burqa off after reaching the room.

'On the way, two bikers stopped us on a deserted

After making her sister-in-law sit in the room, Umm-e-Farwah went towards the kitchen. While going towards the kitchen, Umm-e-Farwah was feeling embarrassed about her previous thoughts in her heart as evil presumption is not only a sin, but it also destroys relations and love. Many times, after listening to someone or watching someone's actions, we have different evil thoughts in our hearts [about him], without even knowing his explanation. These thoughts, later on, work as a deadly poison for friendship and relationship. May we treat others in the same gentle way as we ourselves like to be treated.





## Rajab-ul-Murajjab A great month

From: Sheikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat  
'Allamah Maulana Muhammad Ilyas Attar Qadiri  
رَأْسُ بَرَكَاتِهِمْ الْعَالِيَةِ

O devotees of Rasool! الْحَمْدُ لِيهِ عَزَّوَجَلَّ! The blessed month of Rajab-ul-Murajjab is just round the corner. When the blessed month approaches, it brings wonderful feelings of happiness and peace. We will have privilege to collect the blessings of Rajab-ul-Murajjab and then the blessings of Sha'ban-ul-Mu'azzam too. May we also become able to seek forgiveness in the holy month of Ramadan.

الحَمْدُ لِيهِ! Arrival of the blessed month of Rajab-ul-Murajjab has rekindled the remembrance of the holy month of Ramadan. On the one hand, there is abundance of blessings of Rajab-ul-Murajjab and Sha'ban-ul-Mu'azzam and on the other hand there is incomparable greatness of the holy month of Ramadan.

It is stated in the blessed Hadees, when the month of Ramadan would approach, the Holy Prophet ﷺ would make Du'a as follows: اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ (O Allah! Bless us with blessing in Rajab and Sha'ban and make us reach Ramadan.) *Mausu'ah Ibn-e-Abi Dunya, vol. 1, pp. 361, Hadees 1)*

In the explanation of the mentioned Hadees, it is stated: O Allah Almighty! Grant us blessing in the acts of our worship during [the month of] Rajab, 'humility and devotion' in [the month of] Sha'ban, and bless us with [the month of] Ramadan, with [the privilege of] fasts and Qiyam during this month. *(Mirat-ul-Manajih, vol. 2, pp. 330)*

سُبْحَانَ اللَّهِ! What a beautiful Du'a it is! While following this beautiful Sunnah of our Holy Prophet ﷺ, we should also keep reciting this Dua whenever we remember or at least after each Fard Salah. Respected Imams of Masajid can recite this Du'a after five times Salah, or rather they

can make their Muqtadees' recite it. It is requested to recite with the intention of Sunnah. If Allah عَزَّوَجَلَّ wills, they will also get reward, and it will also be easier for Muqtadees to memorise it.

O devotees of Rasool ! Rajab is the month of repentance. Sayyiduna Allamah Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ has stated: I have heard some of my leading Shaikhs making Istighfar in abundance in the blessed month of Rajab. They would recite as follows:

أَسْتَغْفِرُ اللَّهَ ذَا الْجَلَالِ وَالْإِكْرَامِ مِنْ جَمِيعِ الذُّنُوبِ وَالْآثَامِ

*I seek forgiveness for all my sins from Allah, The Most Majestic and The Most Honourable.*

*(Majmu'-'e-Rasaail-ul-'Allamah Mulla Ali Qaari, vol. 2, pp. 291)*

So, repent in the court of Allah Almighty wholeheartedly: O Allah عَزَّوَجَلَّ! We will not commit





sins now, save us and enable us to remain steadfast in repentance.

Remember! Repentance will not be accepted unless a person makes a firm intention of giving up a sin, instead this is like nonserious towards Allah عزوجل. It is stated in a blessed Hadees: "The one who seeks repentance while still persisting in sins is like the one who is nonserious towards his Rab عزوجل."

(Attargheeb Wattarheeb, vol. 4, pp. 48, Raqm 19)

It is necessary for 'seeking repentance' that a sinner feels guilty and ashamed at his sin, mentions his sin and resolves in this way: 'I will not commit this sin ever again and I repent for it.' Only then It will be considered a 'repentance' and his sin will be forgiven by the mercy of Allah عزوجل.



It is requested to all of you to be a witness: I repent of all of my sins. If I have committed any act of disbelief, I also repent of that sin. لا إله إلا الله مُحَمَّدٌ رَسُوْلُ اللهِ  
O Allah عزوجل! I seek forgiveness for all of my sins in Your court. O Allah عزوجل! Enable me to never disobey You.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> People who offer Salah led by an Imam.

# Do you know?

Muhammad Rafeeq Attari Madani

**Question 1:** Which is the biggest Surah amongst the Makki Surahs?

**Answer:** 'سُوْرَةُ الْأَعْرَافِ' [Surah Al-A'raaf]. (Sirat-ul-Jinaan, vol. 3, pp. 263)

**Question 2:** In which month did the first migration to Ethiopia take place?

**Answer:** In Rajab-ul-Murajjab. (Zurqani Alal-Mawahib, vol. 1, pp. 504)

**Question 3:** Blessed Prophets عَلَيْهِمُ السَّلَام offered a congregational Salah led by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Which Salah was it?

**Answer:** It was the Salah of Tahiyat-ul-Masjid [تَحِيَّاتُ الْمَسْجِدِ]. (Mirqat, vol. 10, pp. 167, Taht-al-Hadees 5863)

**Question 4:** Which lake of Paradise is named after an Islamic month?

**Answer:** 'Rajab' which is named after the seventh month of the Islamic year, Rajab-ul-Murajjab. (Shu'ab-ul-Iman, vol. 3, pp. 368, Hadees 3800)

**Question 5:** When did Islamic scholar, Imam Yahya Bin Sharaf Nawawi رَحِمَهُ اللهُ عَلَيْهِ who wrote the commentary of Sahih Muslim, pass away?

**Answer:** On 24<sup>th</sup> Rajab-ul-Murajjab, 676 AH. (Daleel-ul-Faliheen, vol. 1, pp. 21)

**Question 6:** When did the battle of Tabook [غَزْوَةُ تَبُوكِ] take place?

**Answer:** In Rajab-ul-Murajjab, 9 AH. (Seerat-e-Ibn-e-Hishaam, pp. 514)

<sup>1</sup> It is a Sunnah to offer two Rak'at Salah for the one who enters a Masjid (it is called تَحِيَّاتُ الْمَسْجِدِ (Tahiyat-ul-Masjid). (Rad-dul-Muhtar, vol. 2, pp. 555)

# SOME VOICE MESSAGES OF AMEER-E- AHL-E-SUNNAT



## What is 'Hubb-e-Madah'?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ to Al-Haaj Sayyid Ibraheem Bukhari and members of Majlis Hajj and Umrah from Muhammad Ilyas Qaadiri Attari Razavi رَحْمَةُ اللَّهِ عَلَيْهِ.

You sent a clip of your Madani Mashwarah in which the Islamic brothers who were present expressed their deep devotion. Haji Ayaz from Doctor Majlis and Abdul Wahhab from Education Department were also present there. May Allah Almighty bless all of you with immense reward and forgive all of you without any accountability. May you all be blessed with the goodness of both the worlds and all these Du'as be also heard in my favour.

I am giving some Madani pearls from 'Baatini Beemariyon ki Ma'lumaat' [Information about spiritual diseases], a book published by Maktaba -tul-Madinah.

