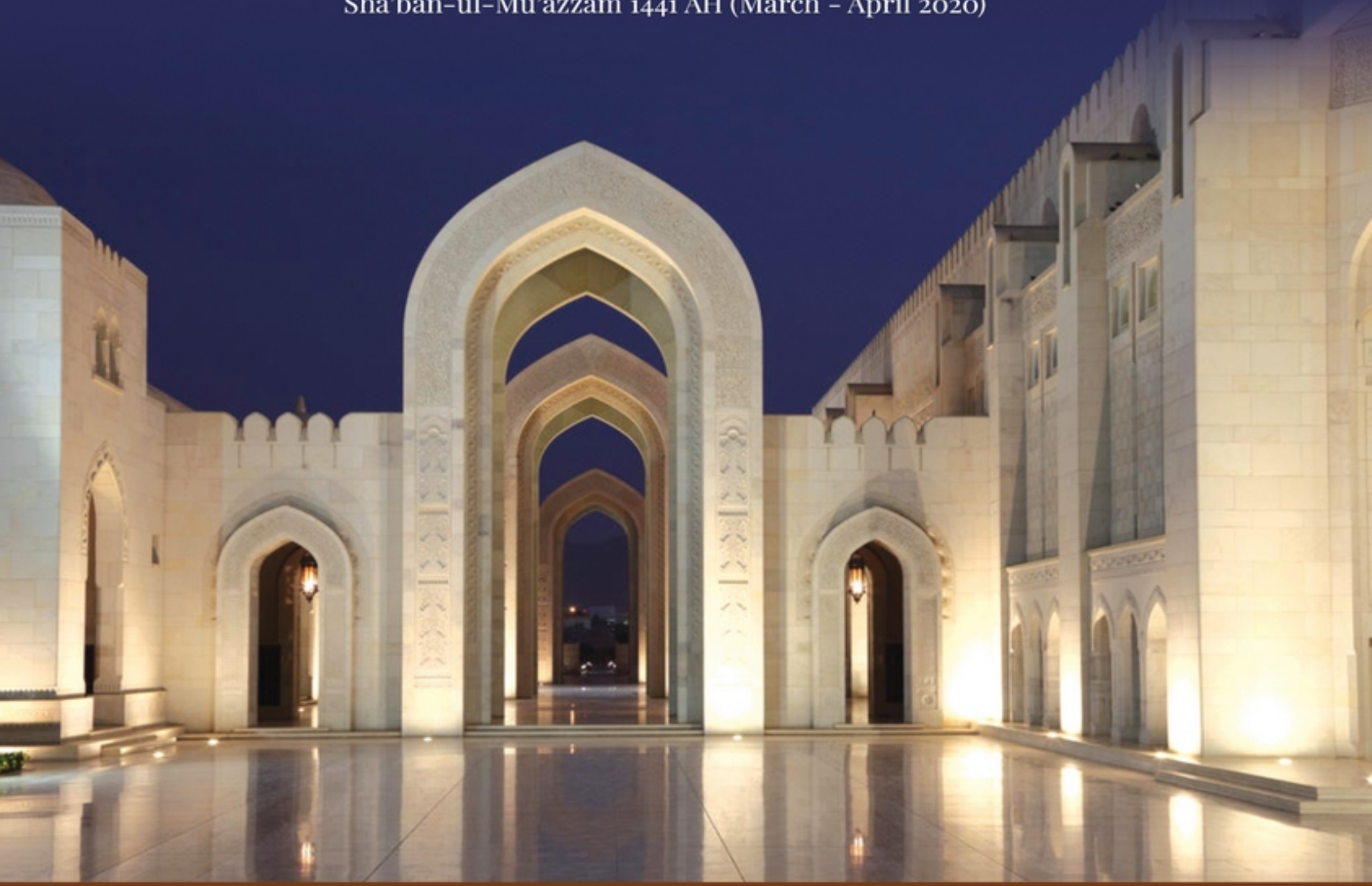


Monthly Magazine

Faizan-e-Madinah

Sha'ban-ul-Mu'azzam 1441 AH (March - April 2020)



A glimpse of some interesting and highly informative topics:

| Bayt-ul-Hamd

| Mu'jizaat of the Holy Prophet ﷺ

| What does 'the love for the Holy Prophet ﷺ' demand?

| Dajjaal

| Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ

Presented by:

Translation Department (Dawat-e-Islami)

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

Monthly Magazine
Faizan-e-Madinah

Sha'ban-ul-Mu'azzam 1441 AH (March - April 2020)

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Translated into English by

Majlis-e-Tarajim
(Dawat-e-Islami)

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



The Holy Rasool ﷺ stated:

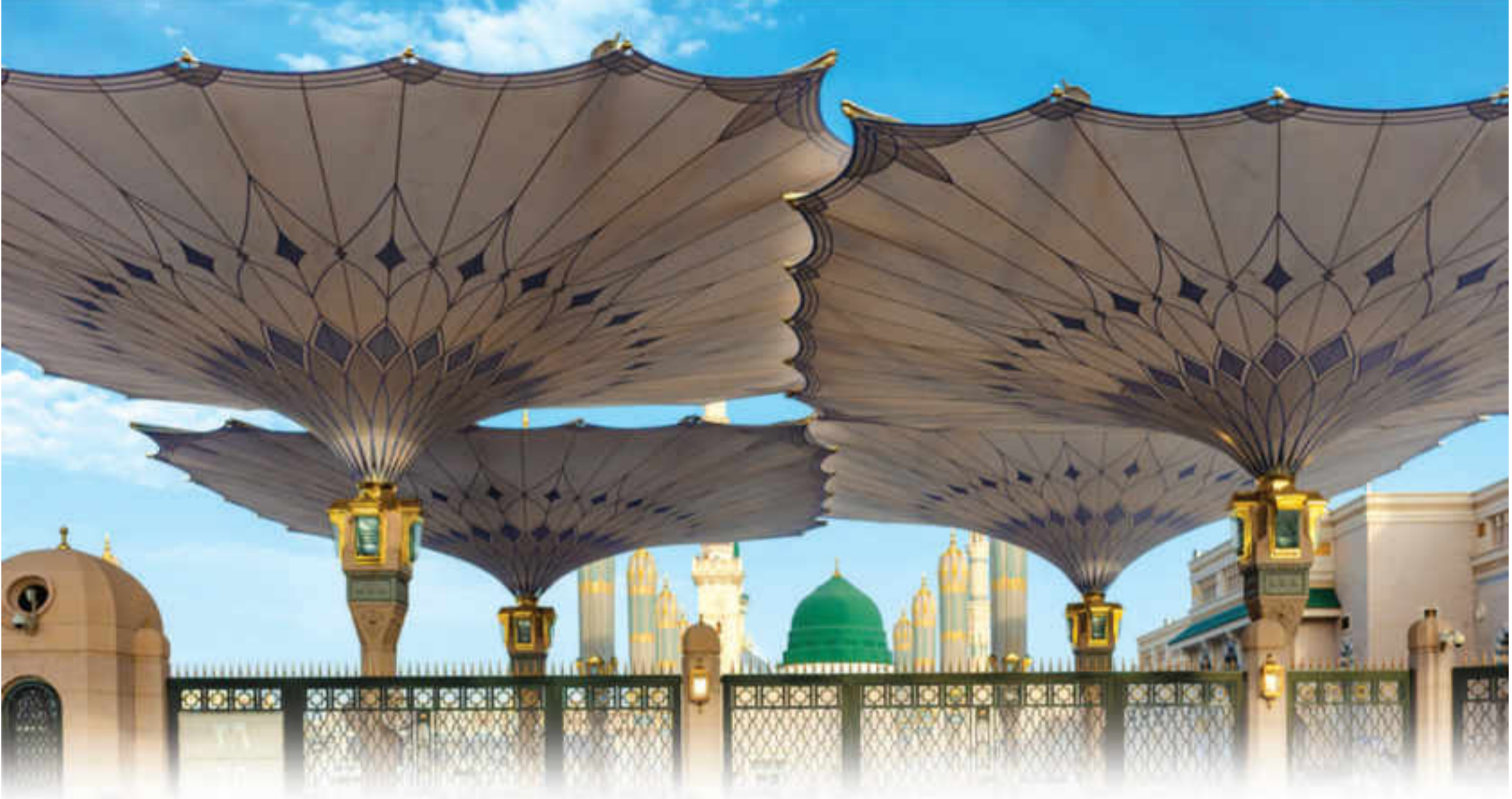
Adorn your gatherings by reciting Salat upon me as this will be Noor [light] for you on the Day of Judgement. (*Firdaus-ul-Akhlbar, vol. 1, pp. 422, Hadees 3149*)

Munajaat

Mita mayray ranj-o-alam Ya Ilahi
'Ata ker mujhay apna gham Ya Ilahi
Jo Ishq-e-Muhammad mayn aansu bahaey
'Ata ker day woh chashm-e-nam Ya Ilahi
Dikha day Madinay ki galiya" dikha day
Dikha day Nabi ka Haram Ya Ilahi
Mujhay day day Iman par istiqamat
Paey Sayyid Muhtasham Ya Ilahi
Sada kay liye hoja razi Khudaya
Hamaysha ho lutf-o-karam Ya Ilahi
Mayn tahreer say deen ka danka baja don
'Ata ker day aysa qalam Ya Ilahi
Tu 'Attar ko bay sabab bakhsh Maula
Karam ker karam ker karam Ya Ilahi

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دانش بزرگوارانہ العقیبة
Wasail-e-Bakhshish (amended), pp. 109





Na't

Daman-e-Habeeb-e-Kibriya

Jan-o-dil Ya Rab ho qurban-e-Habeeb-e-Kibriya
 Aur hathoⁿ mayn ho daman-e-Habeeb-e-Kibriya
 Zindagi ho ya mujhay maut aaye dono haal mayn
 Mayn hooⁿ Ya Rab aur bayaban-e-Habeeb-e-Kibriya
 Ban kay mangta un kay dar kay Shah-e-'Aalam ho gaey
 Aye zahay qismat gadiyan-e-Habeeb-e-Kibriya
 Bat-ta hay konayn mayn bara isi Sarkar ka
 Hayn zameen-o-aasman khuwan-e-Habeeb-e-Kibriya
 Kon hay jo un kay khuwan-e-fazl say mahroom hay
 Hayn Khaleel-e-haq¹ bhi mehman-e- Habeeb-e-Kibriya
 'Aql-e-Aalam ki rasa`ee un kay rutbay tak muhaal
 Han Khuda say pochchay shan-e-Habeeb-e-Kibriya
 Fayz murshid hay Jameel Qadiri tum par kay sab
 Tum ko kehtay hayn Sana Khuwan-e- Habeeb-e-Kibriya

By: Maddah-il-Habeeb, Maulana Jameel-ur-Rahman Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ
 Qabalah-e-Bakhshish, pp. 34

Kalaam

Nahin 'umr ghaafil gawanay kay qabil
 Amal kuch tou kar lay dikhanay kay qabil
 Yeh dunya nahin mazra'-e-aakhirat hay
 Bata kiya hay boya uganay kay qabil?
 Na ta'at say matlab na khauf-e-Ilahi
 Yehi munh hay Jannat mayn janay kay qabil?
 Gunahgar bandon kay Haami-o-Yawar
 Bahar hal hum hayn nibhanay kay qabil
 Shaha apnay namay ko kay say sunao
 Amal tou hayn saray chhupanay kay qabil
 Madinay mayn gar maut aaye tou janon
 Mayray jurm hayn bakhshwanay kay qabil
 Haqeeqat mayn Ayyub dil ki tou ye hay
 Kay Taybah hi bus hay basanay kay qabil

By: Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ
 Shama'im-e-Bakhshish, pp. 49

¹ Sayyiduna Ibraheem عَلَيْهِ السَّلَام



MU'JIZAAT OF THE HOLY PROPHET ﷺ



Mufti Muhammad Qasim Attari

Allah Almighty said:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ
وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

O people! Indeed there has come to you clear proof (Prophet Muhammad) from Allah, and We have sent down to you a shining light (the Qur'an).

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah An-Nisa, Ayah 174)

According to an opinion, the Arabic word 'بُرْهَانٌ', [Burhan]' mentioned in the above Ayah means the Holy Quran. However, most commentators of the Holy Quran have declared that the word 'بُرْهَانٌ' here means Beloved and Blessed Prophet Muhammad ﷺ. Sayyiduna Sufyan Sawri, Imam Ibn Jareer Tabari, Imam Razi and Allamah Qurtubi stated: The word 'بُرْهَانٌ' here means Holy Prophet Muhammad ﷺ. Similarly, Imam Abu Haiyan رَحْمَةُ اللهِ عَلَيْهِ has stated: هُوَ الْبُرْهَانُ هُوَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The stance adopted by most Islamic scholars is that the word 'بُرْهَانٌ' mentioned in

the above Ayah refers to Beloved and Blessed Prophet Muhammad ﷺ. (Al-Bahr-ul-Muheet, Surah An-Nisa, Taht-al-Ayah 174, vol. 3, pp. 570)

Allah Almighty has bestowed Mu'jizah [miracle] on every Prophet; and our Beloved Prophet ﷺ has been blessed with the most number of Mu'jizaat. In fact, he is an embodiment of Mu'jizaat. The word 'معجزه' literally means something that makes anyone powerless. Mu'jizah is to demonstrate something in a supernatural way and contrary to apparent means. In other words, a Mu'jizah occurs without any means that exist in our world and such type of action cannot take place as a matter of routine. For example, someone gestures towards the ground and water-spring emerges out of it.

There are five types of actions whose occurrence is contrary to apparent means and supernatural.

1. **Irhaas:** If an action, which is impossible in usual circumstances, occurs through any Prophet ﷺ before the declaration of Prophet-hood, it



is called 'Irhaas'; such as the saying of Salaam by a stone.

2. **Mu'jizah:** After the declaration of Prophet-hood, if such an action occurs through a Prophet which is supernatural and does not involve any apparent means and the like of which can never be produced by those who deny Prophethood, this is called 'Mu'jizah'; for example, causing water-springs to flow from fingers.
3. **Karamah:** If an action that is supernatural occurs through a Wali, this is called 'Karamah'; such as helping anyone from a faraway place.
4. **Ma'oonat:** If an action which is supernatural occurs through common Muslims, this is called 'Ma'oonat'; for example, appearance of food from Ghayb [i.e. the unseen] at the time of hunger.
5. **Istidraaj:** If reckless transgressors or disbelievers demonstrate such an action which is in their favour, this is called 'Istidraaj'; such as flying in the air. (*Bahar-e-Shari'at*, vol. 1, pp. 58, *Wal-Nabras*, pp. 272)

Irhaas and Mu'jizah are both related to a Prophet. However, the difference between them is that Irhaas takes place before the declaration of Prophet-hood, whereas Mu'jizah occurs after the declaration of Prophethood. For instance, before the Holy Prophet صلى الله عليه وآله وسلم made the declaration of Prophet-hood, clouds provided him with shade and his blessed chest was expanded (i.e. cut open by angels). These are the examples of Irhaas. As for the expansion of his blessed chest after the declaration of Prophet-hood, this is Mu'jizah. In the Holy Quran, the words *بُرْهَانَ بَيِّنَةٍ* have been mentioned, expressing the meaning of Mu'jizah. The wisdom of Mu'jizah is that Allah عزوجل favours and affirms that the Mu'jizah-performing great individual is a true Prophet. For example, if a person claims to be a representative of the king and says, 'The king will do what I say.' Then, at the suggestion of that person, if the king really forgives anyone's punishment or gives treasure to anyone else, this will be a proof of him being a representative of the king.

All Prophets have been blessed with Mu'jizaat, many of which have been mentioned in the Holy Quran and Blessed Hadees. According to the explanations on the part of the Imams of our religion, all Prophets have been blessed with Mu'jizaat by Allah عزوجل through our Beloved and Blessed Prophet Muhammad صلى الله عليه وآله وسلم. Imam Boosayri has stated:

وَكُلُّ أَمْرِ آلِ الرَّسُولِ الْكَبِيرَاتِ بِهَا
فَالْتَمَّا اتَّصَلْتُ مِنْ نُورٍ بِهِمْ
فِيئَةُ شَمْسٍ فَفَصَلِّ هُمْ كَوَاكِبِهَا
يُظهِرُونَ أَتَوَارِقًا لِلنَّاسِ فِي الظُّلَمِ

1. All the Mu'jizaat that respected Prophets have brought have been bestowed upon them by Allah عزوجل through the Noor of our Prophet.
2. Our Beloved Prophet صلى الله عليه وآله وسلم is a bright sun of Divine benevolence, whereas all other Prophets are the shining stars of this sun. The light of these stars shine on people in darkness.

A'la Hadrat رحمه الله عليه stated:

لَا وَرَبِّ الْعَرْشِ
Bat-ti hay konayn mayn na'mat Rasoolullah ki

This has also been made clear in Surah Aal-e-Imran Ayah 81, i.e. the Ayah of Meesaq-e-Ambiya [the covenant of Prophets]. And this fact has also been mentioned by the Holy Prophet صلى الله عليه وآله وسلم himself, 'إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي' Translation: *I distribute and Allah bestows.* (Bukhari, vol. 1, pp. 43, Hadees 71) There is no limit to what Allah Almighty bestows and nor to what the Holy Prophet صلى الله عليه وآله وسلم distributes and nor to the number of those blessed with this bestowment and distribution.

Various distinctions between Mu'jizaat of the Holy Prophet ﷺ and those of other Prophets

First distinction: The Holy Prophet صلى الله عليه وآله وسلم has been blessed with the Mu'jizah which is greater than the Mu'jizah of every Prophet. For example, ponder over the distinction between the Ascension of Sayyiduna Ibraheem عليه السلام and that of the Beloved Mustafa صلى الله عليه وآله وسلم. Having been made to stand on the earth, Sayyiduna Ibraheem عليه السلام was shown



the signs of the skies and the earth. The Holy Quran says:

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكَوتَ السَّمَوَاتِ وَالأَرْضِ

And likewise We show Ibrahim the entire kingdom of the heavens and the earth

[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-An'aam, Ayah 75)

On the other hand, the Beloved Prophet of Allah, Muhammad ﷺ was awakened from sleep, the most superior angel was sent to him in order to take him above the skies and then he was blessed with the privilege of the Ascension. The Holy Quran says:

سُبْحٰنَ الَّذِىْ اَنزَلَ بِعَبْدِهِ لَيْلًا مِنَ السَّمٰوٰتِ الْخَزَاوِ اِلَى السَّمٰوٰتِ الْاَقْصٰا

Glory be to Him Who took His bondsman by the night from the Sacred Mosque (Ka'bah) to Al-Aqsa Mosque

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Ayah 1)

Surah Najm mentions the Holy Prophet ﷺ going above the skies.

Likewise, Sayyiduna Musa عليه السلام was blessed with the Mu'jizah of Kalaam [i.e. conversing with Allah Almighty]:

وَكَلَّمَ اللهُ مُوسَى تَكْلِيْمًا

And in reality, Allah spoke to Musa.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah An-Nisa, Ayah 164)

but when Sayyiduna Musa عليه السلام requested beholding Allah Almighty, this request was not granted:

رَبِّ اَرِنِىْ اَنْظُرْ اِلَيْكَ قَالَتْ لَنْ تَرٰنِىْ

'O My Lord! Show me Your Exalted Self, so that I may see You.' He said, 'You will never be able to see Me

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Ayah 143)

But Beloved Prophet Muhammad ﷺ was called by Allah عزوجل Himself and was blessed with beholding Him without any request from him:

ثُمَّ دَنَا فَتَدَنَىٰ ۗ فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنَىٰ

فَاَوْحَىٰ اِلَىٰ عَبْدِهِ مَا اَوْحَىٰ

Then That Manifestation came closer, and then He became increasingly closer (towards His beloved). So the distance between That Manifestation and this beloved was only of two arms' length, rather, even less. Now He revealed to His bondsman, whatever He revealed.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Al-Najm, Ayah 8 - 10)

And, Allah Almighty also said:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The eyes (of the Holy Prophet) did not turn aside, nor exceed the limit.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Al-Najm, Ayah 17)

Second distinction: The Greatest and Noblest Prophet Muhammad Mustafa ﷺ has been blessed with the most number of Mu'jizaat, as is obvious from a study into the books of Ahadees and virtues such as Dalaail-un-Nubuwwah (دلائل النبوة), Khasaaais-e-Kubra (خصائص كبرى) and Hujjat-ullahi 'Alal Aalameen (حجة الله على العالمين). The Karamaat of Awliya are also the Mu'jizaat of their Prophets as Awliya are blessed with this great status by the blessing of following their Prophets. The Karamaat of Awliya from the Ummah of Muhammad ﷺ are too many to be counted and all of them are actually the Mu'jizaat of the Holy Prophet ﷺ.

Third distinction: There are many such Mu'jizaat of the Holy Prophet ﷺ that each of which is treasure of many Mu'jizaat such as the Holy Quran and the Ascension. These are two Mu'jizaat but countless Mu'jizaat are contained in these two.

