

Monthly Magazine

# Faizan-e-Madinah

Ramadan-ul-Mubarak 1441 AH (May 2020)



A glimpse of some interesting and highly informative topics:

Seven types of Taqwa (piety) in the light of Qur'an and Hadees

40 beautiful names of the Holy Quran

Truth about scientific denial of resurrection

Decisions of Ali-ul-Murtada كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم

Life is short

Presented by:

Translation Department (Dawat-e-Islami)

By the spiritual sight of Sayyiduna Imam Abu Hanifah Noman Bin Sabit رَحْمَةُ اللَّهِ عَلَيْهِ

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

Monthly Magazine  
**Faizan-e-Madinah**

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(Dawat-e-Islami)

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أَلْحَدُ يُؤْتِي الْعَمِيَّةَ وَالصَّلَاةُ عَلَى سَيِّدِي الْمُرْتَدِيَّةِ  
أَمَّا تَعَلُّ قَأَشُوْدُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Hamd/Munajaat

The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: Adorn your gatherings by reciting Salat upon me as this will be Noor [light] for you on the Day of Judgement.

(Firdaus-ul-Akbar, vol. 1, pp. 422, Hadees 3149)



Ya Rabb-e-Muhammad mayri taqdeer jaga day  
Sahra-e-Madinah mujhay ankhaun say dikha day  
Pichha mayra dunya ki mahabbat say chhura day  
Ya Rab mujhay deewana Madinay ka bana day  
Dil ishq-e-Muhammad mayn tarapta rahay har dam  
Seenay ko Madinah mayray Allah bana day  
Behti rahay aksar Shah-e-Abrar kay ghum mayn  
Rooti hui woh aankh mujhay mayray khuda day  
Iman pay day maut Madinay ki gali mayn  
Madfan mayra mahboob kay qadamon mayn bana day  
Allah milay Hajj ki isi saal sa'adat  
Badkar ko phir Rauzah-e-Mahboob dikha day  
'Attar say mahboob ki sunnat ki lay khidmat  
Danka ye tayray Deen ka dunya mayn baja day

(Wasail-e-Bakhshish, pp. 112)

By: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ



# Na't/ Istighaasah

## Sultan-e-Jahan Mahboob-e-Khuda

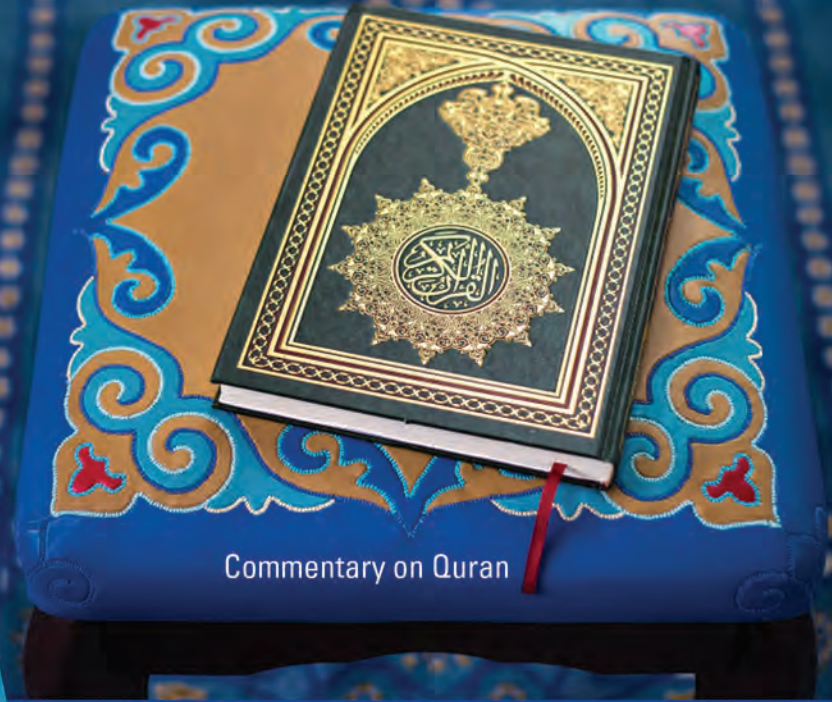
Mushtaq-e-ziyarat hoon Aqa, Sultan-e-Jahan Mahboob-e-Khuda  
Taybah ka chaman ankhaun mayn basa, Sultan-e-Jahan Mahboob-e-Khuda  
Nadim hoon apnay ma'assi par, Lillah karam ho 'aasi par  
Dho daliye mayray jurm-o-khata, Sultan-e-Jahan Mahboob-e-Khuda  
Lachaar ghareebo kay waali, Isiyan ki ghata kali kali  
Daman mayn chhupa aye Abr-e-Sakha, Sultan-e-Jahan Mahboob-e-Khuda  
Munh mangi muradayn payn jahan, lakhaun mangta Shahan-e-Jahan  
Nadar ko bhi tukra ho 'ata, Sultan-e-Jahan Mahboob-e-Khuda  
Mahshar mayn haun hum par saya kana, Ameen kaho sab khurdo kalaan  
Bajta rahay 'aalam mayn danka, Sultan-e-Jahan Mahboob-e-Khuda  
Ankhaun ki ziya A'la Hadrat, hayn dil ki jila A'la Hadrat  
Hay sab yeh karam Aqa tayra, Sultan-e-Jahan Mahboob-e-Khuda  
Hay Haq ki Riza Ahmad ki Riza, Ahmad ki Riza marzi-e-Raza  
Ayyub isi dar ka hay gada, Sultan-e-Jahan Mahboob-e-Khuda

*Shamaim-e-Bakhshish, pp. 18*

*By: Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ*



# Seven types of Taqwa (piety) in the light of Quran and Hadees



Mufti Muhammad Qasim Attari

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

*O believers! Fasting has been made obligatory upon you, like it was made obligatory upon those before you, that you may attain piety.*

(Kanz-ul-Iman [translation of Quran]) (Part 2, Surah Al-Baqarah, Ayah 183)

## The excellence of Taqwa

In the blessed Ayah above, attaining Taqwa has been declared as the objective of fasting. Taqwa is a wonderful act of worship, it is the essence of all good deeds, and it consists of countless virtues. Taqwa is a sign of the friends of Allah (i.e. Awliya); Allah عزوجل says:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

*(Friends of Allah are) those who have believed and practice piety (by strictly following Shari'ah).*

(Kanz-ul-Iman [translation of Quran]) (Part 11, Surah Yunus, Ayah 63)

In the court of Allah عزوجل, Muttaqi [a pious person] is

of the highest rank. Allah عزوجل says,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

*Indeed the most honourable amongst you, according to Allah, is one who is most pious amongst you.*

(Kanz-ul-Iman [translation of Quran]) (Part 26, Surah Al-Hujurat, Ayah 13)

Pious people are the friends of Allah and Allah عزوجل is the friend of pious people; Allah عزوجل says,

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٣٧﴾

*And Allah is the Friend of those who fear.*

(Kanz-ul-Iman [translation of Quran]) (Part 25, Surah Al-Jasiyah, Ayah 19)

Allah Almighty loves pious people; Allah عزوجل says,

إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٦٠﴾

*Indeed Allah is pleased with the pious.*

(Kanz-ul-Iman [translation of Quran]) (Part 10, Surah At-Taubah, Ayah7)

Taqwa is the best provision for the journey to the Hereafter; Allah عزوجل says,



## فَأَنَّ خَيْرَ النَّارِ التَّقْوَى

*That the best provision is piety*

(Kanz-ul-Iman [translation of Quran]) (Part 2, Surah Al-Baqarah, Ayah 197)

The best garment for man is Taqwa which - along with faith, righteous deeds, modesty and good manners - protects his spiritual and inner-self from Satan, beautifying his personality; Allah عزوجل says,

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

*The garment of piety (faith and good character); that is the best*

(Kanz-ul-Iman [translation of Quran]) (Part 8, Surah Al-A'raf, Ayah 26)

Allah Almighty grants pious people Noor [i.e. light] which differentiates between truth and falsehood. Moreover, the misdeeds of pious people are pardoned, and they are blessed with forgiveness; Allah عزوجل says,

يَأْتِيهَا الَّذِينَ آمَنُوا لَئِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

*O believers! If you will fear Allah, so He will bestow upon you that (criterion) with which you may separate the truth from falsehood, and He will remove your misdeeds and will forgive you; and Allah is The Extremely Bounteous.*

(Kanz-ul-Iman [translation of Quran]) (Part 9, Surah Al-Anfaal, Ayah 29)

When pious people are faced with difficulties, Allah عزوجل creates a way of salvation for them; and He also bestows marvellous sustenance upon them from the sources which they never even imagined; Allah عزوجل says,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

*And whoever fears Allah, Allah will create for him a way of salvation. And (Allah) will provide him sustenance from where he could not imagine; and whoever relies upon Allah, so He is Sufficient for him*

(Kanz-ul-Iman [translation of Quran]) (Part 28, Surah At-Talaaq, Ayah 2-3)

## The meaning, concept, and types of Taqwa

Regarding the meaning, concept and types of Taqwa, Sadr-ul-Afadil, Allamah, Maulana Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has commented on the second Ayah of Surah Al-Baqarah in the following words: 'There are various meanings of Taqwa, one of which is to 'protect oneself from anything frightening'. In the terminology of Shari'ah, Taqwa means 'abstinence from prohibitions and protection of Nafs from sin'. Sayyiduna Ibn Abbas رَضِيَ اللهُ عَنْهُمَا said, 'A pious person is he who refrains from Shirk (polytheism), major sins and indecencies.' According to some Islamic scholars, Taqwa means abstaining from repeatedly committing sins and from being proud to obey Allah Almighty. Some have said that Taqwa means that you should not be found at the place where your Lord has forbidden you from being found. All of these meanings are compatible with one another, and in terms of their outcome, there is no difference among them. There are numerous levels of Taqwa: The Taqwa of common people is to refrain from Kufr (disbelief) by embracing Iman (faith), the Taqwa of people belonging to intermediate level is to abide by commands and to refrain from prohibitions, and the Taqwa of ascetic people is to abandon everything that distracts them from the court of Allah Almighty. A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said, 'Taqwa has seven types: (1) Refraining from Kufr, which, by the grace of Allah عزوجل, has been attained by every Muslim, (2) Refraining from heresy, which has been achieved by every Sunni, (3) refraining from every major sin, (4) also refraining from minor sins, (5) abstaining from ambiguous things, (6) refraining from sensual desires, (7) refraining from attention to anyone other than Allah عزوجل. The final rank belongs to the ascetic people; and the Noble Qur'an guides towards all seven levels.' (Khaza'in-ul-Irfan with Kanz-ul-Iman, pp. 4; summarised)





## Details of the seven types of Taqwa and their evidences

### The First Type: Refraining from Kufr

The Holy Prophet صلى الله عليه وآله وسلم said, 'Whoever has these three characteristics will experience the sweetness of Iman (faith); (1) he should love Allah and His Prophet more than all other things, (2) whomever he has love for, he should have it only for the sake of Allah Almighty, (3) after being saved from Kufr (disbelief), he should dislike converting to Kufr as he dislikes being thrown into fire.' (Muslim, pp. 47, Hadees 165; Bukhari, vol. 1, pp. 17, Hadees 16)

### The Second Type: Refraining from heresy

The Holy Prophet صلى الله عليه وآله وسلم said, 'In the last era, there will be people who will be liars [like] Dajjal and will tell you such narrations which neither you nor your forefathers may have heard. So keep away from them, lest they misguide you; lest they make you indulge in mischief.' (Muslim, pp. 17, Hadees 16)

### The Third Type: Refraining from major sins

The Holy Prophet said, "أتقى المحارم تكن أعبد الناس" 'Refrain from Haraam acts; you will be the most pious person among people..' (Tirmizi, vol. 4, pp. 137, Hadees 2312) Allah عزوجل says,

إِن تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سِوَاتِكُمْ وَ  
نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا ﴿٣١﴾

If you keep avoiding the major sins that are forbidden to you, We will forgive your other (minor) sins and admit you into a place of honour.

(Kanz-ul-Iman [translation of Quran]) (Part 5, Surah An-Nisa, Ayah 31)

### The Fourth Type: Refraining from minor sins

The Holy Prophet صلى الله عليه وآله وسلم said, "إِنَّ الْمُؤْمِنَ إِذَا آذَنَ" "When a believer sins, a black dot appears on his heart." (Ibn-e-Majah, vol. 4, pp. 88, Hadees 4244)

### The Fifth Type: Refraining from things about which there is a doubt as to whether they are permissible and Halal

The Holy Prophet صلى الله عليه وآله وسلم said, 'Halal is clear and Haraam is also quite clear. Between them are some ambiguous things which many people are unaware of. So whoever refrains from ambiguous things has protected his religion and his honour, and whoever indulges in ambiguous things will end up indulging in Haraam. As a person grazes his animals close to a forbidden pasture, it is likely that his animals will end up entering the forbidden pasture.' (Muslim, pp. 663, Hadees 4094; Bukhari, vol. 1, pp. 33, Hadees 52)

### The Sixth Type: Refraining from the desires and wishes of Nafs

The Holy Prophet صلى الله عليه وآله وسلم said, 'Three things are included in [i.e. leads to] destruction; firstly, the greed that is obeyed, secondly, the desire of Nafs that is pursued, and thirdly, a person's self-admiration. (Mu'jam-ul-Awsat, vol. 4, pp. 129, Hadees 5452)

Allah عزوجل says,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ هِيَ  
الْمَأْوَىٰ ﴿٣١﴾

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

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

### The Seventh Type: Refraining from attention to anyone other than Allah عزوجل

This type of Taqwa is the good fortune of the most ascetic people who attain closeness to the court of Allah Almighty. They dedicate their life and death to Allah عزوجل, 'selling' their life to their Gracious Lord. Deeply engrossed in Divine remembrance and love, they detach themselves from all others, becoming solely devoted to Him. Even if they look at others apparently, they do so observing and reflecting on



spiritual effulgence, or obeying Divine commandments. Allah عَزَّوَجَلَّ says,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say you (O Beloved), 'Undoubtedly my Salah, and my sacrifices, and my living and my passing away are all for Allah Who is Lord of all the worlds.'

(Kanz-ul-Iman [translation of Quran]) (Part 8, Surah Al-An'aam, Ayah 162)

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

Remember the name of your Lord and separating from everyone else, devote yourself solely to Him.

(Kanz-ul-Iman [translation of Quran]) (Part 29, Surah Al-Muzzammil, Ayah 8)

May Allah عَزَّوَجَلَّ grant us these levels of Taqwa, and make our fasts and other acts of worship a means of attaining those ranks of Taqwa! Ameen



And He عَزَّوَجَلَّ says,

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴿٢٠٧﴾

And amongst people is the one who sells himself to seek the pleasure of Allah

(Kanz-ul-Iman [translation of Quran]) (Part 2, Surah Al-Baqarah, Ayah 207)

And He عَزَّوَجَلَّ says further,



# TYPES OF MARTYRS

Mufti Muhammad Hashim Khan Attari Madani

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

“الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ: الْبَطْنُونَ شَهِيدٌ، وَالْغَرِقُ شَهِيدٌ، وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ، وَالْبَطْنُونَ شَهِيدٌ، وَصَاحِبُ الْحَرِيْقِ شَهِيدٌ، وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ، وَالْمَرْأَةُ تَمُوتُ بِجُرْحٍ شَهِيدٌ”

Meaning: Besides being martyred in the path of Allah Almighty, there are seven types of martyrs as well.

1. The one who passes away due to plague
2. The one who passes away due to drowning
3. The one who passes away in pleurisy
4. The one who passes away due to an abdominal disease
5. The one who passes away due to being burnt
6. The one who passes away due to being crushed under something
7. The woman who dies in the state of 'Jum'. (*Abu Dawood, vol. 3, pp. 253, Hadees 3111*)

## Explanation of Hadees

In this blessed Hadees, it is stated that martyrdom, which is a great rank, is attained in other forms as well, besides giving your life fighting in the way of Allah Almighty. Remember that sacrificing your life fighting in the way of Allah Almighty is referred to as the 'Shahadah Haqeeqiyah' i.e real martyrdom, whereas other forms of martyrdoms are considered 'Shahadah Hukmiyyah' i.e legal martyrdom. (*Derived from Mirqat-ul-Mafatih, vol. 4, pp. 39, Taht-al-Hadees 1561*)

## Why is a Martyr Called a Martyr?

*Shaheed* [i.e. martyr] is either in the meaning of a subject, i.e. the one who attends something, since a *shaheed* attends his destination even before his death, i.e. he sees it, hence, he is called a *shaheed*; or it is in the meaning of an object, i.e. the one who is attended to, since angels come to the *shaheed* and convey glad tidings to him, hence, he is called a *shaheed*. (*Derived from Mirqat-ul-Mafatih, vol. 4, pp. 25, Taht-al-Hadees 1546*)

## An Explanation of Individuals Mentioned in Hadees

- Plague is a harmful disease in which some body parts get hard glandular swelling and one suffers from high fever. (*Derived from Feeroz-ul-Lughat, pp. 923*) Those passing away in this disease are in the category of martyrs.
- The one who drowns and passes away. It is obvious that he will be a martyr only when this sea travel of his is not based upon sins. (*Derived from Mirqat-ul-Mafatih, vol. 4, pp. 39, Taht-al-Hadees 1561*)
- The one who passes away in the disease of pleurisy, i.e. the illness in which boils appear on the ribs; the ribs of a person ache and he gets fever, and there is often cough as well. (*Mirat-ul-Manajih, vol. 2, pp. 420*)
- The one who passes away due to stomach [disease]. Whilst explaining this, Sadr-ush-Shariah, Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated in the explanatory note of



*Bahar-e-Shari'at*: This refers to ascites or diarrhoea or both. This word can entail both of them. Therefore, we can hope to His Divine grace that both will attain the reward of martyrdom. (*Bahar-e-Shari'at*, vol. 4, pp. 858)

- The woman who passes away in the state of 'Jum'. It refers to the woman who passes away pregnant or passes away due to the amniotic sac<sup>1</sup> not coming out at the time of delivery, or passes away within forty (40) days after giving birth to a child. Such a woman is a martyr. A few scholars have stated that it refers to an unmarried woman who dies without getting married. (*Mirat-ul-Manajih*, vol. 2, pp. 420)

### Further Forms of Martyrdom

Besides these, there are many other forms in which one attains the reward of martyrdom. Further 25 forms of martyrdom that the blessed jurists have stated in the books of Fiqh are mentioned below.

1. The one who passes away in the state of travelling
2. The one who dies due to the ulceration of the lungs (a disease that forms wounds on the lungs and blood oozes out of the mouth)
3. The one who passes away by falling from a riding animal or due to epilepsy
4. The one who passes away in fever
5. The one who is killed while protecting the right of his
6. Wealth,
7. Life,
8. Family (wife, children, etc.)
9. The one who is mutilated by a beast
10. The one who is imprisoned by a king (i.e. ruler) unjustly and dies
11. The one who is beaten and so dies due to it
12. The one who passes away due to the bite of a harmful injurious animal (e.g. snake, etc.)
13. The one who passes away while seeking Islamic knowledge
14. A Muazzin, who calls out Azan to reap reward
15. A truthful trader
16. The one who struggles to provide for his family, makes them act upon Shari'ah, and feeds them Halal
17. The one who read *اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ* twenty-five (25) times daily
18. The one who offers Doha Salah, keeps three fasts every month, and does not miss Witr whether travelling or not
19. The one who fastens a horse on the border to fight disbelievers
20. The one who recites Surah Yaseen every night
21. The one who falls asleep in the state of Wudu and passes away
22. The one who recites Salat upon the Noble Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* hundred times
23. The one who prays for embracing martyrdom sincerely
24. The one who passes away on the day of Friday
25. The one who recites *أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ* three times and then recites the last three Ayahs of Surah Al-Hashr in the morning; Allah Almighty will appoint seventy thousand (70,000) angels who will make Istighfar [i.e. repentance] for him until the evening; and if he passes away that day, he will die as a martyr. And the one who recites it in the evening, then the same is the virtue until the morning. (*Bahar-e-Shari'at*, vol. 2, pp. 859, 860, summarised)

We pray to Allah Almighty to bless us with martyrdom in the state of Iman and peace under the shade of the Green Dome, burial in Jannat-ul- Baqi, and closeness of the Holy Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* in Jannat-ul-Firdaus.

**أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**

<sup>1</sup> The membrane in which a child is covered inside the womb of the mother and which comes out along with the child at the time of birth





Shahzaib Madani

# 40 BEAUTIFUL NAMES OF THE HOLY QURAN

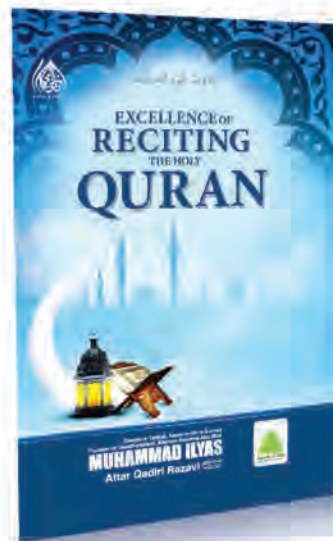
كَثْرَةُ الْأَسْمَاءِ تَدُلُّ عَلَى شَرَفِ الْمُسَمَّى : 'many names of anything indicates its greatness and glory. Like الأَسْمَاءُ الْحُسْنَى (i.e. the blessed names of Allah Almighty) and أَسْمَاءُ النَّبِيِّ (i.e. the blessed names of the Holy Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)), similarly, there are many beautiful names of the Holy Quran, mentioned in the glorious Quran and Ahadees. However, there are different opinions about the number of the names of the Holy Quran. Some sources give 32 names while some present 55. Apart from the given figures, over 90 names have also been mentioned.