## Definition of 'Hubb-e-Madah'

To like the praise with which people shower you for something you have done or to desire that you be praised and respected for such-and-such a piece of work is called 'Hubb-e-Madah'. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Avoid mixing the worship of Allah Almighty with liking your own praise given by people, lest your deeds are ruined.' (Firdaus-ul-Akhbar, vol. 1, pp. 222, Hadees 1567)

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

Hubb-e-Madah (i.e. love for your own praise) makes a person blind and deaf. (Firdaus-ul-Akhbar, vol. 1, pp. 347, Hadees 2548)

## Ruling on Hubb-e-Madah

To like your own praise and to become angry when your mistake is mentioned to you are the sources of big misguidance and sins. Condemnable joy is that when a person feels delighted in front of people by his status and rank and desires that they praise and revere him, fulfil his needs and value and respect him at every place. (Baatini Beemariyon ki Ma'lumaat, pp. 57, 58)

May Allah Almighty have mercy on our state. We should ponder over ourselves whether we have this evil or not because it is such an evil which is difficult to avoid. Whoever Allah Almighty wills to save will stay safe. 'Baatini Beemariyon ki Ma'lumaat' [Information about spiritual diseases] is almost a 352-page book. If you have not read it yet, you must read it. It contains Fard (obligatory) branches of



knowledge. Do read it and also inform me about the details as to how many Arakeen [members] have read it. It will please me. May Allah Almighty bless all of you and may I also be forgiven for your sake; may I be granted Taufeeq to visit sweet Madinah

Islamic brothers and members of your Majlis Hajj and Umrah. **إِنْ شَاءَ اللَّهُ**, it will benefit all. There are Madani sons of mine who are working in the Hajj and Umrah Majlis, serving Hajj-performing and Umrah-performing Muslims in the world. May



again and again or rather may we all go to Makkah and Madinah together with the 'caravan of Chal Madinah' and gather in Makkah and Madinah for pleasing Allah Almighty and the Beloved Rasool **صلى الله عليه وآله وسلم** and worship Allah Almighty together.

**أَمْرٌ مِنْ بَنِي آدَمَ عَلَيْهِ السَّلَامُ**

*Sarwar-e-Deen li jiye apnay natuwaano ki khabar  
Nafs-o-Shaytan Sayyida kab tak dabatay jayain gey*

*(Hadaiq-e-Bakhshish, pp. 157)*

This message of mine is about 'calling towards righteousness'. Please convey it to all the responsible



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Allah Almighty bless all of them with success in the world and the Hereafter. I make Du'a for them for ease and safety in the grave and on the Judgement Day and also make Du'a that these Du'as, for their sake, be also heard in my favour, in my children's favour and in your children's favour. Aameen

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

# LAWS OF TRADE



## When will giving a driver food be considered a bribe?

**Question 1:** What have honourable Islamic scholars ruled on the following issue? The owners of certain restaurants on highways have an agreement with the bus drivers that if drivers stop the buses beside those certain restaurants, the driver and other staff members of the bus company will be served with food for free. Therefore, the driver stops the bus beside that particular hotel in which the driver and other staff members of the bus company are served with food for free but passengers are normally served with expensive food. Is it permissible for drivers and other staff members to have this food? Furthermore, drivers, etc. not only have a meal there, but they also get cigarettes, airtime<sup>1</sup> and other benefits, all for free. Is it permissible for them to gain these benefits?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** In the asked situation, it is a sin and Haraam for the driver and other staff members of the bus company to have a meal there, to get cigarettes, airtime and other benefits from them. It will be regarded as a bribe since the owners of the restaurant have a vested interest<sup>2</sup> in serving them with the food and other things. The restaurant

owners do so because they know the driver will stop the bus beside their restaurant in return, and it is actually a bribe.

It is mentioned in a blessed Hadees:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
الرَّاشِيَ وَالْمُرْتَشِيَ

Sayyiduna Abdullah Ibn 'Amr رضي الله عنه has narrated: The Holy Prophet صلى الله عليه وآله وسلم cursed the one who gives a bribe and takes a bribe. (Tirmizi, vol. 3, pp. 66, Hadees 1342)

Regarding the difference between a gift and a bribe, it is mentioned in *Bahr-ur-Raa'iq*:

أن الفرق بين الهدية والرشوة أن الرشوة ما يعطيه بشرط أن يعينه  
والهدية لا شرط معها

Translation: The difference between a bribe and a gift is that the bribe is such a thing which is given on the condition that the bribe-taking person will help out the bribe-giving person with any matter. On the contrary, a gift is such a thing which is given without any condition. (*Bahr-ur-Raa'iq*, vol. 6, pp. 441)

A'la Hadrat, Imam of Ahl-e-Sunnah Maulana Shah Ahmad Raza Khan رحمته الله عليه has said: Taking a bribe is unconditionally Haraam and is not Halal in any case.



Whatever is given in order to violate anyone's right is considered as a bribe. Similarly, whatever is given to the ruler for the purpose of gaining any personal advantage is also a bribe. (*Fatawa Razawiyyah, vol. 23, pp. 597*)

At another place, A'la Hadrat, Imam of the Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ has written: He (i.e. the one who sells things at the railway station) will sell his items to buyers. But the reason for him giving money to the railway authorities is that the railway authorities won't let anyone else sell goods except him. According to Shari'ah, it is a pure bribe. (*Fatawa Razawiyyah, vol. 19, pp. 559*)

وَاللّٰهُ اَعْلَمُ بِمَا جَاءَتْ رَسُوْلُهُ اَعْلَمُ بِمَا عَلَّمَهُ اللهُ عَلَيْهِ وَسَلَّمَ

### An answer to the question regarding 'clearing agents'

**Question 2:** What have respected Islamic scholars ruled on the following issue? Containers, etc. are brought through ships from abroad. [The cargo owner does not deposit his own money as surety for the safe return of the container after it has been emptied] but rather he makes somebody else deposit money from his own pocket. The cargo owner also gives profit to the money-depositing person. The shipping line whose container is sent keeps the deposited money. And the amount of the money to be deposited ranges from one hundred thousand to one hundred and fifty thousand rupees. So, after we have deposited our money and the shipping line has got its container back, it gives the money back. And we also receive two to three thousand rupees or whatever is decided from the cargo owner. So, is it permissible for us to take this money?

اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** First of all, let's take the background of the question into consideration in detail. When a container has been sent, it has to be returned as well after it has been emptied. For example, a container is sent to Rahim Yar Khan from Karachi. If it is not returned, the owner of the container will be in trouble. How would he be able to take his empty container back? Therefore, the one who gets his goods brought through the container is made

responsible for depositing some money as surety. When he returns the container, the amount of money he deposits as surety will be returned to him. But the people who import goods refuse to pay money as surety. Therefore, the 'clearing agent' gives his money as surety. If goods are in large quantity and the 'clearing agent' does not have enough money to give as surety, he takes money from other people and deposits it. If the trader or boss, who gets the container brought, had deposited surety, the whole process would have been done according to rules. But, driven by greed, an outsider [i.e. the 'clearing agent'] gives his money for earning a certain amount of profit by depositing a certain amount of money. This matter is based on Riba [i.e. interest] because the amount of money he has given is actually a loan. And receiving profit on a loan is interest which is a sin and Haraam.

It is mentioned in a Hadees: 'كُلُّ قَرْضٍ جَزْمَتْنَعَةً فَهِيَ رِبَا' Any loan which results in any benefit [for the lender] is Riba [i.e. interest]. (*Kanz-ul-'Ummal, vol. 3, pp. 99, Hadees 15512*)

The reason for this amount being a loan is that no business activity is intended by this money. In fact, it will be deposited as surety. When the container is returned, it will be given back. And the owner of the money will get a fixed profit on the loan.

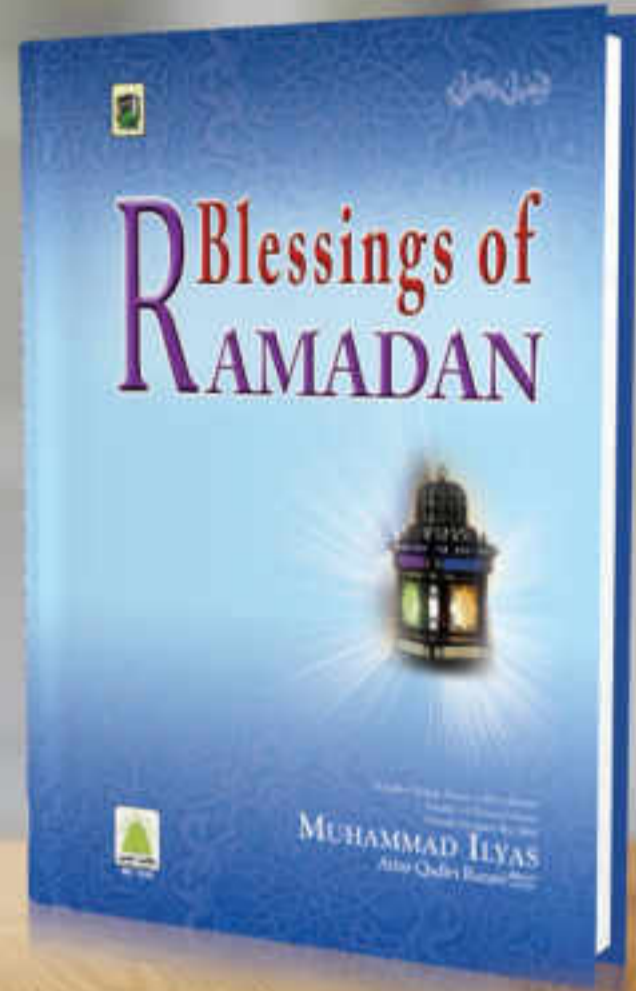
It is Important to remember the point that in addition to it, a vast majority of 'clearing agents' commit many other impermissible actions such as giving bribes, getting clearance for goods by providing fake documents, deceiving, etc. It is necessary to refrain from all of these impermissible activities.