Fourth distinction: Every Prophet was blessed with a Mu'jizah which was similar to such a practice that was widespread in his era. For example, during the



era of Sayyiduna Musa عليه السلام, feats performed by magicians rose to their peak; during the era of Sayyiduna Sulayman عليه السلام, Jinns and magic were quite common; and during the era of Sayyiduna Isa عليه السلام, medical science was on its peak. Therefore, Allah Almighty blessed these Prophets with the Mu'jizaat that would make people powerless of performing such types of things though these practices were prevalent among them. Since it is

blessed saliva. The era of astronautics¹ was to come, so he was blessed the Mu'jizah of the Ascension. Satellite was to be introduced, so the entire universe was put in front of him. The Beloved and Blessed Prophet صلى الله عليه وآله وسلم said, 'Without doubt, Allah Almighty has elevated the world for me, so I see towards it and towards whatever is going to take place in it till the Judgement Day, as I see this hand of mine.' (Mu'jam Kabeer, vol. 13, pp. 318, Hadees 14112) He further said, 'So



Wajib to obey the Holy Prophet Muhammad صلى الله عليه وآله وسلم till the Judgement Day, he has been blessed with all types of Mu'jizaat including eloquence, medicines, satellite, etc. Since Arabs were very eloquent and articulate, the Holy Prophet صلى الله عليه وآله وسلم was blessed with eloquent and articulate Holy Quran which is such a great Mu'jizah that it is impossible to make even a small Surah like it. Moreover, the Holy Prophet صلى الله عليه وآله وسلم was called a magician, so he split the moon into two pieces, which was impossible for magicians to do. Medical science was to advance, so the Prophet of mankind, the Peace our heart and mind, the most Generous and Kind صلى الله عليه وآله وسلم healed the sick by touching them with his blessed hand and by means of his

everything has become quite obvious for me and I have known.' (Tirmizi, vol. 5, pp. 221, Hadees 3235)

حسنِ يُوسُفَ دمِ عيسىٰ يديضا دارى
آنچه خوبان همه دارند تو تنها دارى

Translation: O Prophet of Allah! You have the Mu'jizah of the beauty of Sayyiduna Yusuf, the power of Sayyiduna Isa عليه السلام to heal the sick and the bright hand of Sayyiduna Musa عليه السلام. All those virtues which were separately bestowed upon all other Prophets have been bestowed upon you.

¹ Scientific study of space travel



Bayt-ul-Hamd

Explanation of Hadees

The Beloved and Blessed Prophet ﷺ has said: When a son of a person passes away, Allah Almighty asks angels, 'You have captured the soul of My bondman's son?' They respectfully reply, 'Yes.' Allah عزوجل then says, 'You have plucked the fruit of his heart?' They respectfully say, 'Yes.' Allah عزوجل then says, 'What did My bondman say?' They humbly say, 'حَمِيدَكَ وَأَسْتَرْجَعُ', i.e. He praised You and recited 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'. So Allah Almighty says, 'إِنِّي لَأَبْنِي لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّهُ بَيْتُ الْحَمْدِ', i.e. Make a house in Paradise for this bondman of Mine and name it Bayt-ul-Hamd'. (Tirmizi, vol. 2, pp. 313, Hadees 1023)

Palaces in Paradise named after deeds

A renowned Muhaddis and a great thinker of the Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: These questions and answers will take place with those angels who take the soul of the deceased to the Divine court. In actual fact, this is aimed at making them witnesses; otherwise, the Allah عزوجل is All-Knower and All-Aware. Remember! Some palaces have already been made in Paradise by the command of the Lord and some are made when a person performs deeds. The above Hadees mentions the second type of the palace. In the world, houses are named after the professions of their owners; but the palaces in Paradise are named after deeds. (Mirat-ul-Manajih, vol. 2, pp. 507)

Patience with demise of children and reward for it

There is a huge reward for having patience with the demise of children. Grieving over the demise of a non-pubescent child and shedding tears for him are caused by affection and compassion for offspring.

Aijaz Nawaz Attari Madani

This is even proved by Sunnah. When the beloved son of the Holy Prophet ﷺ, Sayyiduna Ibraheem رَضِيَ اللهُ عَنْهُ, passed away, tears began to flow from his blessed eyes out of sympathy. (Bukhari, vol. 1, pp. 441, Hadees 1303) Therefore, instead of wailing and weeping violently over the demise of a non-pubescent child, one should have patience and express thanks for the glad tidings of entry into Paradise.

1. The Greatest and Noblest Prophet ﷺ has said: Those three children of a person who pass away before reaching puberty will become a very strong barrier for him in the way to Hell. Sayyiduna Abu Zar رَضِيَ اللهُ عَنْهُ respectfully said: Two children of mine have gone ahead (i.e. passed away), so the Holy Prophet ﷺ said: Two children will also (become barrier [in the way to Hell]). Sayyiduna Ubay Bin Ka'b رَضِيَ اللهُ عَنْهُ humbly said, 'I have sent ahead one child of mine', so the Holy Prophet ﷺ said: And one child will also [serve the same purpose]. (Ibn-e-Majah, vol. 2, pp. 272, Hadees 1606)
2. Sayyiduna Abu Salma رَضِيَ اللهُ عَنْهُ narrated that the Greatest and Noblest Prophet ﷺ gestured with his blessed hand about five things which would be the heaviest on the Balance (1) اللهُ أَكْبَرُ (2) لَأِلَهِ إِلَّا اللهُ (3) الْحَمْدُ لِلَّهِ (4) سُبْحَانَ اللهِ (5) The pious child of a Muslim dies and he shows patience with it. (Ibn-e-Habbaan, vol. 2, pp. 100, Hadees 830, summarised)
3. A person used to come to the court of the Holy Prophet ﷺ along with his son. He asked him, 'Do you love him?' The person humbly said, 'May the Lord love you as I love him [i.e. the son!]' After some days, the



Beloved and Blessed Prophet ﷺ did not find the child, so he ﷺ asked, 'What has happened to the son of [the person] so-and-so?' Blessed companions respectfully replied, 'O Prophet of Allah! That (child) has passed away.' He ﷺ said to the father of the child (while comforting him), 'Are you not pleased that you find this child of yours at any door of Paradise which you go to and that he begins to open the door for you?' It has also been stated in 'Musnad Imam Ahmad': A person respectfully said, 'O Prophet of Allah! Is this specific to him or it is for all of us?' The Holy Prophet ﷺ said, 'For all of you.' (Nasa'ee, pp. 318, 319, Hadees 1867, Musnad Ahmad, vol. 5, pp. 304, Hadees 15595)

Reward for reciting **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has said, 'If anyone is afflicted with any trouble and says 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ' while thinking of his trouble, Allah ﷻ will bestow upon him the same reward granted to him the day when he was afflicted with the trouble; no matter the trouble may have occurred a long time ago.' (Ibn-e-Majah, vol. 2, pp. 268, Hadees 1600)

One should have patience with trials and tribulations

Dear Islamic brothers! Remember! One has to face trials and tribulations on many occasions throughout his life. Allah ﷻ tests His bondmen in many ways. Sometimes, a person suffers from disease; sometimes, he faces shortage of wealth and death of beloved ones; at times, he feels fear from his enemy; sometimes, calamities and adversities befall him; and sometimes, he is confronted with new mischiefs. Particularly, practicing and preaching religion is the path which is full of ordeals and treading this path distinguishes between an obedient and a disobedient one and between those who have true love and those who only claim to have love. Most people from the nation of Sayyiduna Nuh ﷺ did not believe in him; Sayyiduna Ibraheem ﷺ was put into fire; he ﷺ also became prepared to sacrifice his son; Sayyiduna Ayyub ﷺ was made to suffer from disease; he ﷺ also lost his offspring and wealth; Sayyiduna Musa

ﷺ migrated from Egypt; Sayyiduna Isa ﷺ endured sufferings; and other blessed Prophets ﷺ were even martyred. Indeed all of these are the examples of ordeals and patience. In fact, by enduring these ordeals and by having patience with them, these great individuals have set excellent examples for Muslim to follow. Therefore, when afflicted with any trial or tribulation, a Muslim should have patience, remaining pleased with the Will of the Lord without indulging in impatience. (Tafseer Siraat-ul-Jinaan, part 2, Surah Al-Baqarah, Taht-al-Ayah 155, vol. 1, pp. 250)

Two rewards for patience with trouble

A leading scholar of Shari'ah Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated: Having patience with trouble earns you two rewards; one for trouble and the other for patience. And wailing and weeping violently result in the loss of both rewards. (Bahar-e-Shari'at, vol. 1, pp. 852)

Consequence of impatience with trouble

At another place, the respected author of 'Bahar-e-Shari'at' stated: When afflicted with (any trouble or problem or) disease, even an extremely heedless person remembers Allah Almighty very much, repenting and seeking forgiveness. This is quite obvious and everyone knows it. Those who have high ranks in the Divine court even welcome trouble (as ordinary people welcome any personal benefit). As for the people like us, we should at least have patience and remain calm (when confronted with any trial and tribulation). We should not lose the easily attainable reward by wailing and weeping violently. And everyone also knows that adversity [trouble] cannot be overcome by impatience. Therefore, losing this reward for patience (as mentioned by Ahadees) is double adversity. (Bahar-e-Shari'at, vol. 1, pp. 799)

Mushkilaun mayn day sabr ki taufeeq

Apnay gham mayn faqat ghula Ya Rab

O Gracious Lord! Bless us with great patience when we are afflicted with adversity!

اٰمِيْن يَا وَدَّاعِ الْاٰمِيْن صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



INFORMATION ABOUT DAJJAAL

Haidar Ali Madani

One of the ten big signs that will appear near the Judgement Day is the 'Emergence of Dajjaal'. Throughout human history, the mischief of Dajjaal is the worst and the most dangerous one. The enormity and severity of his mischief can be realized by the fact that every Prophet warned his Ummah about it. (Tirmizi, vol. 4, pp. 101, Hadees 2241)

Introduction and types of Dajjaal

Dajjal means a grave liar. Since Dajjaal will also tell a lie by mixing the truth with falsehood, he is also called Dajjaal. He will first present himself as a believer and will call people towards good but later on, he will claim to be a prophet and finally to be god. It is said that he will be of Jewish origin. (Fath-ul-Bari, vol. 14, pp. 78; Al-Tazkirah Li-Qurtubi, pp. 607; Mirat-ul-Manajih, vol. 7, pp. 276)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: There are two types of Dajjaal; minor and major. As

for minor Dajjaals, there were and will be many of them. Every false prophet, false Maulvi, Sufi, who misguides people is Dajjaal. Major Dajjaal is only one who will claim to be god. (Mirat-ul-Manajih, vol. 7, pp. 276)

Belief

Imam Muhammad Bin Ahmad Qurtubi رَحْمَةُ اللهِ عَلَيْهِ has said, 'To believe in the existence of Dajjaal and in his appearance (near the Judgement Day) is the truth and is the doctrine of the Ahl-e-Sunnat and has been generally adopted by Islamic Jurists and Hadees scholars.' (Al-Tazkirah Li-Qurtubi, pp. 612)

Physical appearance of Dajjaal

Based on Ahadees, the following appearance of Dajjaal has been narrated. He will be a tall and one-eyed young man. His defective eye will be like a swollen grape and the other eye will be blood-stained. His chest will be wide but slightly



sunken. He will have a wide forehead with ك ف ر meaning كافر written between both of his eyes. Every Muslim will be able to read it whether he knows how to read and write or not. Dajjaal will have curly hair. (Bukhari, vol. 4, pp. 450, Hadees 7128; Muslim, pp. 1199, Hadees 7364-7367; Al-Tazkirah Li-Qurtubi, pp. 640)

Emergence of Dajjaal

Before the emergence of Dajjaal, the world will be in the worst condition. As mentioned in blessed Ahadees, there will be widespread famine around the world. The 1st year, the sky will stop one third of rain and the earth will stop one third of production. The 2nd year, the sky will stop two third of rain and the earth will stop two third of production, whereas the 3rd year the sky will stop rain completely and the earth will stop its all production. The sky will be turned into glass and the earth into copper. (Due to this drought) all animals will die. Mischiefs will be widespread. Men will be killing and exiling each other. Then Dajjaal will emerge from a city called Asfahan or Khurasan in the east. In addition to the famine, there will also be lack of knowledge and spirituality. People will be weak in their religious matters. There will be lack of Islamic scholars and religious people. (Tirmizi, vol. 4, pp. 102, Hadees 2244' Musnad-e-Imam Ahmad, vol. 10, pp. 435, Hadees 27639' Al-Tazkirah, Li-Qurtubi, pp. 610-615)

Duration of his stay on earth and visit around it

Dajjaal will stay on the earth for 40 days. The first of these days will be equal to one year, the second day will be equal to a month, the third one will be equal to a week and the remaining days will be like normal days of a year. (Muslim, pp. 1200, Hadees 7373) Dajjaal will move around the entire world riding on his donkey. The donkey will be so big in size that the distance between both of his ears will be equal to 40 arms. The speed of his donkey will be so fast that it will cover the distance of one mile by taking a single step. On the earth, he will go to every area whether deserts or mountains or plains. However, he will not be able to enter Makkah and Madinah as they will be guarded by angels but he will stay on the quagmire

outside (Madinah). Three tremors will occur in Madinah, causing every disbeliever and hypocrite to run away from Madinah and to join Dajjaal. That day, the holy city of Madinah will be free from every male and female hypocrite and transgressor. That's why, this day is also named as Yaum-ul-Khallaas. According to some narrations, Dajjal will also not be able to go to Bayt-ul-Muqaddas and the mountain of Toor. (Muslim, pp. 1206, Hadees 2943; Mustadrak lil-Haakim, vol. 5, pp. 753, Hadees 8675' Al-Tazkirah Li-Qurtubi, pp. 614-615-616)

Tricks of Dajjaal and their reality

Dajjaal will try to destroy the faith of people through his different tricks. It is stated in a blessed Hadees that there will be mountains of loaves of bread with him. All people other than the followers of Dajjaal will be in extreme trouble. There will be two streams with him. He will name one of them as Jannah and the other as Hell. In fact, the one he will call Jannah will be Hell and the one he will call Hell will be Jannah. It will rain from the sky when he commands and, after killing a person, Dajjaal will bring back the killed person to life in front of people. (Musnad Imam Ahmad, vol. 5, pp. 156, Hadees 14959)

Death of Dajjaal

Worried by the mischiefs of Dajjaal, believers will run away in extreme trouble and will take shelter in the mountain named 'Jabal-e-Dukhan' but Dajjaal will chase after them and surround the mountain. Believers will be in extreme hunger and trouble. Then Allah عزوجل will send Sayyiduna 'Isa عليه السلام. As soon as Dajjaal will see Sayyiduna 'Isa عليه السلام, Dajjaal will dissolve as salt dissolves into water and he عليه السلام will kill Dajjaal at the place of 'Ludd [لُد]' and will not leave alive even a single person from amongst the followers of Dajjaal. (Musnad Imam Ahmad, vol. 5, pp. 156, Hadees 14959; Muslim, pp. 1200, Hadees 7373)



Questions and answers of Madani Muzakarah



Sajdah-e-Shukr (Sajdah of thankfulness) on joyful occasion

Question 1: Did our Holy Prophet ﷺ offer Sajdah-e-Shukr?

Answer: Yes, our Holy Prophet ﷺ performed a Sajdah when he ﷺ heard the good news that Abu Jahl had been killed. (*Seerat Halbiyyah*, vol. 2, pp. 236)

When a child is born or one gets wealth or his lost thing is found, or a patient recovers, or a traveller returns from a journey, in short, when a person gets any blessing, it is Mustahab for him to perform Sajdah-e-Shukr. Its method is the same as that of Sajdah-e-Tilawat. (*Fatawa Hindiyyah*, vol. 1, pp. 136; *Rad-dul-Muhtar*, vol. 2, pp. 720; *Madani Muzakarah*, 4 Muharram-ul-Haraam 1441 Hijri)

To pour water on grave

Question 2: What is the Shar'i ruling on pouring water on a grave?

Answer: It is a Sunnah act to pour water on a grave after burying a dead person. (*Derived from: Fatawa Razawiyyah*, vol. 9, pp. 373) Likewise, it is permissible to water the plants etc. growing on a grave. However, it is a waste of water to pour water without any purpose just as a ritual on 'Ashura (i.e. 10th of Muharram-ul-Haraam) or any other day. It is a sin to waste water or to waste anything that has some cost without a purpose. (*Derived from: Fatawa Razawiyyah*, vol. 9, pp. 373) It is an act of foolishness if somebody pours water by thinking that it will cause coolness to the

deceased or that it will put out the fire of torment. (*Madani Muzakarah*, 6 Rajab-ul-Murajjab, 1440 AH)

(Read these two books of Maktaba-tul-Madinah namely, 'Namaz kay Ahkam' and 'Tajheez-o-Takfeen' to know about the Shar'i rulings on giving Ghusl to a dead body, funeral, burial and funeral Salah.)

Shar'i ruling on reciting Quran loudly in the congregational Salah of Ishraq and Chasht?

Question 3: Is it permissible to recite the Holy Quran aloud in the congregational Salah of the Nawafil of Ishraq and Chasht?

Answer: The Imam of the congregational Salah of Ishraq and Chasht will recite the Holy Quran quietly¹ and the Muqtadis will also remain silent, because it is prohibited for a Muqtadi to recite the Holy Quran. (*Madani Muzakarah*, 4 Muharram-ul-Haraam 1441 Hijri)

Miswak (a short dry twig for cleaning teeth) with a handgrip made of ivory

Question 4: Is it permissible to attach a handgrip made of ivory to a Miswak?

Answer: Though permissible, it is better to avoid it as it has been mentioned in *Fatawa Razawiyyah*: There is no harm if a Miswak is attached to an ivory handgrip, however it is better not to use it. (*Fatawa Razawiyyah*, vol. 4, pp. 471; *Madani Muzakarah*, 5 Rabi'-ul-Aakhir 1439 Hijri)



What do you say about offering Nafil Salah after Fajr Azan?

Question 5: Can Nafil Salah be offered after Fajr Azan?

Answer: No Nafil Salah is permissible except for two Rak'at of Sunnah Salah of Fajr from Subh-e-Sadiq [dawn] to sunrise. (*Bahar-e-Shari'at*, vol. 1, pp. 455, summarised) It is permissible to offer Nafil Salah twenty minutes after sunrise. (*Madani Muzakarah*, 9 Rabi'-ul-Aakhir 1440 AH)

What do you say about calling a man an angel or a devil?

Question 6: What do you state about calling a righteous man an angel and a man committing bad deeds a devil?

Answer: If one does not mean a real, innocent angel, there is no harm in calling a righteous man an angel or angelic. However, it is advisable not to call a man a devil as it will hurt his feelings. Do not call a person a devil, even if he commits sins *مَعَادُ اللَّهِ* such as not offering Salah as that will hurt his feelings and he is likely to become stubborn. He may also have a grudge and enmity against the person calling him a devil, which might lead to a quarrel between them. Therefore, avoid calling anyone a devil. (*Madani Muzakarah*, 26 Rabi'-ul-Aakhir 1439 Hijri)

What do you say about giving Ghusl to a small child?

Question 7: If a four-year-old child dies, can a woman give Ghusl to him?

Answer: Yes, she can. (*Fatawa Hindiyyah*, vol. 1, pp. 160, *Madani Muzakarah*, 1 Rajab-ul-Murajjab 1440 Hijri)

What do you say about eating a heron?

Question 8: Is it Halal to eat the white bird which is called heron?

Answer: Yes, it is Halal to eat heron. (*Hayat-ul-Haywan*, vol. 2, pp. 438, 439)

(Read 'volume 2 part 15 of *Bahar-e-Shari'at*' to know about animals which are Halal and Haraam.) (*Madani Muzakarah*, 26 Rabi'-ul-Aakhir 1439 Hijri)

What is the Shar'i ruling on getting the head shaved before Sa'ee of 'Umrah?

Question 9: If a person performing 'Umrah has come out of the state of Ihram after getting his head shaved after Tawaf without performing Sa'ee, what is the Shar'i ruling for him?

Answer: It will be compulsory for him to pay a Dam and it will remain Wajib for him to perform Sa'ee. However, it is not necessary for him to perform this Sa'ee in the state of Ihram. (*Sharh Lubab-ul-Manasik*, pp. 248, 504)

Dam refers to the sacrifice of a goat or ram fulfilling the requirements of a sacrificial animal within the boundaries of Haram. Either slaughter it on your own or get it slaughtered by someone. It is not permissible for a person himself and for a rich person to eat its meat, but rather it will be given right on the spot as Sadaqah to a Shar'i Faqeer. (*ibid*, pp. 254, 255, 270) Moreover, it is such a sin which if has been committed due to a lack of knowledge, repentance is obligatory for it.

(Read the book '*Rafceq-ul-Mu'tamireen*' published by Maktaba-tul-Madinah to know about the method of performing 'Umrah and rulings pertaining to it.) (*Madani Muzakarah*, 6 Rabi'-ul-Aakhir 1439 Hijri)

Who can shoulder the bier of a woman?