Following are 40 beautiful names mentioned along with the reasons of naming them:

1. كِتَاب: One of its meanings is *to accumulate*, as all the [fields of] 'knowledge of the beginning time' to 'the knowledge of the end time' are accumulated in the Holy Quran.
2. قُرْآن: One of the meanings of the glorious Quran is *something that is read*, as this book has been sent down, being read i.e. Jibraeel Ameen عَلَيْهِ السَّلَام would arrive and read it out.
3. فُرْقَان: It means *something that differentiates*, as the Holy Quran differentiates between what is right and what is wrong.
4. تَذَكُّر (6), ذِكْرَى (5), ذِكْر: *To remind*, as the Holy Quran reminds about Allah Almighty and His bounties.
7. تَنْزِيل: It means *descending gradually*, i.e. descending little by little, as this book has been descended in the very manner from the Almighty.
8. حَدِيث: One of its meanings is '*new object*' as Quran arrived in this world after other Heavenly books and scriptures, so it is new.
9. مَوْعِظَة: It means '*advice*'. This glorious book gives advice to all.
10. حِكْم (11), مُحْكَم (12), حِكْمَت (13): These beautiful names have a common meaning, *strong*. This book is strong enough that nobody can make amendment in it.



14. شفا: This book 'heals' the apparent and spiritual diseases.
15. هُدَى (16) هَادِي: 'To guide'. The glorious Quran guides people to the straight path.
17. صِرَاطِ مُسْتَقِيم: It means *the right path*. The one following this (book) can reach one's destination easily like the one walking the straight path reaches one's destination.
18. حَبْل: This means 'rope', as people reach Allah Almighty through it [Glorious Quran].
19. رَحْمَت: This is 'the book of knowledge' and the knowledge is the mercy [Rahmat] of Allah عزوجل.
20. رُوح: This book was brought by Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام and the blessed title of Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام is Ruh-ul-Ameen.
21. قَصَص: It means parables as the Holy Quran describes true parables of the holy Prophets عَلَيْهِمُ السَّلَام and different nations.
22. رَبَّان (23) رَبَّانِي, and (24) مُبِين: 'To reveal', as the glorious Quran reveals all Shar'i rulings and all knowledge of unseen to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
25. بَصَائِر: It is the plural of Baseerat [insight]. Baseerat means 'the light of heart', as [reciting] this book brings Noor [light] in the hearts.
26. قَضَل: One of its meanings is 'to make a decision', as this book makes a decision on quarrels among people.
27. نُجُوم: It is the plural of Najm, which is called 'a star' because the verses of the holy Quran guide people like stars.
28. مَثَانِي: It means 'again and again', as rulings and parables have been repeated in the glorious Quran.
29. نِعْمَت: It is because the Holy Quran is a great 'blessing' of Allah Almighty for Muslims.
30. بُرْهَان: It means 'evidence'. This book is the evidence of the fact that Allah Almighty and all blessed Prophets عَلَيْهِمُ السَّلَام are true.
31. قَيِّم: It is called the one that remains existing, as the Holy Quran will remain existing and the religion will also remain existing through it [glorious Quran].
32. نَذِير and (33) بَشِير: Because this great book not only gives glad tidings but it also warns.
34. مُهَيِّم: 'Guardian', 'Preserver'. The sacred book guards Muslims in the world and Hereafter.
35. نُور: It is called something that not only 'discloses' itself but also others, as the holy Quran is revealed manifest as well as it manifests the Divine rulings and the accounts of holy Prophets عَلَيْهِمُ السَّلَام.
36. حَق: It means 'truth', as the Holy Quran tells the truth and it has been descended upon the true Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from the true Almighty.
37. عَزِيز: 'Mighty' and 'Unmatched'. The Holy Quran has remained dominant all. The glorious book, 'Holy Quran' is also unmatched.
38. كَرِيم: 'Generous'. The Holy Quran gives knowledge, Iman [faith], and infinite reward.
39. عَظِيم: It means great, as this is the greatest book.
40. مُبَارَك: It means 'With blessings'. The blessed act of reciting the glorious Quran and following it provides blessings in 'Iman' and brings 'Noor' on the face. (Basair Zawi-it-Tamyeez fi Lataif-il-Kitab-il-Azeez, vol. 1, pp. 88, Al-Burhan fi 'Uloom-il-Quran, vol. 1, pp. 343, Tafseer-e-Kabeer, vol. 1, pp. 260-265, Tafseer-e-Azeezi, pp. 103, Derived from Tafseer-e-Na'eemi, vol. 1, pp. 5, 6, 90, 91)



# Questions and answers of Madani Muzakarah



## Reward for devotion to

### Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا

**Question 1:** Why was Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا named Fatimah?

**Answer:** The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: My daughter, Fatimah, has been named Fatimah because Allah عَزَّوَجَلَّ has freed her and those having devotion to her from Hell. (*Tareekh-e-Baghdad, vol. 12, pp. 327, Raqm 6772*)

لَهُ We also have devotion to Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا. May Allah عَزَّوَجَلَّ free us from Hell as well.

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(*Madani Muzakarah 13 Rajab-ul-Murajjab, 1440 AH*)

Read the book '*Shan-e-Khatoon-e-Jannat*', published by Maktaba-tul-Madinah in order to know about the Seerah of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا.

## What do Islamic scholars state about offering Taraweeh Salah in sets of four Rak'aat?

**Question 2:** Can Taraweeh Salah be offered in sets of four Rak'aat?

**Answer:** Yes! It can be offered in sets of four Rak'aat with one Salaam, but it is Fard [obligatory] to perform Qa'dah, Wajib [compulsory] to recite التَّحِيَّاتُ and Sunnah to recite Durood after every set of two Rak'aat. When one stands up for the third Rak'at, it is also Sunnah to recite Sana i.e. اَعُوذُ بِاللَّهِ، سُبْحَانَكَ اللَّهُمَّ and بِسْمِ اللّٰهِ (complete). Now if one wants, he can

perform Salaam after the fourth Rak'at or, following the same method, he can continue to increase it to six or eight Rak'aat. However, it is better to offer it in sets of two Rak'aat. (*Derived from Rad-dul-Muhtar, vol. 2, pp. 552, 561, 599*)

(Read the book '*Faizan-e-Ramadan*', published by Maktaba-tul-Madinah in order to know about the virtues of Ramadan, the rulings on fast, Taraweeh, and I'tikaf, etc.)

## Sayyiduna Ali's understanding of Quran

**Question 3:** Please tell us something about Sayyiduna Ali's understanding of the Holy Quran.

**Answer:** Ameer-ul-Mu'mineen Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم has said 'If I want, I can fill 70 camels with the commentary of Surah Al-Fatihah'. (*Qoot-ul-Quloob, vol. 1, pp. 92*) (i.e. while writing its commentary, so many registers can be prepared that 70 camels may be loaded to carry them.)

On one occasion, Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم said: By Allah عَزَّوَجَلَّ! I know when and where each Surah of Quran was revealed. Indeed, my Lord has bestowed upon me the heart that understands and the tongue that asks questions. (*Tabaqat Ibn-e-Sa'd, vol. 2, pp. 257, summarised*)

'Ilm ka mayn shehr hoon darwazah is ka hayn Ali  
Hay yeh Qaul-e-Mustafa Maula Ali Mushkil Kusha  
(*Wasail-e-Bakhshish, pp. 521*)

(Read the booklet '*Karamat-e-Shayr-e-Khuda*', published by Maktaba-tul-Madinah in order to know about the blessed Seerah of Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم)



## Imam Hasan bore resemblance to Beloved Prophet ﷺ

**Question 4:** Did Imam Hasan رَضِيَ اللهُ عَنْهُ resemble the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** Sayyiduna Anas Bin Malik رَضِيَ اللهُ عَنْهُ has narrated: No one resembled the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more than Sayyiduna Hasan رَضِيَ اللهُ عَنْهُ did.<sup>1</sup> (Bukhari, vol. 2, pp. 547, Hadees 3752 – Madani Muzakarah, 13 Rajab-ul-Murajjab 1440 AH)

## White Imamah of angels in Battle of Badr

**Question 5:** Which colour of Imamah were the angels wearing who came to help in the Battle of Badr?

**Answer:** White colour. (Seerat-e-Ibn-e-Hishaam, pp. 262) Following this act of theirs, it is a good act to wear a white Imamah. (Madani Muzakarah, 16 Ramadan-ul-Mubarak, 1440 AH)

## What do Islamic scholars state about performing Wudu and Ghusl with Zamzam water?

**Question 6:** Can Wudu and Ghusl be performed with Zamzam water?

**Answer:** Yes, it can. It has been stated in *Fatawa Razawiyyah*: Wudu and Ghusl with Zamzam water is permissible without any Karahat [dislike] in the sight of our blessed Aimmah. (Fatawa Razawiyyah, vol. 2, pp. 452, summarised)

(Madani Muzakarah, 6 Jumadal Oola, 1440, 5 Muharram-ul-Haraam, 1441 AH)

## Ruling pertaining to Zakah on lost possessions

**Question 7:** If someone finds the money that he lost four or five years ago, will he have to pay Zakah on it? Moreover, will he have to pay Zakah for this year or for all five years?

**Answer:** It has been stated in *Bahar-e-Shari'at*: There is a possession that has been lost or that has fallen into a river, or someone has snatched it and he does not have witnesses (who have seen the act of

snatching) or he has buried in a jungle and forgot where he has buried it, or he has entrusted it with an unknown person and does not know about the person with whom he has entrusted it or the debtor has refused to pay the debt and he does not have the witness, but then, he finds the possession. So, the Zakah for the period during which he does not find the possession is not Wajib for him. (*Bahar-e-Shari'at*, vol. 1, pp. 876)

Anyhow, no matter how long the period is, Zakah is not Wajib for the period during which the lost possession is not found. (Madani Muzakarah, 10 Muharram-ul-Haraam 1441 AH)

## What do Islamic scholars state about drinking water using the left hand?

**Question 8:** Is drinking water using the left hand the same as drinking urine?

**Answer:** مَعَاذَ اللَّهِ! There is nothing like this. To say something like this is an act of audacity regarding Shari'ah because it is not allowed in Shari'ah to tell Shar'i rulings based on guesswork. If someone uses the left hand for eating, drinking, giving, and taking, he is not a sinner as per Shari'ah. However, it is the way of Satan to use the left hand for eating, drinking, giving, and taking, whereas; it is Sunnah to use the right hand for eating, drinking, giving and taking. Therefore, one should not miss this Sunnah, but rather acting upon this Sunnah, one should get into the habit of using the right hand for eating, drinking, giving, and taking. (Madani Muzakarah, 1<sup>st</sup> Rajab-ul-Murajjab 1440 AH)

## What do Islamic scholars state about eating pigeon?

**Question 9:** Is it permissible to eat pigeon?

**Answer:** Yes! It is Halal to eat pigeon. (Fatawa Aalamgiri, vol. 5, pp. 289 – Madani Muzakarah, 10 Muharram-ul-Haraam 1441 AH)

<sup>1</sup> It has been narrated in *Tirmizi Shureef*: Imam Hasan رَضِيَ اللهُ عَنْهُ resembled strongly the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to chest. (Tirmizi, vol. 5, pp. 430, Hadees 3804)





# WORLDWIDE IMPACTS OF CORONAVIRUS

Muhammad Naeem Qadiri

The outbreak of coronavirus is certainly a tragedy which has affected hundreds of thousands of people worldwide. It spread across the globe like a wildfire, claiming many lives and rocking global economy. Coronavirus has had significant social, moral, political and economic effects on the societies. Its devastating impacts have extended to almost all sectors and wreaked havoc on many industries such as tourism, education, construction, transportation, automobile, oil and gas, etc. This pandemic has posed a serious challenge to health and medical facilities of both developed and underdeveloped countries; even the financial and political stability have come at stake. It has shaken up business on a massive scale, plunging market and business activities to the lowest level. It is really one of the most difficult times the world has ever witnessed. However, being a Muslim, we should never lose hope, and should patiently face all difficulties with the intention to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whatever grief, trouble, sorrow, distress, hurt and pain befalls a Muslim, even if a thorn pricks his foot, Allah عَزَّوَجَلَّ forgives his sins because of it. (*Sahih Bukhari, vol. 4, pp. 3, Hadees 5641*)

Another Hadees states: 'On the Day of Judgement, when Sawab will be given to troubled people, the people who live with peace and safety will wish, "If only their skins had been cut with scissors in the world'. (*Sunan-ut-Tirmizi, vol. 4, pp. 180, Hadees 2410*)

Let's have a look at some specific impacts of Coronavirus.

## Poverty

Lockdown is no less than a disaster for even a single country, but due to this pandemic, the whole world had to go through it. It is as if the world became static all of a sudden which caused an instant break to economy. People of all classes have suffered its affects irrespective of whether they are businessmen, salaried employees or daily wagers. This has given rise to poverty, and especially affected the lower class of the society. We should collectively overcome this problem by feeling the pain of the needy around us and helping them financially to our last extent.

## Lack of food supplies

Production of staple crops such as wheat, rice, and vegetables has been affected as well, disrupting the global food trade system and pushing the world into another crisis of food shortage. Underdeveloped countries are the worst hit areas where people were already battling poverty and hunger. Apart from poor food supplies, markets and warehouses are running out of stock due to an avoidable issue. Masses are active enough to store as much food as they can, making others' life miserable. It is a serious global issue, so each individual should consider it their responsibility to avoid hoarding and purchase only as much food as required. They should stay away from greed and also provide food to people who cannot actually afford it.



## Pharmaceutical shortage

The coronavirus pandemic has alarmingly led to the shortages of surgical masks, surgical gloves, sanitizers, several essential medicines, other medical products, and even raw materials for many key drugs, such as antibiotics. Moreover, people have also faced shortage of a large number of pharmaceuticals used for chemotherapy, neurological diseases, and psychological and psychiatric disorders.

## Education

At first, Coronavirus not only attacked people, but it also attacked and invaded the education system,



leading to the temporary closures of schools, colleges and universities worldwide. The efforts made to provide students with quality education online could not produce the desired results, especially in developing countries due to lack of resources. However, students are advised to have courage and leave no stone unturned to cover this educational loss.

## Some positive impacts of Coronavirus

Surprisingly, Coronavirus has also had some really positive impacts on the society. People have learnt the significance of giving time to their family in this era of technology. They have learnt to live a simple

life, have simple food, survive in limited resources, help and support each other, avoid wasting time roaming around outside, adopt cleanliness, remain patient in difficult situations, and follow rules and regulations. They have also learnt to live with unity despite having differences of opinions in many matters. In short, Coronavirus has brought people closer and forced them to form an exemplary society. Most importantly, people have turned to Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They have started practising Islam practically, as all the aforementioned positive impacts are not new to us; these are actually the Islamic teachings which we had failed to follow since decades.

Coronavirus will leave such marks on human history that the generations to come will always remember the deadly tragedy. Nobody knows how long we will face the aftershocks of this pandemic. However, it has proved that all technological advancement in this scientific era is simply worthless in front of a virus which cannot even be seen with an unaided eye! Coronavirus has reminded humankind that despite having apparent power, he actually has no power at all. He cannot even blink his eye without the will of Allah عَزَّوَجَلَّ. Only Allah عَزَّوَجَلَّ is All-Powerful. May Allah عَزَّوَجَلَّ protect us from the disastrous impacts of Coronavirus, by the blessings of this holy month of Ramadan.



# DAR-UL-IFTA AHL-E-SUNNAT

## If one or two tear drops enter into the mouth in state of fasting

**Question 1:** What have Islamic scholars ruled regarding the following matter? If one or two tear drops enter into the mouth in the state of fasting and saltiness is felt throughout the mouth, will the fast break by merely feeling this saltiness? Or will the fast break after it goes below the throat? From a text of *Bahar-e-Shari'at* it seems as if the fast will break by merely feeling this saltiness throughout the mouth.

Asked by: Immaad Attari (Bab-ul-Madinah, Karachi)

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

The fast will not break merely by the spread of saltiness throughout the mouth, rather the ruling about breaking of fast applies when this salty liquid, which is felt throughout the mouth, goes down the

throat. The books of Fiqh and Fatawa mention the breaking of fast to be in the case when it goes down the throat.

As it is stated in *Fatawa Aalamgiri*,

”الدموع اذا دخلت فم الصائم ان كان قليلا كالقطرة والقطرتين او نحوها لا يفسد صومه وان كان كثيرا حتى وجد ملوحته في جميع فمه، واجتبع شيء كثيرا فابتلعه يفسد صومه، وكذا عرق الوجه اذا دخل فم الصائم كذا في الخلاصة”

i.e. tears went into the mouth of a fasting person, if they were a small amount for example one or two drops the fast will not break and if they were a large amount such that its saltiness was felt throughout the mouth and after an accumulation of a large amount of saliva it was swallowed, then the fast will break. This same ruling applies to when sweat enters the mouth. (*Fatawa Aalamgiri*, vol. 1, pp. 203)

The same is mentioned in *Durr-e-Mukhtar* with reference to *Khulasah*. Allamah Shaami رَحْمَةُ اللَّهِ عَلَيْهِ has said in this place



وفي الامداد عن خط المقدسي أن القطرة لقلتها لا يجد طعمها في الحلق لتلاشيها قبل الوصول، ويشهد لذلك ما في الوقعات للصدر الشهيد إذا دخل الدمع في فم الصائم إن كان قليلا نحو القطرة أو القطرتين لا يفسد صومه لأن التحرز عنه غير ممكن، وإن كان كثيرا حتى وجد ملوحته في جميعه فقهه وابتلعه فسد صومه، وكذا الجواب في عرق الوجه اهـ ملخصاً.

i.e. the taste of a single drop is not felt in the throat because, due to its smallness, it does not remain at all before reaching the throat. The book, namely 'Waqi'at' authored by Sadr-ush-Shaheed also testifies to this as it is mentioned in it, 'When a tear enters into the mouth of a fasting person and it is small in amount i.e. one or two drops then, it will not make the fast invalid because it is not possible to avoid it, and if it is greater to the extent that its saltiness is felt throughout the mouth and the person swallows it, then the fast will be broken. The same ruling applies to the sweat of the face. (Durr-e-Mukhtar Ma' Rad-dul-Muhtar, vol. 3, pp. 434)

And the same meaning is evident through the text of Bahar-e-Shari'at whose detail and explanation is as follows: whilst explaining the ruling in Bahar-e-Shari'at, firstly it has been specified that the tear has gone down the throat after entering into the mouth. As it is mentioned in the beginning of this ruling in Bahar-e-Shari'at: 'the tear went into the mouth and he swallowed it', then two cases have been mentioned. (1) Little amount of tears, which has been defined as one or two drops (2) Large amount of tears, which has been defined as saltiness being felt throughout the mouth. The fast will not be broken in the first case, whereas in the second case the fast will be broken as the complete ruling of Bahar-e-Shari'at is as follows: the tear went into the mouth and he swallowed it, if it was one or two drops then it will not make the fast invalid but if it was a greater amount such that its saltiness was felt throughout the mouth, the fast will be invalid, the same ruling applies to sweat.' (Bahar-e-Shari'at, vol. 1, pp. 988)

i.e. this statement of the above mentioned ruling, 'and if it was a greater amount such that its saltiness was felt throughout the mouth the fast will be invalid' is not a separate ruling, rather it is the detail of a second case when a tear enters the mouth and then goes down the throat. It is understood from this that the ruling mentioned in Bahar-e-Shari'at is in

accordance with the books of Fiqh and Fatawa and not contrary to them. To consider it contrary is due the reader not going into the depth of the text.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abul Hasan Jameel Ahmad Ghauri Attari

Verified by: Mufti Fuzayl Raza Attari

## Method of calculating Ushr

**Question 2:** What have Islamic scholars and honourable Muftis ruled regarding the following matter?

Sometimes the expenses of seeds, fertilizers, agricultural pesticides and water are so great that if these expenses are calculated then the whole produce is equal to these expenses. In fact, sometimes there is loss too and nothing is left for the landlord and the farmer. What I want to ask is that will Ushr be compulsory in this case too?

Asked by: Muhammad Qasim (Ar-Rahman Apartment Hyderabad)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدْ اَيَّةَ الْحَقِّ وَالصَّوَابِ

Ushr is for the whole produce without deducting its expenses, so even if the expenses of seeds, fertilizers, pesticides etc. are more than the produce, and nothing is left for the landlord and farmer, Ushr will



be still be compulsory for the whole harvest. Deducting the expenses from this will not be allowed.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Written by: Mufti Fuzayl Raza Attari

### Shari'ah ruling on sajdah for reverence

**Question 3:** What have Islamic scholars ruled regarding the following matter? What is the Shari'ah ruling of Sajdah for reverence? Is it permissible by Shari'ah or not? Please explain it in the light of Quran and Sunnah.

Asked by: Muhammad Tahseen Attari (Sector 03, North Karachi)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ يَعْنِي أَلَيْسَ الْوَقَابِ الْوَقَابِ هَذِهِ آيَةُ الْحَقِّ وَالصَّوَابِ

There are two types of Sajdah: (1) Sajdah for worshipping (2) Sajdah for reverence. Sajdah for worshipping is the right of Allah عَزَّ وَجَلَّ which has never been permissible for one moment in any Shari'ah for anyone other than Allah. If someone performs Sajdah for worshipping to someone other than Allah he will clearly be a disbeliever. Whereas Sajdah for reverence (i.e. to perform Sajdah to show the greatness bestowed on someone by Allah عَزَّ وَجَلَّ) was permissible in previous Shari'ahs as angels performed Sajdah to Sayyiduna Adam عَلَيْهِ السَّلَام and the parents and brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَام performed Sajdah to him. But Sajdah for reverence has been abrogated in our Shari'ah. So until Qiyamah, Sajdah for reverence performed to other than Allah is severely impermissible and Haraam in the Islamic Shari'ah. The one who will perform Sajdah for reverence will be a grave sinner and will deserve the torment of [Hell] fire. But! He will not be disbeliever and any ruling of Kufr [disbelief] will not apply to him.