وَاللّٰهُ اَعْلَمُ بِمَا جَاءَتْ رَسُوْلُهُ اَعْلَمُ بِمَا عَلَّمَهُ اللهُ عَلَيْهِ وَسَلَّمَ

<sup>1</sup> The amount of time that is paid for when a mobile phone is to be used.  
<sup>2</sup> Personal benefit



# THE GIFT OF A BOOK



Bright future

'Have breakfast son!' To call Kamran, as soon as his mother entered his room, she was surprised to see him taking money out from his saving box. 'Is everything fine, son? Why do you need money early in the morning?'

While keeping ten and twenty rupee notes separately, Kamran humbly replied: I was about to inform you during breakfast, actually today, there is a program in our school, in which stalls of different things will be set-up so I have intended to buy a book.

'That is a very good idea! If there is a shortage of money, take some from me. Now come quickly and have breakfast otherwise it will get cold' saying this, Kamran's mother went to the kitchen.

After having breakfast, when Kamran was leaving, his mother again asked: Kamran! Do you need more money? Kamran humbly replied: No dear mother! I have good amount that is sufficient for a good book.

Dr. Zahoor Ahmad Danish Attari Madani

Thereafter he left for school.

Kamran parked his bicycle in the school parking lot. Main gate of school was open today. There was hustle and bustle all around. It seemed students from other schools have also been visiting the stalls.

Stalls of different beautiful and cultural items were set-up in a row in the school assembly ground. Walking past the stalls of food items, Kamran approached book stalls. Seeing fascinating and colourful books on different topics, including religion and ethics, Kamran was highly excited. He started looking for a book containing Shar'i rulings about Sawm as the blessed month of Ramadan was just two months away.

After searching for quite a while, he saw a book named, 'Faizan-e-Ramadan [Blessings of Ramadan]'. Seeing such a lovely book on the blessings of Ramadan and its rulings, he became glad and immediately purchased the book. Now Kamran was



looking here and there to visit other stalls. Meanwhile, he saw his class-fellow Owais, who was sitting worried on a bench away from the stalls. Instead of going to any other stall, Kamran went straight towards him, said Salaam, and asked: Dear Owais! Are you fine? You are looking worried.

'Your purpose for collecting money was very good indeed. Now, keep this book, it is in accordance to your wish.' Kamran said, while giving the book, 'Faizan-e-Ramadan' to Owais.

Owais was hesitant to take a new book as a gift, but he had to accept it as a gift on Kamran's insistence.

Owais expressed his thankfulness to Kamran and went back home whereas Kamran was still standing at the same place thinking how to purchase a new book without money. In the meantime, he heard one of his teachers calling him: Kamran! 'Seerat-un-Nabi' ﷺ quiz is being held here right now. Come here immediately. You are also enlisted now in Islamic quiz. Here is a question for you:

Teacher: How many times has the name of the Holy Prophet ﷺ been mentioned in the Holy Quran?

Kamran: The name 'Muhammad' has been mentioned four times in the Glorious Quran, while 'Ahmad' [has been mentioned] one time.

One by one, after giving correct answers to each question,

Kamran attained first position and received a prize pack. Upon reaching home, he opened the pack, and filled with joy when saw the book 'Faizan-e-Ramadan'. During lunch, he shared the whole story with his mother. After listening to him, she said: Dear son! Virtue is its own reward. So, whenever we have an opportunity to serve and help others, we should never take a step back. If we do not have a reward in this world, Allah Almighty will certainly bless us with a better reward in the Hereafter.

## رَمَازَانُ كَرِيمٌ

Owais anxiously replied: Dear Kamran! I had collected some amount after much effort to buy a book but while coming to school today, my wallet fell down somewhere.

While consoling him, Kamran said: 'Yes! It is something to worry about. By the way, which book had you planned to buy?'

The issue is not only about the money, actually, the blessed month of Ramadan is approaching, so I wanted to study any book regarding Ramadan. Owais replied disclosing the real reason for his worry.



# One-minute Salah

Adnan Ahmad Attari

It was winter season, Nannhay Miyan, sitting along with his mother and grandmother, was drinking tea, the doorbell rang at that time. Nannhay Miyan's grandmother said: Who is at the door at this time? Placing the cup down, Nannhay Miyan's mother said: let me see who is at the door. Before she could stand up, Nannhay Miyan instantly uttered: This will be my friend 'Saleem'. Saying this, he picked up two biscuits and asked for permission to play cricket with his friend. Grandmother said: Well! You may go but be careful son.

No sooner did he move to go out, Nannhay Miyan's mother remembered that he has not yet performed 'Asr Salah. She said to him: Nannhay Miyan! You have not performed 'Asr Salah; so go and perform Salah first, then go out to play. I make Saleem sit inside until then.

Nannhay Miyan said: It is alright! I am just getting back within a minute.' Saying this, Nannhay Miyan rushed off.

The grandmother surprisingly said: What type of Salah is this which is being performed within a minute! Upon seeing 'Saleem' entering the room, the grandmother said to him: Have a seat Saleem; your friend is coming, he is performing Salah right now. You have performed 'Asr Salah, haven't you? Saleem replied to the grandmother: Yes, I have performed it. Nannhay Miyan's mother asked: would you like to drink tea?

Saleem humbly said: No aunty! Thank You! I have already drunk tea. Nannhay Miyan turned up after a while and headed towards the exit door with Saleem.

The grandmother asked Nannhay Miyan's mother: Has he really performed Salah? The mother humbly replied: It seems he has performed Salah quickly due to the strong desire of playing cricket.

My dear daughter! How can one perform 'Asr Salah in just a minute? Then the grandmother called Nannhay Miyan: Nannhay Miyan! Listen to me before leaving.





Nannhay Miyan humbly said: Yes! Dear grandmother.

Making a space on the bed for Nannhay Miyan, the grandmother politely asked him: How did you perform four Rak'at of Asr Salah in just a minute?

Nannhay Miyan humbly said: Dear grandmother! I performed Salah quickly.

Grandmother said: Well! Here is a Salah mat before you. Show us how you performed 4 Rak'at Salah



quickly. Nannhay Miyan immediately laid the 'Salah mat' and started performing Salah reciting **اللَّهُ أَكْبَرُ** and then he picked up such a pace that the grandmother got extremely worried and held her head in her hands because Nannhay Miyan looked like doing some fast-paced exercise. So, in this way, one after another, he completed the 4 Rak'at Salah. Thereafter, Nannhay Miyan said proudly: 'Dear grandmother! Did you see, it is done in a minute?' As if he had achieved a great success.

The grandmother called him back and said while stroking him: My dear son! It is your assumption that you have performed Salah in a minute but you have made many mistakes during this Salah. So, it is not done correctly.

Surprised, Nannhay Miyan humbly asked: Dear grandmother! What mistake did I make?

The grandmother said gently: It is necessary to perform Ruku', both Sajdahs, Qawmah, Jalsah etc., calmly and peacefully. Haven't I related you a parable about Sayyiduna Huzayfah **رضي الله عنه**?

Nannhay Miyan curiously said: No dear grandmother! You have not done so as of yet.

The grandmother related: Once Sayyiduna Huzayfah **رضي الله عنه** entered into a Masjid and observed a man who was performing Salah. That man was not performing Ruku' and Sajdahs correctly. When he

completed his Salah, Sayyiduna Huzayfah **رضي الله عنه** called him and asked: How long have you been performing Salah in this way? The man humbly replied: I have been performing [Salah] for 40 years.