Question 10: What do you state about the announcement made in the funeral procession of a woman: 'Non-Mahram are requested not to shoulder the bier'?

Answer: It is wrong to make such announcements. Any Muslim whether Mahram or non-Mahram can shoulder the bier of a woman. (*Madani Muzakarah*, 6 Rabi'-ul-Aakhir 1439 Hijri)



Selling beef and mutton on Tuesday and Wednesday

Question 11: Some people say that the reason for not selling beef on Tuesday and Wednesday is that Qaabeel killed Sayyiduna Haabeel رَحْمَةُ اللَّهِ عَلَيْهِ on this day. What actually is the fact?

Answer: This is not the fact. All these are sayings of general public. Probably, due to shortage of livestock in Pakistan, beef and mutton is not sold twice a week i.e. on Tuesday and Wednesday. This is not the case everywhere in the world since beef and mutton is sold even on Tuesday and Wednesday in many countries. Some people are likely to sell beef and mutton secretly on these days even in Pakistan, because beef and mutton is available in hotels during these days. Moreover, mutton and beef is also used for preparing food for ceremonies like wedding, etc. (Madani Muzakarah, 22, Rajab-ul-Murajjab 1440 Hijri)



¹ According to Bahar-e-Shari'at: It is Wajib to recite the Holy Quran quietly in the Nawafil of daytime and it is optional in the Nawafil of night-time if offering alone. It is, however, Wajib to recite Quran aloud in the Nawafil offered in congregation at night-time. (Bahar-e-Shari'at, vol. 1, pp. 545)



Question 1: What is the least number of Rak'aat in which Imam-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ completed the recitation of one Quran?

Answer: Imam-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ completed the recitation of one Quran in one Rak'at. (Manaqib Abi Hanifah, lil-Kurdari, pp. 242)

Question 2: Which Ayah of the Holy Quran mentions spinach, cucumber, wheat, [red] lentils, and onion?

Answer: Ayah 61, Surah Al-Baqarah, part 1:

فَاذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذْ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا الْبَلَدَ جَنَدًا حُمْرَ لَبَنٍ لَسًا وَمِنْ ثَمَرَاتِ النَّخْلِ وَتِينًا وَأَوْقَاظًا وَزَيْطُونَا وَعَلْدَانًا أُخْضِرُوا مِنْ شَجَرٍ وَكَافُورًا

So pray to your Lord, that (instead of Manna and Salwa) He brings forth for us of what the earth grows; some spinach, and cucumber, and wheat, and lentil, and onion.

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

Question 3: Who is called Hashimi?

Answer: The offspring of Ameer-ul-Mu'mineen Sayyiduna Ali, Sayyiduna Ja'far, Sayyiduna 'Aqeel, Sayyiduna 'Abbas and Sayyiduna Haris Bin 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُمْ are called Hashimi. (Durr-e-Mukhtar, vol. 3, pp. 350)

Question 4: How many pious people did complete the recitation of the Holy Quran inside the Ka'bah?

Answer: Four pious people: Ameer-ul-Mu'mineen Sayyiduna 'Usman Bin 'Affaan, Sayyiduna Tameem Daari, Sayyiduna Sa'eed Bin Jubayr and Sayyiduna Imam-e-A'zam Abu Hanifah رَضِيَ اللَّهُ عَنْهُمْ. (Manaqib Abi Hanifah, lil Kurdari, pp. 237)

Question 5: Which is the blessed night of Sha'ban in which no Du'a is rejected (i.e. every Du'a is accepted)?

Answer: The blessed night of 15th Sha'ban. (Jaami' Sagheer, pp. 241, Hadees 3952)



Dar-ul-Ifta Ahl-e-Sunnat

Mufti Abu Muhammad Ali
Asghar Attari Madani

What do Islamic scholars say about sprinkling Zam Zam water on a grave or shroud?

Question 1: What do Islamic scholars state about this issue. One of my relatives has a wish that Zam Zam water be sprinkled either on his grave or shroud after his death for getting blessings. The question is: Can Zam Zam water be sprinkled on a grave or shroud for getting blessings or not?

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

Answer: From the beginning of Islam, it has been a common practice among Muslims to get blessings from relics. Even Zam Zam water is also used for getting blessings. Furthermore, such narrations are also found that Muslims, even blessed companions عليهم الرضوان also made a will to bury relics with them in their graves. Zam Zam water is also very blessed water, therefore, Zam Zam water can be sprinkled on a grave or shroud for getting blessings. There is nothing wrong with it.

There is a blessed Hadees in Shu'ab-ul-Iman:

عَنْ عَائِشَةَ: "أَلْقَاهَا كَانَتْ تَحْمِلُ مَاءَ زَمْزَمٍ فِي الْقَوَارِيرِ وَتَذَكُرُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ ذَلِكَ" - "زَادَ فِيهِ غَيْرُهُ عَنْ أَبِي كُرَيْبٍ، وَكَانَ يَصُبُّ عَلَى التَّرْمِضِ وَيَسْقِيهِمْ"

It has been narrated from Sayyidatuna Aishah رضي الله عنها: She would take Zam Zam water in bottles with her and would say that the Beloved Prophet صلى الله عليه وآله وسلم also did the same. According to some other narrations: The Beloved Prophet صلى الله عليه وآله وسلم would sprinkle Zam Zam water on patients and would make them drink. (*Shu'ab-ul-Iman, vol. 6, pp. 32, Hadees 3834*)

وَاللَّهُ أَعْلَمُ خَدَّعًا وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How a should patient offer Salah in a sitting position?

Question 2: What do Islamic scholars say about the following issue. There are conditions in which Shari'ah has given permission to offer Salah in a sitting position. Is it compulsory to adopt any particular manner of sitting in these conditions or can a patient offer Salah in a sitting position according to his convenience?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِكَ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: It is not compulsory to adopt any particular manner (of sitting) in the conditions in which a Salah-offering person is allowed to offer Salah in a sitting position. If he feels as much pain when sitting cross-legged as he feels when sitting on knees, so sitting on knees is better. If he feels less pain when sitting cross-legged, he can sit in this position too. (*Fatawa Aalamgiri, vol. 1, pp. 136, summarised – Bahar-e-Shari'at, vol. 1, pp. 720*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَسَلَّمَ

There is a time fixed for everyone's death!!

Question 3: What do Islamic scholars state about the following issue? If a person commits suicide or is murdered, does he die at his fixed time or before it? Some people say that he has passed away before the time of his death because if he had not committed suicide or had not been murdered, he could have lived longer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِكَ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: The time of death for every human is fixed in the knowledge of Allah Almighty. Death neither comes to anyone before it nor anyone lives after it, therefore if someone commits suicide or is murdered, he also dies at a fixed time. It is not right to say that he could have lived longer if he had not committed suicide or had not been murdered. It is not right to have such belief too.

(*Al-Mujmu'ah-tus-Saniyyah Ala Sharh 'Aqaaid-un-Nasfiyah, pp. 423, 427*)

Here, a question may arise that if the one who commits suicide or a murder victim dies at his/her fixed time, why is the person who commits suicide or a murderer considered to be guilty of a crime?

The answer to this question is that blessed Shari'ah has declared murder and suicide to be Haraam. A murderer and the one who commits suicide are considered to be guilty of a crime due to committing

this Haraam act as they commit this act with their choice and will. (*Al-Mujmu'ah-tus-Saniyyah Ala Sharh 'Aqaaid-un-Nasfiyah, pp. 426*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَسَلَّمَ

Reason for giving Tahneek to new born babies

Question 4: What do Islamic scholars state about the following issue? Why is Tahneek given to new born babies? What benefit is obtained from it?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِكَ اللَّهُمَّ وَدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Giving Tahneek means that one should stick date or any other sweet thing after chewing to palate of a new born baby. It was the practice of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and blessed companions عَلَيْهِمُ الرِّضْوَان. It is Mustahab to get Tahneek given to a new born baby. Further, it is also a way of getting blessings from pious predecessors. Blessed companions would bring their children to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could give them Tahneek. To give children Tahneek through pious people is a good omen for the goodness of their Iman and moral character.

Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has stated,

كَانَ يُؤْتَى بِالصَّبِيَّانِ فَيَبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ

Children would be brought in the blessed court of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ so he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would make Du'a for blessings for them and would perform their Tahneek. (*Muslim, pp. 134, Hadees 662*)

Mufti Sharif-ul-Haq Amjadi رَحِمَهُ اللَّهُ has said, 'Tahneek means that one should stick dry date after chewing to the palate of a new born baby. It is also Mustahab to bring the child, when born, to anyone such as Islamic scholars, spiritual guides, pious people so that they put date or any other sweet thing after chewing it into his mouth.' (*Nuzha-tul-Qaari, vol. 5, pp. 430*)

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ عَلَى اللَّهِ وَعَلَيْهِ وَسَلَّمَ



Our Prophet ﷺ is the Greatest Prophet

Kashif Shahzad Attari

Four great peculiarities of Beloved Rasool ﷺ

1. Greatest personage amongst creation

The Beloved Rasool ﷺ is greater than all creation even to all angels, Prophets and Rasools. (*Mawalib-ul-Ladunniyyah*, vol. 2, pp. 288 – *Bahar-e-Shari'at*, vol. 1, pp. 63)

*Sab say aula-o-a'la hamara Nabi
Sab say baala-o-wala hamara Nabi
Khalq say Awliya Awliya say Rusul
Aur Rasoolon say a'la hamara Nabi*
(*Hadaiq-e-Bakhshish*, pp. 138)

There is a booklet named, 'تَجَلَّى الْبَقِيَّةِ بِأَنَّ نَبِيَّنَا سَيِّدُ الْمُرْسَلِينَ' in *Fatawa Razawiyyah*, vol. 30 in which A'la Hadrat Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ has proved this fact by several blessed Ayahs, more than one hundred blessed Ahadees and a large number of sayings of blessed companions رَضِيَ اللهُ عَنْهُمْ and blessed Islamic scholars رَحِمَهُمُ اللهُ. For attaining blessing, please read a blessed verse and a saying of the Beloved Rasool ﷺ:

Elevated in rank

Allah Almighty has stated:

بَلَدَ الرُّسُلِ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ
مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

These are Messengers; that We have exalted one above the

other; amongst them is one with whom Allah spoke, and one is that whom (Allah) elevated in rank above all.

[*Kanz-ul-Iman (translation of Quran)*] (Part 3, Surah Al-Baqarah, Ayah 253)

Great Islamic scholars have said, 'Here 'بعض' means the Beloved Rasool ﷺ. Mentioning in this way indicates clearly the disclosure of his great excellence and the popularity of his blessed leadership, i.e. whether his blessed name is mentioned or not, it is his blessed personality to which our attention will shift and there is no other thought that will come into our mind. (*Fatawa Razawiyyah*, vol. 30, pp. 151)

Chief of all men

The Beloved Rasool ﷺ has said, 'On the Judgement Day, I am the chief of all men and I do not say this thing proudly; in my hand will be Liwa-e-Hamd (i.e. the flag of Hamd) and I do not say it proudly. On that day, Sayyiduna Aadam عَلَيْهِ السَّلَام and all the Prophets besides him will be under my flag. I will be the first who will come out of his grave and I am not mentioning this thing proudly. (*Tirmizi*, vol. 5, pp. 354, *Hadees 3635*)

Belief that is definitive and proved by the consensus of Islamic scholars

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said, 'The Beloved Rasool ﷺ is superior to all Rasools and the chief of all the former and the later ones. This belief is definitive, confirmed, sure



and certain. It is the belief that has been proved by the consensus of Islamic scholars. (*Fatawa Razawiyyah, vol. 30, pp. 131*)

*Khuda kay ba'd afzal jana tum ko dau 'aalam say
Yehi to hay hamara Deen-o-Iman Ya Rasoolallah
(Qabala-e-Bakhshish, pp. 227)*

2. Prohibited from calling Beloved Rasool ﷺ outside his private rooms

Calling the Beloved Rasool ﷺ from outside his private rooms has been declared to be Haraam. (*Kashf-ul-Ghummah, vol. 2, pp. 62*)

Allah Almighty has stated:

إِنَّ الَّذِينَ يُتَاوَنُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٣٥﴾

Indeed those who call you from outside (your) private rooms, most of them do not have any sense (regarding your lofty status),

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Hujurat, Ayah 4)

Advised to wait

If someone had to request from the Beloved Rasool ﷺ, Allah Almighty taught him this manner [in the Holy Quran] that he should wait and when the Beloved Rasool ﷺ himself would come out of his private rooms, he should make his request. Allah Almighty has stated in the next blessed verse after the above-mentioned Ayah:

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾

And had they been patient until you yourself would come out (from your rooms) to them, so it would have been better for them. And Allah is Most Forgiving, Most Merciful.

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Hujurat, Ayah 5)

Allah Almighty has taught the manners of Beloved Rasool's court

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said, 'It has become obvious that the manners of the courts of worldly kings have been made by humans, but the

manners of the blessed court of the Beloved Rasool ﷺ have been made by Allah Almighty and have been taught (to us) by Allah Almighty. Further, these manners are not only for humans, but rather for jinns, humans and angels all. Angels would also enter the blessed home of the Beloved Rasool ﷺ after obtaining permission. These manners are then forever. (*Tafseer-e-Noor-ul-'Irfan, part 26, Surah Al-Hujurat, Taht-al-Ayah 4*)

3. Spoils of war have been made Halal

For the Beloved Rasool ﷺ and his Ummah, the spoils of war have been made Halal. They were not Halal for anyone before. (*Zurqaani 'alal Mawahib, vol. 7, pp. 228*)

The Beloved Rasool ﷺ has said: 'أَجَلْتُ لِي الْمَغَانِمَ وَلَمْ تَحِلْ لِأَحَدٍ قَبْلِي' i.e. The spoils of war have been made Halal for me and they were not Halal for anyone before me. (*Bukhari, vol. 1, pp. 133, Hadees 335*)

4. Sayyiduna Israfeel عَلَيْهِ السَّلَام came to Beloved Rasool ﷺ

Sayyiduna Israfeel عَلَيْهِ السَّلَام only came to the Beloved Rasool ﷺ. He did not come to any other Prophet before the Beloved Rasool ﷺ. (*Mawahib-ul-Ladunniyyah, vol. 2, pp. 287*)

The Beloved Rasool ﷺ has said, 'An angel from the sky came to me who neither came to any Prophet before me nor will come after me. The name of the angel is Israfeel, and Jibraeel عَلَيْهِ السَّلَام was also with that angel. After Salaam, the angel said, 'I have come to you with this message from your Lord: If you want, you can become a submissive Prophet and if you want, you can become a king Prophet.' I looked at Jibraeel عَلَيْهِ السَّلَام, so he gestured me to choose humbleness. I replied, 'I want to become a submissive Prophet.' (He ﷺ further said:) 'If I had said to become a king Prophet, mountains after turning into gold would walk with me.' (*Mu'jam-e-Kabeer, vol. 12, pp. 267, Hadees 13309*)

*Koh ho jayain agar chaaho to sona chaandi
Sangrayzay banayn dinar-o-dirham ki soorat*

(*Qabalah-e-Bakhshish, pp. 85*)



Attributes of a perfect believer



Role model

While Allah ﷻ has bestowed great number of attributes and qualities upon the Holy Prophet ﷺ, He ﷻ also blessed the Holy Prophet ﷺ with incredible blessing of wisdom and intellect in its complete and perfect form. Ra'ees-ul-Mutakallimeen Mufti Naqi Ali Khan Hanafi رَحْمَةُ اللهِ عَلَيْهِ has quoted the blessed saying of Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ in his book, *Suroor-ul-Quloob*: I have seen this written in 71 books that the intellect of all people in comparison with the blessed intellect of the Holy Prophet ﷺ is like a grain of sand to the desert. Undoubtedly, the blessed intellect of the Holy Prophet ﷺ is well above the intellects of all people, and his blessed opinion is superior to all. (*Al-Shifa*, vol. 1, pp. 67)

The excellent instruction and pieces of advice that were given to the blessed companions رَضِيَ اللهُ عَنْهُمْ and

Rashid Ali Attari Madani

Ummah by the Holy Prophet ﷺ are the means of guidance and a medium to attain perfection until the world lasts. In the previous editions of 'Faizan-e-Madinah magazine', a topic namely 'how should a believer be?' was beautifully described in the light of the 'commands and rulings' of the glorious Quran. This time, we are going to read, 'how should a believer be in the light of the blessed sayings of the greatest and perfect personality, the Holy Prophet ﷺ?'

- 'Foundation and completion' of Iman is based on the love and affection of Holy Prophet ﷺ. No bondsman can be a Kamil Momin [perfect believer] unless he shows devotion to the Holy Prophet ﷺ more than all of the mankind and even more than his parents and children. (*Bukhari*, vol. 1, pp. 17, Hadees 14)



It is the beauty of the religion of Islam that it doesn't hold a person good or bad and complete or incomplete based merely on his individual life but rather it also teaches what should be his role in a collective and social system. It is for the reason, the Holy Prophet ﷺ declared it a great sign of a perfect Muslim: He [Muslim] is the one from whose tongue and hands the other Muslims are safe. *(Bukhari, vol. 1, pp. 16, Hadees 11)*

Putting the attributes and qualities of a perfect believer into practice is an excellent means of developing healthy relations in a society. The Holy Prophet ﷺ, treasure of knowledge and wisdom, told us another sign of a perfect believer: He [Muslim] should like for his Muslim brother what he likes for himself. *(Bukhari, vol. 1, pp. 16, Hadees 13)*

In fact these branches of Iman described in the blessed Ahadees are the attributes of a believer. In other words, picking fruits from these branches is as if one advances one's faith to the rank of perfection. The Holy Prophet ﷺ has said about these branches: 'Iman has somewhat more than seventy branches. The most superior of which is the declaration 'لا إله إلا الله' and the lowest of which is to remove a harmful thing from the path, and modesty, too, is a branch of Iman. *(Muslim, pp. 45, Hadees 153)*

As one continues reading the blessed sayings of the Holy Prophet ﷺ, one keeps discovering new chapters of knowledge and wisdom. Reform and progress of a society is not possible without acting upon the blessed sayings and the pieces of advice of the Holy Prophet ﷺ. Saying good words, respecting neighbour and treating guests well are also included in the attributes of a believer. *(Muslim, pp. 48, Hadees 173)*

A man always wants to be a good and a righteous person. Remember! Righteousness should always be based on Iman alone. The more practicing one will be and the stronger Iman he possesses, the more righteous and perfect he will be. Regarding a perfect believer, the Holy Prophet ﷺ has said: The one with perfect Iman amongst believers is the one who has best moral character. *(Mustadrak lil-Haakim, vol. 1, pp. 147, Hadees 1)*

Perfection in Iman is a key factor in making one's personal life beautiful and to make it the one that is liked by Allah Almighty. Sayyiduna Abu Umamah رضي الله عنه narrated, a man humbly asked the Holy Prophet ﷺ: 'What is Iman?' The Holy Prophet ﷺ said, 'If your good deed pleases you and your bad deeds sadden you, then you are a believer.' Thereafter, he رضي الله عنه humbly asked the Holy Prophet ﷺ: 'What is sin?' The Holy Prophet ﷺ said, 'If you find anything doubtful in your heart, then leave it.' *(Mustadrak, lil-Haakim, vol. 1, pp. 162, Hadees 34)*

Mutual affection and understanding is also a great blessing of Allah Almighty. One remains protected from the problems such as depression, tension, unnecessary anger, immorality, misconduct etc. Blessed strategy and perfect thoughts of the Holy Prophet ﷺ are impeccable indeed! Regarding the attributes of a believer, the Holy Prophet ﷺ also said: Undoubtedly, a believer is the one who shows affection and there is no goodness for the person who does not show affection to others nor he is loved by anyone'. *(Mustadrak lil-Haakim, vol. 1, pp. 176, Hadees 67)*

The mutual love of Muslims, fulfilling needs of one another and sharing pain and suffering etc., are also included in the attributes of Iman. In a Hadees, believers have been likened to one body with respect to showing mercy to one another, having friendship and affection for one another, that when any part of body is hurt, whole of the body feels pain. *(Bukhari, vol. 4, pp. 103, Hadees 6011)*

Humbleness and humility are like such a weapon for a believer that protects him against worldly ignorance, pride and arrogance. A believer is not stiff like a dried stick but rather, he is supple like a tender plant. The Holy Prophet ﷺ explained this with an impressive example; 'Example of a believer is that of a tender plant of a field which is bent over by the wind [coming] from whatever direction and when the wind stands still, its leaves become straight [normally]. In this way, a believer is saved from trials. But the example of an infidel is that of a hard pine tree which keeps standing straight up until Allah Almighty uproots it when He wills. *(Bukhari, vol. 4, pp. 564, Hadees 7466)*



Dear Islamic brothers! Have a brief look at the attributes of a perfect believer mentioned in the light of Ahadees:

- After believing in Allah Almighty and the Holy Prophet ﷺ, we have to have devotion



- Humbleness and humility are those great attributes that can mould a believer into a perfect believer.

If one ponders over these attributes, one sees something common in each attribute i.e. we come in contact with people for various matters and affairs

to the Holy Prophet ﷺ more than our parents, children and our lives.