وَاللَّهُ أَكْبَرُ عَزَّ وَجَلَّ وَرَسُولُهُ أَكْبَرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Written by: Mufti Fuzayl Raza Attari



Abu Ateeq Attari Madani

**Question 1:** In which Ayah has it been mentioned that fasting has been made obligatory?

**Answer:** Part 2, Surah Al-Baqarah, Ayah 183:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

'O believers! Fasting has been made obligatory upon you, like it was made obligatory upon those before you, that you may attain piety'.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 183)

**Question 2:** Tell us three of the words used in the Quran for Makkah?

**Answer:** Bakkah [بَكَّةَ], Umm-ul-Quraa [أُمُّ الْقُرَى], Al-Balad-ul-Ameen [الْبَلَدُ الْأَمِين]. (Part 4, Surah Aal-e-Imran, Ayah 96, Part 7, Al-An'aam, Ayah 92, Part 30, At-Teen, Ayah 3)

**Question 3:** In which cities will Yajooj Majooj not be able to enter?

**Answer:** Makkah, Madinah, and Bait-ul-Muqaddas. (Khaza'in-ul-'Irfan, pp. 567)

**Question 4:** Which Prophet has been called as Zunnoon [ذُو النَّوْنِ] in the Holy Quran?

**Answer:** Sayyiduna Yunus عَلَيْهِ السَّلَام. (Part 17, Surah Al-Ambiya, Ayah 87, Khaza'in-ul-'Irfan, pp. 613)

**Question 5:** How many times did Jibraeel-e-Ameen come to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

**Answer:** About 24,000 times. (Irshad-us-Saari, vol. 1, pp. 101)

**Question 6:** Who killed the cruel king, 'Jaloot'?

**Answer:** Sayyiduna Dawood عَلَيْهِ السَّلَام, the Prophet of Allah Almighty. (Part 2, Surah Al-Baqarah, Ayah 251)



# Dire consequences of committing sins

Haider Ali Madani

Before putting any thought or desire into action, it is good to look at its consequence with a cool head. With this consequence in view, a wise person can easily decide whether he should act on the thought or desire or he should give it up. For example, a man can avoid committing crimes if he keeps in mind that violation of traffic rules will result in humiliation and a fine. Along with his worldly matters, a Muslim should also apply this to the matters concerning the Hereafter so that he can have a nature that is easily inclined to perform good deeds and avoid sins.

Dear Islamic brothers! Blessed Islamic scholars رَضِيَ اللهُ عَنْهُمْ have cited many terrible consequences of committing sins. Few of them will be mentioned here.

## One who deserves to be hated and condemned by believers

Umm-ul-Mu'mineen Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا sent a letter to Sayyiduna Ameer Mu'awiyah

اما بعد: رَضِيَ اللهُ عَنْهُ! When a bondsman disobeys Allah Almighty, the people who praise him start to condemn him. (*Kitab-uz-Zuhd Li-Ibn-e-Mubarak*, pp. 66, *Hadees* 200) Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ has said: A person should fear the time when the hearts of believers begin to hate him and he is still unaware of it. Sayyiduna Fuzayl Bin 'Iyaad رَضِيَ اللهُ عَنْهُ stated the reason for it by saying: The person who disobeys Allah Almighty in privacy, Allah Almighty puts His displeasure in the hearts of believers in a way that he does not even perceive it. (*Hilyat-ul-Awliya*, vol. 1, pp. 275, *Hadees* 704)

## Cause of trouble

Sometimes sins lead to a big trouble. It has been narrated that when Imam Muhammad Bin Sireen رَضِيَ اللهُ عَنْهُ got indebted, causing great sorrow to him, he said: I feel that my sorrow is caused by a sin that I committed forty years ago. (*Az-Zawajir*, vol. 1, pp. 30)



### Being deprived of goodness

One of the evil effects of sins is get deprived of the goodness of this world and the Hereafter. Imam Ahmad Bin Ali famously known as Ibn-e-Hajar Asqalani رَحْمَةُ اللهِ عَلَيْهِ has narrated: The evil influence of sins deprives (a person) of goodness of the world and the Hereafter. (*Fath-ul-Baari*, vol. 5, pp. 268, *Taht-al-Hadees* 2079)

### A bad end

A horrific and terrible consequence of sins is to die as a disbeliever. It is such a destructive end as a result of which a person deserves Allah's displeasure and the torment of Hell for ever. Read the sayings of pious predecessors regarding this:

Sayyiduna Huzayfah رَضِيَ اللهُ عَنْهُ has said: 'When the children of Israel would be commanded to do something, they would disregard it and when they would be stopped from doing something, they would do it without caring for its consequence to the extent that they got out of their religion as a man gets out of his Kameez'. (*Az-Zawajir*, vol. 1, pp. 26)

Imam Abu Hafs رَحْمَةُ اللهِ عَلَيْهِ has said: 'The one who is unaware of the defects of his Nafs gets destroyed quickly because sins lead to disbelief' (*Al-Risalat-ul-Qushayriyyah*, pp. 137) i.e. as white hair (of old age) is said to be the sign of death because the next stage [of white hair] is death, in the same manner, the habit of committing sins is likely to lead one into disbelief if one does not repent of sins by fearing Allah عَزَّوَجَلَّ.

Dear Islamic brothers! According to a blessed Hadees, when a person commits a sin, a black spot is put on his heart. This blackness continues to grow due to committing sins persistently and eventually leads him into disbelief. Imam Ahmad Bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has cited the saying of pious predecessors: Sins are the sign of disbelief because they create blackness in the heart; the blackness (gradually) covers the heart in a way that it never accepts any goodness. Therefore, the heart becomes hardened and gets emptied of every type of affection, kindness and fear. After this, whatever this person wants, he does it and whatever he likes, he acts upon it. Ultimately, such a person befriends

Satan in defiance of Allah Almighty. Satan misleads him, tempts him, and gives him false hopes and as far as possible is not pleased with him on anything less than a disbelief. (*Az-Zawajir*, vol. 1, pp. 28)

Allamah Sayyid Ahmad Zayni Dahlan Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has said: Sin is such a chain that prevents a person from walking towards worship and good deeds. The burden of sins becomes an obstacle to performing good deeds easily and quickly and getting freshness for acts of worship. To commit sins consistently blackens one's heart. You will then find your heart black and hard, completely lacking sincerity, purity, taste and sweetness [of worship]. If Allah عَزَّوَجَلَّ does not favour the person, these sins will gradually lead him into disbelief and an unfortunate state. (*Tanbih-ul-Ghafilin Minhaj-ul-Aabideen*, pp. 24, summarised)

Dear Islamic brothers! The incidents of accursed Iblees and Bal'am Bin Ba'oor teach us lessons. They too started off with disobedience and finally became disbelievers, deserving the wrath of Allah Almighty forever.

Dear Islamic brothers! The month of blessed Ramadan is going on. It has been stated in a blessed Hadees: 'Have fear in the matter of the month of Ramadan because the way virtuous deeds are increased compared to other months, the same is the case with sins'. (*Mu'jam Sagheer*, vol. 1, pp. 248) According to another narration, 'Deprived is the person who finds Ramadan, but is not forgiven'. (*Mu'jam Awsat*, vol. 5, pp. 366, *Hadees* 7627) Therefore, wise is he who repents of his sins as soon as possible so that he can be forgiven by Allah Almighty. May Allah Almighty protect us from committing all sins, grave or venial.

آل احمد خذ بيدى يا سيد حمزه كن مددى  
وقت خزان عمر رضا بو برگ بدى سے نہ عارى شاخ

A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has humbly said to the descendants of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ: O Master! Help me, so that I may not lose my Iman at the time of death, but rather I depart this life in the state of Iman.



# BELOVED PROPHET'S VISION



Kashif Shahzad Attari

## Extraordinary power of vision

The blessed eyesight of the Beloved Prophet ﷺ had a miraculous glory. He ﷺ could see simultaneously ahead and back, right and left, up and down. He ﷺ could also see equally well during day and night, as well as in dark and in daylight. (*Al-Khasaais-ul-Kubra lis-Suyuti, vol. 1, pp. 104; Al-Mawahib-ul-Ladunniyyah, Sharh-uz-Zurqaani, vol. 5, pp. 263, 264, Seerat-e-Mustafa, pp. 571*)

O devotees of the Prophet! Refresh your Iman by reading about the extraordinary power of vision of the Beloved Prophet ﷺ in some detail:

## To see behind his back

Two sayings of the Beloved Prophet ﷺ:

1. **إِنِّي وَاللَّهِ لَا أَبْصِرُ مِنْ وَّرَائِي كَمَا أَبْصِرُ مِنْ بَيْنَ يَدَيْ** By Allah Almighty! Undoubtedly, I can see behind my back just as I can see in front of me. (*Muslim, pp. 180, Hadees 957*)
2. **هَلْ تَرَوْنَ قَبْلَتِي هَاهُنَا فَأَوَّلَهُ مَا يَخْفَى عَلَيَّ خَشُوعَكُمْ وَلَا رُكُوعَكُمْ إِنِّي لَأَكْرَاهُكُمْ مِنْ** **وَّرَاءِي كَطَهْرِي** i.e. Do you think that I can only see what is in front of me? By Allah Almighty! Neither

is your humility concealed from me and nor is your Ruku hidden from me. Undoubtedly, I see you from behind my back as well. (*Bukhari, vol. 1, pp. 161, Hadees 418*)

Commenting on the second blessed Hadees Sayyiduna Allamah Badr-ud-din Mahmood Bin Ahmad Ayni رَحْمَةُ اللهِ عَلَيْهِ has said: Majority of honourable Islamic scholars hold the opinion which is correct that seeing what is behind the back in a manner which is against the norm in the real sense is the peculiarity of the Beloved Prophet ﷺ and therefore, Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ has mentioned this blessed Hadees in the chapter, 'Signs of Prophethood'.

Taabi'i saint Sayyiduna Mujahid رَحْمَةُ اللهِ عَلَيْهِ has narrated that the Beloved Prophet ﷺ's act of seeing behind his back was (not restricted to Salah, but rather it was) related to all times. (*Umda-tul-Qaari, vol. 3, pp. 404*)

## Tremendous power of vision

Shaykh-e-Muhaqqiq, Shaykh Abdul Haq Muhaddis





Dehilvi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been given the tremendous power of seeing in all six directions (left, right, front, back, above and below) at the same time. (*Madarij-un-Nubuwwah, vol. 1, pp. 7*)

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has humbly said in the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Shash jahat samt-e-muqabil shab-o-roz ayk hi haal*

*Dhoom والنَّجْمُ mayn hay Aap ki binaie ki*

(*Hadaiq-e-Bakhshish, pp 154*)

i.e. O beloved Rasool of Allah! Whether it is day or night, for you seeing the six directions of left and right, front and back, above and below are just like observing the area in front of him. Why would this not be the magnificence of your blessed eyes when Allah Almighty has stated in Surah An-Najm:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٠٤﴾

i.e. (At the time of beholding Allah Almighty) *The eyes (of the Holy Prophet) did not turn aside, nor exceed the limit. [Kanz-ul-Iman (translation of Quran)] (Para 27, Surah An-Najm, Ayah 17, Sirat-ul-Jinaan, pp 557, summarised)*

### To see equally from far and near

Two sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. اِنِّي وَاللَّهِ لَا نَظُرُ إِلَى حَوْضِي الْآنَ Undoubtedly, by Allah Almighty! I am looking at my pond of Kawsar at this very moment. (*Bukhari, vol. 2, pp. 499, Hadees 3596*)

O devotees of the Prophet! The pond of Kawsar is in Paradise and Paradise is situated above the seven skies. Sayyiduna Anas Bin Maalik رَضِيَ اللَّهُ عَنْهُ was asked, 'Where is Paradise?' He replied, 'فَوْقَ السَّمَاوَاتِ تَحْتَ الْعَرْشِ' i.e. Paradise is above the skies, but beneath the Arsh'. (*Tafseer Khaazin, vol. 1, pp. 301*)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The Beloved of Allah Almighty is standing in Madinah whilst looking at the Pond of Kawsar which is in Paradise and Paradise is

above the seven skies. The one whose eyesight can see even Paradise from Madinah can also see the entire earth and those living here. (*Mirat-ul-Manajih, vol. 8, pp. 287*)

2. إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ فَرَأَيْتُ مَسَارِقَهَا وَمَعَارِبَهَا i.e. Undoubtedly, Allah Almighty folded the earth for me and I saw its easts and its wests. (*Muslim, pp. 1182, Hadees 7258*)

i.e. The entire earth was shown to me in miniature; it was placed before me. It has been learnt that the skies and the earth, the east and the west are in his vision as well as in his control. (*Mirat-ul-Manajih, vol. 8, pp. 11*)

Sadr-ul-Ulama, the commentator of Bukhari, Maulana Sayyid Ghulam Jeelani Mirathi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would see those things with his blessed eyes which are at a distance of hundreds of thousands of miles hidden in heavenly veils. (*Nizam-e-Shari'at, pp. 38*)

### Two conditions for seeing something

Sadr-ul-Ulama has further written: There are two conditions for seeing something with eyes - one is that there should be light because nothing can be seen with eyes in darkness, the other one is that the thing that you want to observe should be present before your eyes. If it is not in front of you, but behind you, it can definitely be not seen, but there was no condition out of them for the blessed eyes of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The greatest level of peculiarity of those divinely-gifted eyes is something that has never been granted to any eye and neither will it be granted to anyone until the Day of Judgement. These eyes saw Allah Almighty on the Night of Mi'raj and this tremendous power of vision will not be given to any creation before the Hereafter. (*Nizam-e-Shari'at, pp. 38*)

### To see equally in the light and darkness

Umm-ul-Mu'mineen, Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has stated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَى فِي الظُّلْمَاءِ كَمَا يَرَى فِي النُّورِ



The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would see in darkness just as he would see in the light. (Dalaail-un-Nubuwwah, vol. 6, pp. 74)

### To see entire world like seeing palm

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: إِنَّ اللَّهَ عِنْدَ رَفَعَمُ لِنَ الدُّنْيَا فَآنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِمٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفْتِي هُنِيءٌ. Undoubtedly, Allah Almighty has presented the

### To see everything

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ i.e. I see every such thing which you do not see and hear every such voice which you do not hear. (Ibn-e-Majah, vol. 4, pp. 464, Hadees 4190)

Regarding this blessed Hadees Sayyiduna Allamah Ahmad Bin Muhammad Khafaji Misri رَحْمَةُ اللهِ عَلَيْهِ has



world in front of me, so I am observing it and whatever is going to happen in it until the Day of Judgement as I am observing this palm of mine. (Majma-uz-Zawaid, vol. 8, pp. 510, Hadees 14067)

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is observing the entire world and whatever is going to happen in it until the Day of Judgement as he is observing this palm of his. No particle of the skies and the earths is hidden from his blessed eyes. (Fatawa Razawiyah, vol. 15, pp. 74)

Rubaro Misl-e-Kaf-e-dast hayn donon 'aalam  
Kaysi pur noor hayn chashman-e-Rasool-e-'Arabi

(Qabala-e-Bakhshish, pp. 284)

said: 'مَا [Maa]' refers to the unseen matters about which Allah Almighty has informed His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and no other person sees them. For example, angels, Paradise, Hell and torment in the grave, gaining information about the matters of deceased persons and graves. Similarly, the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ act of hearing the torment being inflicted in the grave and the creak of the sky are also included in this. (Naseem-ur-Riyad, vol. 2, pp. 420)

Sab Misl Hathayli paysh-e-nazar  
har ghayb 'ayan hay seenay par  
Ye noor-e-nazar yeh chashm-e-basar  
yeh 'ilm-o-hikmat kiya kehna

(Qabala-e-Bakhshish, pp. 86)



# BLESSED SAYINGS OF ISLAMIC SAINTS

## Wise sayings

### The Inheritors of Heaven

The inheritors of the land of Heaven are the people who perform all five Salah with the congregation. (Saying of Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا) (*Husn-ut-Tanbih*, vol. 3, pp. 209)

### Importance of Intention

A (good) intention makes many little deeds big, whereas, a (bad) intention makes many big deeds little. (Saying of Sayyiduna Abdullah Bin Mubarak رَحِمَهُ اللهُ عَلَيْهِ) (*Siyar-e-A'laam-un-Nubala*, vol. 7, pp. 616)

### Only an Islamic Scholar can be a Friend of Allah

If the Islamic scholars are not the friends of Allah, then nobody else is. (Saying of Imam Abu Hanifah and Imam Shaafi'i رَحِمَهُ اللهُ عَلَيْهِمَا) (*Hayat-ul-Haywan*, vol. 2, pp. 19)

## Ahmad Raza's words of wisdom

### First Shari'ah

Salah has been made obligatory since the blessed day of first revelation. The moment the revelation came down to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the first time and the Prophethood was declared, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Salah after being told by Jibraeel-e-Ameen عَلَيْهِ السَّلَام. On the same day, Umm-ul-Mu'mineen, Sayyidatuna Khadija -tul-Kubra رَضِيَ اللهُ عَنْهَا performed Salah after being taught by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The next day,

Ameer-ul-Mu'mineen Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ performed Salah with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By this time, Surah Muzzammil had not been revealed. Hence, after Iman (faith), the first (law of) Shari'ah is Salah. (*Fatawa Razawiyyah*, vol. 5, pp. 83)

### The Prophet of Prophets ﷺ

Indeed, all the Prophets عَلَيْهِمُ السَّلَام are the Ummati of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The prophethood was bestowed upon them when they had been made the Ummati of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fatawa Razawiyyah*, vol. 5, pp. 66)

### If you wish to live, gain some recognition

Good or bad is not written on the face of anyone. Most of the times, the outward appearance is against the inner self, especially in this era of trouble. (*Fatawa Razawiyyah*, vol. 22, pp. 232)

## Madani pearls of 'Attar

### What to eat to break the Fast?

Some people think that it is necessary to break the fast with a date, water, or salt. It is not the fact. One can break the fast with any food or drink. However, breaking the fast with a date or water is Sunnah. (*Madani Muzakarah*, 18 Ramadan-ul-Mubarak, 1437 AH)

### Reforming someone through Social Media

Wherever necessary, one can certainly reform someone publicly. But nowadays, in the name of reformation, some unwise people expose the faults of a Muslim to thousands of people through social media, causing disrespect to the Muslim. (*Madani Muzakarah*, 5 Muharram-ul-Haram, 1441 AH)

### Performing Umrah with Borrowed Money

It is permissible to perform Umrah with borrowed money, but we should avoid it. Because although some people perform Umrah with borrowed money, later on, when they are unable to pay it back, then they avoid meeting the people. (*Madani Muzakarah*, 19 Ramadan-ul-Mubarak, 1437)



كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ

## DECISIONS OF ALI-UL-MURTADA

A Qadi and a judge during their lifetime often come across cases that are complicated and seem difficult to be solved. In fact, cases like these prove the capability of a judge and the level of his intellect and judicial acumen. Let's take a look at some of the interesting and difficult decisions taken by Shayr-e-Khuda Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ and see how his decisions resolved the problems of those distressed, relieved the sufferings of those who suffered, and helped those to escape who were on trial [unjustly].

### Who is Slave?

A Yemeni man sent his son on a journey and arranged a slave to go along with him. On their way, the two got into a dispute over something. On reaching Kufa, the slave claimed that the boy was his slave and that he was his master. Thus, he attempted to sell the boy.

When this case was presented to the court of Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ, he said to his servant, 'Make two big holes in the wall of the room and then ask both of them to pass their heads through these holes.'

When they both stuck their heads out of the holes, Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ asked his servant to bring the sword of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When the servant brought the sword, he كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ ordered him, 'Cut the slave's head.'

Upon hearing this, the slave immediately pulled his head back while the boy stood firmly. Thus, Sayyiduna Ali's strategy helped to reveal 'Who is the slave?' (*Khulafa-e-Rashideen*, pp. 124)

### False Witnesses Fled

Once, a man was brought before Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ on the charge of stealing and two witnesses were present there to testify. Meanwhile, Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ was attending to some other task.

Then he كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ said, 'I have always punished the man severely whenever he happened to be a false witness.'

(Later on) When he كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ summoned the two witnesses, it turned out that both had run away. Therefore, he acquitted the accused. (*Musannaf-e-Abi Shaybah*, vol. 14, pp. 548, Raqm 29426)

### How Were 17 Camels Distributed?

Once upon a time, three men came over to Sayyiduna Ali كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ and said: We have 17 camels. One man's share is half (1/2) of the total camels, the second man's share is one-third (1/3), and the third man owns one-ninth (1/9) share of all the camels. We ask you to divide the camels between us on the condition that none of the camels should be slaughtered.



Sayyiduna Ali كردم الله وجهه الكريم sent for a camel from Bait-ul-Mal, thereby making the total number of camels to be eighteen (18). He gave nine (9) camels, which is half of 18, to the first person, who owned half the share of the total camels; six (6) camels, which is one-third of 18, to the second person, who had one-third share; and two (2) camels, which is one-ninth of total camels, to the third person, who had one-ninth share of the total camels. Thus, using his good judgement, he settled a difficult case. A total of 17 camels that resulted from adding 9, 6, and 2 camels were divided among them, without having to slaughter any camel. The leftover (one) camel was sent back to Bait-ul-Mal. (*Khulafa-e-Rashideen, vol. 126; summarised*)

### He Got One Dirham

One morning, two men were sitting for eating a meal. One of them had five (5) Rotis while the other had three (3) Rotis. In the meantime, a man passed by them. Both of them asked him to join them for the meal. All three ate those eight (8) Rotis together.