Sayyiduna Huzayfah **رضي الله عنه** said: You have not performed Salah for 40 years. If you had continued performing Salah in the same way [without completing

Ruku' and Sajdahs] until your death, you would have certainly died without following the religion of the Holy Prophet **صلى الله عليه وآله وسلم**. Thereafter, Sayyiduna Huzayfah **رضي الله عنه** taught that person the correct way of performing Salah. (*Musnad-e-Atimad, vol. 9, pp. 76, Hadees 23318*)

Having finished the parable, the grandmother asked Nannhay Miyan: Will you perform Salah in this way in future? The little child replied: No dear grandmother! Now I will perform Salah calmly and peacefully and will perform Sajdah, Ruku, Qawmah correctly and completely.

Saying this, Nannhay Miyan embraced his grandmother and performed 'Asr Salah again.



Intelligent children

# Are you human or jinn?

Kashif Shahzad Attari Madani



A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said: I had a respected teacher who would teach me the book of elementary level.

For memorizing the lesson, I would use the following method: After the teacher had taught me a lesson, I would close the book after reading the lesson once or twice and when the time would come for the test, I would tell every word of the lesson correctly.

The teacher would get very surprised after seeing this daily routine. One day, he said to me: 'Dear Ahmed! Tell me, are you a human or jinn? I take much time to teach you a lesson, but you memorise it in no time'. (Hayat-e-A'la Hadrat, vol. 1, pp. 68)

Dear children! Have you noticed! A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ had been so intelligent since his childhood that even his teacher would get surprised at his intelligence and ability to memorize lessons. Nowadays, a big reason why children worry is that they cannot memorize a lesson and if they do, they forget it soon.

Dear children! If you want to memorize the lesson given in a Madrasah or a school and then want to retain it, follow the following instructions. إِنَّ قَاتِلَهُ يُؤْتِي الْقِتَالَ وَإِنَّ فَاتِنَهُ يُؤْتِي الْفِتْنَةَ. you will see their benefits yourselves.

1. Ask your parents, especially your respected mother, to make Du'a for you.
2. Avoid eating poppadum, toffees, bubble-gums, jelly, ice-cream, drinking cold drinks, eating french-fries and other market items.
3. Eat seasonal fruits present in your homes as they are beneficial to intellect and memory.
4. If your father or a guardian is financially sound, eat dry fruits such as pistachio, almond, raisin, peanuts etc. In addition to different mental and physical benefits, their use is also very beneficial to a good memory.
5. Watching cartoons, playing video games and using mobile phone, iPad, smartphone etc. not only waste time, but they are also harmful to mental health and eyes. Refrain from these things so that your sight and mental health stay safe from their bad effect.

May Allah ﷻ for the sake of Imam-e-Ahl-e-Sunnah, bless us with a wealth of intellect and give us taufeeq to use it for righteous purposes.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





# Intellect is more powerful than strength

Fables

Abu Muawiyah Madani

'Salaam brother! How are you? Look at the weather. How pleasant it is! Let's play.'

'Go away from here, I have no time for little children like you.' Shairu 'billy goat' said while scolding Tinku 'fox'.

After being scolded by Shairu, Tinku was going along the side of the lake. Suddenly, he saw Bijli 'Wolf' on the other side [of the lake] taking bath joyfully with his pups.

'Bijli! Bijli! Should I come too?' Tinku called [the wolf] to seek permission.

'Have you called me?' Bijli replied in anger.

Tinku replied immediately, 'Yes! I have called just you'.

'There is no comparison between you and me as I am strong and you are weak! Go away, play with a weak one like you'. After saying this, Bijli 'wolf' again started playing with his pups.

The words of Bijli and Shairu greatly upset poor Tinku, then an idea came into Tinku's mind. He intended firmly to teach a lesson to both Shairu 'billy goat' and Bijli 'wolf'.

'Bijli! Do you think I am weak and small? What if I beat you in a game of tug-of-war?' Tinku said while challenging Bijli to a game of tug-of-war.



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'It was a good joke'. Bijli replied while turning its face.

'I am not kidding; let's compete or are you afraid of losing?' said Tinku.

'I am not afraid of you. Ok, if you are so much interested in losing, then let's compete. I will meet you here'. Bijli, while laughing, accepted the challenge.

After Bijli, Tinku reached Shairu and said to him, 'You think that you are very strong and I am small and weak. Now I will tell you who is stronger between us.'

'How will you prove it, tiny?' Shairu made fun of Tinku.

'By beating you in the game of tug-of-war'. Tinku replied with confidence.

who was sitting on the other side of the trees. Tinku then returned to the trees, hid himself into a bush and shouted aloud: 'Pull the rope!'

Shairu started pulling the rope smilingly, but when the rope from the other side got pulled hard too, his smile vanished.

From the other side, Bijli was making hard efforts to pull the rope too. Bijli murmured, 'This Tinku is very strong'.

Due to trees in the middle, neither of them (Shairu and Bijli) could see each other, therefore both thought that they were competing against Tinku.

Both suffered from short of breath due to making continuous efforts, but neither of them could succeed in pulling full rope towards themselves. Tinku, hiding himself in the bush, burst into laughter by watching their terrible condition.



Having seen the acceptance of Shairu, Tinku said handing over the end of the rope to Shairu which he [Tinku] was holding, 'Let's start the game.'

'Ok! But remember! If you lose, you will not disturb me again.' Shairu said while holding the end of the rope.

'Ok! Ok! When I say then pull the rope.' Tinku said while running towards trees.

He handed over the other side of the rope to Bijli

Getting tired, both left the rope and started panting, sitting on the ground. Seeing the condition of both of them, Tinku picked up his rope and went home jumping with joy. On the other hand, Shairu and Bijli both were thinking, how tiny Tinku defeated them.

Dear children! Intellect is a great and beautiful blessing from Allah Almighty. By using it, we can also beat physical strength. But dear children! One should always use his intellect for good deeds such as helping the weak and solving their problems.



# Give importance to cleanliness

Children! Let's listen to a blessed Hadees

Haidar Ali Madani

Read a beautiful saying of our Beloved Prophet ﷺ:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ

'Allah عزوجل is pure and loves purity and He عزوجل is clean and loves cleanliness.'

(Tirmizi, vol. 4, pp. 365, Hadees 2808)

It is learnt that Allah Almighty likes that servant who keeps his heart, mind, body and clothes pure and clean.

Dear children! We should begin cleanliness from our heart and mind. It means that we should not let negative thinking seep into our mind against any Muslim. Our heart should always remain filled with deep devotion to Allah Almighty and His Beloved Prophet ﷺ. Thereafter, we should focus on other things such as our body, clothes, bed and bag etc. We should not indulge ourselves in such type of activities or games that involve the risk of making us dirty.

Dear children! Eat meal in a careful manner without dropping the pieces of food onto your clothes. You should not wipe your hands with your clothes, plus during school time, you should avoid wiping your dirty hands with your school uniform. Upon returning home, change your school uniform immediately, it will remain neat and clean and you will be happy to wear a clean uniform next morning.

To keep yourself neat and tidy, try to have a bath daily. You can have a bath on alternate days if weather is not suitable. Upon returning from playground, do not forget to wash your hands and face before having a meal. It is also highly

recommended to clean your teeth daily.

Dear children! A good Muslim is the one who not only keeps himself clean but also keeps his surroundings tidy. Avoid throwing wrappers and fruit peels around, instead dump them in a dustbin. Remember! Never throw house trash on the street as it pollutes environment and causes suffering to others.

May Allah Almighty grant us Taufeeq to keep ourselves clean in all respects.

أَمِينٌ بِحَاجَةِ النَّبِيِّ الْأَمِينِ ﷺ



# Dar-ul-Madinah

International Islamic School System  
Dawat-e-Islami

Essential Islamic knowledge with quality academic education in conformity with Shari'ah

دعوتِ اسلامی کے زیرِ انتظام  
دارالمدینہ  
انٹرنیشنل اسلامک اسکول سسٹم

## Selection of a good School

Message to parents

New academic year is as important for parents as it is for children. Some parents enrol their children in school for the first time whereas some, dissatisfied with previous school management and children's progress, are deeply concerned about selecting a new and better school.