- Ensuring that other Muslims remain safe from our hands and tongue.
- Feeding and serving others.
- Saying Salaam to everyone whether we know them or not.
- Choosing a good thing for Muslim brother
- Adopting a modest lifestyle
- Showing respect to neighbours and guests
- Adopting good moral conduct
- Considering an evil to be an evil
- Living with mutual love and affection

several times in our life. Our contact or interaction is either aggressive or friendly. One of the reasons of being aggressive or friendly with others is based on giving importance to mutual affairs or taking it for granted. If a perfect believer considers the affairs of other to be the affairs of the servants of Allah Almighty, then the outcome will be positive. That is why we should adopt the attributes of a perfect believer. To make these attributes to be the part of our practical life, we should consider every affair of people as the affairs of the servants of Allah ﷺ so that we remain protected from 'arrogance and unnecessary aggressiveness' and become a perfect believer.

May Allah ﷻ make us a perfect believer.

أَمْوِنٌ بِجَاهِ النَّبِيِّ الْأَمْوِنِ مِنَ الْمَغِيْبِ وَالْمَوْسَمِ



MUTUAL UNDERSTANDING

Plea

Dear Islamic brothers! There must be a mutual understanding among those living or working together in a family, organization, office or a factory in order to run the system in a proper way. Mutual understanding among the people working together in a Madrasah, Jami'ah or office etc. plays a key role in the development of that institution. On the other hand, a lack of mutual understanding causes many problems.

Mutual understanding

When the people who live or work together understand and take care of each other's feelings and emotions such as their likes and dislikes, joys and sorrows, etc., it is called, 'mutual understanding'.

Advantages of mutual understanding

If there is a mutual understanding among family members, it will create loving home environment. All family members can share their problems and difficulties with each other and can consult with each other regarding their matters without hesitation. Speed and quality of work in an office, factory or any organization increases and the organization makes progress if there is an environment of unity and mutual understanding. Mutual understanding amongst teachers, head and staff members of a Jami'ah or Madrasah improves the standard of education and a friendly atmosphere is established. In short, wherever there is an understanding, it will bring about only benefits.



Disadvantages of not having mutual understanding

If there is a lack of mutual understanding at home, all family members feel uncomfortable. They are afraid of sharing their problems and troubles with their family members and hesitate to consult with them. If such an environment is found in an office or factory, it affects the production and the progress. If such a situation is found in a Jami'ah or Madrasah, it

2. He is not from my Ummah who does not respect our elders, and does not have mercy on our young ones, and does not recognize the rights of our scholars (i.e. does not respect our scholars).
(Musnad Ahmad, vol. 8, pp. 412, Raqm 22819)

Dear Islamic brothers! There are usually two types of people in the home or office etc. Some are elderly or have high status and some are young or have low



not only leaves a negative impact on the standard of education, but it also damages the personality of students.

Madani pearls about how to create mutual understanding

To establish an atmosphere of mutual understanding, it is very helpful to remember the following two blessed Ahadees.

1. O Anas! Respect elders and be kind to young ones, you will have my company in Paradise.
(Shu'ab-ul-Iman, vol. 7, pp. 458, Hadees 10981)

status. If everyone behaves respectfully with elders and shows love and kindness towards young ones, many problems will automatically be resolved. I plead with all devotees of the Prophet to be kind and respectful. With good intentions, respect your elders and be kind to your young ones. **إِنْ شَاءَ اللَّهُ** it will help you to create mutual understanding with the people related to you and you will get many benefits in this world and the Hereafter. May Allah **عَزَّوَجَلَّ** bless us with the goodness of both this world and the Hereafter for the sake of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

أَمِينٌ بِحَبْلِ الشَّيْخِ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Blessed sayings of pious predecessors

رَحِمَهُمُ اللَّهُ

Fragrant pieces of advice

An example of this world and Hereafter

This world and the Hereafter are like two co-wives. If one is pleased, the other will remain displeased. (Blessed saying of Sayyiduna Wahb Bin Munabbih رَضِيَ اللَّهُ عَنْهُ). (Hilyat-ul-Awliya, vol. 4, pp. 53, Raqm 4720)

Pleasing Allah ﷻ

There is good news for the one who has pleased his Rab ﷻ before appearing in His court. (Blessed saying of Sayyiduna Yahya Bin Mu'az Razi رَضِيَ اللَّهُ عَنْهُ). (Munabbihat, pp. 15)

A'la Hadrat's pearls of wisdom

Naqsh-e-Na'layn Sharifayn

For hundreds of years, طَبَقَةُ فَطْرَةٍ i.e. Islamic scholars and 'Aimma Deen', in every era, have been making the prints of the blessed footwear of the Holy Prophet ﷺ and writing booklets describing its many virtues and great benefits. (Fatawa Razawiyyah, vol. 24, pp. 512)

The ominousness of an impermissible picture

Angels do not enter the house that bears forbidden images (i.e. pictures of the face of living beings). Apart from this, the house in which angels of mercy do not enter is the worst of all places. (Fatawa Razawiyyah, vol. 24, pp. 590)

Excellence of performing righteous deeds in blessed moments

The righteous deeds that are performed in Awqat-e-Faadilah (blessed moments i.e., Shab-e-Bara'at etc.) have more spirituality. (Fatawa Razawiyyah, vol. 29, pp. 203)

Madani pearls of 'Attar

A tip for attaining closeness to Holy Prophet ﷺ

If you want to attain closeness to the Holy Prophet ﷺ, obey the Holy Prophet ﷺ, act upon Sunnahs abundantly and recite Salat upon the Prophet ﷺ extensively. اِنْ شَاءَ اللَّهُ! By the blessings of these blessed activities, you will attain the closeness to the Holy Prophet ﷺ. (Madani Muzakarah, 2 Muharram-ul-Haram 1441 AH)

'Conveying reward' is a source of blessings

'Conveying reward' to pious people keeping ourselves away from sinful acts and staying within the bounds of Shari'ah is a source of blessings, a great act and the act of earning great reward. (Madani Muzakarah, 2 Muharram-ul-Haram 1441 AH)

A virtue of Islam

Islam discourages mischief and disruption, and encourages love, peace and brotherhood. (Madani Muzakarah, 5 Muharram-ul-Haram 1441 AH)



Sayyidatuna Haula Bint-e-Tuwayt رَضِيَ اللَّهُ عَنْهَا

Bilal Husain Attari

Brief introduction

Her name is Haula and her father's name is Tuwayt Bin Habib. She belongs to the family of Quraysh. She is one of the female companions of our Beloved Prophet صلى الله عليه وآله وسلم who was privileged to migrate to Madinah and who was privileged to pledge allegiance to our Beloved Prophet صلى الله عليه وآله وسلم. She is renowned for worshipping a lot, offering Salat-ut-Tahajjud regularly and for staying awake during the night to perform worship. (*Al-Isti'ab*, vol. 4, pp. 377, *Hilyat-ul-Awliya*, vol. 2, pp. 78)

She would spend whole night in worship

Once when she passed by Umm-ul-Mu'mineen Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا our Beloved Prophet صلى الله عليه وآله وسلم was also with her at that time. Sayyidatuna Aaishah رَضِيَ اللَّهُ عَنْهَا humbly said to the Beloved Prophet صلى الله عليه وآله وسلم, 'She is Haula Bint-e-Tuwayt. People say, 'She does not sleep the whole night (but rather remains busy with worship).' Our Beloved Rasool صلى الله عليه وآله وسلم said (with surprise), 'does not sleep for the whole night!' (Then he صلى الله عليه وآله وسلم said) 'Perform as many deeds as you can. By Allah عَزَّ وَجَلَّ, Allah Almighty does not stop showering (His blessings), until you get tired.' (*Muslim*, pp. 308, *Hadees* 1833)

Friend of Sayyidatuna Khadijah رَضِيَ اللَّهُ عَنْهَا

Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has stated,



once, Sayyidatuna Haula Bint-e-Tuwayt asked for permission to enter the house of the Beloved Prophet صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم granted her permission. When she entered the house, the Beloved Prophet صلى الله عليه وآله وسلم paid special attention to her and inquired after her. Sayyidatuna Aaishah رَضِيَ اللَّهُ عَنْهَا said, 'Having seen this, I humbly said, 'Ya Rasoolallah صلى الله عليه وآله وسلم! Why are you paying so much attention to her?' He صلى الله عليه وآله وسلم said, 'She would also visit us even in the time of Khadijah رَضِيَ اللَّهُ عَنْهَا, and it is an attribute of Iman to behave well with (your) old visitors.' (*Al-Isti'ab*, vol. 4, pp. 377; *Jannati Zaywar*, pp. 522-523)

Respected Islamic sisters

Learning a lesson from the above-mentioned parables, we should behave well with our old visitors and should serve them well as this is an attribute of believers. We should also perform more and more acts of worship, following the Seerah of Sayyidatuna Haula رَضِيَ اللَّهُ عَنْهَا, but we should keep in mind that in Allah's sight, favourite is the deed that is performed consistently no matter how little it is. (*Bukhari*, vol. 4, pp. 67, *Hadees* 5861)

Perform worship in moderation and avoid causing yourself great inconvenience regarding performing worship so that you perform deeds consistently which is required and liked in Islam.



Sayyiduna Lays Bin Sa'd

رَحْمَةُ اللَّهِ عَلَيْهِ

Abdur Rahman Attari Madani

Introduction

Shaykh-ul-Islam Sayyiduna Abu Haris Lays Bin Sa'd Fahmi رَحْمَةُ اللَّهِ عَلَيْهِ was a great Egyptian scholar, Hafiz of Hadees and the ruler of Egypt. Egyptians would feel proud of him. The judges, caretakers and administrators of Egypt all would obey his orders. Egyptians would consult with him and seek his opinion in their matters. Sayyiduna Lays Bin Sa'd رَحْمَةُ اللَّهِ عَلَيْهِ was born in Sha'ban-ul-Mu'azzam, 94 AH and passed away in the middle of Sha'ban, 175 AH on Friday or Thursday night. Khalid Bin Abdus Salaam Sadafi has narrated, 'I attended the funeral Salah of Sayyiduna Lays Bin Sa'd رَحْمَةُ اللَّهِ عَلَيْهِ with my father. A large number of people attended the funeral Salah. I had never seen such a huge number of people in any other funeral Salah before that. All the people who attended the funeral Salah were extremely grieved and sad and were weeping while expressing their condolences to one another. I said to my father, 'Dear father! It seems as if every person who attended the funeral Salah was a member of the (bereaved) family'. His father said, 'Son! Now you will never be able to see such a personality.' (Siyar A'lam-un-Nubala, vol. 7, pp. 438, 443,455)

Income

His son Shu'ayb has stated, 'My father's annual income was 20 to 25 thousand Dinars (gold coins), but he would get into debt (due to spending his income in the way of Allah Almighty) when the new



year would begin. Sayyiduna Lays رَحْمَةُ اللَّهِ عَلَيْهِ has stated about himself, 'Zakah has never become Fard (obligatory) upon me since I reached puberty.' (Siyar A'lam-un-Nubala, vol. 7, pp. 447, 449)

Response to expectation

Once, some people bought fruits from Sayyiduna Lays رَحْمَةُ اللَّهِ عَلَيْهِ, but later on they felt that they were charged more for the fruits than they should have been. They decided to do Iqalah (i.e. get the dealing cancelled). Sayyiduna Lays رَحْمَةُ اللَّهِ عَلَيْهِ not only accepted the cancelation of the dealing, but he also ordered to give them fifty dinars. When his son Haris asked the reason for this, he replied, 'May Allah عَزَّوَجَلَّ forgive me; they had a great expectation from me in this dealing so I liked responding to their expectation in the form of fifty dinars. (Siyar-e-A'lam-un-Nubala, vol. 7, pp. 447)

Glimpses of generosity

- Sayyiduna Lays رَحْمَةُ اللَّهِ عَلَيْهِ would organize a gathering to fulfil the needs of people. He would fulfil the need of the one who would ask for help without considering whether the need was a minor one or a big one. Whenever he would eat morning and evening meal, he would eat with people. In winter, he would serve people with halva (a dessert) mixed with honey and ghee and in summer, he would serve people with sugar and roasted flour of almond. (Siyar A'lam-un-Nubala, vol. 7, pp. 448)



- Sayyiduna Qutaybah رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Sayyiduna Lays رَحْمَةُ اللهِ عَلَيْهِ would take a ride to Jami' Masjid for Salah and would give Sadaqah and charity to 300 Masakeen (poor people) daily.
- He رَحْمَةُ اللهِ عَلَيْهِ was so generous that he رَحْمَةُ اللهِ عَلَيْهِ would give according to his financial status to the one who would ask him according to his/her position. A woman once came to him and said, 'O Abu Haris! My son is ill and wants to eat honey'. He رَحْمَةُ اللهِ عَلَيْهِ gave her 120 Ratl (i.e. 47,239 kg) honey. (*Siyar A'lam-un-Nubala*, vol. 7, pp. 447, 453)

Special favours for Islamic scholars

- Sayyiduna Lays رَحْمَةُ اللهِ عَلَيْهِ would send 100 dinars annually to Imam Malik. Once, when Imam Malik got into debt, he sent him 500 dinars. On the occasion of his daughter's marriage, Imam Malik رَحْمَةُ اللهِ عَلَيْهِ asked for some safflower (a herb with yellow petals) from Sayyiduna Lays رَحْمَةُ اللهِ عَلَيْهِ. He sent him safflower loaded on thirty camels. Imam Malik رَحْمَةُ اللهِ عَلَيْهِ sold some of it for 500 dinars and the remaining was left with him. Once, Sayyiduna Lays رَحْمَةُ اللهِ عَلَيْهِ went on a Hajj pilgrimage. When he reached sacred Madinah, Imam Malik رَحْمَةُ اللهِ عَلَيْهِ sent him a big plate filled with dates. In return for this, he رَحْمَةُ اللهِ عَلَيْهِ put 1000 dinars in the plate and presented it to Imam Malik رَحْمَةُ اللهِ عَلَيْهِ (*Siyar A'lam-un-Nubala*, vol. 7, pp. 447, 448)
- Sayyiduna Mansoor Bin 'Ammar رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Once, I visited Sayyiduna Lays رَحْمَةُ اللهِ عَلَيْهِ when he was alone. He drew a bag from his prayer mate that contained 1000 dinars. He gave me the bag and said, 'Do not tell my son about it lest it degrades you in his eyes'. (*Hilyat-ul-Awliya*, vol. 7, pp. 375, Raqm 10903) When his son Shu'ayb learnt about it, he sent 999 dinars to Sayyiduna Mansoor Bin 'Ammar رَحْمَةُ اللهِ عَلَيْهِ. Explaining the reason why he sent one dinar less, he said that he did so not to become equal to his father in the act of giving. (*Hilyat-ul-Awliya*, vol. 7, pp. 376, Raqm 10910)

I make Du'a to Allah عزوجل Almighty to give us Taufeeq to earn our livelihood in permissible ways and spend out of it in His way!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Share of leading Islamic scholars in the profit of trade

The stock of Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ used to be purchased from Baghdad and used to be taken to Kufa. When he would receive the annual profit, he would buy food, clothes and other things of daily use for leading Muhaddiseen of Kufa and would send them these things. He would also send them the remaining dinars and profit with the message: 'Spend them on your needs and express gratitude towards only Allah Almighty. I do not give you anything from my own wealth, but rather I give you from the grace and mercy which Allah Almighty has on me because of you. All these profits are for you. By Allah عزوجل, Allah Almighty has blessed me with these profits for you. There is also the right of others in the wealth bestowed by Allah عزوجل.' (*Manaqib-ul-Imam-ul-A'zam Abi Hanifah lil Muwaffaq*, part 1, pp. 262)

Would buy best thing to give others

Sayyiduna Mis'ar Bin Kidaam رَحْمَةُ اللهِ عَلَيْهِ has said, 'Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ would spend on leading Islamic scholars as much as he would spend on his family. The same he رَحْمَةُ اللهِ عَلَيْهِ would do when he رَحْمَةُ اللهِ عَلَيْهِ would buy clothes, or get fruits or dates from somewhere. Whatever he رَحْمَةُ اللهِ عَلَيْهِ would desire to buy for his family, he رَحْمَةُ اللهِ عَلَيْهِ would buy first for leading Islamic scholars and then for his family.

When he رَحْمَةُ اللهِ عَلَيْهِ would buy something with the intention of giving it to a friend or giving it in charity, he رَحْمَةُ اللهِ عَلَيْهِ would buy the best thing according to his financial position, but he would not take such care when he would buy something for his family. (*Manaqib-ul-Imam-ul-A'zam Abi Hanifah lil Muwaffaq*, part 1, pp. 261)



5 things to do during Jami'aat vacations

Shahzaib Madani

There are 365 days in a year. It is estimated that on a yearly basis, there are more or less 110 vacations (i.e. 30%) for students who spend them apparently away from educational environment. Considering an eight years course of study, if these yearly vacations are multiplied by eight, it will turn out that there will be a period of 2 years and 5 months. Normally, during these vacations, no considerable and important tasks are achieved. A famous Arabic saying goes 'خَزَائِنُ الْمَنِّ عَلَى قَنَاطِرِ الْمُحَنِّ' 'The treasures of bestowments and favours are attained only after crossing the bridge of trials'. In other words, 'No pain no gain'.

Dear students! This short period of vacations is extremely important and may play a vital role in your future, enabling you to gain great skills and knowledge. So, given here are some suggestions about how to spend vacations gaining knowledge as well as practical skills:

1. Textbooks

To have a grip on textbooks should be the first priority of every student as these few books will set foundations for the acquisition of knowledge throughout his life. Therefore, in order to acquire sound knowledge, it is necessary for the students of junior levels to study the textbooks of the current academic year during vacations while senior students must study the textbooks of previous classes besides those of the current academic year during this period.

2. Self-study

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Even the completion of Dars-e-Nizami only develops the ability to gain knowledge by working hard and studying books. We sincerely advise students to keep studying Fiqh, Usool, Kalaam, Hadees and Tafseer after the completion of Dars-e-Nizami.' (Baitar-e-Shari'at, vol. 3, pp. 199-200)

So, in addition to textbooks, make a reading list of booklets to be studied during vacations. These booklets should include various subjects such as Hadees, Tafseer, Sufism, Islamic jurisprudence, Seerah of Islamic scholars and pious predecessors. You should have books on variety of subjects so that you will not get bored of reading the books of the same subject. It will keep you fresh and you will also enjoy reading them. It is stated that after teaching Quran and Tafseer, whenever Sayyiduna Ibn-e-Abbas رَجُلُ الْمَلِكَةِ فَشِيْمًا felt boredom, he would get poetry collections of different poets and would start reading them. Similarly, Imam Muhammad رَحْمَةُ اللهِ عَلَيْهِ would always stay awake at nights with various types of books placed beside him. When he got tired of reading a book on a particular subject, he would start reading another book on any other subject. (Ta'leem-ul-Muta'allim Tareeq-ut-Ta'allum, pp. 101)

3. Writing

There are two types of good deeds. One is the type in which the deed benefits only the doer; and the other



is the type in which the deed benefits others besides the doer. Obviously, the good deeds of the second type are superior to those of the first one. Therefore, for the purpose of reforming the Ummah as well as gaining personal benefit, one should also gain writing skills.

Each time in the beginning of vacations, choose a booklet while keeping the number of total vacation days in mind. Then do any work, which is easy for you, on the chosen booklet like research, paraphrasing, translation or referencing, etc. If the task remains incomplete the first time, you ought to complete it the 2nd or the 3rd time. No matter how you do the work, keep it up and never give up. *إِنْ شَاءَ اللَّهُ* This way, the treasure of knowledge will be unearthed from the great works of our pious predecessors and will be brought to light. Here is an excellent piece of information for your encouragement and motivation. Mufti Amjad Ali A'zami *رحمة الله عليه* wrote his world-famous book 'Bahar-e-Shari'at' in the period of around 27 years. It does not mean that he continued to write the book all the time during those 27 years. Rather, he would write this book in the time spared from other activities during vacations. That's why, this book was completed in such a long period of time. At the end of part 17, he has stated: 'It usually happened that the time spared from other activities during the vacations of Ramadan-ul-Mubarak was spent in writing some text of this book.' (*Bahar-e-Shari'at, preface, vol. 1, pp. 37*)

4. Dars and speeches

Dars and speeches are also a form of the good deed that benefits others as well. So, keeping in view the total days of vacations, make a schedule of delivering Dars and speeches on moral and reformatory topics with full preparation at various places during the different days of the week. Impart the real teachings of Islam to common people in an easily understandable and positive way. This is better.

To contact the responsible Islamic brothers of Dawat-e-Islami in your locality will prove to be very useful and will make it pretty easy to achieve this

task. But keep it in mind that you should not forget yourself while reforming others and you must also fulfil all Fard and Wajib actions so that you may persuade and motivate people to follow Islamic teachings not only through your words but also through your character.