The third man, while leaving, gave them eight (8) dirhams and said, 'This is the price of the food that I ate with you. Divide it between you.'

After that, they both began to fight over the distribution of money.

The man who owned 5 Rotis said, 'I will take 5 dirhams because I shared 5 Rotis and you will take 3 dirhams because you had 3 Rotis.'

The other person said, 'No, the money will be divided into two halves.'

Both of them reached Sayyiduna Ali كردم الله وجهه الكريم to present their case.

He كردم الله وجهه الكريم said (as an advice) to the man who owned 3 Rotis, 'Accept the offer of your mate since he had more Rotis than you.'

He said, 'I will only accept what is just.'

Sayyiduna Ali كردم الله وجهه الكريم said, 'Justice is that you take one dirham and your mate takes seven dirhams.'

Surprised, the man said, 'My mate offered me 3 dirhams which I didn't accept. You gave me the same advice but I didn't accept. Now you are saying that my right is 1 dirham as per justice. Could you please explain how my right is one dirham? Then I will accept one dirham.'

He رَجِي الله عنه said, 'The three of you ate 24 parts of 8 Rotis. It is not known who ate less and who ate more. So assume that all ate equal number of parts (meaning everyone ate eight parts). Hence, you ate 8 out of 9 parts of your 3 Rotis with one part leftover. Your mate ate 8 out of 15 parts of his 5 Rotis, leaving 7 parts. The third man ate only one (1) part from your Rotis and seven (7) parts from those of your mate. Now as per justice, you will get one dirham and your mate will get seven (7) dirhams.'

Hearing the details, the one who had disputed had to take one dirham. (*Isti'ab, vol. 3, pp. 207; summarised*)

### The Will of a Deceased

A man, at the time of his death, gave his friend 10 thousand rupees and made a will: Upon meeting my son, give him any amount out of it as you want.

By chance, the deceased man's son came back from abroad after a few days.

Sayyiduna Ali كردم الله وجهه الكريم asked the man, 'Tell me, how much would you give to the son of the deceased?'

The man said, 'One thousand.'

Sayyiduna Ali كردم الله وجهه الكريم said, 'Now give him nine (9) thousand, because it is 9 thousand that you want, as the deceased had made the will [asking you to] give him what you want.' (*Khulafa-e-Rashideen, pp. 125*)

### Martyrdom

Sayyiduna Ali كردم الله وجهه الكريم performed the duties of Khilafah for four years, nine months, and a few days. At last, at the age of 63 years, he was martyred at the hands of a Khaarji, 'Ibn-e-Muljim' in Kufa, on 21<sup>st</sup> Ramadan 40 AH. (*Kitab-ul-'Aqaaid, Tareekh-e-Asakir, vol. 42, pp. 577; Kitab-ul-'Aqaaid, pp. 45*)



# Realization (of poor people) in Ramadan



Bint-e-Khalid Husain Attariyyah

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ It was the first day of Ramadan. The elder aunt, after the 'Asr Salah, was walking and reciting Tasbeeh (rosery). Noticing Amna, a sister-in-law of the aunt, coming towards her, the elder aunt asked a question, 'Amna! I think there is nothing special being cooked in the kitchen!' 'Don't worry. They are still young. They will do everything for Iftar', replied Amna.

As the Iftar time came near, the dinning mat was spread. After a little while all family members including the elder aunt sat around it. Placing the rosary in her lap, the aunt said, 'Amna, the dining mat has been spread, but there is nothing to eat on it.

'Aunt! Everything is there', Amna replied gently. Uncovering the tray, the elder aunt gave vent to her feelings by saying, 'Only fruit and water! It is the first day of Ramadan! Brother! You should have prepared something more. We make many food items at our home. Pakoras, Samosas, Dahi bhaly and fruit chat are usually cooked in the blessed month of Ramadan. I can see nothing here. Your income is not as low as you are depriving your children of these foods.'

'Sis! Water and fruits are also the blessings of Allah Almighty, and there are people who do not have even these blessings,' after listening to his elder sister the brother patiently said. 'You should be grateful to Allah Almighty even for these blessings. These fruits are not even inexpensive and our purpose is not to eat to our fill, are we? Right now, we will eat fruit and then after the Iftar we will eat dinner. Eating Samosas and Pakoras on an empty

stomach usually causes health problems,' he added.

Listening to her brother, the elder aunt responded, 'You are right, but we should also feed our family generously.'

'Sis, you are absolutely right, but actually today is the first day of blessed Ramadan, and our stomachs are not habitual of bearing such appetite, so if we suddenly eat oily food, it may make us ill,' placing his hand on the hand of his sister, consoling her the brother said. 'We will make them tomorrow and will also distribute them in the neighbourhood,' he added. *إِنْ شَاءَ اللَّهُ*

'There is nothing to console me. You are embarrassing me,' keeping her gaze lowered the aunt said. 'No sis, I do not mean this at all. I am just making you understand this that we prepare and eat food according to our need. Extravagance is also prohibited in our religion. The same amount of money can be used to help a poor person, to provide him with food ration and to buy clothes for him. Allah Almighty also likes the act of helping others. We also try our best to have better things to eat (for Iftar) so that we do not fall ill. We should use the extra money for helping other Muslims.'

The aunt said, *مَا شَاءَ اللَّهُ* You have become so smart that you are advising your elder sister.' 'Sis! You are sensible as you have understood what I have said,' the brother said smilingly.

*Ihsaas na ho insan mayn, kis kaam ki hay zindagi*

*Ihsaas hay tou zindagi, ihsaas hay tou bandagi*



# How should children spend Ramadan?



## Message to parents

For elders as well as children, Ramadan-ul-Mubarak is the best source of strengthening their spiritual relationship with Allah ﷻ. In this blessed month, Muslims perform wholeheartedly the deeds through which they can please Allah ﷻ. But this question may arise in the minds of parents, 'How should children spend Ramadan?' We have mentioned here such sixteen points that will help them resolve this question. Please read them:

1. Parents are a role model for their children. Children try to copy everything their parents do. Therefore, parents should do the things in front of them which they want them to do.
2. Make your children's habit to observe fast as you have made their habit to offer Salah. They can also be given practice in observing fast in a way that, in the beginning, they should be made to bear hunger for few hours and then gradually increase this duration. When your child is able to observe fast, get him/her to observe fast.

## Bilal Husain Attari

3. Highly encourage the children who observe a fast for the first time.
4. Prepare a schedule for the children observing fasts. The schedule should be a beautiful combination of worship, rest and other suitable activities. Moreover, do not let them play as much as they do in their normal routine, otherwise it may cause difficulty for them to continue to observe the fast until the Iftar time.
5. Encourage children who do not observe fasts due to being too young not to eat and drink anything outside out of reverence for blessed Ramadan.
6. Provide children with information according to their age in an easy manner about the virtues of Ramadan and easy Shar'i rulings on fast. For this, 'Faizan-e-Ramadan' [Blessings of Ramadan] written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ is very useful.
7. Tell children that fasting does not merely mean they should stop eating and drinking, but they



have to refrain from every such deed that Allah Almighty dislikes. For example, calling names, watching movies, showing anger, telling a lie, backbiting and the like.

8. Tell children about the history of fasting. Tell them that fasting is a very old form of worship. Fasting was obligatory for all Ummahs from the time of Sayyiduna Aadam عَلَيْهِ السَّلَام to the present day. The fasts of Ramadan were made obligatory on 10<sup>th</sup> of Sha'ban, 2 AH. (*Siraat-ul-Jinaan, vol. 1, pp. 290*)
9. Tell children about the purpose of fasting. Tell them that the purpose of fasting is to become pious and abstinent.
10. A father should take his sensible children to the Masjid for Salah, whereas mothers should make arrangement for their daughters to offer Salah with them at home.
11. Help children memorize the Du'as for observing fast, ending fast and the Du'a of Layla-tul-Qadr.



12. Recite the Holy Quran along with your children.
13. Take the help of your children when spreading the cloth on which Iftari is served so that they can develop yearning for fasting.
14. Give Sadaqah and charity through the hands of your children so that they can also develop yearning for spending in the way of Allah عَزَّوَجَلَّ.
15. Send food items and Iftari, etc. to neighbours through your children so that they can form the habit of becoming good neighbours.
16. Give this mind-set to your children that they have to keep worshipping like this even after the blessed month of Ramadan.



## What will I be when I grow up?

I am 'Sayyid Ahmad Raza', my father's name is 'Sayyid Abdul Qadir'. I am about 9 years old. I will grow up to be an Islamic scholar and a preacher of Dawat-e-Islami. I will spread the message of Islam. **إِنْ شَاءَ اللَّهُ** (Karachi)

### Selected names

1. When I grow up, I want to be an Islamic scholar and I want to serve Islam through my knowledge. I also want to please Ameer -e-Ahl-e-Sunnat. (Nabeeha Bint-e-Faisal, 10 years old, Karachi)
2. When I grow up, I want to do Madani activities just like my mother. (Doshab, Rohri)
3. My name is Zofshan Attariyyah. I am six years old. When I grow up, I would like to be like sister Bint-e-Attar, (i.e. I will serve Islam like her.) **إِنْ شَاءَ اللَّهُ** (Nawab Shah)
4. When I grow up, I will be a Qaari and Hafiz. (Shahbaz, 9 years old, Mansehra)
5. My name is Daniah Fatimah. I am 9 years old. When I grow up, I will be an Islamic scholar. I will teach Madani Qa'idah and the Holy Quran. (Birmingham, UK)
6. When I grow up, I will be a Hafiz-e-Quran. (Usman, Larkana)
7. I will grow up to be a Qaari of the Holy Quran. (Muneeb Ahmad, 10 years old, Gujjar Khan)





# What is Soor?

Abu Salman Muhammad Adnan Chishti Attari Madani

## What is Soor?

A Bedouin asked a question, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is Soor? Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: قَرْنٌ يُنْفَخُ فِيهِ i.e. It is a horn which will be blown into. (Tirmizi, vol. 5, pp. 165. Hadees 3255)

## What will happen after Soor is blown?

When Sayyiduna Israfeel عَلَيْهِ السَّلَام will blow Soor for the first time, which is called نَفْخَةُ الْفَنَاءِ [Nafkha-tul-Fana]. Its effects will occur as follows:

1. All the living things that will not have suffered death prior to the blow of this Soor will all die.
2. Those who have passed away prior to the blow of Soor, but their souls have been returned to their bodies such as blessed Prophets عَلَيْهِمُ السَّلَام will only fall unconscious.

3. Those whom Allah Almighty wills will not even fall unconscious. For example, the four great angels, heavenly maidens and Sayyiduna Musa عَلَيْهِ السَّلَام because he has already fallen unconscious once in the world. This unconsciousness will be exchanged for that one. For the resurrection on the day of judgement, Sayyiduna Israfeel عَلَيْهِ السَّلَام will blow Soor a second time which is called نَفْخَةُ الْبَعْثِ [Nafkha-tul-Ba's]. At that time, Allah Almighty will gather all souls in that Soor which will have countless holes. Then, all those souls will exit that Soor and transfer to their bodies. (Tuhfa-tul-Mureed, pp. 386, summarised)

## Those who will not fall unconscious

There are some people who will not even fall unconscious after the blow of Soor. They have just been mentioned. Similarly, Martyrs will not fall



unconscious either. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'I asked Sayyiduna Jibraeel عَلَيْهِ السَّلَام about this Ayah:

وَنَفِي فِي الصُّورِ فَصَبَقَ سَنَنَ فِي السَّمَوَاتِ وَمَن فِي الْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ لَخَوِ  
نُفِي فِيهِ الْآخِرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

*Translation: And the Trumpet will be blown, so everyone in the heavens and everyone in the earth will fall unconscious, except whom Allah wills. It will then be blown again; thereupon they will get up, staring (in astonishment).*

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Ayah 68)

Who are the people whom Allah Almighty does not will to make unconscious? He replied: They are the martyrs who dangle their swords around their necks near the Arsh. (Umda-tul-Qaari, vol. 13, pp. 276)

### Which day will Soor be blown?

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The best of your days is Friday; Soor will be blown on that day and on it (Friday) seizing will take place. (Abu Dawood, vol. 1, pp. 391, Hadees 1047)

Commenting on it Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said:

The first blow on the day of judgement will be on a Friday after which everyone will perish or fall unconscious. The second blow will also be on a Friday upon which everyone will rise and the wrathful decision of Allah Almighty in relation to sending disbelievers to Hell will also be made on Friday; this is what is meant by inflicting punishment or because of the fact that the Battle of Badr took place on Friday which was the punishment given to disbelievers. Remember! There will be no sun nor day and night, however if there was sun or day and night continued to appear, this resurrection and punishment etc. would still be on a Friday. (Mirat-ul-Manajih, vol. 2, pp. 326)

### Who will blow Soor?

Sayyiduna Imam Qurtubi رَحْمَةُ اللهِ عَلَيْهِ has stated that our Islamic scholars said: Ummahs have consensus on the fact that Sayyiduna Israfeel عَلَيْهِ السَّلَام will blow Soor. (Al-Budoor-ul-Saafirah, pp. 34)

### Reconciliation of narrations

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The two angels who will blow Soor have two horns in their hands and they are awaiting the command to blow Soor. (Ibn Majah, vol. 4, pp. 504, Hadees 4273)

Sayyiduna Hafiz Ibn Hajar Asqalani رَحْمَةُ اللهِ عَلَيْهِ has said, 'This Hadees indicates that the angel who will blow Soor is other than Sayyiduna Israfeel عَلَيْهِ السَّلَام. The narrations can be reconciled in this manner that this Hadees can be explained to mean that seeing Sayyiduna Israfeel عَلَيْهِ السَّلَام folding his wings this angel will blow the first Nafkha i.e. the Nafkha of unconsciousness, then Sayyiduna Israfeel عَلَيْهِ السَّلَام will blow the second Nafkha i.e. the Nafkha of resurrection from graves. (Al-Budoor-ul-Saafirah, pp. 35)

### Duration between two Nafkhas

After the first blow of Soor, Soor will be blown second time after forty years just as Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The duration between the two Nafkhas is forty years. (Al-Ba's Li Ibn Abi Dawood, pp. 43, Hadees 42)

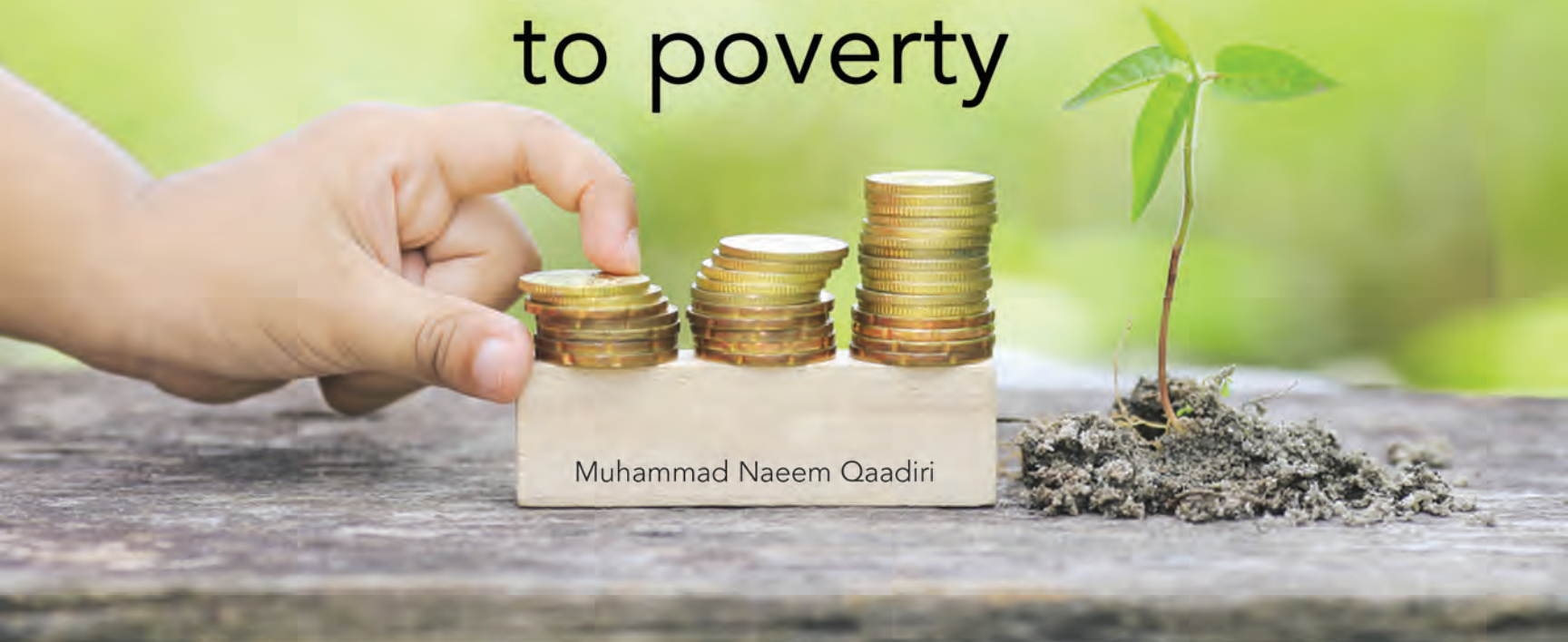
### Things which will not perish even with blow of Soor

There are some things which will not perish even when Sayyiduna Israfeel عَلَيْهِ السَّلَام will blow Soor just as Sayyiduna Imam Maymoon Bin Mohammad Nasafi رَحْمَةُ اللهِ عَلَيْهِ has stated: According to Ahl-e-Sunnat wa-Jama'at, the following things will not perish: Arsh, Throne, Divine Pen, Divine Tablet, Paradise, Hell, all things present in them and souls. (Bahr-ul-Kalam, pp. 219, Al Budoor-ul-Saafirah, pp. 32)

May Allah bless us with "death in the state of Iman".



# Zakah - A solution to poverty



Muhammad Naeem Qadiri

## What leads to poverty?

Poverty claims approximately over one million lives every year in the world because it has a massive impact on the life of the poor. 50% suicides are committed due to economic hardships and extreme destitution. Poverty is a complex phenomenon and an outcome of financial inequality which results in the lack of basic human needs. Out of many, one major element of global poverty is the accumulation of wealth in few hands for long periods. In the current system, money generally flows only in one direction, from bottom to top. Wealthy people have great power to make more money as compared to poor ones. On the other hand, unfortunately, this money never leaves their bank accounts. Thus, like a monopoly, they keep withholding this money from society, forcing the most vulnerable people into poverty, homelessness, and starvation. Trillions of dollars are saved in banks, unused, whereas millions die from hunger. This grim scenario is no less than an act of modern cruelty and widespread apathy towards underprivileged humans.

## Islamic ideology and the purpose of Zakah

Zakah is the third pillar of Islam. The Holy Prophet صلى الله عليه وآله وسلم has stated: The foundation of Islam is on five: To testify that there is none worthy of worship except Allah عز وجل and Muhammad (صلى الله عليه وآله وسلم) is His Rasool; to offer Salah; to pay Zakah; to perform Hajj; and to observe the Siyam [fasts] of Ramadan. (*Sahih Bukhari, vol. 1, pp. 14, Hadees 8*)

The basic ideology of Islam is that Allah Almighty is the real Owner of the wealth of the entire world. Islam has introduced and established the system of Zakah for the financial assistance of the destitute and the needy, and hence, it eradicates poverty. Zakah has been made Fard for Muslims which clearly shows that charity holds a greatly significant place in Islam.

The literal meaning of Zakah is 'Taharah [purity]', and 'increment and blessing'. Since, in reality, Zakah becomes the cause of Taharah, increment and blessing for the remaining wealth [although it may not be apparent], it is called Zakah. (*Durr-e-Mukhtar, Rad-dul-Muhtar, Kitab-uz-Zakah, vol. 3, pp. 203; summarised*)



It provides financial security to the poor and ensures capital circulation in the society. This is a core benefit of Zakah that a Muslim contributes in the circulation of money in the society by paying it. So, Zakah is a form of charity that ensures that money does not accumulate only in the hands of the rich, but circulates in the whole economy, especially supporting the needy in a society. If one class of a society keeps on accumulating all the money and does not let others gain its benefits, it will obviously result in worsening the situation and triggering a threat for peaceful regions too. Zakah is a solution to it as it maintains financial balance in a society.

### Benefits of Zakah

Zakah has many religious, moral, and social benefits. Some of them are as follows:

- Paying Zakah is a means of completion of Iman as the Beloved Prophet ﷺ has said: The completion of your Islam is that you pay Zakah of your wealth. (*Attargheeb Wattarheeb, Kitab-us-Sadaqaat, vol. 1, pp. 301, Hadees 12*)
- The mercy of Allah ﷻ descends upon the one who pays Zakah. It is stated in Surah Al-A'raf:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ  
وَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَاللَّذِينَ إِتَّقُوا

*And My Mercy encompasses all things, so I shall soon decree favours for those who fear and pay Zakat*

[*Kanz-ul-Iman (translation of Quran)*] (Part 9, Surah Al-A'raf, Ayah 156)

- Taqwa is attained by giving Zakah.
- One brings smile on the face of his poor Muslim fellows.
- It makes the Islamic society a single family in which the rich class does not ignore the poor class.
- It is an excellent expression of Islamic brotherhood. The Holy Prophet ﷺ has said: Indeed, a Mu'min is like a building for a Mu'min; one strengthens the other. (*Sahih Bukhari, Kitab-us-Salah, vol. 1, pp. 181, Hadees 481*)

- It serves as a bridge to enter the Paradise.
- It prevents financial crimes such as robbery, corruption, etc.
- It is a source of salvation from the intense heat of the Day of Resurrection.
- It purifies and increases wealth. The Beloved Prophet ﷺ has said: Give Zakah of your wealth as it is the one that purifies; it will purify you. (*Al-Musnad Imam Ahmad Bin Hanbal, vol. 4, pp. 274, Hadees 12397*)

Allah ﷻ has stated:

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ يَخْفَىٰ عَلَيْنَا وَلَا أَنْفَقْتُمْ مِنْ شَيْءٍ نَنْسِيهِ

*And whatever you spend in the path of Allah, He will give more in return. And He is The Best Provider.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Saba, Ayah 39)

- Charity erases sins as water extinguishes fire.