In fact, all parents are desirous of seeing the bright future of their children who, after growing up, prove to be decent citizens and great supporters for their homeland, societies and families in all aspects. The fulfilment of these aspirations revolves around the current education and Tarbiyyah of a child. So, especial attention and carefulness are required regarding the selection of a good school. People must stay away from the schools ensuring a bright worldly future at the cost the 'future life of the Hereafter'. Nowadays utmost concentration and energy are dedicated to produce a successful human being, not a good Muslim and an Aashiq-e-Rasool [devotee of Rasool].

Following some important points will help in choosing a good school:

Bilal Husain Attari Madani

- Apart from being a knowledge seeker, courteous and well-trained, a professional school teacher should be a practicing Muslim with correct beliefs.
- There should be no co-education system i.e. there should be separate classrooms for boys and girls.
- There should be well-decorated and furnished class rooms and proper cleaning of toilets.
- 'Classroom size' should be appropriate, neither too big, nor too small and narrow; young children are unable to see writing board in a big class room and they also feel uncomfortable when a class room is too narrow. Similarly, classrooms should be environmentally friendly.
- Condition of school premises and classroom should be perfect in all respects such as there should be no open electric wire, broken glass windows, sub-standard furniture, broken chairs etc.
- Before enrolling a child in a pre-school, check out the facilities including sports facilities.



Ensure there is no such type of swings that may hurt children and ensure there are separate play grounds for young and older children.

- Before enrolling a child, ensure there is a library. A good library is one of the important elements of school premise, without which a school is incomplete. If a library will be available in a school, students will also have opportunity to read books other than curriculum textbooks and develop their interest in reading books.
- There should also be arts and craft activities (within Shari'ah limitations) at school. These activities develop a sense of confidence and creativity amongst children.
- There should be a canteen having edibles meeting hygiene standards.

Remember! To ensure all essentials, visit school yourself. Do not make any decision just relying on others' words.

## Dar-ul-Madinah

International Islamic School System  
Dawat-e-Islami

Honourable parents! 'Dar-ul-Madinah International Islamic School System', a department of Dawat-e-Islami, has been striving to promote high-quality education and serve your children with a best educational environment. International branches of 'Dar-ul-Madinah International Islamic school system' have been serving in India, United Kingdom (U.K) and United States of America (U.S.A).

For more information, visit our official website:  
[www.darulmadinah.net](http://www.darulmadinah.net)



Children are very fond of playing video games. If they don't have their own mobile phone or laptop, upon getting hold of their mother and father's mobile or laptop, they instantly start playing games, though the craze for playing video games is extremely harmful.

Our honourable Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ has said: 'To destroy new generation of Muslims, enemies of Islam are creating and designing games aiming at distancing our children from Islamic teachings, making them inactive in practising religious obligations and even مَعَادَا اللهِ developing hatred in their hearts against Islam'. (Noor Wala Chehrah, pp. 21)

Dear children! Your craze for video games may drag you away from your beloved religion 'Islam'. Besides, it is also harmful to your health. Those children who play video games excessively can suffer from diseases such as vision impairment, headache etc. It is for the reason, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ advises children: 'Be good children and make up your mind to always stay away from playing video games. In this way you will have goodness in 'Hereafter life' along with saving money and precious time in this world.' (Noor Wala Chehrah, pp. 30-31)

Dear children! Instead of wasting time in playing video games, focus on your study and be a helping hand to your family members in your spare time. With your parent's permission, you can also take part in such type of activity that is not harmful to your health and causes no loss to Islam either. May Allah عَزَّوَجَلَّ grant us a healthy life.

اٰمِيْنُ بِحَيٰٓةِ النَّبِيِّ الْاٰخِرِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

# Cholesterol and its causes



Madani clinic

Muhammad Rafeeq Attari Madani

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat فائز بن محمد فائز بن محمد has written, 'Those who do not eat healthily, but rather eat a lot face severe difficulties and end up being regretful.' (*Gharaylu 'Ilaj*, pp. 16) Due to an unhealthy diet, a person gains weight and it also increases his cholesterol level which cause different diseases in the future. Cholesterol either narrows blood veins or completely blocks them. It stops the heartbeat and can lead to death. (*Machli kay 'Ajaibaat*, pp. 39) High cholesterol directly harms the heart. (*Faizan-e-Sunnat*, vol. 1, pp. 625) For this reason, it is said that 'prevention is better than cure' and prevention is the most important of all medicines. (*Derived from Gharaylu 'Ilaj*, pp. 16)

Which foods' use increases cholesterol level and which foods help keep cholesterol level normal? Let's read some important information about it:

## What is cholesterol?

Cholesterol is actually a type of fat which is produced in the body. It accumulates in the body and circulates in the blood.

## Types of cholesterol

There are small compounds of fat and protein which

carry cholesterol to its proper place. These compounds are called lipoproteins. There are three types of lipoproteins: (1) VLDL, (2) LDL, (3) HDL. Among these, VLDL and LDL carry cholesterol to various parts of the body, whereas HDL lowers the cholesterol level in the blood. Cholesterol is carried to the liver through them and the liver produces bile etc. from it. Higher LDL and VLDL levels in the blood will cause high cholesterol level in the blood which will result in the narrowness of veins.

## Diseases caused by cholesterol

Raised cholesterol can cause various diseases out of which the following two are dangerous:

1. Heart disease
2. Paralysis

## Get your blood tested

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat فائز بن محمد فائز بن محمد has stated, 'Those who are overweight are advised to undergo four blood laboratory tests related to heart diseases. The compound name of these tests is 'Lipid Profile'. This test also includes the cholesterol test. The report of cholesterol test is more authentic if done after 14-hour fasting.' (*Faizan-e-Sunnat*, vol. 1, pp. 719)







### Avoid high-fat diet

Avoid all types of fat, food items made from ghee and cooking oil, egg yolk, Nimco, beef, pizza, paratha, fried items, for example, egg omelette, kebab, samosas, pakoras, cream, butter and ice cream<sup>1</sup>; kidneys, liver, brain, siri paye<sup>2</sup>, junk food (foods available in markets), sweets, biscuit, cake, burger, cold drink, coffee, cigarette and wine. Red meat contains high cholesterol, fat and protein which increase fat in blood. Liver, kidneys and brain contain more cholesterol than regular meat. Sugar increases cholesterol and causes headache. (*Fir'awn ka Khurwab*, pp. 38) Buffalo milk produces phlegm, increases cholesterol and causes obesity. (*Doodhi Peeta Madani Muuna*, pp. 43) Compared to fat, the use of fried items rapidly increases bad cholesterol i.e. LDL in the blood. Good cholesterol i.e. HDL is reduced. (*Kebab Samosay kay Nuqsanat*, pp. 4) Do not eat prawn too much as it contains high cholesterol. (*Machli kay 'Ajaibaat*, pp. 44)

### Three important points

1. For physical health, it is very necessary to eat a simple and fresh diet and maintain a right weight. It helps to stop obesity and bad cholesterol. (*Faizan-e-Sunnat*, vol. 1, pp. 716)
2. According to a research, appropriate changes only in dietary habits help reduce cholesterol approximately from 50 to 60 milligrams in 2 to 3 months.
3. By changing lifestyle and using positive thinking you can not only control your cholesterol level in

the blood, but you can also stay safe from other diseases.

### Salah and cholesterol

Offering Salah correctly is a permanent and balanced means of keeping cholesterol level normal. (*Madani In'amaat*, pp. 26, summarised)

### Walking

The best exercise for cholesterol patients is to walk continuously for forty-five minutes. First fifteen minutes with a medium pace, then fifteen minutes with a slightly fast pace and the last fifteen minutes again with a medium pace. Walking in this way will cause a continuous toxic discharge from the body and if the bad cholesterol level is high in the blood, it will also be discharged. (*Khudkuushi ka 'Ilaj*, pp. 70, 71)

### Cure for cholesterol

Cut bitter gourds as needed and get them dry along with seeds, then grind them into powder form. Eating it half a teaspoon in the morning and evening will **بُرْغَاءُ** cause sugar, blood pressure, and cholesterol to become normal. (Treatment duration: until one recovers fully) (*Beemar 'Aabid*, pp. 45, summarised)

We make Du'a to Allah Almighty to protect us from harmful diseases and grant us Taufeeq to avoid harmful things.