5. Short courses

This is an age of competition. Every department is progressing by leaps and bounds. Therefore, Islamic students should also improve their skills according to the levels of their studies. They should attend such short courses that will help them achieve their career ambitions and aspirations. *إِنْ شَاءَ اللَّهُ* they will see benefits in future.

Majlis Jami'a-tul-Madinah has been offering different courses at different Jami'at-ul-Madinah for last few years. Participation in these courses will enhance your knowledge and improve your skills.

Dear students! Satan may whisper to you that spending the entire period of vacations in reading and writing is a mistaken idea because this means there will be no vacation at all. In actual fact, students should develop the mindset that there is no vacation. Those acquiring religious knowledge cannot even think of missing studying even a single day. You know that there are different kinds of greedy people. Someone is greedy for wealth, someone for power, someone for fame, etc. Similarly, some are very eager to gain religious knowledge. And, those who enjoy the acquisition of religious knowledge cannot be kept away from it but rather they aspire to get more and more of it. The Seerah of our pious predecessors are a proof of it. They would devote themselves to the acquisition of knowledge and would spend most of their time in book reading. Sayyiduna Imam Hasan Bin Ziyad Kufi *رحمة الله عليه* has said, 'I spent forty years in such a way that there was always a book on my chest whether I was asleep or awake.' (*Jami' Bayan-ul-'Ilm-o-Fazala, pp. 1231*)

*Hauslah past hay kyun, 'azm-e-jawan payda kar
Uth zamanay mayn qiyamat ka sama payda kar*



IMAM-E-A'ZAM AND SCIENCE OF HADEES

Nasir Jamal Attari Madani



Blessed Ahadees are excellent commentary on the Holy Quran and an important means of righteousness and guidance. For this reason, Ahadees have been learnt by heart, understood, published and disseminated continually from the time of the Holy Prophet ﷺ to our age.

In the Islamic world, there were many cities famous for knowledge, but it was Kufa, a city in Iraq, which held a prominent position and held the attention of those fond of knowledge. Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ was born and brought up in Kufa. Among other factors, it was the educational environment of Kufa that helped him reach a high mental and intellectual level. In particular, regarding the acquisition of the knowledge of Hadees, he got the opportunity of learning from 4000 experts of his time and secured a distinguished position because of his passion and interest. (*Al-Khayraat-ul-Hisaan* pp. 68; *'Uqood-ul-Jamaan*, pp. 183)

Among the respected teachers of Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ was a great Muhaddis Imam A'mash Sulayman Bin Mehran رَحْمَةُ اللهِ عَلَيْهِ (whose year of demise

was 148 AH) and who was not only famous in Kufa but also in the whole Iraq for the knowledge of Hadees. One day, Imam A'mash asked him few questions and the answers given by Imam-e-A'zam astonished his teacher. Imam A'mash asked his competent student: 'Where have you learnt these answers from, and how have you understood them?' Imam-e-A'zam replied 'My answers are based on the narrations so-and-so which you once mentioned to us.' Sayyiduna Imam A'mash spontaneously said: 'You are a physician and we just sell the medicines you prescribe' (i.e. you infer Shar'i rulings from Ahadees and we only convey them to people). (*As-Siqat li Ibn-e-Hibban*, vol. 5, pp. 334)

While describing the ability of Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ to scrutinize the authenticity of Ahadees and to infer Shar'i rulings from them, Sayyiduna Sufyan Sauri (whose year of demise was 161 AH) said: Imam Abu Hanifah accepted only those Ahadees which he deemed authentic and which were narrated by trustworthy narrators. (*Al-Intiqā Fi Manāqib-is-Salāsāt-il Aimmah*, pp. 142)



Imam Israel رَحْمَةُ اللهِ عَلَيْهِ has said: 'Nu'man (i.e. Imam A'zam Abu Hanifah) is the best man who has memorised every Hadees related to the topic of Islamic jurisprudence. 'He would ponder very much over Ahadees and was more knowledgeable about the concepts of Islamic jurisprudence in them.' (Manaqib-e-Abi Hanifah, pp. 23)

Here is an interesting parable of him memorizing a huge number of Ahadees: Sayyiduna Abdullah Bin Farookh Farsi رَحْمَةُ اللهِ عَلَيْهِ (whose year of demise was 176 AH) was staying with him when a part of the roof broke off and fell on the head of Sayyiduna Abdullah رَحْمَةُ اللهِ عَلَيْهِ, causing bleeding from his head. On seeing this, Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ said: Please accept Diyat (i.e. a certain amount of money in compensation for this wound) or listen to 300 (and according to another copy of the book, 3000) Ahadees. Sayyiduna Abdullah Bin Farookh Farsi رَحْمَةُ اللهِ عَلَيْهِ accepted the offer of listening to Ahadees. (Tarteeb-ul-Madarik, vol. 3, pp. 109)

About the proficiency of Imam-e-A'zam in the interpretation of Ahadees, Imam Abu Yusuf said: 'I

have never found anyone who knows the meanings of the text of Hadees better than Imam Abu Hanifah.' (Al-Intiqan Fi Fadaail-is-Salasat-il Aimmah, pp. 139)

Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ was an admirer of Muhaddiseen and would recognise their talent. Regarding admiration for Muhaddiseen shown by the Imam-e-A'zam, Imam Sufyan Bin 'Uyaynah رَحْمَةُ اللهِ عَلَيْهِ (whose year of demise was 198 AH) stated: It was Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ who assigned me in Kufa to narrate Hadees. He appointed me at Jami' Masjid Kufa and said: 'He is the one who has memorized the narrations of 'Amr Bin Dinar' the most.' Then I narrated Hadees to people. (Al-Intiqan Fi Fadaail-is-Salasat-il Aimmah, pp. 128)

A few glimpses of his services and skills in the science of Hadees have been mentioned above, showing that, in addition to Islamic jurisprudence, Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ also held the rank of Imam in the field of Hadees. He passed away in 150 AH. His blessed shrine is situated in Baghdad, (Iraq). (Nuzhat-ul-Qaari, vol. 1, pp. 169, 219)



REQUIREMENTS FOR DEVOTION TO PROPHET ﷺ

Umm-e-Milad Attariyyah

The firmness of a Muslim's Iman lies in the devotion to the Prophet ﷺ and Iman depends on this devotion. It is stated in the blessed Hadees, 'None of you can become a (perfect) believer until I become more beloved to him than his father, children and all people.' (Bukhari, vol. 1, pp. 17, Hadees 15) There are many requirements for devotion. One of the main requirements is that when we love someone, we follow him, adopt every style of his and obey every order of his.

One day, when the Beloved Prophet ﷺ performed Wudu, blessed companions عَلَيْهِمُ الرِّحْمَانُ started rubbing the used water of the Wudu on their bodies. The Beloved Prophet ﷺ asked, 'What motivates you to do it?' They said, 'The devotion to Allah ﷻ and the Prophet ﷺ'. The Beloved Prophet ﷺ said, 'One who likes to love Allah ﷻ and the Prophet ﷺ or wants Allah ﷻ and the Prophet ﷺ to love him should speak the truth when he speaks and should return Amanat (the thing which has been entrusted) when it is entrusted to him and should be kind to his neighbour.' (Shu'ab-ul-Iman lil-Bayhaqi, vol. 2, pp. 201, Hadees 1533)

All that the respected Islamic scholars who have explained this blessed Hadees have said, has been summarised below: It is a very good deed to rub the water used by the Beloved Prophet ﷺ during Wudu on the body for getting blessings, but this is not sufficient for the claim to have devotion to the Prophet ﷺ as this deed is not difficult for Nafs, even common people can perform such a

deed. In addition to it, it is also necessary to obey Allah ﷻ and His Beloved Prophet ﷺ as this is something difficult for Nafs.' (Sharh-ul-Mishkat lil-Tayyibi, vol. 9, pp. 224, Taht-al-Hadees 4990, Mirqat-ul-Mafatih, vol. 8, pp. 724, Taht-al-Hadees 4990, Mirat-ul-Manajih, vol. 6, pp. 576)

Dear Islamic sisters! It cannot happen that a person stops performing the acts which his/her beloved like and gets busy with the acts which displease his/her beloved. Devotion to Prophet ﷺ is the spirit that encourages and motivates a Muslim to do more and more virtuous deeds and protects him from sins. Devotion to Prophet ﷺ is something that makes a Muslim act upon Sunnahs. Devotion to Prophet ﷺ is the spirit that develops deep love for Salah in the heart of a Muslim, motivates him/her to observe fast regularly, motivates him/her to get rid of non-observance of purdah, motivates him/her to give upbringing to children according to Islam, prevents him/her from forwarding rumours and prevents him/her from un-Islamic ways. Therefore, following the commandments of the Beloved Prophet ﷺ we should have devotion to the Prophet ﷺ as it will wipe out our sins all at once.

*Ay ishq tayray jalnay say chhutay sastay
Jo aag bujha daygi, woh aag laga'ie hay
(Hadaiq-e-Bakhshish, pp. 193)*

Dear Islamic sisters! Associate yourself with the Madani environment of Dawat-e-Islami to gain devotion to the Beloved Prophet ﷺ and to act upon its requirements.



SHAB-E-BARA`AT

Abu Muawiyah Muhammad Abbas Attari

Sha'ban-ul-Mu'azzam is a month of great blessings and mercy. The Holy Prophet ﷺ has said, 'Sha'ban is my month'. (*Al-Jami'-us-Sagheer*, pp. 301, *Hadees* 4889) The 15th night of this month is very important because mercy showers in abundance during this blessed night. It is stated in a blessed Hadees that the Holy Prophet ﷺ has said, 'Indeed Allah Almighty grants especial mercy to Holy Ka'bah for a moment in a year and that is the blessed night of mid-Sha'ban. At that time, hearts of Muslims get attracted to the Holy Ka'bah. (*Kanz-ul-Ummal*, Juz: 12, vol. 6, pp. 96, *Raqm* 34708)

Dear Islamic brothers! On this blessed night, Almighty Allah forgives millions of sinful people; despite that, there are some unfortunate people who are not pardoned even on this blessed night. Following are some examples taken from different blessed Ahadees:

1. An alcoholic
2. The one who is disobedient to parents.
3. The one who is habitual of fornication.
4. The one who cuts family ties.
5. The one who commits tale bearing. (*Shu'ab-ul-Iman*, vol. 3, pp. 381, *Hadees* 3830)

6. Non-Muslim
7. The one who has the feelings of hatred.
8. Murderer. (*Musnad Imam Ahmad*, vol. 2, pp. 589, *Hadees* 6653)
9. Singer. (*Mukashafa-tul-Quloob*, pp. 636)

All those Muslims indulged in any kind of mentioned sins should immediately seek forgiveness in the court of Allah عزوجل and if someone has deprived anybody of his right, he should seek forgiveness from him with sincerity.

Change in scrolls of deeds occurs on Shab-e-Bara`at. Allah knows what will be recorded in our fate. If possible, one should fast on 14th Sha'ban and engage himself in worshipping right after offering Salat-ul-'Asr with Jama'at. After Maghrib Salah, perform six Rak'at Nawafil in sets of two. إِنَّ شَاءَ اللَّهُ. By the blessings of these blessed Nawafil, one will have a long lifespan with safety and protection as well as he will remain safe from 'dependence on others'. To learn the methods and details of these Nawafil, read the booklet '*Aqa ka Maheena*' [The Month of My Prophet ﷺ] authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat فانك بركاتهم العالیه. Get this booklet from any branch of Maktabatul-Madinah or download its free version from the website www.dawateislami.net.



Make good use of life!

Messages of Ameer-e-Ahl-e-Sunnat رسائل بركاتهم العالمة

(Necessary amendments have been made)

تَعَاوَنًا عَلَى رِشْوَةِ الْبُيُوتِ الْكَرِيمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

To Muballigh Dawat-e-Islami Al-Haaj Ya'foor Raza Attari from Sag-e-Madinah Muhammad Ilyas Attar Qadiri عَنْ غَاة

بِسْمِ اللَّهِ، I have received your message having a mention of your journey abroad. May Allah Almighty protect you throughout your journey. May success embrace you at every step. May you be blessed with sincerity. May Allah Almighty shower lots of blessings upon you and forgive you without accountability. Ameen

Please accept these Madani pearls from my side:

1. It is strongly suggested to offer all Salahs with congregation regularly; people here have grown too lazy. You must offer all Salahs including Fajr Salah with congregation in Masjid.
2. It is also requested that be careful about your dress too. It has been observed that a number of Islamic brothers do not keep the lower garment above their ankles, though it is Sunnah to keep

the lower garment above ankles. Kindly, revive this Sunnah too.

3. Kindly observe night I'tikaf (if it is observed) after the weekly Ijtima and perform Ishraq Salah in the morning followed by Salat-o-Salaam before leaving.
4. How great it will be if you meet other Islamic brothers warmly and lovingly while coming to Faizan-e-Madinah and while leaving after attending the Ijtima, and do individuals efforts on them. It will bring enormous benefits if senior responsible Islamic brothers show affection towards people. If the responsible Islamic brothers will consider themselves dignitaries and expect people to come to them for greeting and meeting, then it becomes a little difficult to get tangible benefits. However, a senior responsible Islamic brother cannot mingle with public in a very crowded Ijtima' gathering. Generally speaking, we have to work together with people.
5. You have time today, there is an opportunity, you are alive, you are young, so get benefit from it as soon as possible; after death, you won't be able to do anything.



6. People seem to show a great deal of negligence towards Sunnah way of sitting for eating meal; a large number sit cross-legged when eating and also drop pieces of food on dining mat.
7. Generally, people are not overly disposed to eat their food completely from their plates. Some people would eat their food completely when they see any senior or high ranked personality of Dawat-e-Islami among them but not all do the same. Only Allah عزوجل knows what they do when they eat food at their home and when eating alone.
8. Pick the pieces of food dropped during eating, put the bones on dining mat instead of plate, so that you could eat food of your plate completely and get the 'Du'as of forgiveness' through this act.
9. إن شاء الله it would be very useful if you listen to the previous Madani Muzakarah. It will be so great if everyone makes the intention of listening to Madani Muzakarah for at least 12 minutes.
10. There is a lot of disregard for reading religious books. I request all to start reading the books published by Maktaba-tul-Madinah, beginning from *Faizan-e-Sunnat* vol. 1 followed by other books 'Backbiting', 'Call to righteousness', *Faizan-e-Namaz*. So, continue reading books in the same order.
11. Books are a major source of knowledge and information. Read these books and other booklets and also do not forget to read the weekly booklet either. Take part in Madani activities of Dawat-e-Islami enthusiastically, travel with Madani Qafilah and live your life according to the Madani In'amaat. Do self-accountability and fill out the Madani In'amaat daily and submit it to the responsible Islamic brother of your locality on the first of every Islamic month. May Allah عزوجل keep you happy! May Allah عزوجل make us enter Jannah without accountability! May all of these Du'as be accepted for me too.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Salaam precedes conversation



Beautiful saying of the Holy Prophet صلى الله عليه وآله وسلم:

السَّلَامُ قَبْلَ الْكَلَامِ, 'Salaam precedes conversation'. (Tirmizi, vol. 4, pp. 321, Hadees 2708)

Dear children! People of different origins live in this world and use different words while meeting. Some begin conversation by saying 'hello', and some use the term, 'Adaab', whereas, how a Muslim should extend greetings should be unique and elegant from others. In this blessed Hadees, we are being taught that we should start talking, meeting etc., after saying Salaam i.e. 'Salaam precedes conversation'.

Dear children! The best way to say 'Salaam' is to say 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'. When we say Salaam to someone in this way, it means we are making Du'a for him, 'May Allah's peace, blessings and mercy be showered upon you'. From this (Du'a), it is learnt that no one should cause trouble to any Muslim. It will be a very bad thing that on the one hand, we make Du'a for someone by our tongue and on the other hand we keep causing trouble to him by any of our act or by our hands.

Dear children! Saying Salaam is a very beautiful Sunnah of our Beloved Prophet صلى الله عليه وآله وسلم.

The blessed act of 'saying Salaam' is the best way to spread love, cease hatred and end differences. So, while entering and leaving house, make a habit of saying Salaam as this virtuous act brings about Allah's mercy and blessings at home.

May Allah عزوجل grant us Taufeeq to carry out every act according to Sunnah of the Holy Prophet صلى الله عليه وآله وسلم.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ





Make weddings inexpensive!

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
'Allamah Maulana Muhammad Ilyas Attar Qadiri
قاسم بزرگانیہم نقابینہ

Nowadays, our society has made wedding expensive. However, if I exaggerate that Nikah is absolutely free of charge, it will not be wrong because it is not like this that if you do not have money, you cannot marry. However, it is obligatory for husband to pay the Maher in Nikah. Its [Maher] minimum value has been mentioned in Shari'ah which is two Tola and seven and half Masha silver or its cash equivalent which is few thousand rupees as per the rates of present time [Tola and Masha are units of measurement]. No maximum limit of Maher has been mentioned, but it must not be fixed so high that it becomes a burden on a man. Valimah feast is a Sunnah. Valimah means according to one's financial position, one should hold a feast for his friends, relatives and neighbours in the morning after the wedding night.

It is not necessary to book a hall for Valimah. My Nikah was performed in a Masjid and Mufti-e-A'zam Pakistan Mufti Waqaruddin Sahib رَحْمَةُ اللهِ عَلَيْهِ came at my request and performed my Nikah. We had a neighbour who had a big house. My Valimah was held in that house. I did not decorate my house in a fancy manner, but rather I only had few tube lights. It was the time when there used to be tape recorders so I used to play the cassettes of blessed Na't on it. By the grace of Allah عَزَّوَجَلَّ, our family did not use to follow the custom of (listening to) songs or music even at that time.

الخَمْدُ لِلَّهِ, We did not hold Mehndi and Mayon ceremonies. Alas! Nowadays, the situation is very bad. No one can even count the number of acts which are carried out during engagement, Mehndi, Mayon, Rukhsati and Valimah. These acts displease Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In addition to them, various types of demands from boy's family are made to girl's family. It is a different world. Sometimes, girl's family have to sell even the household items to fulfil these demands and at times



they are even burdened with debt, even then the groom and his family do not get satisfied. Parents do give some dowry happily to their daughter, but groom's family should not make such demands at all.

Parents happily give some dowry to their daughter, but groom's family should not make a demand at all. May Allah عزوجل give us Taufeeq to wipe out this evil of making a demand in the name of dowry and to make marriages simple and easy.



There are some grooms who make up their mind to remain dependent on their in-laws even after their marriage, and for achieving their purpose they gain financial advantage through their wife. Remember! It is not right for a groom or his family to make demands in the name of dowry before the marriage or to make any demands even after the marriage. It is a bribe to give any wealth or money to a groom or his family on the groom's demand in order to be safe from the harm that may be caused by the groom or his family. To give and take a bribe are both Haraam. The father or brother of a bride who fulfils the demands of the groom is compelled to do so to save his reputation, for his daughter or sister's marriage and to see her happy. However, the one who makes such demands is sinful.

أَمِيرِينَ بِحَاوِ الشَّيْخِ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This article, that is being presented here, has been prepared in the light of 'Madani Muzakarah' held on 1st Rabi-ul-Aakhir 1441AH and has been reviewed by Ameer-e-Ahl-e-Sunnat دامت بركاتهم العارفين



LAWS OF TRADE



What do you say about electricians charging a fee for checking something after dismantling it?

Question 1: What do Islamic scholars state about the following issue? Some electricians write on their shops: 'A fee of fifty rupees will be charged for checking anything,' then if a person gets his thing repaired, they tell him the cost and do not charge separately the fee for checking the thing after dismantling it. However, if he (the owner) does not get the thing repaired, they charge a fee of fifty rupees for checking it after dismantling and after telling about the fault they reassemble the thing and then return it. What is Shari'ah Ruling on it?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: For dismantling and checking something, time is spent and tools are used. Some people hire regular workers; their time is also used and they are also paid salaries. The purpose of dismantling is also to know about the fault. This is not the case that he will only unscrew the nuts, screw them and then return the thing. So, this is also a kind of work for which wage can be demanded. As far as the matter is concerned that when he is asked to repair the thing,

he does not charge the fee for dismantling it. So, there is also a possible jurisprudential explanation for not charging a fee. One of them is that he has a right to reduce or forgive his wage and this act of him is not considered to be prohibited, but rather it is permissible.

وَاللَّهُ أَعْلَمُ عِلْمًا عَظِيمًا وَرَسُولُهُ أَحَقُّ مِنَ النَّاسِ بِمَعْرِفَتِهِ

What do you say about ending (Mudharbah) sleeping partnership agreement?

Question 2: What do Islamic scholars state about the following issue? If an investor and a working partner want to end their sleeping partnership agreement by mutual consent, what method should they apply?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Whenever an investor and a working partner want to end their sleeping partnership by mutual consent, they can do so. The method of ending (Mudaribat) sleeping partnership is that when sleeping partnership has been ended, the amount available in cash should not be used for further purchase. If the commodity purchased with the amount of Mudaribat (sleeping partnership) is



available, the working partner should sell this commodity and get amount in cash and should not make purchase anymore with this money either. After getting the whole amount in cash, all expenses should be separated from the amount of Mudaribat (sleeping partnership). He then should return the capital to the investor and distribute the amount of profit among themselves according to the mutual agreement. There is a different detail in case of loss.