### Attention Required!

In fact, poverty amongst Muslims should not even exist because Islam strongly persuades us to help others and encourages philanthropy. We have wonderful examples in the history of 'Muslim world' that the rich would try to find the poor for paying Zakah, but they would hardly find one. Islam has created this institution to combat poverty, but the question arises as to why there is poverty despite this perfect system. If millions of Muslims pay Zakah, the huge amount can help many to manage for food, clothing and shelter. Unfortunately, there seems to be a neglecting attitude of Muslims towards this important pillar of Islam. Remember, not paying Zakah after it becomes Fard is a major sin! The significance of Zakah can be noticed by the fact that its commandment is mentioned with Salah in the Glorious Quran 32 times as stated:

وَاتَّقُوا الصَّلَاةَ وَالآتُوا الزَّكَاةَ

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

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



It is mandatory for the Muslims who meet certain conditions to pay Zakah but regrettably, a large number of Muslims do not pay attention to it today. So, there is a crying need for motivating people to fulfil this religious obligation.

### Effective role of Zakah

Zakah is an act of worship for which one receives reward from Allah Almighty. Zakah can be given to the following: (1) Faqeer (2) Miskeen (3) 'Aamil (4) Riqaab (5) Ghaarim (6) Fee-Sabeelillah [فِي سَبِيلِ اللَّهِ] (7) Ibn Al-Sabeel [ابْنِ السَّبِيلِ] (i.e. traveller). (*Al-Fatawa Al-Hindiyyah, Kitab-uz-Zakah, vol. 1, pp. 187*)

many of our Muslim fellows need financial help to survive. If Zakah is paid properly, meeting all the requirements of Shari'ah, it is very definite that soon Muslims will successfully combat poverty. However, to witness the effectiveness of paying Zakah in the society, it is immensely important that our Zakah reaches the right person. So, there is a dire need that Muslims across the globe come forward for fulfilling this obligation of Zakah and ensure paying full Zakah wholeheartedly, ascertaining that their money reach the bottom, the most deserving souls, through a proper distribution system.

For learning more about Zakah and its rulings,

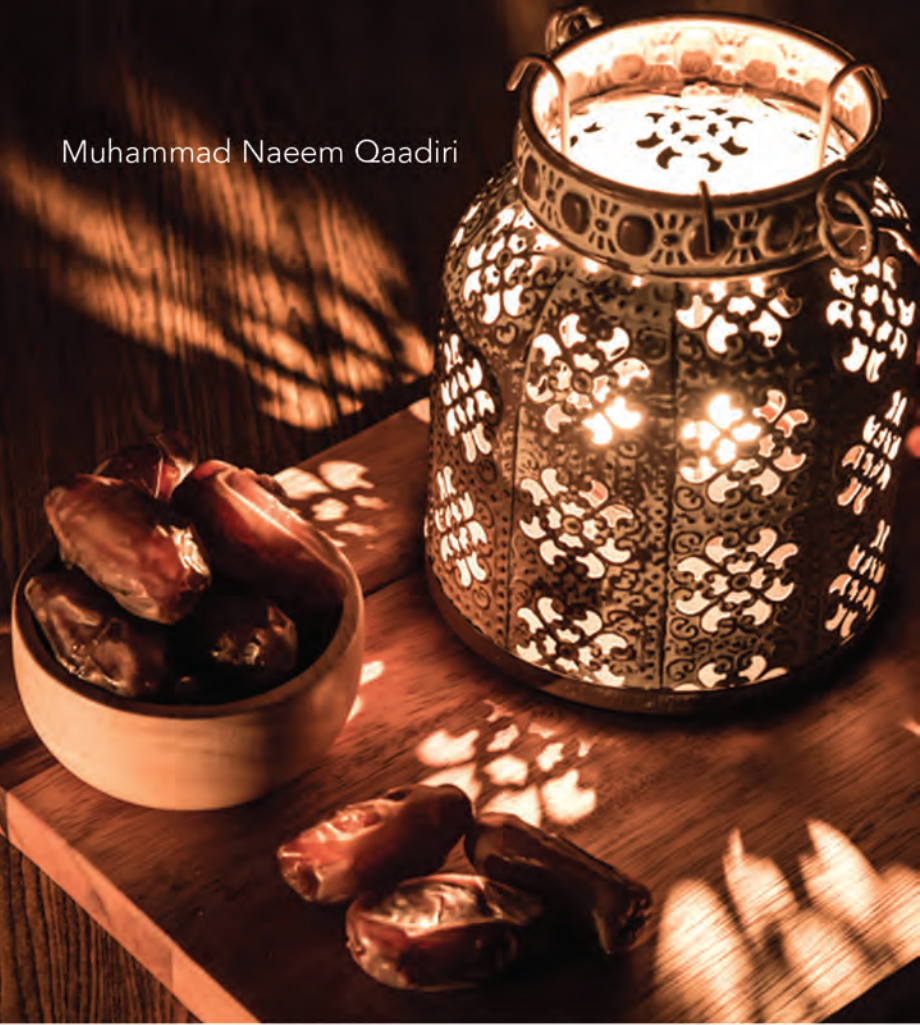


Zakah can eradicate poverty which in turn will obviously help in eradicating corruption, social injustice, human trafficking, and many other crimes. Most importantly, it protects the honour and dignity of a human being. In the present scenario, when Coronavirus has badly affected the world economy,

please read the book '*Blessings of Zakah*' published by Maktaba-tul-Madinah. It is also available online on Dawat-e-Islami's website: [www.dawateislami.net](http://www.dawateislami.net).



# Alas! A growing trend of missing fasts



Fasting is Fard for every individual who meets certain conditions. It is stated in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ  
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

*O believers! Fasting has been made obligatory upon you, like it was made obligatory upon those before you, that you may attain piety.*

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 183)

Fasting is the fourth pillar of Islam, linked with true faith in Allah عَزَّوَجَلَّ. Fasting is not meant to tire oneself as some people might think, but to train oneself for having patience as the one who fasts refrains from physical desires, even the lawful ones.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There is Zakah (charity) for everything, and the Zakah of your body is fasting; and fasting is half of patience. (Sunan Ibn Majah, pp. 347, vol. 2, Hadees 1745)

Fasting is a shield from Hellfire. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: As any one of you has a shield for protection during war, likewise, fast is also your shield from Hell, and three fasts every month are the best fasts. (Sahih Ibn Khuzaymah, pp. 301, vol. 3, Hadees 2125)

Fasting in Ramadan compensates for sins as stated in a blessed Hadees: If anyone fasts in Ramadan, realising its limits and avoiding what should be avoided, this will compensate for all his previous sins. (Al-Ihsan Bit-tarteeb Sahih Ibn Hibban, pp. 183, vol. 5, Hadees 3424)

Despite great excellence and virtues of fasting in Ramadan, it is sadly being observed that people have started missing fasts habitually, displeasing Allah Almighty. Alas! This trend is growing every year. The youth is indulged in this bad habit comparatively more than the elderly. Some people show great religious zeal and fast enthusiastically, fulfilling all the requirements, in the initial days of Ramadan but then start missing fasts. The same



trend has been observed previously for Taraweeh Salah as well that people offer it enthusiastically in the first few days of Ramadan only. The number of such people is growing each year.

Remember! Fasting is Fard in the *complete month of Ramadan*, not only in the initial days. Missing a single fast of Ramadan without Shar'i permission is Haraam which leads to Hell. Moreover, one must

Dear Islamic brothers! It is an undeniable fact that success can never be achieved by displeasing Allah عزوجل. We must obey the commandments of Allah Almighty if we want to be successful in this life as well as the afterlife. Today we are alive, so we can perform good deeds but once we meet death, we will not be having this precious opportunity. Let's repent of all the previous sins we have committed, especially the sin of missing fasts. Let's make a firm



offer complete 20 Rak'aat Taraweeh Salah for the whole month of Ramadan as it is Sunnah Mu'akkadah. It should be kept in mind that heedlessness can lead to Hell, having dire consequences! A part of Hadees 7455 of Musnad Imam Ahmad states: 'May the person who finds Ramadan but is not forgiven before it departs be disgraced!'

intention that we will never miss a single fast of this blessed month without a Shar'i reason. Moreover, to carry out an act of worship properly, it is necessary to acquire its knowledge first. '*Blessings of Ramadan*', a publication of Maktaba-tul-Madinah, is really a remarkable book in this regard where you will find a treasure of knowledge present in a simplified way for readers to understand easily.



Mufti Abu Muhammad  
Ali Asghar Attari Madani

# Islamic Rulings on Trade

## What do Islamic scholars state about deducting the salary of one month if an employee leaves his job without informing (the management)?

**Question 1:** What do the Islamic scholars say about the following issue? If an institute or company has a condition that if an employee wants to leave the job, it is necessary for him to inform (the management) one month in advance, otherwise his salary of one month will be deducted. What is the Shar'i ruling on this and what do Islamic scholars state about giving someone a contract of employment on this condition?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ أَلَيْسَ هَذَا آيَةً الْحَقِّ وَالصَّوَابِ

**Answer:** It is impermissible and a Haraam act for an institute or a company to lay down the condition: 'In case of leaving the job, it is necessary for the employee to inform one month in advance, otherwise his salary of one month will be deducted'. It is not even permissible to deduct the salary of one month i.e. the month in which the employee has worked if the employee leaves the job without informing (the management). Furthermore, it is not even correct to lay down such a condition in the contract.

The Holy Prophet صلى الله عليه وآله وسلم has said:

“ما بال رجال يشترطون شروطاً ليست في كتاب الله ما كان من شرط ليس في كتاب الله فهو باطل، وإن كان مائة شرط قضاء الله أحق وشرط الله أوثق”

What happened to the people that they lay down such conditions which are not found in the Holy Quran and the condition which is not permissible in light of the Holy Quran is invalid even if there are one hundred conditions. The verdict of Allah Almighty is more truthful and the condition laid down by Allah Almighty is very firm. (Bukhari, vol. 2, pp. 36, Hadees 2168)

It has been mentioned in *Durr-e-Mukhtar*:

“تفسد الاجارة بالشروط المخالفة لمقتضى العقد”

Such conditions which go against the requirement of the agreement invalidate the contract of employment or renting.

(*Durr-e-Mukhtar ma' Rad-dul-Muhtar*, vol. 9, pp. 77)

In '*Fatawa-e-Razawiyah*', while answering to a question similar to this, A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رحمه الله عليه has mentioned: For one to go against the contract after offering his services and accepting and confirming is at most an offence. It is not permissible to punish an offence with a monetary fine as this is abrogated and it is Haraam to act upon what is abrogated. Regarding the rights of people only the





Qadi of Shari'ah has authority to give punishment. Even regarding the rights of Allah ﷻ except for few cases the Qadi of Shari'ah has the authority, not common people, to give punishment. An impermissible matter cannot become permissible due to it being prevalent. Similarly, if a person leaves (his job) without informing (the management), salary will only be deducted from the moment (i.e. when he leaves). It will not be deducted from the Wajib salary and to impose a penalty to this as a condition, e.g. 'You shall inform (the management) such-and-such a number of days in advance if you want to leave the job, otherwise this amount of salary will be deducted' is invalid and contrary to Shari'ah. If these types of conditions are laid down in the contract of employment as is understood from the question that a signature is taken on these principles at the time of giving somebody employment or such conditions are established and well-known in that place and are المعروف كالمشروط, that job itself is impermissible and a sin as the employment becomes invalid due to the invalid condition. An invalid contract is Haraam and both parties are involved in the sin. It is Wajib for both to nullify the contract. In this situation, the employees will not deserve the agreed salary, but rather they will receive Ajr-e-Misl (a salary as per the custom) which should not be more than the stipulated salary. If the customary salary is less than the stipulated amount, they will automatically receive less to that extent themselves even if they do not actually go against it. (Fatawa Razawiyyah, vol. 19, pp. 506, 507)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

### What do Islamic scholars state about mill owners' act of deducting money from the wheat sacks in the name of soil and pebbles

**Question 2:** What do Islamic scholars say about the following issue? Whenever wheat is imported, it has pebbles as well as soil in it. Therefore, based on the estimate, mill owners deduct the price of two kilograms from the owners of wheat which is referred to as 'cut'. For example, a 100-kilogram sack of wheat at a rate of thirty rupees per kilo amounts to 3000 rupees. They apply 'cut' to it and consider it to be 98 kilos after deducting two kilos in the name of

soil and pebbles. Is it correct to do so?

اَلْجَوَابُ بِعَوْنِ الرَّحْمٰنِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** If this is prevalent amongst people and it is the custom of people that whenever a transaction of 100 kilos is carried out, the money for 98 kilos will only be paid, it is permissible and there is nothing wrong with it. However, if the second party, i.e. the one selling the goods is not satisfied with it, it will not be permissible to do this.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

### What do Islamic scholars state about using pallet wood when making a sofa and selling it as brand-new?

**Question 3:** What do Islamic scholars say about the following issue? Wood in the form of pallets is imported which is placed at the bottom of the container and goods are placed on top of it. Then, these pallets are sold in the market and the attached pieces of wood are removed and sold to sofa manufacturers. The sofa manufacturers use this wood for the inner fitting of the sofa. Though they have been used, we say 'this is a new sofa'. Is this correct?

اَلْجَوَابُ بِعَوْنِ الرَّحْمٰنِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

**Answer:** There are two types of sofas - one type is such that the inner structure is made up of various planks and pieces of wood and the other type refers to the sofas whose inner structure is made of only that wood which has been decided beforehand. There is a huge difference in the prices of both sofas. Pallet wood can be used in the first type of sofa because it is like brand-new wood and as a norm, due to being used in containers, it is not even objected to. However, everyone does not know as to how the structure of the sofa is made, the shopkeeper should clarify to the customer that the structure of the sofa is made up of various types of wood and no specific type is used, e.g. he should not say that the inside is made of rosewood or the wood of another tree.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ



What is right after all?

# Truth about scientific denial of resurrection

Mufti Muhammad Qasim Attari

The atheists who deny the 'existence of God' and the 'Day of Judgement' comment that whilst living in scientific age with logical reasoning why should one believe in the life after death. It is not possible that one after death having reduced to dust particles be resurrected.

**Answer:** In response to such questions when people fail to understand any Islamic point, they cite science and reasoning and always harp on the same cliché: How can it be possible in the light of science and logic? This cliché is used on many occasions whether befitting or unbefitting and then people continue their conversation at their whims. So, it is always badly misused in the matters related to unseen and metaphysics.

Regarding it, a detail answer is that Allah عَزَّوَجَلَّ has described about the Day of Judgement with great detail and proofs that anyone having common sense can't deny it. It is being described in few steps:

First of all the wrong belief that, 'no one will be raised after death because once one dies everything is finished with him', is not a new belief. During the eras of earlier Prophets and Rusul عَلَيْهِمُ السَّلَام of Allah عَزَّوَجَلَّ, they made the people of their nations understand about the Day of Judgement but they (people of their nations) uttered the same words in response.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ  
وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

And they said, 'There is nothing except our worldly life, (in which) we die and we live, and nothing destroys us except the time.'

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Jaasiyah, Ayah 24)

It was claimed by unbelievers. Thereupon Allah عَزَّوَجَلَّ said:



وَمَا نَعْمُ بِذَلِكَ مِنْ عِلْمٍ

And they do not have any knowledge of it.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Jaasiyah, Ayah 24)

It means they don't have knowledge about their claim that there is only this life, not any other life and what causes us to die is the time not anybody else.

Allah عزوجل said:

إِنْ هُمْ إِلَّا يَتُنَبَّؤْنَ

They make mere speculations.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Jaasiyah, Ayah 25)

[The question is] who told them that it is the time that causes them to die and what proof do they have that God doesn't causes them to die. Give its proof [if you have]. Therefore, He عزوجل said:

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Proclaim (O Beloved), 'Bring your proof, if you are truthful!'

[Kanz-ul-Iman (translation of Quran)] (Part 20, Surah An-Naml, Ayah 64)

Allah عزوجل says, people will be raised up after death on the Day of Judgement, then a question arises when bodies will be reduced to dust particles after death how these disintegrated pieces of bodies will come together and will be raised back to life again. Allah عزوجل Himself has mentioned this objection in Quran:

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

He stated, 'Who is such that can revive the bones when they have become disintegrated?'

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Yaseen, Ayah 78)

Allah عزوجل has said:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say you (O Beloved), 'The One Who created them initially will revive them, and He is aware of all (aspects of) creation.'

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Yaseen, Ayah 79)

Whether to create from a drop or out of bones or from a cell presents in bones, Allah عزوجل knows all about it. When Allah Almighty is powerful to create a man from a drop, why can't He bring him back to life again re-joining his scattered particles? This is the proof! In contrast of this what disbelievers claim: 'It is the time that destroys'. Whereas it is merely a claim, not the proof of the claim, so, give a reference or any other proof if mentioned in any book or if it is any kind of observation, explain about it. On the other hand, Allah عزوجل puts forward a claim supported by an undeniable proof as mentioned in this way: 'He Who created them the first time will give them life. And He knows best every way of creation.

Thereafter Allah عزوجل describes His Divine power:

مَا خَلَقْتُمْ وَلَا نَعْتَمُ إِلَّا كَتَفْسٍ وَاحِدَةٍ

Creating and raising you all on the Day of Judgement is like (creating and raising) a single soul.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqman, Ayah 28)

The act of creating billions or trillions human beings first time or resurrecting them after their death may seem to you difficult or impossible but it is like creating a single person for Allah عزوجل. It is His Divine Power.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Indeed Allah is Able to do all things.

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Ayah 77)

After this, Allah عزوجل gives another proof and it is very easy to understand.

Allah عزوجل first mentions what disbelievers say:



وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا إِنْ أُنشِئْنَا خَلْقًا جَدِيدًا ٣٩

And they said, 'What! When we have become bones and crushed particles, will we really be raised up anew?'

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Ayah 49)

They were entirely surprised as to when their bodies will turn into crushed particles then how they will be resurrected.

Allah عزوجل says, why do not you look at the Divine Power of Almighty, the Greatest.

He عزوجل has said:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ  
قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ

Do they not see that Allah Who has created the heavens and the earth can make the likes of those people?

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israel, Ayah 99)

The One Who has created skies, earth and a very huge system, so, creating a human body is not any difficult task but rather it is not even equal to [creating] a grain of sand. Allah Almighty, Who has created a huge world, can easily create 6-foot tall person.

Allah عزوجل has said:

بَلَىٰ ۗ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ٨١

Why not? And He is The Supreme Creator,  
The Knower of everything.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Yaseen, Ayah 81)

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٨٢

And His action is only this, that when He intends  
(to create) anything, (all) He says to it, 'Be,'  
immediately it becomes.

[Kanz-ul-Iman (translation of Quran)] (Part 23, Surah Yaseen, Ayah 82)

So, what kinds of doubts could be left now about resurrection? There is a part in the question: 'It has been proved by reasoning and scientific proofs'. So, what has been proved? Nothing! Science may admit that it is ignorant, blind and it is yet to find a proof about human resurrection, but it can't dare to say that humans can't be resurrected.

No one could imagine about many inventions in past that became reality in later times such as 'a thousand tons of iron flying in the air, travelling 7 thousand kilometres'. Did the people living in past believe it? Not at all! But it happened when the airplane was invented later. Earlier, it was the ignorance of science. It never imagined anything like Airplane. It was beyond the understanding people. Then, it was no longer anything impossible in later times. So, science and wisdom may admit the inability of the power of thinking and understanding things, they may admit their ignorance but they cannot say that Allah Almighty cannot resurrect people. He عزوجل will create them again undoubtedly. What Allah Almighty said is an absolute truth and He has also put forward undeniable proofs that When He عزوجل is powerful to create a man from a drop, it is not difficult for Him to bring him back to life again. This is also a logical point and it is quite easy to understand that the One Who is Powerful to create all skies and entire earth then why cannot He create humans again? So, the infinite power of Allah Almighty is fully proven.

Here let me put up a concrete logical proof: Imagine! There is no life after death and if a person kills millions of humans then can he be punished justly? Can he be executed one hundred thousand times? Or can he be given life imprisonment one hundred thousand times? Can he be given lethal injection for execution one hundred thousand times? No. It is not possible. The culprit who had killed millions of people in gas chambers committed suicide later; did he suffer any kind of punishment he deserved? Not at all! Now how can he be punished justly? He can only be punished justly after death. Allah عزوجل will give his bondman an eternal life and then he will be fully rewarded according to his virtues and good deeds; similarly Allah Almighty will give punishment to a sinner with just and wisdom. If



there is no Judgement Day then there will be no difference between a murderer of one human and a murderer of millions of humans.