اٰمِيْن يٰجَاهِ الْبِيْتِ الْاَمِيْنِ صَلِّ وَسَلِّمْ وَرَبِّهِمْ

**Note:** Take every medicine on the advice of your doctor or Hakeem.

(This topic has been reviewed from medical point of view by Dr. Muhammad Kamran Ishaq Attari and Hakeem Muhammad Rizwan Firdaus Attari of Majlis Tibbi 'Ilaj).

<sup>1</sup> Faizan-e-Sunnat, vol. 1, pp. 625

<sup>2</sup> An Asian dish containing head and trotters (feet) of a slaughtered animal.



Pious women of Islam

Bilal Husain Attari Madani

### Brief Introduction

Her name is Layla, but she رَضِيَ اللَّهُ عَنْهَا is renowned by her title Shifa. Her Kunyah is Umm-e-Sulayman. She is Qarashiyyah 'Adawiyyah. Her father's name is 'Abdullah Bin 'Abd-ush-Shams, while mother's name is Fatimah Bint Abi Wahb. Her ancestry is traced back to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on Ka'b Bin Lu'ay. There are total eight (8) generations until Ka'b Bin Lu'ay in her ancestry.

### Migration and Islam

She is counted as one of the female companions رَضِيَ اللَّهُ عَنْهَا who embraced Islam in the early days of Islam. After embracing Islam, she migrated to Madinah Munawwarah and was privileged to pledge allegiance to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Isti'aab, vol. 4, pp. 423)

### Nikah and children

She رَضِيَ اللَّهُ عَنْهَا was married to Sayyiduna Abu Hasmah

Bin Huzayfah 'Adawi رَضِيَ اللَّهُ عَنْهُ. It is found that she had a son Sayyiduna Sulayman رَضِيَ اللَّهُ عَنْهُ and a daughter (who was married to Sayyiduna Shurahbeel Bin Habib رَضِيَ اللَّهُ عَنْهُ). (Tabaqaat-e-Ibn-e-Sa'd, vol. 8, pp. 210; Ma'rifat-is-Sahabah, vol. 3, pp. 14)

### Share in the great kindness of Beloved Rasool ﷺ

Sometimes, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would come to her home and take rest in the afternoon. Therefore, she would arrange a separate bed for the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللَّهُ عَنْهَا would spread the bed for the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ only. This sacred bed remained with her offspring for a long time as a sacred relic. Later on, Marwan Bin Hakam Umavi, the ruler of Madinah, took it from them.

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave her a house in Madinah Munawwarah as well where she used to live with her son Sayyiduna Sulayman رَضِيَ اللَّهُ عَنْهُ.



### Virtues and qualities

Several Islamic scholars who are biographers have remembered her in the words of praise like *وَكَاثِبٌ مِّنْ عَقْلَاءِ النِّسَاءِ وَفَضْلَائِهِنَّ*. It means that she *رَضِيَ اللهُ عَنْهَا* was very wise, graceful, and perfect [female] companion amongst of all women.

of Umm-ul-Mu'mineen Sayyidatuna Hafsa *رَضِيَ اللهُ عَنْهَا*. (*Al-Isaabah*, vol. 8, pp. 201-202)

### Services to Hadees

She *رَضِيَ اللهُ عَنْهَا* has narrated many Ahadees from the Beloved Rasool *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Her narrated blessed Ahadees are available in the books of *Sunan Abu*



- Since she *رَضِيَ اللهُ عَنْهَا* was counted as one of extremely intelligent and wise women, Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam *رَضِيَ اللهُ عَنْهُ* gave priority to her suggestion amongst all women.
- She *رَضِيَ اللهُ عَنْهَا* was also privileged to be the teacher

*Dawood*, *Sunan Nasa'i*, and the books of Imam Bukhari named *Al-Adab-ul-Mufrad* and *Afaal-ul-'Ibaad*. (*Tahzeeb-ul-Kamal*, vol. 11, pp. 730)



# Shar'i rulings regarding Islamic sisters



Mufti Muhammad Qasim Attari

## What do you say about woman reciting Quranic Wazifah during her monthly cycle?

**Question 1:** What do blessed Islamic scholars and Muftis say about the following issue? If a woman is reciting a Wazifah<sup>1</sup> of Surah Al-Fatihah or Ayat-ul-Kursi for forty days for achieving a permissible purpose and during this period her monthly cycle begins, so now can she continue her Wazifah during these days?

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

In the above-mentioned condition, the woman cannot recite Surah Al-Fatihah and Ayat-ul-Kursi during her monthly cycle for reciting the invocation to achieve her purpose because it is impermissible for the woman, having a monthly cycle, to recite the Holy Quran. However, it is allowed in two conditions:

1. Reciting (them) in a specific manner for giving education
2. Reciting blessed Quranic Ayahs consisting of Glory of Allah and Du'a only with the intention of Zikr and Du'a

In addition to them, the third condition, i.e. to recite with the intention of Wazifah is not allowed as this intention is not the intention for Du'a and Sana.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## What do you say about woman wearing jewellery during the Iddat period?

**Question 2:** What do blessed Islamic scholars and Muftis say about the following issue? Should a woman wear a nose-pin and earrings during the Iddat period of three divorces?

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

It is forbidden for a woman to wear every type of jewellery during the Iddat period of three divorces as for a woman, it is Wajib to mourn during this Iddat period. Mourning means that the woman should stop wearing jewellery, nose-pin, earrings, ring, plain rings, bangles, applying kohl, using fragrance, applying oil (even if it is without fragrance), using comb, in short, she should stop using every type of adornment. However, due to a Shar'i reason, she is allowed to perform some of the acts such as she can apply oil to her hair and comb it if she gets headache because of not doing them.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>1</sup> Wazifah or Wird means a set of sacred and blessed words recited usually in a final number for having spiritual or physical benefits.



Madani travelogue

# RETURN FROM INDONESIA

**Maulana Abdul Habib Attari**

By the grace of Allah Almighty, in the conference 'المؤتمر الصوفي', I delivered my Arabic speech and presented the introductory video of Dawat-e-Islami and the founder of Dawat-e-Islami Ameer-e-Ahl-e-Sunnat **كانت برزخهم الغاية** very well. After offering Maghrib Salah, there was teatime. During this, I met several Islamic scholars, who showed great love for me. Soon, the time for Isha Salah came. After Isha Salah, a gathering took place in Arabic language.

It usually happens that after carrying out a great piece of work a person feels tired. For several days, preparation for Arabic speech and presentation in the conference had been underway. Since this task was completed successfully, I was feeling much tired. After attending the gathering for some time, when I felt sleepy, I went and fell asleep. After a long time, I happened to sleep around about nine o'clock at night.

## **Disadvantage of using mobile just after getting up**

I woke up about quarter to two at night. After answering the call of nature, when I looked at the mobile phone, there were many messages, due to which my sleep got affected. The whole night was spent replying to different messages, contacting, and doing Mashwarahs. On this occasion, I learnt a lesson that if you wake up in the night due to any reason, do not pay attention to the messages etc. in the mobile phone. Otherwise, it will become difficult to sleep again. It is also an effective Madani pearl for the readers of the monthly magazine, Faizan-e-Madinah.

## **Return of journey's companion**

In the previous episode, I talked about brother Aijaz, a businessman from Australia, who joined our caravan after travelling by air for about six hours



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from Australia. Brother Aijaz had to return after Fajr Salah. I took some more rest after seeing him off.

### Attended the last session of conference

The last session of 'المؤتمر الصوفى' conference was to start at eleven o'clock in the morning that day. It had to be held at a half-hour distance from our hotel. At around about ten o'clock, we departed to attend the session. As we reached there, we saw that thousands

of devotees of Rasool were gathered there. Besides Islamic scholars, the federal minister of Indonesia and our host Shaykh Habib Lutfi were also present on the stage.

attention were the people, in whose countries, Madani activities have not started yet on a regular basis or are in the initial stage. We contacted many Islamic scholars belonging to African countries like Albania, Nigeria, and Mali. We tried to bring them closer to Dawat-e-Islami. Although Madani activities of Dawat-e-Islami have started taking place in Nigeria, yet more support is required. We also met the teacher of Jami'ah Al-Azhar and a great Islamic



Different resolutions were presented in the last session. This announcement was also made that Sufi Channel and Sufi University will also be established by World Sufi Conference. By the grace of Allah Almighty, this last session also ended in a nice manner and we went back to our hotel.