وَأَشْهُدُ أَنْ لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

What do you say about the act of charging commission on per passport by agents of Hajj and Umrah?

Question 3: What do Islamic scholars state about the following issue? We have estate business. We help people get work. For example, if we help a carpenter get some work of a kitchen, we ask him to keep our commission. So, he includes our commission in his estimate when telling the customer about the estimate of the given work. Later on, he pays us our commission. Similarly, it also happens in the services of Hajj and Umrah in such a way that we deal with them as per passport and charge commission of two thousand, five thousand etc. from the travel agency on each passport of those travelling through us. What do you state about this act ours?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: It is permissible to charge commission for providing work to a skilled craftsman. But for this, it is necessary to have a prior agreement with the skilled craftsman such as: When I give you work, you will pay me a certain amount of commission on it. Another point is that it should include your effort to make the craftsman meet the client and get work. If you see construction work being carried out in a house while you were passing by and you call a skilled craftsman and ask him to go to that house, perhaps he may get some work, it will not be called 'providing work' and you will not deserve commission on this either. If you make efforts to arrange the meeting of both the parties such as you take them with you and make them meet, you will deserve to have commission on doing this job. Same

is the case with Hajj and Umrah agents, i.e. people bring costumers to travel agents or the members of caravan because they have a prior agreement with them: 'If I bring costumers to you, I will get this amount of commission on per passport.' It is also such a job for which a fee can be fixed. Therefore, charging a fee for this is also right.

وَأَشْهُدُ أَنْ لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

What do you state about school administration's act of getting commission on per student from van drivers?

Question 4: What do Islamic scholars state about the following issue? Some school administrations get monthly commission on per student from vain drivers i.e. van drivers have to pay money per student to them according to the number of students they pick from their schools. Is it permissible for them to get this commission from the van drivers?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَقَّابِ اللَّهُمَّ هَذَا آيَةُ الْحَقِّ وَالصَّوَابِ

Answer: In the above-mentioned situation, it is not permissible for school administrations to get monthly commission because they do not carry out any such work for which they deserve the commission. Van drivers are usually found outside schools; parents are also aware of it; parents talk to the van drivers and decide the matters themselves regarding their children's pick and drop, and pick-and-drop fee etc. So, there is no such effort made by the school administration for which they should demand a wage. However, if the school administration makes efforts to make both parties meet, then they deserve commission one time only, not a specific share every month. So, it is Haraam for them to take money from the van drivers every month, and this income is also Haraam.

وَأَشْهُدُ أَنْ لَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



The liberal principles of what is lawful and unlawful

Some people actually have no regard for Divine commandments but, in an Islamic country or in Islamic society, they do not have the courage to openly say that they do not accept Divine commandments. At such places, some of them get rid of Divine commandments by means of hypocrisy, treachery, verbosity, clever use of words and ambiguous wording. Some others make an effort to explain the Ayahs of the Holy Quran according to their poor understanding and on the basis of their opinion. For example, they say that it is stated in Quran that there is no compulsion in religion. And when there is no compulsion in religion, it is a mistake of Islamic scholars to impose such restrictions on people as “see this and don’t see that, listen to this and don’t listen to that, do this and don’t do that, eat this and don’t eat that etc.” A simple answer to this objection is that Islamic scholars do

not impose restrictions but rather they just inform people about Divinely-imposed restrictions.

Anyway, a person is confronted with this thought or satanic whisper or deception when he attempts to understand the Word of Allah ﷻ on the basis of his own opinion or when he tries to make the meanings of the Holy Quran follow his whims and wishes. The real meaning of the blessed Ayah, i.e. ‘*There is no compulsion in the religion (of Islam)*’ (Part 3, Surah Al-Baqarah, Ayah 256) is that no disbeliever will be forced to become Muslim i.e. no one will be made to recite the Kalimah of Islam at gunpoint. This verse doesn’t mean at all that Divinely-revealed commandments will not be imparted to anybody; nor does it mean that it doesn’t matter whether anyone acts upon them not; and nor does it mean that there is no need to advise anyone who freely does what he wishes without caring about right and



wrong. But the fact is that **أَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ الْمُنْكَرِ** i.e. the act of calling people to righteousness and prohibiting them from evil is like a red rag to a bull for these liberals and so-called modern scholars.

Therefore, those who reject Divine commandments or distort their meanings using fancy words and verbal fluency, have the mistaken idea that movies, dramas, musical evenings, singing and dancing programs must not be criticized as these are actually included in the arts. Likewise, in liberals' eyes, those giving performances in catwalk-shows while wearing extremely immodest and indecent dresses and those showing and promoting obscenity and indecency at different places must neither be disrespected nor be criticized even slightly. This is because liberals and modern day so-called scholars are under the impression that other than Quran and Hadees new sources have come into being which will determine what is lawful and unlawful. These sources, they think, are the arts, aesthetic sense, and natural phenomena etc.

إِلَٰهَ الْأَمَانِ وَالْحَفِيفِ! How times have changed! The Lord and the Creator of this universe has clearly said:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ

Say you (O Beloved), 'My Lord has made indecencies unlawful; those which are open and those which are hidden, and sin.

[Kanz-ul-Iman (translation of Quran)] (Part 8, Surah Al-A'raf, Ayah 33)

Allah **عَزَّوَجَلَّ** has declared obscenities i.e. indecencies Haraam [unlawful]. Now just for a moment, think of the scenes of movies and dramas and whatever happens therein; isn't it hundred per cent contrary to this commandment of Allah, and isn't it indecency? Most body parts of the woman are shown, immodesty is promoted, those parts of the body which should be kept covered are brought into focus, dancing styles, conversation between a boy and a girl, different styles of standing, sitting, lying and many other such things which are contrary to modesty are shown. Are all of these not the acts of indecency and are these not unlawful in the light of the Word of Allah **عَزَّوَجَلَّ** stated above? Without any

doubt and hesitation, every Muslim regards them as unlawful and sin, and thinks of them as gross indecency.

Now go through the Ayah mentioned above again and then look at the arguments of liberals and modern Maulvis. Despite knowing and understanding the same details of these films playing the roles of priests and monks in defiance of the commandments of Allah **عَزَّوَجَلَّ**, they openly call lawful what Allah **عَزَّوَجَلَّ** has declared unlawful and they assert, ("Society is like a human being, consider it dead, if it has died aesthetically, and then what you see is merely a soulless body. The aesthetic death of society is the announcement of the death of an individual too. It is the arts that provide aesthetic life to society. Life can't grow where these arts are strangled. If poetry, music and singing do not coexist with the recitation [of Quran] in society, it is not a society but rather it is a graveyard. Certain groups have been campaigning to destroy our sense of humour and are bent upon eradicating every such thing which is the lifeblood of my aesthetic being. Alas! It is religion that has mostly been used as a tool to serve this purpose.") You have read the comments of these liberals. There is no need to explain something that is already self-evident or nor is it needed to awaken the one who is already awake. Modern day scholars argue that if society has no disco music, no song, no beautiful and sweet singing by female singers who arouse audience and if men and women do not make merry together and do not go to cinemas; this is dead society. According to modern scholars, only Quran is not sufficient to establish society (**مَعَادَ اللَّهِ**). Rather, if aesthetic sense, the arts, films and dramas also coexist with Quran in society, this will enliven society. Moreover, they complain that a campaign to eradicate their sense of humour has been going on for a long time and that people are bent upon wiping out every such thing which is necessary for the survival of our aesthetic self, and they also argue that it is religion which has mostly been used as a tool to serve this purpose.

It is as if, according to these modern scholars, Quran and Hadees are destroying their sense of humour and aesthetic being. Since the writers of these words don't have the courage to openly say that Quran and Hadees are destroying their sense of humour or Quran and Hadees are murdering their aesthetic



being, they mention such words as 'religion' or the 'use of religion' to avoid enraging readers. If it is what they have to teach in the name of religion, one might think what's wrong with those who reject

declaring something to be lawful and unlawful; by Allah Almighty, this is not Islam but rather these are the arguments used by western society. Attempts are being made to develop and propagate these



Hadees or even with Chakralwees?

*Waa`ay nakami mata'-e-karwan jata raha
Karwan kay dil say ehsas-e-ziyan jata raha*

*Rah-e-manzil mayn sab gum hayn mager afsos to yeh hay
'Ameer-e-Karwan' bli hayn unhi gum kardah rahaun mayn*

*Mayn tujh ko batata hoon taqdeer-e-umam kya hay
Shamsheer-o-Sina awwal ta`oos-o-rabaab nakhir*

A Muslim feels no doubt that the real teachings of Quran and Hadees are foundations for setting up society. These teachings bless Nafs, heart and mind with purity, thoughts with brightness, eyes with modesty, and character with obedience to Allah Almighty, inspiring a Muslim to ponder over the Hereafter. Remember, it's Quran and Hadees that establish the principles of declaring something to be lawful or unlawful. For centuries, the whole Ummah and Islamic scholars have been describing the same fact. But, all of a sudden, if it is said that the arts, aesthetic sense, and society are the sources of

arguments among Muslims in Islamic countries. Further, by using above-mentioned attractive words, if anyone declares such goings-on Halal as the dance performed by indecently dressed girls in a sexually attractive way, romantic scenes and films and dramas full of immodesty and indecency; this is nothing but clear deviation from Islam. Remember what Allah عزوجل has said:

وَلَا تَقُولُوا إِنَّمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لِيُغْتَرِبُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ﴿١١٦﴾

And do not utter the lie which your tongues speak, (saying), 'This is lawful, and this is unlawful,' in order to fabricate lie against Allah; indeed those who fabricate lie against Allah will never prosper.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Ayah 116)



Blessed demise of the beloved sister of Ameer-e- Ahl-e-Sunnat

دامت بركاتنهم العالیہ



The elder sister of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas 'Attar Qaadiri **دامت بركاتنهم العالیہ**, 'Zahra Bint-e-Haji Abdur Rahman' (known by the name of 'Foe Ma' [فوئی ماں]) departed this life on 2nd Jumadal Ukhra 1441 AH corresponding to 28 January 2020 following a prolonged illness.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Ameer-e-Ahl-e-Sunnat **دامت بركاتنهم العالیہ** was out of country at that time. After hearing about the blessed demise of his beloved sister, he returned to Pakistan immediately and led the funeral Salah of his beloved sister himself in the global Madani Markaz Faizan-e-Madinah Karachi. Thousands of devotees of Prophet attended the funeral Salah. After the funeral Salah, Ameer-e-Ahl-e-Sunnat **دامت بركاتنهم العالیہ** made a heartfelt and highly emotive Du'a of 'forgiveness and for attaining high ranking' for his deceased sister. The deceased sister of Ameer-e-Ahl-e-Sunnat was laid to rest in Sahra-e-Madinah Tool Plaza Karachi. Madani Muzakarah in connection with the Sawyam' of the deceased was held in the global Madani Markaz Faizan-e-Madinah on Thursday 30th of January 2020 after 'Isha Salah. Some extracts from this Madani Muzakarah are as follows:

Ameer-e-Ahl-e-Sunnat **دامت بركاتنهم العالیہ**

I am deeply grieved at the demise of my sisters. The elder sister was like mother for me. Our house stands deserted now. There is hardly anyone in the present era who has as much admirers as I have but they cannot fill the vacuum of family members. My house gives a deserted look today. (Pointing towards the elder son, Ameer-e-Ahl-e-Sunnat **دامت بركاتنهم العالیہ** said) his mother 'Umm-e-Bilal' told me that my sister had recited Kalimah aloud twice or thrice and then she fell. Coincidentally, the elder daughter of Nigran-e-Shura Haji Imran had arrived from Hyderabad. She immediately supported her and put her head in her lap. She also narrated: My sister recited Kalimah Tayyibah many times and called out 'يَا رَسُولَ اللَّهِ' and 'يَا غَوْثُ، يَا غَوْثُ، يَا غَوْثُ، يَا غَوْثُ'. We have devotion to Sunni beliefs and Ghaus-e-A'zam **رحمة الله** since our childhood. My deceased sister was one year older than me. I am the youngest and the last one left amongst my siblings. Allah Almighty knows how many breaths I have left. May Allah **عَزَّوَجَلَّ** keep his Iman safe and save us from bad end.



Nigran-e-Shura

Three habits of Foe Ma: (1) She used to talk with gentleness. (2) She knew how to please others. (3) She used to make a lot of Du'as for others.

These habits are extremely important for maintaining a good environment at home. Especially elderly Islamic sisters of a family should possess these qualities, for example if they talk gently, make Du'a for others, and please daughters and

Just a few months after, when my elder aunt got paralyzed, she also laid up in bed with illness.

Ameer-e-Ahl-e-Sunnat

On the occasion of the blessed demise of my sister, many people came to extend their condolences. Those who have extended their condolences whether their messages of condolence reached me or not; similarly those Islamic sisters who helped in



daughters-in-law etc., their house will become a place of peace and tranquillity. They may also be remembered in good words when they will depart this world.

The successor of Ameer-e-Ahl-e-Sunnat

The deceased aunt would not cry out in trouble (i.e., Allah Almighty blessed her with infinite patience).

[giving Ghusl and shrouding and, those who made Isal-e-Sawab], those who consoled us and those who kept engaging in other related activities are really close to our heart. I thank all of them. May Allah Almighty bless all of them with great reward and grant forgiveness without accountability.

¹ Isal-e-Sawab usually held on the third day of death of the deceased.





Arshad Aslam Attari Madani

'Mom, hurry up, my van is about to come.' Said Hammad who was in the kitchen, sitting on a stool, wearing his school bag and eating a banana.

'It's ready,' mom said while handing the lunchbox to Hammad.

In the meantime, the horn of the van was heard from the outside. Hammad quickly finished the banana he had in his hand and threw the peel outside from the kitchen.

'I have told you many times to throw litter in the dustbin,' mother said scolding him, but Hammad went out saying Salaam.

After coming back from the school, he took lunch and slept.

'Hammad is a bad boy,' 'Hammad is a bad boy,' Hammad looked around, but found no one in the

room. 'Oh, look down!' somebody said with laughter.

Now Hammad felt that the voice was coming from the dustbin. 'Are you calling me?' Hammad asked while looking at the dustbin.

'Yes, I have called you a bad boy', said the dustbin.

Hammad quickly replied, 'I am not a bad boy. I am a good boy. Look! I bathe daily and my dress is also neat and clean.'

'Only by wearing a neat and clean dress and taking bath do not make a boy good,' said the dustbin angrily. 'You have never taken care of me. I get hungry, but you do not feed me.'

'But my mom says we should not throw food; it is a bad thing,' replied Hammad. 'Innocent boy, I am not asking for your food; I am talking about my food,' said the dustbin with laughter. 'You eat fruits, but throw the peels here and there. You also throw empty wrappers of biscuits, etc. here and there. Such children are not good. They are our enemies.'

Hammad bowed his head in embarrassment and said, 'Sorry dustbin! Now tell me what I should do to please you.'

'If you take care of me regularly, throw peels, empty wrappers and packets of juice in me instead of throwing them here and there, it will save you from dirt and satisfy my hunger too,' said the dustbin. 'The other dustbins at homes, shopping malls, parks and neighbourhoods are my brothers. Ask your friends to take care of them. If all children become good so no dustbin will remain hungry.'

'Hammad, get up, 'Asr Azan has been called out.' The dustbin had just finished talking when Hammad's eyes opened as his mother called him. While making Wudu, Hammad was thinking that he would share the dream about dustbin's complaint with his friends so that they would also throw litter in a dustbin and satisfy its hunger.



Story of Nannhay Miyan

Son of a maid

Abu Ubaid Attari Madani



'How is the new maid working?' The grandmother of Nannhay Miyan asked his mother while he was having dinner with his family members. Mother replied, 'She is working at least better than the previous one.' Having heard about the new maid, Nannhay Miyan said, 'But I haven't seen the new maid!'

'She comes in the morning, and leaves after cleaning the house while you are at school. Secondly, whenever you finish playing with your toys, keep them at the proper place.' His mother guided him.

On Sunday, Nannhay Miyan slept after offering Fajr Salah and woke up at 9 a.m. He quickly brushed his teeth, washed his hands and face, and came out of the room. His class fellow was sitting there in the lounge. Surprised, Nannhay Miyan asked, 'Danish, you are here!' Danish replied, 'I have come with my mother.' 'So, where is she?' Nannhay Miyan asked. 'She is cleaning the roof,' Danish replied. 'Is your mother our new maid?' Nannhay Miyan asked. 'Yes,' Danish said. Nannhay Miyan went to the

kitchen and said to his mother while sitting on a stool, 'The son of our new maid is my class fellow!' Mother replied, 'Good, today is a holiday and both of you can play together. I am making a paratha for you.' Nannhay Miyan said, 'How can the son of our maid be a friend of mine? A few days ago, he insulted me in front of all the students and did not allow me to sit with him. I am going to teach him a lesson.' 'Stop! Do not misbehave at all,' his mother shouted but Nannhay Miyan had left instantly.

Nannhay Miyan shouted, 'Danish, stand up! You are not worthy of sitting on a sofa as you are the son of our maid. You have made our new sofa dirty; just sit on the ground.' Seeing his anger, Danish immediately left the place and stood in a corner quietly. 'Don't you know who he is and how you should behave?' The voice of Nannhay Miyan's grandmother stopped him from shouting further. Meanwhile, the maid came and anxiously said, 'Madam! Danish is my son. He is off today so I brought him here. I apologise if you feel bad. I will not bring him again.' Hearing it, Nannhay Miyan



angrily shouted, 'Ask him to leave our house right now, otherwise I will...' Interrupting Nannhay Miyan, the grandmother made him sit on a sofa with her. She also called Danish and addressed Nannhay Miyan, 'Son, servants are also humans like us. We should behave well towards them also.' 'But grandma, Danish insulted me in the school!' Nannhay Miyan replied.

The grandmother asked, 'Tell me, who of you knows about Imam Zayn-ul-'Aabideen رَضِيَ اللهُ عَنْهُ?' Both of them remained silent, so the grandmother said: Let me tell you about Imam Zayn-ul-'Aabideen رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ is the son of Imam Husayn رَضِيَ اللهُ عَنْهُ, the beloved grandson of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Once, Sayyiduna Imam Zayn-ul-'Aabideen رَضِيَ اللهُ عَنْهُ had to make Wudu, so his female slave brought water in container. She was pouring water and he رَضِيَ اللهُ عَنْهُ was performing Wudu but all of a sudden the container slipped from her hands; it hit the Imam's blessed face due to which it was wounded. The Imam turned to her, so she said, 'Pious people control anger.' The Imam said, 'I have controlled my anger.' She said, 'Pious people forgive.' The Imam said, 'May Allah forgive you.' She then said, 'Allah likes benefactors.' The Imam said, 'I have freed you for [pleasing] Allah.' (Tareekh Ibn 'Asakir, vol. 41, pp. 387)

The grandmother then asked, 'Nannhay Miyan, now tell me who a good person is - the one who does righteousness in return for evil or commits evil in return for evil.'

Nannhay Miyan replied, 'Grandma, a good person does righteousness in return for evil. I forgive Danish and I also request him to forgive me for my bad behaviour, so that I become a good person.' 'Danish! Let's play together,' Nannhay Miyan said while extending his hand. Danish held his hand and said, 'Nannhay Miyan! Please forgive me as well for misbehaving with you in the school.'

The mother of Nannhay Miyan was happily seeing this, standing at the door of the kitchen. She said, 'My son! Have breakfast before playing.' 'Mama! Please bring breakfast for both of us, not only for me,' Nannhay Miyan replied smilingly and sat close to Danish.

Quick-witted child



Intelligent children

Abu Tayyab Madani

Fatah, the younger son of Khaqaan (an influential figure during the Abbasid period) was a very quick-witted and intelligent person. Once when Khaqaan fell sick, caliph made a home visit to inquire after him. During the visit, caliph also met Fatah, and just for fun asked him: 'Fatah! Tell me! Is your house more beautiful or my royal palace?' Fatah humbly replied: Our house is more beautiful because you [i.e., the caliph] are at our house right now.

Similarly, once caliph had a gemstone in his hand. Pointing towards it, he asked Fatah: 'Fatah! Is this gemstone more beautiful or the one set in my ring?' Fatah humbly replied: 'The hand which has the gemstone is more beautiful than everything else.'

The caliph was greatly surprised to notice the quick-wittedness and wisdom of this young boy and gave him a prize too. (Siyar A'lam-un-Nubala, vol. 12, pp. 83, Al-Mustatraf, vol. 1, pp. 106)

Dear children! Did you see! Fatah gave quick answers full of wisdom to the great ruler of that time without hesitation and getting nervous.

So, whenever a highly ranked personality asks you a question, do not get confused or nervous; otherwise you will forget the right answer. So it is suggested that first of all, try to understand the question properly, thereafter answer it with confidence and good manners.





Pigeon chowk

This is a pigeon chowk, the most beautiful part of this jungle, where you will find all the pigeons of the jungle.