On the other hand, if someone saves the lives of millions of humans then what will be the reward for such a great deed? If someone reforms millions of

of Hereafter indeed. On the other hand, imagine! If there is no life after death then there will be neither any distinct benefit for doing good nor any threat for committing evils in the world. So, when there is no befitting reward for a good act and no befitting punishment for a bad act then obviously it is as if one can do what he likes. Thus intellect demands that if a



people by spreading the message of peace and righteousness, what will be the reward for such a noble act? If someone makes people refrain from evils acts and they also give up wrongdoings then what will be the reward for such an excellent deed? Do such great people deserve merely some medals or few words of appreciation or a round of applause in reward? Whereas those gaining trivial achievements also receive all such honour even the cricketers, footballers and other sportsmen gain better reward and honour in the world.

Rather, I would say that those who are the source of goodness cannot gain full reward what they deserve in this world; even if they are given a lot of money, it will not be the due reward either because what maximum benefit can he derive with a huge amount? This is a big question mark. In fact he needs a life with full benefits and rewards. So, it is the life

person does a good deed, he gets full reward, and if commits a sin then receives punishment accordingly. So, intellect believes in Hereafter.

Allah عزوجل has said:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٥﴾

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

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

Allah عزوجل has created life and the world with a purpose and this purpose will only be fulfilled when a good person with noble deed will receive his full reward and wrongdoer will suffer punishment for his wrongdoings.





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

## Life is short

Haji Muhammad Ameen Attari, Shura member, presented to Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* the intentions of the devotees of Rasool of Baba Island and Baba Bhit and Members of Majlis-e-Mahigeer [Fishermen Department] through an audio message (i.e. that call to righteousness will be started in boats, and Madani Halqah will also be started in fishing boats). He requested Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* to pray for the Islamic brothers.

Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* responded in his audio message:

نَحْمَدُكَ يَا وَنُصَلِّيْ وَنُسَلِّمُ عَلَى رَسُوْلِهِ النَّبِيِّ الْكَرِيْمِ

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ to Haji Muhammad Ameen, Shura member of Dawat-e-Islami, Devotees of Rasool of Baba Island and Baba Bhit, and Members of Majlis-e-Mahigeer from Sag-e-Madinah Muhammad Ilyas Attar Qaadiri Razavi *عَفَى عَنْهُ*.

I listened to your voice messages and came to know about your great intentions of holding the call to righteousness even in boats.

*Dasht to dasht hayn darya bhi na  
chhoray hum nay*

*Bahr-e-zulumaat mayn dora diye ghoray  
hum nay*

May Allah *عَزَّوَجَلَّ* give you the strength to remain steadfast in your intentions! Spread widely the call to righteousness. Let people know about Sunnahs. May Allah *عَزَّوَجَلَّ* keep all of you happy! Live your life according to Madani In'amaat. Think about them carefully, tick their boxes on a daily basis, and submit the booklet to the responsible Islamic brother on the first day of every Islamic month. Arrange Madani visits in your area. Establish Madrasa-tul-Madinah for adults. Let everyone engage in learning and teaching the Holy Quran. Be sure to travel with Madani Qafilah for three days every month. Let the weekly Sunnah-inspiring Ijtima become part of your life.

The Ijtima' starts after Maghrib. You can stay the night in Masjid. After taking rest, get up for Tahajjud Salah, then offer Fajr, Ishraq, and Chasht, followed by Salat-o-Salaam *رَأَى شَاءَ اللهُ* and then leave.

Send me your best intentions at your earliest. You should do all of this. Life is short.

*Aagah apni maut say koi bashar nahin*

*Samaan so baras ka hay pal ki khabar nahin*

I request you to pray for my forgiveness without accountability.

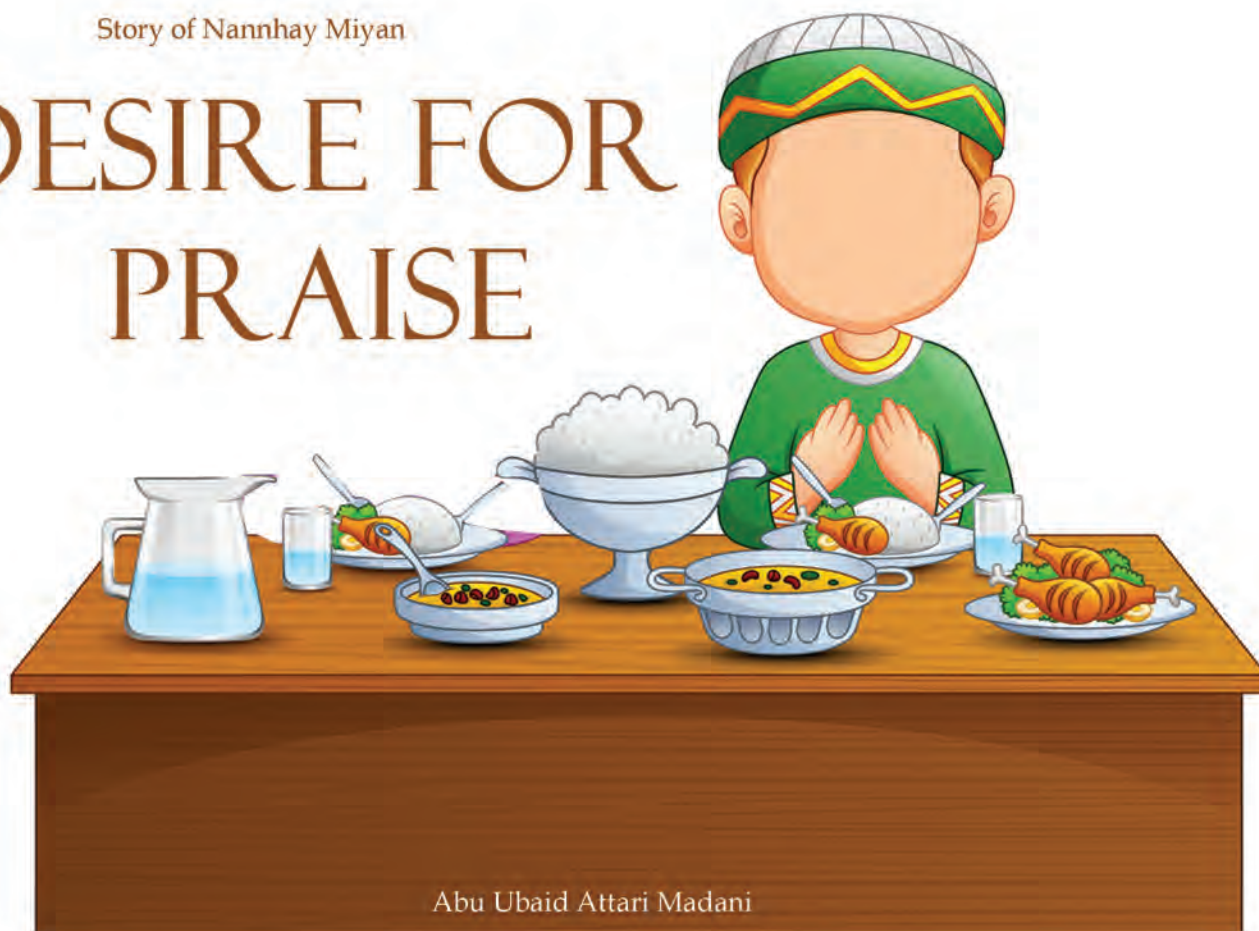
صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ



Story of Nannhay Miyan

# DESIRE FOR PRAISE



Abu Ubaid Attari Madani

Nannhay Miyan requested his mother, Dear mom! Please wake me up for Sahari tomorrow. She was busy preparing a sweet drink for Iftar. Upon Nannhay Miyan's request, she looked at him with amazement and said: 'What will you do after getting up so early?'

'I will also observe fast.' Nannhay Miyan proudly said.

Nannhay Miyan's mother replied: 'Not at all, first grow up a little then you can observe fast.' Listening to the decision of his mother, Nannhay Miyan sat down silently for a while. Thereafter, suddenly he got an idea and he rushed to grandmother's room with a smile on his face.

'Grandma! I have to observe fast tomorrow.' Nannhay Miyan humbly said.

'Indeed, fasting is an act of great reward but what made you think so all of a sudden? Grandmother asked.

Nannhay Miyan humbly said: 'Grandma! Two of my classmates observed fasts today. Our class teacher appreciated both of them very much in front of the whole class. Apart from this, the teacher also related the benefits of observing fasts. Grandma! I also want to tell my friends that I am also fasting.'

When Nannhay Miyan completed his talk, grandmother nodded her head and said slowly, 'Well! This is the reason for observing fast. So, share with me some of the benefits of observing fast related by your teacher.'

Nannhay Miyan said: Our teacher explained, fasting man gets reward in abundance; even the act of sleeping during the fast is regarded as worship. Fasting person will be blessed with the fruits of Heaven. Fasting also provides numerous health benefits.

Having related the benefits of fasting, Nannhay Miyan then asked grandmother pleadingly: So, can I observe fast tomorrow?



Grandmother replied: مَا شَاءَ اللَّهُ! Your teacher delivers lectures on valuable topics and elaborates them well. Well, you can observe fast, but do it for the sake of Allah عَزَّوَجَلَّ, not for showing off. However, if a teacher or someone else asks you about it, you may disclose it.'

While pulling his face, Nannhay Miyan said: What if my teacher forgets to ask me, how will I earn praise?'

Grandmother replied: 'My child, this is what I am explaining. Observing fast for showing off and pleasing others is an evil act. The activity of fasting is practiced for pleasing Allah عَزَّوَجَلَّ, not for earning praise by others. The entire reward of fasting will be granted if it is practiced for pleasing Allah عَزَّوَجَلَّ, else, there will be no reward, but rather, such evil acts displease Allah Almighty. Genuine reward is what we get from Allah عَزَّوَجَلَّ.'

When Nannhay Miyan's mother came there, Nannhay Miyan said, 'Grandmother has permitted me to observe fast. Please wake me up for Sahari.'

Listening to it, mother humbly said to her mother-in-law: Mom! Nannhay Miyan is very young.

Upon this, grandmother politely explained: My dear daughter! We should not prevent children from carrying out good deeds. It is good thing that he will become habitual of carrying out virtuous acts and the acts of worship.'

Nannhay Miyan's mother said: 'Alright mom! As you like but if Nannhay Miyan's mother has to wake him up for Sahari, then he will have to sleep early too.'

To which, Nannhay Miyan immediately said, 'Dear mom, do not worry about it, if you say, I can sleep now.'

Nannhay Miyan's mother: No, my dear son! I am asking you to sleep early at night.'

Grandmother and grandson both were smiling, when Nannhay Miyan's mother expressed love and affection towards Nannhay Miyan.



Dear children!  
Let's listen to a Hadees

## Sharing is caring

Hayder Ali Madani

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'خَيْرُكُمْ مَنْ أَطْعَمَ' الطَّعَامَ 'The best amongst you is the one who feeds [others]. It means a good Muslim is the one who, besides performing other acts of worships 'Salah', 'Sawm' etc., and having good morals, feeds others too. (Musnad Imam Ahmad Bin Hanbal, vol. 9, pp. 241, Hadees 23981)

Dear children! The blessed month of Ramadan is with us. The beautiful act of observing Sawm in this blessed month is a source of pleasing Allah Almighty. Being hungry and thirsty in the state of Sawm also makes us think of those poverty-stricken people who cannot afford food even twice a day. One of the messages of Ramadan is that we should also think about the hungry and needy around us, remember them and help them wholeheartedly.

Possessing the noble attribute of feeding others is a sign of an excellent Muslim and human. Through feeding a hungry and distressed person, you can bring smile on his face and this beautiful act will make it easy for you to enter Jannah. Apart from this, this unique deed will also soften your heart.

Dear children! There is no specific food dish for serving poor people. You can serve them by giving them any type of food item such as bread, water, juice, curry etc. So, be an excellent Muslim by helping and feeding the hungry.

May Allah Almighty bless us with Taufeeq to observe Sawm and 'support and care' for the needy.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Virtuous deeds

# Those for whom angels make Du'a for mercy

Muhammad Abdul Majid



There are some fortunate bondmen of Allah Almighty who perform such deeds by virtue of which angels make Du'a for mercy and forgiveness for them. A few blessed Ahadees have been mentioned below. In these blessed Ahadees, such deeds have been mentioned which when a person performs, angels make Du'a for mercy for him.

## Waiting for Salah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If someone amongst you sits in order to wait for Salah, it is as though he is in Salah; as long as he is in the state of Wudu, angels keep making Du'a for him [in these words]: O Allah عَزَّوَجَلَّ! Forgive him, O Allah عَزَّوَجَلَّ! Have mercy on him. (Muslim, pp. 261, Hadees 1511)

## Those who join (Jama'at) in the front row

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah Almighty and His angels send Salat upon those who join the front rows. Allah Almighty does not like any other step more than the step which a person takes to join the row [of congregational Salah]. (Abu Dawood, vol. 1, pp. 227, Hadees 543)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: i.e. angels make Du'a for mercy for the Salah-offering Muslims who stand in the front row and Allah Almighty shows them mercy. It has been learnt that Allah Almighty likes the steps which are taken for going to a good place. Fortunate are those who go to Haramayn Sharifayn with these feet. (Mirat-ul-Manajeer, vol. 2, pp. 186)



### Those who recite Salat

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who sends Salat upon me, angels keep making Du'a for mercy for him as long as he keeps sending Salat [upon me]. Now it is up to the person whether he recites less or more. (*Ibn-e-Majah, vol. 1, pp. 490, Hadees 907*)

### Serving fast-observing person with Iftar

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The person who serves a fast-observing person with Iftar with Halal food or water, angels make Du'a for mercy for him during the moments of Ramadan, and (Sayyiduna) Jibraeel Ameen عَلَيْهِ السَّلَام makes Du'a for mercy for him in Layla-tul-Qadr.' (*Mu'jam Kabeer, vol. 6, pp. 261, Hadees 6162*)

### Visiting an ill person

Sayyiduna Ali رَضِيَ اللهُ عَنْهُ has narrated that he heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: The Muslim who goes to inquire after an ill Muslim in the morning, seventy thousand angels keep making Du'a for mercy for him until the evening, and if he visits an ill person in the evening, seventy thousand

angels keep making Du'a for mercy for him until the morning, and there will be a garden for him in Paradise. (*Tirmizi, vol. 2, pp. 290, Hadees 971*)

### Leaving for gaining Islamic knowledge

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever leaves for gaining knowledge in the morning for pleasing Allah Almighty, Allah Almighty opens a door of Paradise for him and angels spread their wings for him and the angels of heavens and fishes in the ocean make Du'a for mercy for him. (*Shu'ab-ul-Iman, vol. 2, pp. 263, Hadees 1699*)

### Fulfilling need of Muslim

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who goes to fulfil the need of his Muslim brother, Allah Almighty shows him mercy through [His] seventy-five thousand angels and angels make Du'a for him. (*Makarim-ul-Akhlaq, pp. 237, Hadees 92*)

### Meeting Muslim brother

Sayyiduna Abu Razayn رَضِيَ اللهُ عَنْهُ has stated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, 'Do you know when someone leaves his home for meeting a Muslim brother, seventy-thousand angels make this Du'a for him: 'O Allah عَزَّوَجَلَّ! He has established relations for Your sake, You too establish relations with him.' So, if you can do this, you must do it.' (*Shu'ab-ul-Iman, vol. 6, pp. 492, Hadees 9024*)



# A guest frog



Abu Mu'awiyah Madani

It had hardly been two months since a guest frog showed up and became famous across the area. This was so because he would hold a gathering and offer excellent meals every evening. That is why all young frogs in the area would keenly come to him. In those gatherings, he would give pieces of news about all other areas and narrate cock and bull stories of his travelling, thus impressing the young frogs with his knowledge.

One evening, he started addressing all the young frogs, 'I have travelled around the world. All the areas have developed a lot. On the other hand, we are way backward due to our incompetent leader. So in order to develop, we have to elect a new leader.'

'But who will be the new leader?' A young frog croaked.

Before the guest frog answered, another young frog started to croak, 'Friends, if the guest frog becomes

the leader, we will surely develop, because he has travelled around the world and he is aware of all the conditions.'

Upon listening to this, all the other frogs began to agree with him. *If you all say, then I am ready to take on this heavy responsibility.* The guest frog rejoiced a lot in his heart.

As elderly frogs were settled on the ridge of a well at a square, an army of young frogs went past them, chanting, 'If we have to develop, we have to change the leader.'

Upon seeing this, the eldest frog said, 'I had a doubt earlier that this guest frog would ruin the peace and tranquillity of our area. It seems that now it is time to teach him a lesson.'

Having said this, the elderly frog, accompanied with other elderly frogs along with the support of his stick, moved towards the house of the guest frog.



[After reaching there,] The elderly frog said, 'Why are you inciting our young frogs? What is your problem with this [existing] leader?'

Soon, all the frogs in the area also gathered there.

Looking at all of them, the guest frog croaked, 'I have come from foreign. Everything is developed there, but look at the condition here. For us to develop, it is necessary that a competent leader should be brought in and the young frogs agree that I am that one [competent leader].'

Having heard this, the young frogs started chanting again, 'If we have to develop, we have to elect the foreigner.'

Upon listening to this, the elderly frog croaked angrily, 'Youngsters, we have every facility in our area. Now which development do you wish for? Listen to me carefully, if this foreigner becomes the leader, all of you will regret a lot.'

However, the youngsters were possessed by foreign development. They turned a deaf ear to the elder ones and the next day they elected the guest frog as the leader of the area.

All [young] frogs were happy for a couple of days that they would also develop soon. But gradually, the guest frog started to show his real face. He inflicted hardship on the frogs of the area without any reason and enforced unusual laws. Everyone started to regret but now it is no good crying over spilt milk.

Dear children! In order to develop, it is good to think your conditions over. But it is not necessary that the way other people have achieved development may prove to be beneficial for us as well. In fact, sometimes it happens that this new way causes harm.

## Honest young girl



Intelligent children

Abu Tayyib Madani

This unique parable dates back to the era of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, the second caliph of the Muslim Ummah. He would usually patrol the streets of Madinah at night. In this way, he would keep himself up to date with what was happening in the Muslim society.

Once, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ was on patrol at night, he heard the words: 'O my daughter! Mix some water in milk'. The daughter humbly responded: 'Mom! Do not you know that the caliph of Muslims has ordered not to mix water in milk?' The mother said: 'It is totally dark everywhere and the caliph is not here either to see what we are doing, nor will he be able to know about it, so go and mix water in milk.'

Responding to the mother, daughter said: 'Though the caliph is not here to check us but my Rab, Allah Almighty is watching me, so I will never do this.'

Dear children! Whether someone monitors our activities or not, Allah Almighty is always watching His bondsmen. Out of this Divine fear, the honest girl did not indulge in the wrong act of mixing water in milk.

Do you know the reward she was blessed with in the world for her honesty? Ameer-ul-Mumineen, Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ got his son, Sayyiduna Aasim رَضِيَ اللهُ عَنْهُ, married to this honest and pious girl. (*Ulyoon-ul-Hikayaat*, pp. 28-29)





# Significant Events of Ramadan-ul-Mubarak at a Glance

## **Blessed day of the birth of Ghaus-e-Pak** رَحْمَةُ اللهِ عَلَيْهِ (1<sup>st</sup> Ramadan-ul-Mubarak)

Sayyiduna Shaykh Abdul Qaadir Jilani رَحْمَةُ اللهِ عَلَيْهِ was born on 1st Ramadan-ul-Mubarak 471 AH. He is a Hasani, Husayni Sayyid and is positioned at the rank of Ghausiyat. He is an Abid and Zahid (a pious and ascetic), a Wali-e-Kamil (among highest ranks of friends of Allah), and 17<sup>th</sup> spiritual guide of the Qaadiriyyah Razawiyyah spiritual chain. (For further information, read Monthly magazine, Faizan-e-Madinah, Rabi-ul-Aakhir, 1438, 1439, 1440, 1441 AH editions).

## **Urs of Fatimah-tuz-Zahra** رَضِيَ اللهُ عَنْهَا (3<sup>rd</sup> Ramadan-ul-Mubarak)

The daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا, passed away on 3rd Ramadan-ul-Mubarak, 11 AH in Madina-tul-Munawwarah. She was married to Sayyiduna Ali رَضِيَ اللهُ عَنْهُ. She is the mother of Hasnain-e-Karimayn and chief of the women of Paradise. (For further information, read the Monthly magazine, Faizan-e-Madinah, Ramadan-ul-Mubarak 1438, 1439, 1440 AH editions).

## **Urs of Khadija-tul-Kubra** رَضِيَ اللهُ عَنْهَا (10<sup>th</sup> Ramadan-ul-Mubarak)

Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا, the blessed wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, passed away in Makkah-tul-Mukarramah on 10th Ramadan-ul-Mubarak, in the 10th year of the declaration of Nubuwwah, and was buried in Jannat-ul-Mu'alla. (For further information, read the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH edition).

## **Blessed day of the birth of Imam Hasan** رَضِيَ اللهُ عَنْهُ (15<sup>th</sup> Ramadan-ul-Mubarak)

Sayyiduna Imam Hasan رَضِيَ اللهُ عَنْهُ was born on 15th Ramadan-ul-Mubarak, 3 AH in Madina-tul-Munawwarah. He is the son of Sayyidatuna Fatimah and Sayyiduna Ali رَضِيَ اللهُ عَنْهُمَا, the grandson of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the chief of the youth of Paradise. (For further information, read the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438, 1441 AH editions).



### Urs of the Martyrs of Badr (17<sup>th</sup> Ramadan-ul-Mubarak)

The first war between believers and non-believers was fought at the site of Badr on 17th Ramadan-ul-Mubarak 2 AH. During this war, 14 companions (6 Muhajir and 8 Ansaar) embraced martyrdom, 70 unbelievers were killed, and 70 were arrested. (For further information, read the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438, 1439 AH editions).