### Meeting with Islamic scholars

After the last session of 'المؤتمر الصوفى' conference, we started a series of meetings with Islamic scholars. We met several Islamic scholars, but the centre of our

scholar Shaykh Mehna, who invited us to visit Al-Azhar University.

### Majlis Overseas

In order to manage the Madani activities of Dawat-e-Islami being performed throughout the world, different Majalis have been established and activities have been assigned to them. Out of these, the name of an important Majlis is Majlis Overseas. Different responsible Islamic brothers of this Majlis monitor the matters of Madani activities being performed in different countries of the world. Whenever we went to meet any Islamic scholar of a country, we were in touch with the relevant responsible Islamic brother of the Majlis Overseas of



that particular country and held meeting under his guidance.

### Significant number of devotees of Rasool in Afghanistan

During the meetings with Islamic scholars, a pleasant meeting was held with a pious person of Afghanistan who is a devotee of Rasool with correct

Semarang airport and were taken to the VIP lounge at once. After some time, the administrative staff sat us in the aeroplane. We were asked not to worry and that our luggage would also be shifted. After reaching Jakarta, we were informed that our luggage could not reach. The management of the conference apologised to us and ensured that our luggage would be delivered to our country. On this occasion,



beliefs **ماتة الله**. Several misconceptions were dispelled after having a conversation with him. He told us that about ninety-five (95) percent of the population of Afghanistan are devotees of Rasool with correct beliefs. We immediately made arrangement for him to talk to the relevant responsible Islamic brother of the Majlis Overseas Afghanistan, Haji Imtiaz Attari, via a video conference. The pious person also invited us to visit Afghanistan with a Madani Qafilah. By the grace of Allah Almighty, the day is not far in the future when the Madani activities of Dawat-e-Islami will also be performed successfully in Afghanistan.

### Return journey

Our caravan departed for Semarang airport from Pekalongan at around about half past five in the evening. From there, we had a flight booked for Jakarta at half past seven. Since all the Islamic scholars had to depart together, the vehicles delayed departing. At around about 6:50 pm, we reached

some people expressed their anger, but by virtue of the blessing of the Madani environment, I had patience and made my mind that these people were not at fault. Such things happen in such kind of work.

Dear Islamic brothers! Usually, during travelling, everything is not done as per the desire of a person. We have to face even troubles and problems at times. All Islamic brothers, in general, and the devotees of Rasool, in particular, who travel with Qafilahs in the way of Allah Almighty, should make up their mind to show patience. Showing impatience and howling on such occasions do not remove troubles and resolve problems, but rather you can lose the reward for patience.

May Allah Almighty accept this journey of ours and may the Madani activities of Dawat-e-Islami flourish.

أَمِينٌ بِجَاوِزِ الْبَيْتِ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



O Dawat-e-Islami! May you progress!

# MADANI NEWS OF DAWAT-E-ISLAMI

## Madani news about dignitaries

### Meetings with Islamic scholars

The responsible Islamic brothers of 'Majlis Rabitah for meeting Islamic scholars' of Dawat-e-Islami met many honourable Muftis, Islamic scholars, Masjid Imams and Khateeb Islamic brothers in the month of Rabi'-ul-Aakhir 1441 AH and presented them with a copy of Mahnamah Faizan-e-Madinah and other books of Dawat-e-Islami as a gift. The names of some of the blessed scholars are as follows:

- Maulana Sayyid Arshad Sa'eed Kaazimi (Muhtamim Jami'ah Arabiyyah Islamiyyah, Anwar-ul-Islam, Multan)
- Mufti Muhammad Miyan Nawazi (Muhtamim and Mudarris, Jami'a Kazimiyyah Ziya-ul-Islam, Multan)
- Mufti 'Azmat Raza Khan Chishti (Mudarris Jami'ah Muhammadiyyah Saifiyyah, Islamabad)
- Mufti Muhammad Farooq Khan Qadiri (Muhtamim Jami'a Junaidiyah Ghafooriyah, Islamabad)





- Mufti Fazl-ur-Rahman Qadiri (Mudarris Jami'a Junaidiyah Ghafooriyah, Islamabad)

### Arrival of Islamic scholars at Madani Marakiz and Jami'a-tul-Madinah

The following personalities visited different Madani Marakiz and Jami'a-tul-Madinah:

- Maulana 'Abdul 'Aleem Jalali visited Madani Markaz of Faizan-e-Madinah, Multan.
- Maulana Peer Sayyid Qadi 'Ateeq-ur-Rahman Naqshbandi Barwi Zayb (Aastanah 'Aaliyah Mohsinabad Kingri Barkhan Kabinah, Dera Ghazi Khan Zone) visited "Madani Markaz Faizan-e-Madinah" and Jami'a-tul-Madinah Dera Ghazi Khan.
- Maulana Sayyid Muzaffar Husain Shah, Maulana Khan Muhammad Baarwi (President South Punjab Tanzeem-ul-Madaris), Maulana Doctor Ghulam 'Abbas (Nazim-e-Imtihanaat, Tanzeem-ul-Madaris), Maulana 'Abdul Majeed Kareemi (coordinator Tanzeem-ul-Madaris) and Mufti Ghulam Mujtaba from Taunsa Shareef (Teacher of Jami'ah Mahmoodiyah Khuwajah Peer Pathan) visited the "Madani Markaz Faizan-e-Madinah", Dera Ghazi Khan.

## Madani news of the departments of Dawat-e-Islami

### Qafilah Ijtima' and especial speech of Nigran-e-Shura

A grand Qafilah Ijtima was held on Friday, 13<sup>th</sup> December 2019 in Madani Markaz, Faizan-e-Madinah, Lahore. Nigran of Markazi Majlis Shura of Dawat-e-Islami, Maulana Muhammad Imran Attari delivered a Sunnah-inspiring speech. Nigran-e-Shura mentioned the great sacrifices of the Holy Prophet *صلی اللہ علیہ وآلہ وسلم* and other pious people for the sake of Islam and also persuaded attendees to give sacrifice for our Deen Islam.

### Mahfil-e-Na't in NED University

Mahfil-e-Naat was conducted in the main



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(March 2020)

auditorium of the renowned university of Karachi, NED University of Engineering and Technology. Shaykh-ul-Hadees and Tafseer Mufti Qasim Qadiri delivered a keynote speech.

### Inauguration of Maktaba-tul-Madinah Al-Arabiyyah, Lahore

On 26<sup>th</sup> December 2019, Rukn-e-Shura Haji Ya'foor Raza Attari inaugurated the new branch of Maktaba-tul-Madinah Al-Arabiyyah (Dawat-e-Islami), located at Ganj Bakhsh road, Daata Darbar Market, Lahore. He also made Du'a for blessings.

### Stall of Maktaba-tul-Madinah and Dar-ul-Madinah at Expo Centre

'15<sup>th</sup> Karachi International Book Fair' was held in Expo Centre from 5<sup>th</sup> to 9<sup>th</sup> December 2019. Books on different topics, brought from across the world, were exhibited there. On this occasion, stalls were also set up on behalf of Maktaba-tul-Madinah and Dar-ul-Madinah International University Press. Principals, teachers, students etc., from different schools visited the stalls and appreciated the efforts of Dawat-e-Islami made for promoting education.

### 12 Madani activities course

Under the supervision of the education department (Dawat-e-Islami), a 3-day 'Madani activities course' started from 21<sup>st</sup> December in global Madani Markaz, Faizan-e-Madinah, Karachi. People associated with educational institutions of Karachi and Hyderabad regions including other Islamic brother attended this course. In this course, member of Shura and the preachers of Dawat-e-Islami gave Tarbiyyah to the attendees in different Madani Halqahs.

## Madani news of Islamic sisters

### Embracing Islam

By the individual efforts of responsible Islamic sisters of Majlis Rabitah, a female non-Muslim beautician working in a beauty parlour, situated in Gulshan-e-Iqbal, Karachi, embraced Islam. This

newly converted Muslim woman was given an Islamic name.