One morning elder pigeons were getting ready to go outside to collect grains while all squabs gathered to play on the terrace near the house of the aunt pigeon. Suddenly, the voice of Bholu (pigeon) started to echo in the entire pigeon chowk.

'Hey, Listen! Uncle Bablu (pigeon) has met with an accident'. Bholu had yet to finish the announcement when all the pigeons went straight towards Uncle Bablu's house. After a little while, Uncle Bablu's home was crowded with pigeons and a female Hakeem (pigeon) quickly reached too.

Although the female Hakeem (pigeon) was short, she was very good at her profession.

Having seen the wound of 'Bablu', the female Hakeem extracted the juice of some herbs and applied it to his wound. The bleeding stopped immediately but still, in order to fill the wound, she needed a special herb that used to grow on the other side of the jungle. To bring the herb, the female Hakeem sent her student, the brown pigeon.

'Oh Shareef Ibn-e-Shareefah! What are you looking for?', a naughty sparrow would always sarcastically call the brown pigeon by this name.

'This morning Uncle Bablu met with an accident. I am looking for a special herb for his treatment', the brown pigeon replied without getting angry.

'Wow! You are serving others and that too in this era! It will be of no use to you', the naughty sparrow said angrily.

'Sister sparrow! People are not served for gaining any benefit, but rather it is an act of virtue,' the brown pigeon said smilingly.

'May you be blessed with this help and virtue! I am going to meet my friend', saying this, the sparrow flew away. After some time, the brown pigeon, after finding the herb, reached Uncle Bablu's home.

Next morning, the brown pigeon was busy looking for the herb too. Suddenly, he saw a sparrow lying there. As he got close to it, he saw the same naughty sparrow lying unconscious. Her wings were badly injured. Having seen this condition of the naughty sparrow the brown pigeon grew very sad. He took her to the female Hakeem (pigeon) somehow.

The female Hakeem applied ointment to her wings, opened her beak and dropped the juice extracted from flowers into her mouth. After a few moments, the sparrow regained consciousness. Initially, she could not recognize where she had been, then she began to get up. Seeing this, the female Hakeem said, 'Not now! Now, you are injured; take rest. It is good that the brown pigeon brought you to me.'

The sparrow recalled her memory as to how she had fallen to the ground after hitting herself against a tree in the morning. Having seen the brown pigeon in front of her, she was feeling ashamed at her yesterday's talk.

Dear children! To help others in difficulties, take care of a sick person and serve him are virtuous acts, but while helping anyone or taking care of him, do not cause him any inconvenience unknowingly.





Message to parents

Bilal Husain Attari

Keep things beyond children's reach

An Islamic brother has stated, 'One day, my son, Shaban Raza, who was the joy of our home, was playing in front of me. I got busy with some work after some time. Suddenly, it crossed my mind as to where Shaban Raza was. I called Shaban's mother and asked where Shaban Raza was. She said, 'I don't know! Look there! He might have gone down the stairs.' When I asked, I found that he was not even downstairs at my father's home. We started looking for Shaban anxiously. Suddenly, a thought came into my mind that we should also search for him in the wash room. As I entered the wash room, I found Shaban Raza to have fallen with his face downward into the bucket full of water. We took the child to a hospital where the doctor pronounced him dead.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Respected parents! According to a report by World Health Organization, almost 3.4 million children are injured due to domestic accidents and almost six hundred and thirty thousand out of them die annually all over the world. Though there are different reasons for these deaths and accidents, the carelessness of guardians is also a factor behind these accidents. If we want to keep our children safe from these domestic accidents, we have to ensure that no such thing that is harmful to their delicate lives be there within their reach. In this regard, if we use the precautionary measures mentioned below, it will benefit us.

Keep harmful and dangerous liquid substances e.g. acid, petrol, and kerosene oil out of children's reach. Regarding this, do not rely on any other precautionary measure except for keeping them out of children's reach because if we put labels of precaution on these bottles, children even then will not understand as to what is written on them.

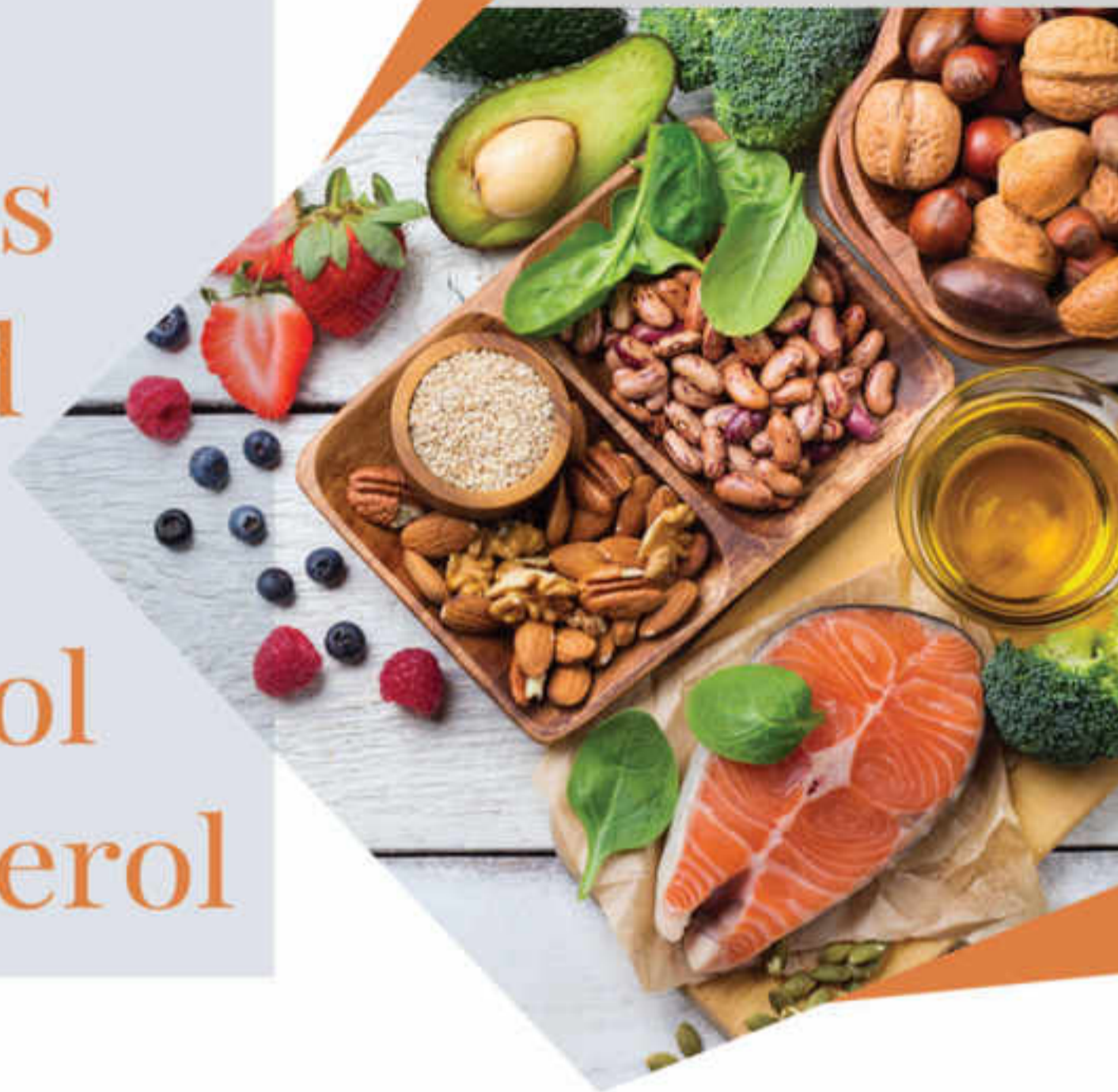
Keep the iron at a high place beyond children's reach after using it until it gets cold. Mothers should avoid getting busy with their activities, leaving their children sleeping alone. If they do so, they should watch them from time to time. Do not forget to put pillows on their sides when making them lie in bed.

Keeping heavy things and glass showpieces, etc. on a table or any other piece of furniture after spreading a cloth in the homes where there are small children is like inviting accidents yourself because children can cause things to fall upon themselves by pulling the cloth.

Respected parents! A few things have been mentioned here as examples. In addition to them, there are many such things which can harm children if they are within their reach. Therefore, after examining the environment of your surroundings, check the things and keep them out of the reach of children.



Foods good to control cholesterol



Madani clinic

Last month, an article was published on 'cholesterol and its causes', and now some foods which are good to control cholesterol are being mentioned below.

Foods that are good to control cholesterol

Use different fruits and vegetables as they do not contain cholesterol e.g.

- Okra is useful for reducing cholesterol level. (*Mahnamah Faizan-e-Madinah, Jumadal Oola 1438 AH, pp. 36*)
- Faalsah (grewia) controls blood pressure and cholesterol. (*Garmi say Hifazat kay Madani Phool, pp. 18; summarised*)
- Apples reduce cholesterol and prevent it from increasing. (*Mahnamah Faizan-e-Madinah, Rabi'-ul-Aakhir, 1438, pp. 29*) It also saves (a person) from obesity. The habit of eating an apple daily prevents accumulation of cholesterol in arteries.
- Fig is good for the patients having high blood pressure and high cholesterol. (*Gharaylu 'Ilaj, pp. 113; summarised*)
- Using garlic daily in the morning is helpful in reducing cholesterol.
- Eating carrot daily maintains cholesterol level.
- Oranges control cholesterol. Drinking orange juice daily provides a great amount of vitamin C that controls the level of bad cholesterol in the body.
- Apricots are fruit that are rich in the ingredients which increase good cholesterol.
- Red grapes are also good to reduce cholesterol. It also protects from heart diseases. According to medical research, eating red grapes daily in an adequate amount for six weeks reduces bad cholesterol up to 14%.
- According to medical research, eating strawberries reduces cholesterol in the body up to 4 to 10 %.



- Almonds are cholesterol-free and reduce LDL cholesterol. (*Bayta ho to aysa!*, pp. 33, 34)
- Eating salad with meal is beneficial for high cholesterol patient.
- Use fibrous foods e.g. bananas, grapes, cherries etc., because they help blood absorb cholesterol and fat. Thus cholesterol level in blood remains normal.
- The use of different oils is also beneficial such as corn oil, sun flower oil and peanut oil. The use of olive oil without cooking is good because it also reduces cholesterol. (*Gharaylu 'Ilaj*, pp. 53) According to medical research, olive oil is good for the patient having cholesterol problem as it removes extra bad cholesterol from blood. (*Faizan-e-Sunnat*, vol. 1, pp. 625; summarised)
- Sattu is good for the patients having high cholesterol.
- The patient should use 500 mg dried ginger twice a day.

Benefits of fenugreek

According to medical research, using fenugreek seeds daily reduces cholesterol and triglycerides and also lowers the risk of heart diseases. (*Maythi kay 50 Madani Phool*, pp. 6; summarised)

Fish and cholesterol

Eating fish is also good for the people having high cholesterol, but the fish fried in oil is also harmful to health like other fried foods. Fish cooked on coals is



- Use one table spoon of fat-free yogurt mixed with psyllium husk (isabgol) in the morning.
 - Fasting maintains sugar level, cholesterol level, and blood pressure, thus removing the risk of heart attack. (*Siraat-ul-Jinaan*, vol. 1, pp. 293)
 - The patient should use six Mashas (a masha is a traditional Indian unit of mass, now standardized as 0.972 grams) guggul (*commiphora wightii*) after mixing it with lukewarm water four times a day.
- very useful. If a person gets his blood tested with such fish in his stomach, the test will show reduction of cholesterol in the blood. (*Gharaylu 'Ilaj*, pp. 34)

Fish oil

The use of fish oil protects from the initial blockages created in the blood vessels which harden the arteries, thus leading to the risk of a heart disease. Fish oil protects the walls of blood vessels from blockages and uneven surfaces because cholesterol accumulates in these places and blocks the flow of blood. (*Machli kay 'Ajaibaat*, pp. 39)

Ramadan Preparation

Bint-e-Asghar Attariyyah

Ramadan-ul-Mubarak is getting nearer. Allah's Beloved Prophet ﷺ, blessed companions رَضِيَ اللهُ عَنْهُمْ وَالْإِلهِ وَسَلَّمَ and pious predecessors رَضِيَ اللهُ عَنْهُمْ used to make preparations for Ramadan before its arrival.

Dear Islamic sisters! You are also requested to complete all those household chores beforehand that interrupt your acts of worship such as fasting, performing Salah, recitation of Holy Quran etc. Mentioned below are some such tasks and their solution:

Cleanliness

Remove spider webs from the walls and have carpets and curtains dry cleaned. Clean kitchen cabinets, shelves and microwave oven. Likewise, fridge cleaning is also important as its usage increases comparatively in Ramadan. Take out the shelves of the fridge carefully and wash them thoroughly with water, applying baking soda and then clean them with a dry cloth or leave them to dry in the sun. Thereafter, clean it inside out using a piece of cloth.

Food items

Firstly, make an estimate of oil, salt and chillies etc., required for the preparation of different dishes during the month of Ramadan. As per your budget, make a list of all required ingredients and arrange them beforehand so that you may spend the valuable moments of Ramadan while performing the acts of worship.

Iftar preparation

Since different types of food items are prepared for Iftar meal, so, it is better to prepare those food items in advance that are used daily, for example make ginger-garlic paste and freeze it putting it in a jar. In

Advice on home management



the same way, prepare vegetables e.g., spinach, peas etc., in advance and freeze them.

Timetable

Make a timetable for the month of Ramadan so that you can perform the acts of worship with a peace of mind and carry out household chores comfortably. If you are a working woman, then you need to manage your sleep hours properly; otherwise there is a risk that your plans may get disrupted. In Ramadan, Ameer-e-Ahl-e-Sunnat **دائمت برکاتہم العالیہ** gives answers of the questions asked in the live Madani Muzakarah on Madani Channel after Asr and Taraweeh Salah and gives solutions of worldly and religious matters. So, set your timetable accordingly so that you could watch Madani Muzakarah without affecting your other routine tasks.

Eid Preparation

- It is Mustahab to wear good clothes on Eid day. So, it is suggested that ladies, gents and children should do all their shopping beforehand. Thus, they will not have to face packed malls, a large increase in prices etc., at the time close to the Eid day and they will be able to perform maximum worship during the month of Ramadan.
- It is good to iron Eid clothes in advance or it can be done with gaps as per convenience.
- It is recommended that Sadaqat-e-Wajibah and Naafilah be paid to deserving people beforehand so that they too benefit from the blessings of Ramadan and Eid.

May Allah ﷻ grant us Taufeeq to spend the valuable moments of the blessed month of Ramadan with good health, safety and wellbeing.

اٰمِيْن يَا وَدَّاعِ الْوَالِدِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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رَضِيَ اللهُ عَنْهُ Sayyiduna Hakeem Bin Hizam



Bright stars

Adnan Ahmad Attari

A blessed companion رَضِيَ اللهُ عَنْهُ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When I wake up in the morning and see any needy [person] at the door, I believe that it is one of the favours of Allah عزَّوجلَّ to me, and when I wake up in the morning and don't see any needy [person] at the door, (patiently) I feel that this is one of those calamities upon which I had begged Allah عزَّوجلَّ for a reward. (*Tareekh Ibn Asakir, vol. 15, pp. 125*)

Dear Islamic brothers! The above mentioned blessed saying, filled with great zeal of helping others, belongs to Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ, the blessed companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Blessed appearance and birth

He رَضِيَ اللهُ عَنْهُ was born 12 or 13 years before the event of elephants [Aam-ul-Feel]. He was dark brown with a sparse beard. (*Tareekh Ibn Asakir, vol. 15, pp. 100*)

Embracing Islam and other honours

He رَضِيَ اللهُ عَنْهُ embraced Islam on the occasion of the conquest of Makkah (8 AH) and received this honour from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Whoever will enter the house of Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ will remain safe.' Umm-ul-Mu'mineen Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا was the paternal aunt of Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ and Sayyiduna Zubayr Bin Awwam رَضِيَ اللهُ عَنْهُ was his (paternal) cousin. He was among those who attended funeral procession of Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ at night (due to unfavourable circumstances) (*Siyar A'lam-ul-Nubala, vol. 4, pp. 233 to 237*) He had four sons and all of them had the honour of being a blessed companion of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Isti'naab, vol. 1, pp. 417*)



Pledging allegiance

He pledged allegiance to the Holy Prophet ﷺ upon the words that he would depart this world staying steadfast in Islam when this life. (*Mu'jam Kabeer*, vol. 3, pp. 195, *Hadees* 3106)

Qualities and attributes

Apart from possessing great qualities and attributes such as vast knowledge, excellent etiquette, incredible generosity, 'deep piety and abstinence', especial honour and outstanding leadership, he رَضِيَ اللهُ عَنْهُ was known for his acumen and nobility. He رَضِيَ اللهُ عَنْهُ was considered among the respected people of Quraysh during both pre-Islamic and Islamic eras. (*Isti'ab*, vol. 1, pp. 417, *Siyar A'lam-un-Nubala*, vol. 4, pp. 238)

Intelligence

Darun Nadwah, a meeting place where people of Makkah would gather for laws mutual advice about any matter, was not open to the individuals less than 40 years of age but he رَضِيَ اللهُ عَنْهُ, despite being 15, was allowed to participate in it because of his great intelligence and acumen. (*Siyar A'lam-un-Nubala*, vol. 4, pp. 237)

Quick-wittedness

Once, Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ, during his old age, was walking slowly with the help of a stick. He رَضِيَ اللهُ عَنْهُ went past few young individuals who thought of playing a trick on him. One of them asked Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ: Do you remember anything after losing your memory? He رَضِيَ اللهُ عَنْهُ looked at him and guessed his intention and asked him in return; Are you not the son of so and so? He replied in the affirmative. Upon his, he رَضِيَ اللهُ عَنْهُ said: Despite losing my memory, I still remember that your father used to forge iron in his youth in Makkah. (*Tareekh Ibn-e-Asakir*, vol. 15, pp. 127)

Why do I feel shy?

(Despite being elderly), Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ used to recite Quran to Sayyiduna Mu'az Bin Jabal رَضِيَ اللهُ عَنْهُ. Someone said: You recite Quran to this boy. He رَضِيَ اللهُ عَنْهُ replied: It is the

arrogance that has ruined us. (*Kashf-ul-Mushkil Ibn-e-Jawzi*, pp. 63)

Humbleness

After buying household articles and other goods, he رَضِيَ اللهُ عَنْهُ would carry the whole stuff himself if he would not find any loader. (*Tareekh Ibn-e-Asakir*, vol. 15, pp. 103)

Blessings to business

Throughout his lifetime, Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ kept running his business but he never suffered any loss. He رَضِيَ اللهُ عَنْهُ would get profit when he would even deal in soil because Holy Prophet ﷺ had prayed for him: اللَّهُمَّ بَارِكْ لَهُ فِي مَقْتَدِيمِهِ (O Allah! Grant blessings to his business). (*Mu'jam Kabeer*, vol. 3, pp. 205 *Hadees*: 3136, *Karamat-e-Sahabah*, pp. 254; summarised)

Generosity

He رَضِيَ اللهُ عَنْهُ was very generous. He freed 100 slaves and provided 100 men with mounts [riding animals] for performing Hajj. When he himself performed Hajj, he was accompanied by 100 slaves, 100 camels, 100 cows and 100 goats. To please Allah, he freed slaves and ordered to slaughter the animals. He رَضِيَ اللهُ عَنْهُ sold the house named 'Darun Nadwah' to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ for one hundred thousand dirham or forty thousand dinars and spent the whole amount in the way of Allah مَرَّوَجًا. (*Al-Wafi Bil-Wafiyat*, vol. 13, pp. 81, *Mirat-ul-Manajih*, vol. 4, pp. 247; summarised)

Helping the Poor

Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ said: During pre-Islamic period, I was a cloth merchant and would travel to Yamen and Syria twice. This trade would earn me a huge profit. Then I would approach the poor of my family and would distribute this money [among them]. By doing so, I would intend to increase affection with relatives, and that they too become rich. (*Tahzeeb-ul-Kamal*, vol. 3, pp. 77)



Extending help to Banu Hashim

In the seventh year after the declaration of Nubuwwah, disbelievers of Quraysh made a contract calling for boycott of Banu Hashim (i.e. no social contact, no business deal, no kinship ties etc.) and forced the people of Banu Hashim to remain confined to a valley out of Makkah. When the trade caravan of Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ would return from Syria, he رَضِيَ اللهُ عَنْهُ would drive the camel loaded with wheat to the valley so the people of Banu Hashim would receive the wheat. (*Seerat Halbiyah, vol. 1, pp. 475, Tahzeeb-ul-Kamal, vol. 3, pp. 78*)

Affection for Orphans

Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ would not eat food alone. At mealtime, when he would feel that few more people can eat this food, he would call the orphans of Quraysh accordingly. (*Tareekh-Ibn-Asakir, vol. 15, pp. 122*)

Yearning for Paradise

Once Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ humbly asked Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Which thing [deed] will make me enter Jannah.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Never ask anyone for anything.' Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ

(remained stuck to this advice such that he) would ask his servants neither for water to drink nor for anything (pot or water etc.) for ablution.