### Urs of Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا (17<sup>th</sup> Ramadan-ul-Mubarak)

Umm-ul-Mu'mineen, Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا passed away on 17th Ramadan-ul-Mubarak 57 or 58 AH in Madina-tul-Munawwarah. She is the daughter of Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ and the beloved wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She is a scholar, a pious, an ascetic, a virtuous and a chaste woman. She is also a Muhaddisah (a narrator of Hadees), a Fiqihah (an Islamic jurist), and Mujtahidah (a religious scholar recognized as competent to interpret, derive, and frame religious laws, rules, etc). (For further information, read the Monthly magazine, Faizan-e-Madinah, Ramadan-ul-Mubarak 1438, 1439 AH editions).

### Urs of Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمِ (21<sup>st</sup> Ramadan-ul-Mubarak)

The fourth caliph, Ameer-ul-Mu'mineen Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمِ, embraced martyrdom on 21st Ramadan-ul-Mubarak 40 AH. He is the cousin and husband of the Prophet's daughter. He is the first among children who embraced Islam. (For further information, read the Monthly magazine, Faizan-e-Madinah, Ramadan-ul-Mubarak 1438, 1439, and 1440 AH editions).

### Urs of Ruqayyah Bint-e-Rasoolullah (Ramadan-ul-Mubarak 2 AH)

Sayyidatuna Ruqayyah رَضِيَ اللهُ عَنْهَا, the daughter of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, passed away in Ramadan-ul-Mubarak 2 AH in Madinah. She was married to Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, the

third caliph. (For further information, read the Monthly magazine, Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH edition).



### The Conquest of Makkah (Ramadan-ul-Mubarak 8 AH)

Makka-tul-Mukarramah was conquered in Ramadan-ul-Mubarak 8 AH. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cleared the blessed Ka'ba from idols and offered prayer inside the Holy Ka'ba. (For further information, read Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH edition).

May Allah عَزَّوَجَلَّ shower His mercy on all of them and forgive us for their sake without any accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Significant Events of Ramadan-ul-Mubarak at a Glance

The editions of the Monthly magazine, Faizan-e-Madinah are available on Dawat-e-Islami's website, www.dawateislami.net, and mobile application.



# The Month of Performing Virtuous Deeds

Umm-e-Milad Attariyyah



The blessed Ahadees are replete with mentioning the blessings and greatness of Ramadan.

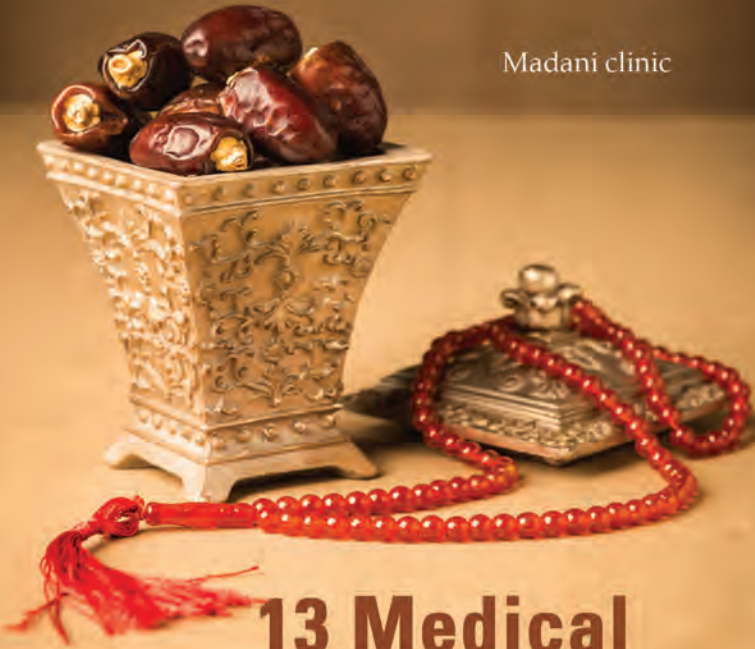
Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ said: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon on the last day of Sha'ban: O people! The month of blessing and greatness is coming to you. It is a month, in which (there is such) a night (which) is better than a thousand months. Allah Almighty has made fasting in this month obligatory; and it is Sunnah to stand (to offer Taraweeh) in its night[s]. One who gets the nearness to the Majestic Court of Allah Almighty through Nawafil in this month, it is as though he has performed Fard in another month. And he who performs one Fard in it, it is as though he has performed 70 Faraid in another month. It is the month of patience and the reward of patience is Jannah. It is the month of showing sympathizing with the poor, and the sustenance of believer is increased in this month. In this month, whoever makes arrangements for a fasting person to do Iftar (break the fast), making such arrangements [for Iftar] leads to the forgiveness of his sins and his release from Hell. Moreover, the man who arranges to break the fast will receive the reward equal to the reward of fasting person without causing any reduction in the reward of the fasting person. It is the month, of which the first ten days are mercy, the second ten days are forgiveness, and the third ten days are salvation from Hell. (*Sahih Ibn-e-Khuzaymah, vol. 3, pp. 191, Hadees 1887; Mirqat-ul-Mafatih, vol. 4, pp. 454 Taht -al-Hadees 1965*)

There are ample blessings in the month of Ramadan. In this month, Muslims get inclined towards good deeds. They repent and seek forgiveness. Moreover, even those who tend to be lazy on a typical day get engaged in worshipping Allah Almighty and performing good deeds. On the other hand, people seem to be grossly engaged in some other activities too, especially in excessive preparation of spicy dishes and recipes of new foods. Near to Eid, their inclination towards wasting time in unnecessary shopping is also at its peak.

Dear Islamic sisters! Spending Ramadan-ul-Mubarak in doing good deeds has many virtues, whereas it is a deprivation to spend it heedlessly. Therefore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said on the arrival of Ramadan: Indeed this month has come to you. There is a night in it that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and only the unfortunate is deprived of its goodness. (*Ibn-e-Majah, vol. 2, pp. 298, Hadees 1644*)

Therefore, being a mother, wife, daughter, sister, and daughter-in-law of a family, turn to performing good deeds along with fulfilling your responsibilities. Especially in this month of Ramadan, set your schedule in a way that you have maximum time for the recitation of the Holy Quran, Awraad-o-Wazaaf, and other acts of worship without affecting your home chores. Moreover, avoid spending your time doing useless things in this month.





## 13 Medical Benefits of Fasting

Muhammad Rafique Attari Madani

Whatever one eats or drinks, it surely affects the body. A good effect makes health better and a bad effect makes it worse. For a man to be healthy, he is sometimes stopped from eating different things totally or for a certain period of time. Sometimes, he is advised to make less use of a few things. Thus, it brings a good effect to his health. Fasting, is worship and also has some [positive] effects on health.

There is a beautiful Hadees of our Holy Prophet ﷺ:

صُومُوا تَصِحُّوا

Meaning, keep fast, you will get health  
(*Mu'jam-e-Awsat*, vol. 6, pp. 146, Hadees 8312)

'Allamah Abdur Rauf Munavi رَحْمَةُ اللهِ عَلَيْهِ has stated that while we eat food for a healthier body, we fast to have a healthier soul and spiritual life. By keeping fast, a man is blessed with health and abundant sustenance (in this world) whereas he will be given a great reward in the hereafter.

(*Faiz-ul-Qadeer*, 4, pp. 280, *Taht-al- Hadees* 5060)

Always remember that every good deed should be done for the sake of Allah's pleasure. Similarly, the fast should also be kept with the intention of becoming pious and obeying Allah Almighty and the Beloved Prophet ﷺ. By doing this, you will also receive medical benefits.

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has said: Whoever keeps fast to cure a disease and not to get reward, there will be no reward for him. (*Mirat-ul-Manajih*, vol. 3, pp. 134)

### 13 Medical Benefits of Fasting

13 medical benefits of fasting, out of its countless benefits, are as follows.

1. Disorders and diseases of stomach are recovered and the digestive system is improved.
2. Fasting moderates sugar level, cholesterol, and blood pressure and thus removes the danger of heart attack.
3. It comforts the heart.
4. Physical tension, mental stress, depression, and psychological diseases end.
5. It decreases obesity and removes extra fat.
6. It greatly increases the chances of conception in 'childless women.' (*Siraat-ul-Jinaan*, vol. 1, pp. 293, summarised)
7. Comparatively, immune system of fasting people becomes stronger than the others.
8. A man keeps away from negative thoughts and so his mind remains pure.
9. There is a decrease in the use of insulin.
10. The fat accumulated around the liver decreases.
11. The danger of chest and skin cancer decreases.
12. Nervous disorders are improved.
13. The compounds that cause burning in the body decrease.





## Evidence for the Benefits of Fasting from Different Experts

Several non-Muslim doctors have acknowledged the benefits of fasting. Even in some countries, people are kept hungry for several hours for the treatment of various diseases. Fasting has a good effect on patients' health. Let's read a few theories about fasting.

- A non-Muslim religious scholar said that I am much impressed by the fasting of Ramadan in Islam.
- A doctor said that fasting has the potential to protect against diseases.
- Another doctor was of the view that fasting is resistance to physical and spiritual disorders.

## Liver and Fasting

Liver is an important organ of our body. Its function is to move the food in the body after its digestion and to excrete unnecessary substances. Whenever we eat something, the liver starts its function immediately. Since we keep eating from time to time, the liver gets quite less amount of rest. By keeping fast, we restrain ourselves from eating for a long time and this practice continues for a month [in the month of Ramadan], so the liver gets enough rest. Take it such that the liver refreshes itself in a month and gets ready for the future.

## Two Important Points about Sahari

Keeping fast without Sahari can cause physical weakness and affects almost all functions of the body. The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has called Sahari as a food of blessing. (Bukhari, vol. 1, pp. 633, Hadees 1923)

It is harmful to health to sleep straight after [eating] Sahari. Hence, we should wait for some time or do a little walk [after Sahari].

## What Should We Eat in Iftar?

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said, 'Some fasting people have been observed smoking at the time of Iftar نَعُوذُ بِاللَّهِ. Something pure should enter the mouth of a fasting person. Cigarette is a pungent, dirty thing. It is also harmful to

health to do Iftar with it. Mirqat has stated that it is better not to do Iftar with something baked on fire but with water in summer and with date in winter. When we should not do Iftar with something baked on fire, then how harmful would it be to do Iftar with the fire itself.' (Miraat-ul-Manajeeh, vol. 3, pp. 155)

## Fasting and Use of Medicine

There are two types of patients who take medicine. Some take medicine twice a day while some take three times a day. The best method in this regard is to get the dose of medicine fixed by a doctor. Those who take medicine twice a day should take it in Sahari and after Iftar. Those who take medicine three times a day should take it in Sahari time, after Iftar, and then after Salat-ut-Taraweeh.

## Which Patient is Allowed Not to Keep Fast?

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat كَاتِبُ بَرَكَاتِهِمُ الْغَالِيَةِ has said: If a patient strongly presumes that his condition will become severe, fasting will prolong the disease, or a healthy man will fall ill, then there is leniency for him not to keep fast on such a day. In the present era, even if some authentic transgressor or a non-Muslim doctor declares fasting harmful to health and suggests not to fast, and patient also ponders over and feels that he should not fast or break the fast, then if he breaks or does not keep the fast, acting upon his own strong presumption, he will not be sinful. He will not be obliged to expiate either for breaking the fast. However, it will be Fard for him to keep the fast again. In such a case, it is better that one takes opinion from more than one doctor. (Blessings of Ramadan, pp. 146)

May Almighty Allah bestow Taufeeq on us for keeping obligatory [Fard] fasts.

أَمِينُ بِنَايَةِ الْبَيْتِ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**Note:** To receive more information on this matter, read page 19 from the Monthly magazine Faizan-e-Madinah, Ramadan-ul-Mubarak 1438 AH.

(From the medical point of view, this topic is verified by Dr Muhammad Kamran Ishaq Attari and Hakeem Muhammad Rizwan Firdaus Attari, members of Majlis for Medical Treatment)





# Let's share happiness!

Bright future

Arshad Aslam Attari Madani

Upon seeing Huzaifah, Hanzalah asked him, inquiring about his health: How are you Huzaifah?

Huzaifah: *أَلْحَمْدُ لِلَّهِ*! I am fine. How about you?

Hanzalah: I have not seen you for a couple of days. You must have gone somewhere because you were not present in the Masjid for Taraweeh Salah either.

Huzaifah: Yes! I went to my uncle's house. I think I told you that I would go shopping with my uncle and cousin.

Hanzalah: Oh, yes, I remember! You had mentioned about your visit to your uncle.

Huzaifah: Well! Come on! I show you my shopping items.

Hanzalah: Why not! You have spoken to my heart. How many suits have you bought for Eid?

Huzaifah: Obviously! There should be three suits at least.

Hanzalah showed Huzaifah all three beautiful suits bought for Eid. Thereafter, on his way home, Hanzalah kept thinking about Eid shopping.

Hanzalah: Mom! I have to buy three suits this time

because Huzaifah has already bought three suits.

Hanzalah's mother: Well, a couple of days back, you were telling me about one of your friends, 'Sharib'. Has he done his shopping?

Hanzalah: No he didn't. Mom! You know that he belongs to a very poor family, and his father has also passed away. So, they hardly make both ends meet, let alone doing Eid shopping?

Hanzalah's mother: My son! The month of Ramadan makes us feel others' sorrows and pains. This is not fair that you are dressed in new clothes on the day of Eid, whereas your friend is dressed in the same old clothes.

Hanzalah: Mom! Now tell me what should I do?

Hanzalah's mother: Look my son! Eid reminds us to be compassionate and concerned about the well-being of those around us. You may share the joys and happiness of Eid with them by helping them. You can do it easily by cutting short your shopping and buying at least one suit and some other Eid items for your friend 'Sharib' too.

Next day Hanzalah went shopping with his mother and bought Eid items acting upon the excellent



suggestion of her mother. Now he was deeply curious about sharing the shopping items with Sharib.

In the evening, Hanzalah went out and returned with Sharib. After a while, Hanzalah unpacked his shopping stuff in front of him.

Seeing a lot of impressive and lovely Eid stuff, Sharib said: Hanzalah, Eid is for you indeed. You would look great after wearing such nice clothes.

Hanzalah: Same words are for you.

Sharib: What does it mean, Hanzalah?

Hanzalah: My mother and I have bought these things as an Eid present for you.

Hanzalah's words surprised Sharib and he unbelievably asked: Did you really buy all these stuff for me?

Putting his hand on Sharib's shoulder, Hanzalah said with a smile: Yes brother! All these gifts are for you including this wrist watch, and he moved another gift pack towards him.

Sharib received the wrist watch too expressing his heartfelt gratitude. On the other side, Hanzalah gained immense satisfaction and bliss because it was the first ever experience of his life that he learnt the real meaning of sharing joys and happiness.

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

# The Banana Peel



Abu Mu'awiyah  
Muhammad Abbas Attari

Dear children! Whenever we eat banana, grapefruit, or any other fruit, we should never throw the peel on the road or the sidewalk. Our little carelessness or negligence can lead to very harmful consequences, even it can cause a fatal accident.

Our beloved Ameer-e-Ahl-e-Sunnat دانت بركاتهم العالیه has narrated: Once, my elder brother was coming to Karachi from Punjab. At Hyderabad station, he got off the train to drink water. As the train started to go slowly after giving an indication through the whistle, my brother started running to catch the train and slipped by stepping on a banana peel. He tried to grab the door handle of the train but could not grasp it properly. Thus he lost his balance and fell down on the railway track, got run over and passed away. The banana peel was obviously thrown away by someone and it finally turned out deadly.

Dear children! You have learnt that how single banana peel resulted in someone's death. Similarly, someone may become permanently disabled due to a fracture caused by slipping by stepping on a peel. So, be good children and make a firm intention not to throw away banana peel and any other peel of any fruit etc., or any garbage instead use dustbin and trash cans إن شاء الله.



Monthly Magazine  
**Faizan-e-Madinah**  
Ramadan-ul-Mubarak  
1441 AH (May 2020)

# REMEMBER YOUR PIOUS PREDECESSORS

Blessed Ramadan is the ninth month of the Islamic calendar. Forty-three blessed companions, Islamic scholars and Awliya (pious saints) whose death anniversary [i.e. 'Urs] is marked in this month were mentioned briefly in the monthly magazine 'Faizan-e-Madinah', the issues published in 1438 AH, 1439 AH and 1440 AH. Read about further fourteen pious predecessors:

## Blessed companions رَضِيَ اللَّهُ عَنْهُمْ

1. A glorious Badri blessed companion, Sayyiduna Abu Saeed Rafi' Bin Mualla Khazraji رَضِيَ اللَّهُ عَنْهُ belonged to Ansari tribe 'Banu Zuraiq'. He رَضِيَ اللَّهُ عَنْهُ took part in the Battle of Badr and was martyred on 17<sup>th</sup> Ramadan, 2 AH.
2. Blessed companion, Sayyiduna Abu Amr Safwan Bin Baida Qarshi Fehri رَضِيَ اللَّهُ عَنْهُ had the privilege to be amongst الْأَسَابِقُونَ الْأَوَّلُونَ. He رَضِيَ اللَّهُ عَنْهُ took part in all Ghazwat and also migrated to Madinah. Sayyiduna Abu Amr Safwan رَضِيَ اللَّهُ عَنْهُ departed this life in the blessed month of Ramadan 38 AH.

## Blessed saints رَحِمَهُمُ اللَّهُ

3. Sayyidatuna Nafisa Sughra رَحِمَهُمُ اللَّهُ عَلَيْهَا was the daughter of Sayyiduna Hasan Anwar Bin Zayd Ablaj رَحِمَهُمُ اللَّهُ عَلَيْهِمَا, the blessed grandson of Sayyiduna Imam Hasan رَضِيَ اللَّهُ عَنْهُ. She was born in Makkah in 145 AH and passed away in Cairo, Egypt. She رَحِمَهُمُ اللَّهُ عَلَيْهَا was Hafizah, Muhaddisah and ascetic Waliyyah (female pious saint). Sayyiduna Imam Shaafi'i رَضِيَ اللَّهُ عَنْهُ gained knowledge from her and narrated Ahadees from her too.
4. Sayyiduna Khuwajah Najeebuddin Mutawakkil Chishti, the blessed brother of Baba Ganj-e-Shakar رَضِيَ اللَّهُ عَنْهُ was born in Multan and رَضِيَ اللَّهُ عَنْهُ passed away on 7<sup>th</sup> Ramadan 671 AH in Delhi.
5. Nabeera-e-Khuwajah Ahrar, Khuwajah Abdush Shaheed Naqshbandi رَضِيَ اللَّهُ عَنْهُ was born around about in 893 AH and رَضِيَ اللَّهُ عَنْهُ passed away on 8<sup>th</sup> Ramadan, 986 AH in Samarqand (Uzbekistan). He was laid to rest in the same city. He was a great Islamic scholar, Shaykh-e-Tareeqat and a learned personage.



6. Qutb-e-Zamanah, Miraan Shah Bhikh [میران شاہ], Sayyid Muhammad Sa'eed Tirmizi رَحْمَةُ اللهِ عَلَيْهِ was born in India and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 5<sup>th</sup> Ramadan, 1131 AH. His sacred shrine is situated in Sirhind, India. He was a great Sheikh of Chishtiyyah Sabiriyyah Sufi order, incredible mystic poet and well-versed in three languages (Arabic, Persian and Hindi).

### Blessed Islamic scholars

7. Taba Taabi'i Sayyiduna Hammad Bin Zayd Basri رَحْمَةُ اللهِ عَلَيْهِ was born in Basra, Iraq in 98 AH and رَحْمَةُ اللهِ عَلَيْهِ passed away on 19<sup>th</sup> Ramadan, 179 AH in Iraq. He رَحْمَةُ اللهِ عَلَيْهِ was the Haafiz (one who has memorized Quran) of four thousand Ahadees, authentic narrator and honourable teacher of Muhaddiseen. He رَحْمَةُ اللهِ عَلَيْهِ gained knowledge from Sayyid-ud-Tabaeen, 'Sayyiduna Ayyub Sukhtiyani رَحْمَةُ اللهِ عَلَيْهِ'.
8. Mufti-e-Islam, Allamah Hasan Bin Ammar Sharunbulali [شَرُّنْبُلَالِي] رَحْمَةُ اللهِ عَلَيْهِ was born in

Egypt in 994 AH and departed this life on 11<sup>th</sup> Ramadan, 1069 AH in Cairo, Egypt. He was a Haafiz-e-Quran, honourable teacher of Jami'a-tul-Azhar, Hanafi Fiqh jurisprudent and the author of many books.