### Dar-ul-Madinah developments

- Under the supervision of Majlis short courses (Islamic sisters), a course 'Path to Jannah' was conducted for faculty members of Dar-ul-Madinah, Satellite Town campus, Sargodha. Division level responsible Islamic sister delivered Sunnah-inspiring speech and encouraged the attendees to act upon Madani In'amaat.
- In December 2019, 'Tarbiyyat-e-Awlad courses' were conducted at following Dar-ul-Madinah campuses including other venues:
  - Dar-ul-Madinah Latifabad campus, Hyderabad
  - Dar-ul-Madinah Al-Hilaal campus ISS Karachi
  - Dar-ul-Madinah ISS campus Sargodha
  - Dar-ul-Madinah ISS campus Gujrat
  - Dar-ul-Madinah Dinga campus
  - Dar-ul-Madinah Sabzazar campus
- In this course, Islamic sisters were given different Madani pearls regarding Tarbiyyat-e-Awlad [upbringing of children]. This course aimed to give Tarbiyyah to mothers for good upbringing of their children according to the Islamic principles.

### Opening of Jami'a-tul-Madinah lil-Banaat Bucheki

- Jami'a-tul-Madinah lil-Banaat Bucheki was opened in Bucheki (Jaranwala) last month. Inauguration ceremony was also held on this occasion. Doctors and influential Islamic sisters including other Islamic sisters attended this gathering. Zone responsible Islamic sister delivered Sunnah-inspiring speech.

### Ijtima' for dignitary Islamic sisters in Clifton

- Under the supervision of Dawat-e-Islami, a dignitary Ijtima' was conducted on 22<sup>nd</sup> December 2019 in Clifton, Karachi. Women associated to different professions, owners

of marriage bureau, dignitary Islamic sisters and NGO organiser Islamic sisters attended this Ijtima. On this occasion, Majlis Rabitah responsible Islamic sister of Clifton Kabinah delivered Sunnah-inspiring speech and discussed Madani activities of Dawat-e-Islami and persuaded the attendees to keep associated with the Madani environment of Dawat-e-Islami and keep attending weekly Ijtima' and Madani Muzakarah.

### Courses

- Under the supervision of 'Majlis Short Courses' of Islamic sisters, a 7-day course named 'Faizan-e-Imaniyaat course' was conducted from 23<sup>rd</sup> December 2019 especially for female students aged 13-19 in different cities of Pakistan. Student Islamic sisters learned 'Aqa'id-e-Ahl-e-Sunnat, parables from the blessed Seerah of the Beloved Prophet ﷺ, accounts of the blessed companions based on the devotion to the Holy Prophet ﷺ and Shar'i terminologies.

### Madani news of overseas Islamic sisters

#### Non-Muslim women embraced Islam

On 27<sup>th</sup> December 2019, under the supervision of Dawat-e-Islami, Nigran Islamic sister of Baghdadi Kabinah attended weekly Sunnah-inspiring Ijtima', held in Bangladesh. In this Ijtima', Nigran Islamic sister persuaded Islamic sisters to act upon Madani In'amaat. Four non-Muslim women also attended this Ijtima'. Seeing this weekly spiritual Ijtima' gathering, they got impressed and embraced Islam at the end of the Ijtima'.

#### Sunnah-inspiring Ijtima'at [gatherings]

From 18<sup>th</sup> to 25<sup>th</sup> December 2019, Sunnah-inspiring Ijtima'at were held at 139 places in the UK. More or less 4993 Islamic sisters attended these Sunnah-inspiring Ijtima'at.

On 1<sup>st</sup> January 2020, a 'spiritual gathering for conveying reward' was held at the house of an Islamic sister in Chicago, America. Native Islamic



sisters attended this Ijtima. Preacher Islamic sister of Dawat-e-Islami delivered Sunnah-inspiring speech on the topic of 'Blessings of Isal-e-Sawab' and persuaded Islamic sisters to keep associated with the Madani environment of Dawat-e-Islami, enrol in Madrasa-tul-Madinah Balighaat, attend 'Faizan-e-Anwar-ul-Furqan course' and 'weekly Sunnah-inspiring Ijtima'.

### Courses

- Under 'Majlis Short Courses' for Islamic sisters, a 12-day course named 'Faizan-e-Anwaar-ul-Furqan course' was conducted in Canada. Native Islamic sisters attended this course.
- From 22<sup>nd</sup> to 24<sup>th</sup> December 2019, a 3-day 'Islamic life course' was conducted in Nepalgunj, Nepal. Approximately 29 Islamic sisters attended this course.

## News of overseas countries

### Opening of Masjid

Dawat-e-Islami has purchased a worshipping house of non-Muslims and converted it into a Masjid in Telford UK. The Masjid was given a beautiful name 'Faizan-e-Ramadan'. Opening ceremony of the Masjid was held on Tuesday 24<sup>th</sup> December 2019. On this occasion, Nigran-e-Shura Haji Muhammad Imran Attari and Rukn-e-Shura Maulana Haji Abdul Habib Attari delivered Sunnah-inspiring speeches and gave attendees a mindset to keep frequenting the Masjid.

### Stall of Maktaba-tul-Madinah Al-Arabiyyah at Jeddah International Book Fair

From 11<sup>th</sup> to 21<sup>st</sup> December, 2019, 'Jeddah International Book Fair' was held in Jeddah, in which a stall was set up on behalf of Maktaba-tul-Madinah Al-Arabiyyah (Dawat-e-Islami). Books and booklets on different topics were exhibited there. The Islamic scholars, students and visitors highly appreciated the efforts of Dawat-e-Islami in terms of spreading knowledge.

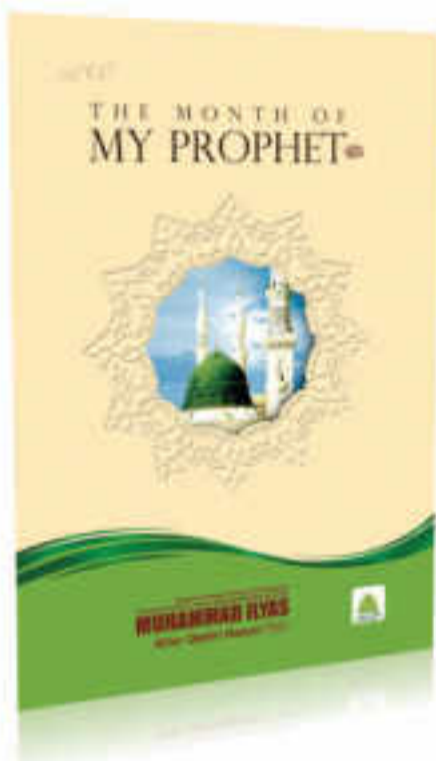
### Faizan weekend Islamic school

In Stratford UK, 'Faizan Weekend Islamic School' has been launched for Sunday classes for the children above 6 years. The aim of this school is to provide children the basic and important information of Islam as well as to teach them golden principles of leading a life according to the blessed Sunnah of the Beloved Prophet ﷺ. Duration of Sunday classes is from 10.30 am to 1.00 pm.

### Miscellaneous Madani news

- From 27<sup>th</sup> to 29<sup>th</sup> December, a 3-day 'Faizan-e-Namaz course' was conducted in Peterborough and Walsall (UK), in which Islamic brothers were taught necessary rulings regarding Salah.
- Under the supervision of 'education department Midlands UK (Dawat-e-Islami)', a Tarbiyyati session was conducted namely 'Harm of video games' in Bristol UK. Many young students, parents and children attended this Tarbiyyati session.
- An Umrah Tarbiyyati Ijtima' was held in Faizan-e-Madinah, Stechford, Birmingham. The native Islamic brothers had privilege to attend this Tarbiyyati Ijtima'. On this occasion, the preacher of Dawat-e-Islami gave Islamic brothers proper guidance about visiting holy Makkah and Madinah, method of performing Umrah etc.
- Under the supervision of the Education Department of Midlands UK, a workshop for children, namely 'harm of computer games' was conducted last month. This workshop aimed to develop awareness about the harm of computer games. While delivering the lecture, the preacher of Dawat-e-Islami informed the children: 'Computer games are extremely harmful for eyes and body, on the other hand, modern games also contain indecent material that not only ruins one's spirituality but also risk one's afterlife.'

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