He even didn't claim his right

Once during a Hajj season, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ went past him on his way. Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ sent a she-camel to him so that he may drink its milk to his fill. After he had drunk to his fill, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ asked: What food do you eat? Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ said: 'A piece of meat that I don't have.' Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ sent an Atiyyah [gift] but he رَضِيَ اللهُ عَنْهُ refused to accept and said: After the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I have never taken anything from anyone. Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ and Sayyiduna Umar رَضِيَ اللهُ عَنْهُ were willing to give me my right, I even didn't accept that either. (*Tareekh Ibn-e-Asakir, vol. 15, pp. 103*)

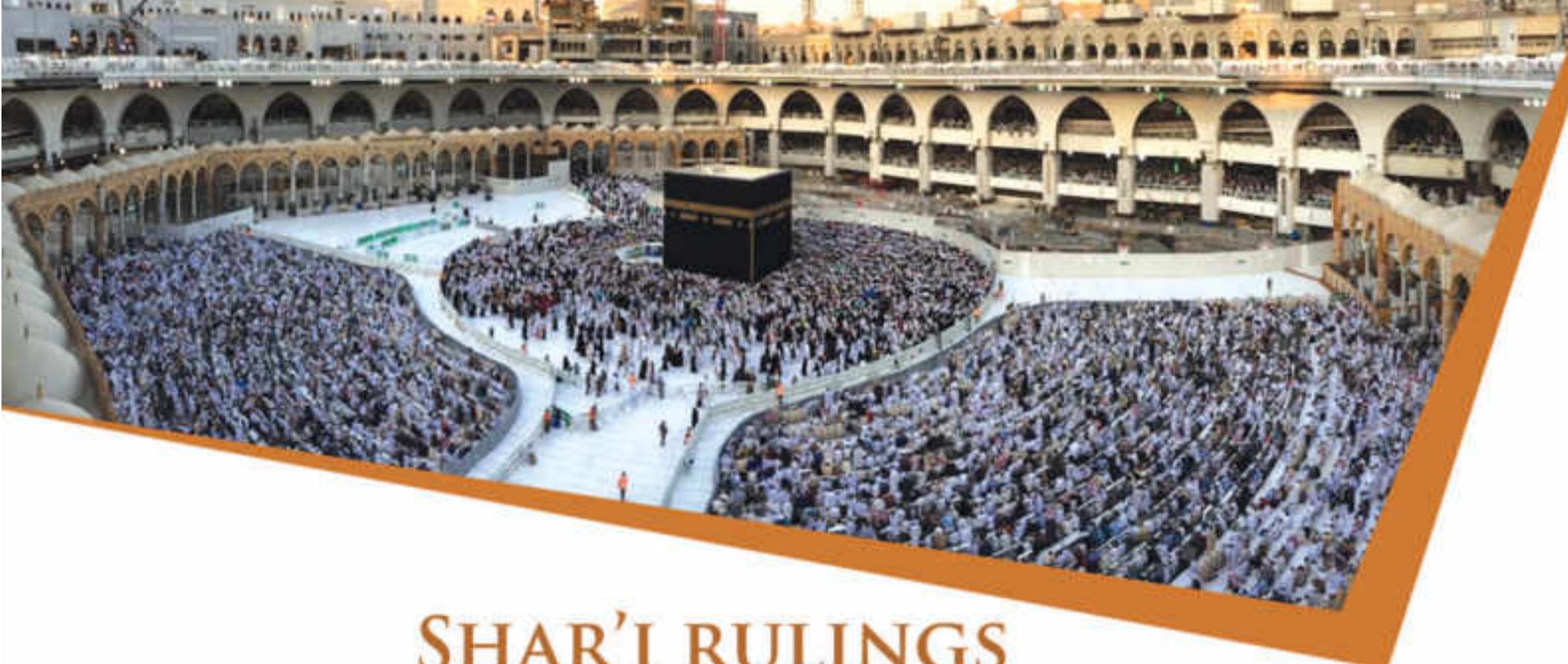
Great warrior of Islam

Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ participated in the battles of Hunayn and Ta'if in 9th Hijri. (*Siyar A'lam-un-Nubala, vol. 4, pp. 4, Tareekh Ibn-e-Asakir, vol. 15, pp. 106*)

Blessed demise

Sayyiduna Hakeem Bin Hizam رَضِيَ اللهُ عَنْهُ lived a long life of 120 years. In his last years, he even lost his vision. Before his demise, he kept repeating these words: لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوذُ بِكَ مِنْكَ i.e. (O Allah Almighty) There is no god except You, I love You and fear You. He departed this life in 54 or 58 AH in Madinah. (*Tareekh Ibn-e-Asakir, vol. 15, pp. 128*) He narrated 40 Ahadees which are mentioned in the books of Ahadees, of which, 4 Ahadees are mentioned in Bukhari and Muslim. (*Siyar A'lam-un-Nubala, vol. 4, pp. 238*)





SHAR'I RULINGS REGARDING ISLAMIC SISTERS

Mufti Abu Muhammad Ali Asghar Attari Madani

Where should women offer Nafil Salah after Tawaf?

Question 1: What do blessed 'Ulama [Islamic scholars] state regarding the following matter: After Tawaf, offering two Rak'aat Nafil Salah near Maqaam-e-Ibraheem is Mustahab. Is the ruling same for women or should they offer these two Rak'aat Nafil at some other place?

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

Answer: If there is a risk of getting mixed with men and coming into contact with them due to a huge crowd at Maqaam-e-Ibraheem, for a woman, the ruling on the Nafil of Tawaf states that she should not offer this Nafil Salah at Maqaam-e-Ibraheem. Instead, she should offer it at such place where there is no risk of coming into contact with men. However, if there is no risk of coming into contact with men at Maqaam-e-Ibraheem, it is Mustahab even for a woman to offer this Nafil Salah at Maqaam-e-Ibraheem. Same is the ruling on doing the Istilaam of Hajar-e-Aswad and climbing Mount Safa. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar*, vol. 3, pp. 630; *Bahr-ul-'Ameeq*, vol. 2, pp. 1248)

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغَيْبِ وَهُوَ يُعَلِّمُ

Can the husband lower his wife into the grave?

Question 2: What do blessed 'Ulama state regarding the following matter: Some people say that it is not permissible for the husband to lower his wife into the grave. Is it really correct? Please guide us.

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

Answer: It is permissible for the husband to lower his wife into the grave after her death. Similarly, shouldering her Janazah and looking at her are also permissible. However, it is impermissible [for the husband] to touch the body of [his] wife directly without anything in between.

It is stated in *Fatawa Razawiyyah*: It is permissible for the husband to look at the face or the body of his wife after her death, either inside or outside the grave, to lower her into the grave, and [to shoulder] the Janazah [also as it] is shouldered even by non-Mahrams. However, it is impermissible for the husband to touch her body directly without anything in between. (*Fatawa Razawiyyah*, vol. 9, pp. 138)

وَاللَّهُ أَعْلَمُ عِلْمًا وَرَسُولُهُ أَعْلَمُ عَلَى الْغَيْبِ وَهُوَ يُعَلِّمُ



Blessings of Sunnah in Europe

By the grace of Allah عزوجل, once again I set out on a journey to Europe on April 17, 2019 in connection with the Madani activities of Dawat-e-Islami. A few months earlier, Nigran-e-Shura Maulana Abu Hamid Muhammad Imran Attari had visited Europe. He had instructed me to visit Portugal and Belgium later.

Beginning of Madani activities in Portugal

It's the newly started setup of Madani activities of Dawat-e-Islami in Portugal, a southern European country. After Nigran-e-Shura's visit, Ahmad Raza Madani, preacher of Dawat-e-Islami and Na't reciter shifted to Portugal from Mozambique along with his family, following the instructions of Madani Markaz. Another reason for selecting 'Ahmad Raza Madani' for this noble task was that 'Portuguese language' is also widely spoken in Mozambique like Portugal. Anyone with a common sense can understand how easy it is for a 'local language speaker' to carry out Islamic activities. After moving to Portugal, preacher of Dawat-e-Islami, Ahmad Raza Madani started Madani work. الْحَفْظُ لِلَّهِ! In a short period of time, Madani activities such as

weekly Sunnah-inspiring Ijtima', Dars, Bayan, Madani Halqah etc., have been taking place progressively.

Setting out on the journey

The sacred Shab-e-Bara'at is just round the corner, and a large number of Muslims especially head towards Masajid on this blessed night. So, after mutual consultation, I travelled to Portugal for further progress in Madani activities. On 17th April, at 12:30 pm as per Pakistan standard time, I departed for Dubai and after a stopover of approximately one hour there, I flew to Lisbon, the capital of Portugal. It takes two hours to get to Dubai by air from Karachi, and another 7 hours and 45 minutes to arrive at Lisbon from Dubai. I offered Zuhr and 'Asr Salah on the airplane. It was 7:30 pm when we landed on the Lisbon airport and Maghrib time was not due yet.

Love and devotion of Islamic brothers

After airport clearance we came out and saw many Islamic brothers present there to welcome us. Dear Islamic brothers! When a person arrives in a new city



or country, he is usually received by his acquaintances or relatives. Sometimes, he has to hire a taxi to get to his destination. In a foreign country like Portugal, where I didn't have any friend or relative, seeing many Islamic brothers gathered to welcome us with great devotion was indeed by virtue of the blessings of the Madani environment of Dawat-e-Islami. This spiritual Madani environment connects unacquainted Islamic brothers with the feelings of love and devotion towards one another. From the airport, we went to the house of a devotee of Rasool, where we were supposed to stay. Since I remained busy on Madani Channel the night before the long and tiring journey, now I was tired and needed rest. After Maghrib Salah, several businessmen Islamic brothers also visited us. It is due to the blessed company of Ameer-e-Ahl-e-



Sunnat *كذلك يركأئهم العجيبه* that we have the mindset not to disappoint any Islamic brother who comes to visit us. So, we all had dinner together, offered 'Isha Salah with Jama'at and had a spiritual gathering commenced by the recitation of the Holy Quran and followed by Na't and a brief Sunnah inspiring Bayan. We went to bed at around 11:30 and had some rest after Fajr Salah as well.

Beginning of a busy day

On 18th April 2019 at noon, we started carrying out activities as per schedule. A number of businessman

Islamic brothers live in Lisbon. Many of them invited us and took us to their homes etc. for Du'a-e-Khayr [making Du'a for blessings]. During our visits and meetings, we observed a good thing that almost whoever we met, he would request us to accompany him to a local graveyard for Du'a of forgiveness for his parents or relatives. At first, this indicates that Muslims have good presumption about the devotees of Dawat-e-Islami that by the blessing of their Du'a, Allah عزوجل will shower His mercy upon their deceased relatives. For the same reasons, we happened to visit the graveyard twice in a day with different Islamic brothers. In addition to this, to please other Islamic brothers joining our company, we also performed Fatihah etc., for their deceased relatives too. Secondly, we came to know that these Islamic brothers had sympathy for their deceased relatives and eagerness to visit the graveyard. Obviously, it is rather easy to incline someone towards Deen, good deeds and path to goodness, who already has the mindset to do good for their deceased relatives and visits graveyard. On that day, we remained busy meeting with Islamic brothers at their houses or shops and doing Fatihah Khuwani and Du'a. We also aired introductory video presentations of Dawat-e-Islami to develop their mindset to take part in Madani activities and collect Madani donations.

The participation of Islamic brothers in Madani Qafilah

While on my way to Lisbon, I contacted different Islamic brothers and persuaded them to travel with Madani Qafilah. *الخفد لله*, I was joined in Madani Qafilah by two Islamic brothers from Mozambique, one from UK and one from Karachi. I pray to Allah Almighty to grant progress to Dawat-e-Islami in Portugal by leaps and bounds.

أمرين بجاؤ النبي الأمين صلى الله عليه وآله وسلم

*Dawat-e-Islami ki qayyoom
Ik ik ghar mayn mach jaey dhoom
Is pay fida ho bachcha bachcha
Ya Allah mayri jholi bhar day*

(Wasail-e-Bakhshish, pp. 123)



○ Dawat-e-Islami! May you progress

MADANI NEWS OF DAWAT-E-ISLAMI

Opening of Masajid

In Peshawar Zone, Noshera, a Jami' Masjid, 'Faizan-e-Ameer Mu'awiyah' was inaugurated by the grace of Allah Almighty, five times Salah with Jama'at is being performed therein. Apart from this, the foundation stone of two Masajid was laid down; one in 'Okara Kabinah Patoki' and the other one in 'Lalian'. On these blessed occasions, Haji Rafi' Attari, a member of Markazi Majlis Shura, delivered Sunnah-inspiring Bayanaat and motivated Islamic brothers to contribute in the construction expenses of Masajid wholeheartedly.

Opening of Madrasa-tul-Madinah

To publicise the blessings of Quran, a Mahfil-e-Na't gathering was held on 14th January 2020 in Liaqatabad Karachi in connection with opening of Madrasa-tul-Madinah. In this Mahfil-e-Na't, Rukn-e-Shura Haji Abdul Habib Attari delivered a Bayan on the importance of the recitation of glorious Quran. At the end of this spiritual gathering, Rukn-e-Shura held a Madani Halqah of dignitaries and motivated them to serve Deen-e-Islam by strengthening Dawat-e-Islami.

Seerat-un-Nabi Conference

Rukn-e-Shura Maulana Abdul Habib Attari delivered Sunnah-inspiring Bayan in the largest research institution, 'Pakistan Council of Scientific and Industrial Research' (PCSIR). PCSIR, Director of RC, doctors, engineers and other staff members

attended this Seerat Conference gathering. Talking about the fall of Muslims, Rukn-e-Shura persuaded the attendees to live their lives carrying out noble acts and associate with the Madani environment of Dawat-e-Islami for this cause.

Journalist Ijtima'

Under the supervision of Majlis Nashr-o-Isha'at, a glorious journalist Ijtima' was held on Friday, 10th January, 2020 in Madani Markaz, Faizan-e-Madinah, Johar town, Lahore. Different dignitaries associated with media (Lahore Press Club, Sheikhpura Press Club, Kasur Press Club, Raiwand Press Club, Nishtar Press Club, Chohang Press Club, Ilahabad Press Club, Raja Jang Press Club), presidents, secretary journals, executives, officials, many journalists and news anchors attended this Ijtima'. On this occasion, Rukn-e-Shura Haji Yafoor Raza Attari delivered a Sunnah-inspiring Bayan.

News of overseas countries

Worshipping place of non-Muslim converted into Masjid

A devotee of Rasool in Durban (South Africa) purchased a worshipping place of non-Muslims and converted it into a Masjid and entrusted it to Dawat-e-Islami. The Masjid was given a beautiful name 'Faizan-e-Jan-e-Rahmat'. Adjacent to the Masjid, Jami'a-tul-Madinah is also being built and its construction work is underway.



Opening of Masjid

On 19th January 2020, a glorious Ijtima' was held in South Korea in connection with the opening of a Masjid. Rukn-e-Shura Haji Ya'foor Raza Attari motivated the attendees to frequent the Masjid and take part in Madani activities of Dawat-e-Islami.

Rukn-e-Shura's visits to Thailand and South Korea

From 11th to 19th January 2020, Rukn-e-Shura Haji Yafoor Raza Attari, member of Markazi Majlis Shura of Dawat-e-Islami, travelled to South Korea and Thailand. During the travel, Sunnah-inspiring Ijtima'at, Madani Halqahs and Madani meetings were held. Moreover, Rukn-e-Shura also met with dignitaries.

Rukn-e-Shura's visit to South Africa

On Thursday 16th January, Haji Waqar-ul-Madinah Attari, a member of Markazi Majlis Shura of Dawat-e-Islami, travelled to South Africa for one month visit where he delivered Sunnah-inspiring Bayanaat in Durban, Pretoria, Cape Town, Johannesburg and Polokwane including other cities.

Faizan-e-Namaz Course

A 3-day Faizan-e-Namaz Course was conducted in Birmingham UK. Native Islamic brothers the had privilege to attend this course. Instructor Islamic brothers taught the attendees important rulings about Wudu, Ghusl, Salah and many other acts of worship.

Madani news of Islamic sisters

Different short courses

In January 2020, under the supervision of Majlis Short courses, 'Jannat ka Rasta Course' were conducted in many cities of Pakistan including the following cities:

Hyderabad, Rahim Yar Khan, Golarchi, Sujawal,

Thatta, Sakro, Dhabeji, Makli, Karachi.

Over 2600 Islamic sisters attended these courses. Female preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat and gave awareness to attendees about Madani In'amaat and motivated them to act upon Madani In'amaat.

In Multan, a course namely 'Basic of Islam' was conducted at 26 places in Multan region. Approximately 451 Islamic sisters attended this course. Female preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat and taught the attendees important rulings about Wudu, Ghusl, Salah and many other acts of worship.

In Multan region, 'Faizan-e-Imaniyaat' courses were conducted at 35 places. Approximately 676 Islamic sisters attended these courses. Female preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat.

Madani activities carried out under Shu'ba-e-Ta'leem (Lil-Banaat)

Under the supervision of Shu'ba-e-Ta'leem (Lil-Banat), students Ijtima'at were held in the following schools:

The Educator School (Shahdadpur)

Government Girls High School (Shahdadpur)

Government Girls Secondary School (Ibraheem Hayderi Karachi)

Raza Foundation School (Kharadar Karachi)

The Bright School (Jafri town, Bahawalpur)

A large number of students and teachers attended 'students Ijtima'at'. Female preachers of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat and persuaded them to attend the weekly Sunnah-inspiring Ijtima' of Islamic sisters.



Keep the company of the righteous only

It is a great privilege to be blessed with the company of the sincere bondmen of Allah and devotees of Rasool. By virtue of their company and the call to righteousness conveyed by them from time to time, one will be able to treat the disease of ostentation besides gaining many other benefits, *إِنْ شَاءَ اللَّهُ*. Remember that one should keep the company of the righteous only, and should avoid the wicked people like the plague. The Renowned and Revered Rasool *صلى الله عليه وآله وسلم* has stated, 'The example of a good and bad companion is like that of a musk-carrying person and the one blowing into a furnace. The musk-carrying person will either give some gift to you or you will buy from him or you will have rich fragrance from him, whereas the one blowing into the furnace will either burn your clothes or you will have foul smell from him.' (*Sahih Muslim, pp. 1414, Hadees 2628*)

Effects of good and bad company

Likewise, if a person keeps the company of those who do not care about their afterlife and feel no hesitation in committing sins, it is feared that he will also become heedless of his afterlife like them. If, on the contrary, a person keeps the company of devotees of Rasool who remain busy day and night making efforts for their reform to achieve success in afterlife with their hearts shining with the brightness of Fikr-e-Madinah and eyes shedding tears with Divine fear, it is hoped that he will also whole-heartedly gain a similar spiritual condition, *إِنْ شَاءَ اللَّهُ*.

*Buri suhbataun say bacha Ya Ilahi
Bana mujh ko achchha bana Ya Ilahi*

Translation: O Allah *عز وجل*! Protect me from the company of wicked people and make me a righteous person.



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Month of Holy Prophet ﷺ

Regarding the month of Sha'ban, the Beloved and Blessed Prophet ﷺ stated 'عَزَّوَجَلَّ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 'Sha'ban is the month of mine and Ramadan is the month of Allah'.
(Al-Jami'-us-Sagheer, pp. 301, Hadees 4889)

Fervour of the Prophet's companions رَضِيَ اللهُ عَنْهُمْ

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ عَنْهُ has stated, 'Upon sighting the moon of Sha'ban, companions رَضِيَ اللهُ عَنْهُمْ would engage themselves in reciting the Holy Quran and would pay the Zakah of their wealth so that the weak and the poor could also make preparation for the fasts of the month of Ramadan. Governors would summon prisoners and would impose Shari'ah-declared sentences on the convicted and would set those free whom they would consider deserving of being freed. Traders would pay back their debts and would receive the amount of debt from others. (In this way, they would get free from business matters before the appearance of the moon of Ramadan) and upon sighting the moon of Ramadan, (some of) them would observe I'tikaf after performing Ghusl.' (Ghunyat-ut-Talibeen, vol. 1, pp. 341)

List of the dead

Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated, 'The Beloved and Blessed Prophet ﷺ would observe fasts throughout Sha'ban.' She رَضِيَ اللهُ عَنْهَا once asked, 'Ya Rasoolallah ﷺ! Do you like fasting in Sha'ban the most?' He ﷺ replied, 'Allah عَزَّوَجَلَّ records the name of every person who will die this year and I like to be in the state of fasting at the time of my demise.' (Musnad Abi Ya'la, pp. 277, vol. 4, Hadees 4890)

Dear Islamic brothers! How crucial the month of Sha'ban is! Nobody knows what lies in store for him? Sometimes, a person is heedless but the time of his death approaches. Therefore, valuing our life before our death, we should spend the month of Sha'ban as well as the rest of our life in obedience to Allah عَزَّوَجَلَّ and devotion to the Holy Prophet ﷺ.



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