9. Great preacher of Islam, Al-Haj, Umar Bin Saeed Taal Foti رَحْمَةُ اللهِ عَلَيْهِ was born in Senegal, Africa in 1223 AH and رَحْمَةُ اللهِ عَلَيْهِ was martyred on 4<sup>th</sup> Ramadan 1280 AH. He رَحْمَةُ اللهِ عَلَيْهِ was a Haafiz-e-Quran, Maliki Islamic scholar, mystic poet, author of books and Tajani Shaykh-e-Tareeqat.
10. Shaykh Muhammad Zahid Bin Umar Madani Hanafi رَحْمَةُ اللهِ عَلَيْهِ was born in 1275 AH in Madinah and he رَحْمَةُ اللهِ عَلَيْهِ passed away on 27<sup>th</sup> Ramadan, 1348 AH. He رَحْمَةُ اللهِ عَلَيْهِ was Haafiz-e-Quran, Islamic scholar, ascetic and pious honourable Imam and Khateeb of Masjid-e-Nabawi, honourable teacher of teachers and Rukn-e-Majlis Taziraat Shari'ah.
11. The great preacher of Islam, Suhail-e-Hind Sayyiduna Maulana Ghulam Qutb-ud-din Ashrafi رَحْمَةُ اللهِ عَلَيْهِ was born in India and he passed away on 18<sup>th</sup> Ramadan, 1350 AH in India. He رَحْمَةُ اللهِ عَلَيْهِ was a great Muslim preacher and well-versed in Urdu and Sanskrit. Many non-Muslims embraced Islam by virtue of his efforts.
12. Fakhr-ul-Islam, Maulana Habib-ur-Rahman Kanpuri Qaadir Rَحْمَةُ اللهِ عَلَيْهِ was born in Kanpur in an educated family and he passed away on 20<sup>th</sup> Ramadan, 1366 AH. He رَحْمَةُ اللهِ عَلَيْهِ was a highly-acclaimed Islamic scholar.
13. Hujjat-ul-Islam, Shaykh-ul-Hadees Allamah Abdul Mustafa A'zami Naqshbandi رَحْمَةُ اللهِ عَلَيْهِ was born in India in 1333 AH and passed away on 5<sup>th</sup> Ramadan, 1406 AH. He رَحْمَةُ اللهِ عَلَيْهِ was a highly-talented student of Muhaddis-e-A'zam, Sadr-ush-Shari'ah Allamah Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ. Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ was a practising Islamic scholar, excellent sermoniser and teacher, honourable teacher and the author of many books. 'Seerat-e-Mustafa' (Biography of Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and Ajaib-ul-Quran (Wonders of Quran) are the remarkable literary works produced by him.





# Shar'i rulings regarding Islamic sisters

## Is it Fard for a pregnant woman to observe fast?

**Question 1:** What do Islamic scholars and honourable Muftis state about the following issue? A person says that it is not necessary for a pregnant woman to observe fast. She is exempt from fast. Is this what Shari'ah says?

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

**Answer:** It is not correct for that person to exactly say this. The actual ruling is that it is permissible for a pregnant woman to miss a fast in such a case when there is a real danger of the loss of her own life or her baby's life. Even in such case, it will be permissible for her only to the extent that she should not observe fast at present time, but she will have to offer its Qada later on.

**Warning:** It is not permissible by Shari'ah to tell Shar'i rulings without knowledge.

Such a person should repent in the court of Allah عزوجل and should admit to those in front of whom he has told this wrong Shar'i ruling that he made a mistake.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Answered by:** Abul Hasan Jameel Ahmad Ghauri Al-Attari

**Verified by:** Mufti Fuzayl Raza Attari

## What do Islamic scholars say about taking more money than Mahr in case of Khula'?

**Question 2:** What do Islamic scholars and Muftis state about the following issue? Zayd's wife Hindah asks for divorce from him without a Shar'i permission. Zayd wants to take back from Hindah all the expenses he covered in the marriage in return for giving Hindah Khula'. Is this correct for Zayd to get it or not? Whereas these expenses are more than the amount of Mahr given to her and Zayd does not commit any injustice to Hindah?

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

**Answer:** In Shar'i terminology, Khula' means for a husband by his own will to separate his wife from Nikah in return for Mahr or for some other wealth. Acceptance by the wife is also a condition in it. If the husband commits any injustice, it is Makrooh [for him] to take anything in return for Khula' in general, and if the wife commits any injustice, it is Makrooh (for the husband) to take back more than the given Mahr (in return), but if he still takes more than that, it is permissible according to Qaza.

Therefore, if the inquirer is true in his statement, Zayd can take as much amount back as he has given in Mahr, and taking more than that is Makrooh. However, if he takes more, it is permissible according to Qaza. Also keep in mind that without a Shar'i reason it is impermissible, Haraam and a sin for a woman (wife) to ask for Khula'.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Written by:** Mufti Hashim Khan Attari



# Soulful Ijtima' of Shab-e-Bara'at in Portugal

## Sunnah-inspiring Ijtima'

During the travel, first Sunnah-inspiring Ijtima in Portugal took place (today) on Thursday, 18 April 2019, after Maghrib Salah at Jami' Masjid Al-Qaadiriyyah in Laranjeiras, an area in Lisbon. I got the opportunity of delivering a speech on the  *blessings of the Holy Quran*  and the underlying message of Ayahs containing 'يَا أَيُّهَا الَّذِينَ آمَنُوا'. According to Islamic brothers, such a huge crowd had never gathered there before. It was Allah's blessings and mercy and the fruit of the struggle made by responsible Islamic brothers. The Ijtima' continued from Maghrib to Isha. After Isha, dinner was served.

## The intention of building Madani Markaz

After getting free from Al-Qaadiriyyah Masjid, we went to the house of a personality, who had been residing in Portugal for almost 40 to 45 years. His family contributes to Islamic activities very much.

People normally go to sleep here at 10 to 11 o'clock, but the Islamic brothers of this family attended to us at their home till 1 o'clock, insisting lovingly. Madani pearls were delivered in this sitting. An introductory presentation of Dawat-e-Islami in the Maymni language was shown to them. I had to move from Portugal to Belgium after one day and then from Belgium to Germany. So I motivated the trader Islamic brothers present there to travel with me in the Madani Qafilahs; and three Islamic brothers got ready. The outcome of our visit to this house was that  *اَلْحَمْدُ لِلّٰهِ*  these Islamic brothers made the intention to build a Madani Markaz Faizan-e-Madinah for Dawat-e-Islami in Portugal. May Allah  *عَزَّوَجَلَّ*  bestow His blessings on this family and give them Taufeeq to put their intention into action.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! If Allah  *عَزَّوَجَلَّ*  has blessed you



with wealth, then value it and spend it in the religious path instead of wasting it on sins مَعَادَ اللَّهِ. Dawat e Islami is a global Madani movement of the devotees of Rasool that is committed to the exaltation of the religion of Islam and spreading the call towards righteousness across the world. Contact the responsible Islamic brothers of Dawat-e-Islami and contribute financially as per your affordability. إِنَّ بِقَاءِ اللَّهِ By watching the Islamic services being carried out with your donation, you will be pleased at heart; and with the mercy of Allah عَزَّوَجَلَّ, you will get a great reward after death as well.

### Speech before Salat-ul-Jumu'ah

We went for Salat-ul-Jumu'ah at Jami'a Masjid Al-Qaadiriyyah, the same Masjid where weekly Sunnah-inspiring Ijtima had taken place in the night between Thursday and Friday. The time for Salat-ul-Jumu'ah was 2 o'clock. I started the speech at 1:30 pm. I was about to end my speech at 1:50, when the (Salah-offering) people insisted that I should continue the speech for more time as it was off on that day. So I continued for 10 more minutes. On this occasion, I discussed the topics of the blessings of Jumu'ah, the reward for early arrival at Masjid for Salat-ul-Jumu'ah, and the devotion to Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the light of أَلَا إِنَّ إِيْمَانَ إِيْسَانَ لَمْ يَكُنْ لَمْ يَكُنْ لَمْ يَكُنْ, meaning the one who does not have love for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has no Iman - a sentence included in the Friday sermon. After Salat-ul-Jumu'ah, we met the Salah-offering people.

### Participation in Madani Halqahs

After Salat-ul-Jumu'ah, a Madani Halqah took place at the house of a person. There, the services of Dawat-e-Islami all over the world were introduced and the people were motivated to support Dawat-e-Islami. After this, we participated in another Madani Halqah in the house of another Islamic brother, who belonged to Dinah, a city in Punjab. A presentation on the departments of Dawat-e-Islami was delivered there.

### Blessings of Shab-e-Bara'at in Portugal

After spending all the time in these meetings (today), we offered Salat-ul-Maghrib in Al-Ghausiyyah Masjid, situated in a town named Odivelas. After Salah, specific six Rak'aat Nawafil of Shab-e-Bara'at were offered. Thereafter Surah Yasin was recited and Du'a - Nisf-Sh'aban was also read. I was not expecting the participation of so many Islamic brothers. But الْحَمْدُ لِلَّهِ the Masjid was full of people. I got the opportunity of delivering a short speech before Salat-ul-Isha and making Du'a and Zikr after Salah. By this time, the atmosphere had turned heartrending.

After this Ijtima, we had to participate in the Madani Halqah of personalities. I wanted to come to the Masjid again after Madani Halqah to offer Salat-ul-Tasbih in congregation and spend the remaining part of the night in the Masjid. I was told that the practice of spending the whole night in Masjid did not prevail there like India and Pakistan. Gatherings took place there for a specific time and then people would return home. Taking courage, I announced that إِنَّ شَأْنَهُ اللَّهُ we shall come again in Masjid about 12:30 am after Madani Halqah and that Salat-ul-Tasbih and Dua etc will be offered.

After getting free from Madani Halqah of personalities, we got late to arrive at Masjid. We were surprised to see so many Islamic brothers waiting for us in Masjid as we reached the Masjid at about 1 o'clock. Anyhow, Salat-ul-Tasbih was offered and the session of Du'as continued for a long time. The local Islamic brothers told that such a late-night session of Munajat and Du'a in Masjid was never seen before in Portugal. After Salat-ul-Tasbih and Du'a etc., Islamic brothers were taught the method of Salah practically and motivated to travel with the Madani Qafilahs by telling them the importance of gaining Islamic knowledge.

It is a request to the Islamic brothers who are reading this travelogue to associate themselves with Madani environment and travel with Madani Qafilahs. إِنَّ شَأْنَهُ اللَّهُ you will receive knowledge not only about Salah but also important knowledge about Faraid as well as Wajibaat.





O Dawat-e-Islami! May you progress!

# Madani news of Dawat-e-Islami

*(Summary of the Madani activities of Dawat-e-Islami being carried out across the world)*

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

### Urs of Ghareeb Nawaz

Urs (death anniversary) of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ was observed with due reverence and solemnity by Dawat-e-Islami. Madani Muzakaraha were held daily after Isha Salah in Karachi from 1<sup>st</sup> to 6<sup>th</sup> Rajab-ul-Murajjab in global Madani Markaz, Faizan-e-Madinah.

### Fiqh-ul-Mu'amalat and Jadeed Banking Course

In connection with raising awareness about the queries regarding the present banking system, a course 'Fiqh-ul-Mu'amalat and Jadeed Banking' (Monetary dealings in the light of Islamic Fiqh/ Matters of Fiqh and new banking system) was held in global Madani Markaz, Faizan-e-Madinah, Karachi. In this course, leading Islamic scholars of

Dar-ul-Ifta Ahl-e-Sunnat and experts of banking and finance sectors delivered especial lectures. Approximately 250 Islamic scholars, Master degree holder, Chartered Accountants and Financial Accountants attended this glorious Jadeed Banking Course.

### Zehni Aazmaish Season 11

Final of 'Zehni Aazmaish season 11', a widely popular program of Madani Channel, was held in the courtyard of Data Darbar, Lahore on Friday, 21<sup>st</sup> February 2020. A large number of devotees of Rasool flocked to Data Darbar for watching the final of 'Zehni Aazmaish Season 11'. Ustaz-ul-Hadees, Mufti Muhammad Hashim Khan Attari Madani, Rukn-e-Shura Haji Yafoor Raza Attari, Rukn-e-Shura Qaari Saleem Attari, Rukn-e-Shura Haji Waqar-ul-Madinah Attari also attended this program including numerous other social and political dignitaries. اَلْحَمْدُ لِلّٰهِ! On this auspicious occasion, three non-Muslims embraced Islam.



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### **Arakeen-e-Shuras' meeting with professional Islamic brothers**

Arakeen-e-Shuras' meeting with professional Islamic brothers was held in Faizan-e-Madinah, Karachi. Nigran-e-Shura Maulana Muhammad Imran Attari, Nigran-e-Pakistan Intizami Kabinah, Haji Muhammad Shahid Attari, Arakeen-e-Shura Haji Muhammad Ameen Attari, Maulana Haji Abdul Habib Attari, Haji Muhammad Farooq Jeelani, Haji Sayyid Ibrahim Attari and other professional Islamic brother attended this meeting.

### **Madani news of Islamic sisters (Pakistan)**

#### **Madani courses**

Under the supervision of 'Majlis short courses' of Islamic sisters, a 'Faizan-e-Namaz Course' was completed on 23<sup>rd</sup> February 2020 in Gulshan-e-Iqbal, Karachi. 36 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.

Under the supervision of Majlis Jami'a-tul-Madinah Lil-Banaat, a 'Faizan-e-Zakat course' was conducted on Thursday in Pakistan and India. In this course, the attendees Islamic sisters were taught many important Islamic rulings, including the matter of 'Zakat' and 'donation' in the light of Quran and Hadees.

#### **Madani activities of Shuba-e-Ta'leem (Lil-Banaat)**

Under the supervision of Shuba-e-Ta'leem (Lil-Banaat), Madani Halqahs were held in Al-Falah school and college in Faisalabad Zone, Jhumra Kabinah. The attendees Islamic sisters were persuaded to remain associated with the Madani environment of Dawat-e-Islami and attend the weekly Ijtima'.

### **Different Madani news**

- On Thursday, 27<sup>th</sup> February 2020, Shakhsiyaat Ijtima' was held in Hyderabad Zone. Dignitary Islamic sisters and responsible Islamic sisters attended this Ijtima'. Nigran Islamic sister of global Majlis Mushawarat delivered Sunnah-inspiring Bayan.
- On 26<sup>th</sup> February 2020, a Sunnah-inspiring Ijtima' was held in Clifton Kabinah, Karachi. Local Islamic sisters attended this spiritual Ijtima' gathering.
- On Tuesday, 25<sup>th</sup> February 2020, a dignitary Ijtima' of Islamic sisters was held in institution of skill development, central society, Nawabshah. Director and students attended this Ijtima'.

### **Madani news of overseas Islamic sisters**

- Under the supervision of Shoba-e-Ta'leem (Lil-Banaat), a course, namely 'Basics of Islam' was conducted in a tuition centre in Kutch Zone, Mandvi, India. In 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.
- Under the supervision of 'Majlis short courses' of Islamic sisters, a 'Faizan-e-Zakat course' was held from 26 February 2020 in the UK region, Birmingham region (Midland). Approximately 43 Islamic sisters attended this course. In this course, the attendees Islamic sisters were taught many important Islamic rulings, including the matter of 'Zakat' and 'donation' in the light of Quran and Hadees.
- On 23<sup>rd</sup> February 2020, under the supervision of Majlis Tajheez-o-Takfeen (shrouding and burial) (Islamic sisters), Tarbiyyati Ijtima was held in Jabalpur, India. Approximately 100 Islamic sisters attended this Ijtima'. Preacher Islamic sister of Dawat-e-Islami delivered Sunnah-inspiring Bayan and taught the method of giving Ghusl [bath] to the deceased Islamic sister.



- Under the supervision of Majlis Madrasa-tul-Madinah Balighat, 2 new Madrasa-tul-Madinah Balighat were opened. Native Islamic sisters are applying for admission. In this Madrasa-tul-Madinah, Islamic sisters will be taught how to recite the Holy Quran with correct articulation and other Islamic rulings.

## Overseas Madani news

### Embracing Islam

An Islamic brother from Mozambique shared a story of a non-Muslim worker who embraced Islam: For last couple of weeks, I had been preaching and inviting a non-Muslim worker to Islam making individual efforts upon him. **اللَّهُمَّ!** My efforts were rewarded and he embraced Islam. This newly converted Muslim was named 'Muhammad'.

### Grand Madani Mashwarah in Nepal

A Madani Mashwarah of 'Mushawarat Islamic

Intizami Kabinah, Haji Muhammad Shahid Attari on 11<sup>th</sup> February 2020. Ameer-e-Ahl-e-Sunnat, Allamah Muhammad Ilyas Attar Qaadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** also gave Madani pearls to the responsible Islamic brothers via a video link.

### Opening of Masjid

On 9<sup>th</sup> February, a grand opening ceremony of a new Masjid was held in Mozambique. The Masjid was given a beautiful name 'Masjid-e-Aaminah'. On this occasion, the preachers of Dawat-e-Islami delivered Sunnah-inspiring speech and gave attendees a mind-set to keep frequenting the Masjid.

### Shrouding and burial Tarbiyyati session

A Tarbiyyati session in connection with shrouding and burial was conducted in the UK. A large number of devotees of Rasool attended this great session. Preacher of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat and taught the attendees



brothers' of Nepal, Bangladesh and India was held in Nepal, presided by Nigran-e-Shura, Maulana Muhammad Imran Attari and Nigran-e-Pakistan

practically the method of giving Ghusl [bath] to the deceased Islamic brother.



# Some glimpses of Imam Ahmad Raza رحمة الله عليه Khan's life



## Birth

A'la Hadrat, Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan رحمة الله عليه was born on Saturday, 10<sup>th</sup> Shawwal-ul-Mukarram, 1272 AH (14<sup>th</sup> June 1856) at the time of Zuhr Salah in the Jasoli neighbourhood in Bareilly, India. (*Hayat A'la Hadrat*, vol. 1, pp. 58)

## Amazing childhood

Unlike other children, the childhood of A'la Hadrat رحمة الله عليه was very outstanding. He was so sensible and had such a great memory even in his childhood that he completed the recitation of the entire Holy Quran by sight in the early age of just 4½ years. At the age of six, he delivered a detailed speech on the topic of Milad-un-Nabi صلى الله عليه وآله وسلم in front of a very large gathering in the blessed month of Rabi'-ul-Awwal and was fully appreciated by the scholars and saints.

## First Fatwa

At the age of 13 years, 10 months and 4 days, A'la Hadrat رحمة الله عليه completed all the traditional Islamic disciplines under the guidance of his respected father Maulana Naqi 'Ali Khan رحمة الله عليه. On the very same day, he رحمة الله عليه wrote a Fatwa in reply to a query. Finding the Fatwa correct and accurate, his respected father Maulana Naqi 'Ali Khan رحمة الله عليه authorized him to issue Fatawa and A'la Hadrat رحمة الله عليه continued to write Fatawa till his demise. (*Ibid*, pp. 279)

## Love for the Beloved Prophet ﷺ

The personality of A'la Hadrat رحمة الله عليه was a symbol of profound and devotional love for the

Beloved Prophet صلى الله عليه وآله وسلم. This may be realized by reading his poetic masterpiece '*Hadaiq-e-Bakhshish*'. Showing admiration and devotional love to the Holy Prophet صلى الله عليه وآله وسلم, رحمة الله عليه has written couplets in praise of the Greatest Prophet صلى الله عليه وآله وسلم from the bottom of his heart.

## His books

A'la Hadrat رحمة الله عليه wrote approximately 1000 books on different topics. He رحمة الله عليه wrote millions of 'Fatawa' (Islamic rulings) from the period 1286 AH to 1340 AH, but unfortunately, not all of them could be recorded. Those which were recorded have been compiled under the title *العطايا النبوية في الفتاوى الرضوية*. The latest edition of '*Fatawa Razawiyyah*' consists of 30 volumes, 21656 pages, 6847 question-answers and 206 booklets. (*Fatawa Razawiyyah*, vol. 30, pp. 10, referenced) One can realize how profound knowledge of Quran, Ahadees, Fiqh, Mantiq (logic) etc. he had, only by studying his Fatawa. Each Fatwa is like an ocean of proofs.

## Translation of the Holy Quran

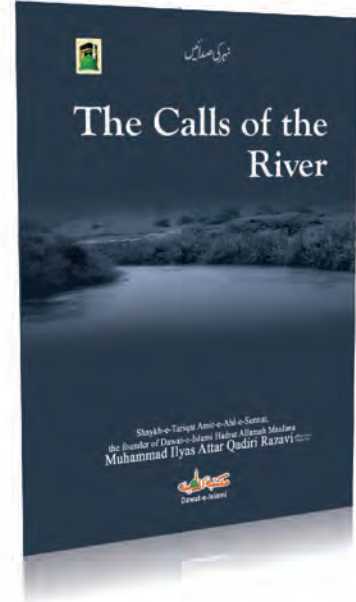
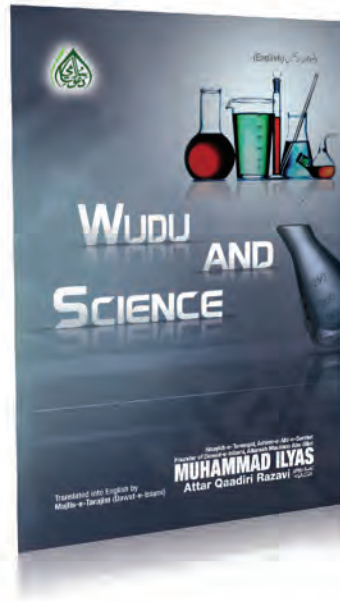
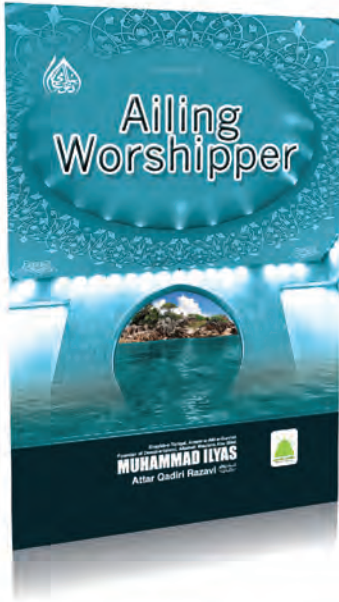
The Urdu translation of the Holy Quran done by A'la Hadrat رحمة الله عليه known as '*Kanz-ul-Iman*' is superior to all other Urdu translations of the present era.

## The sad demise

Deriving the year of his demise from part 29 Ayah 15 of Surah Ad-Dahr of the Holy Quran, A'la Hadrat رحمة الله عليه gave the news of his demise four months and twenty two days before his demise. There are 1340 numerals in that Ayah according to 'Ilm-e-Abjad. As per the Islamic calendar, 1340 Hijri is the year in which he passed away.



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