

Monthly Magazine

Faizan-e-Madinah

Shawwal-ul-Mukarram 1441 AH (May - June 2020)



A glimpse of some interesting and highly informative topics:

- | What should we like for our Muslim brother?
- | How should Eid be spent?
- | Lessons learnt from COVID-19
- | Shortcuts vs Hard work
- | Sayyiduna Sa'd Bin Rabi'

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

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Faizan-e-Madinah

Shawwal-ul-Mukarram 1441 AH (May - June 2020)

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Translation Department
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**Keep watching
Madani Channel**

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Madani news of Dawat-e-Islami

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

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-Akhbar*, vol. 1, pp. 422, *Hadees* 3149)

Hamd / Munajaat

Ya Khuda mayri maghfirat farma

Ya Khuda mayri maghfirat farma
Bagh-e-Firdaus marhamat farma
Deen-e-Islam par mujhay Ya Rab
Istiqamat tu marhamat farma
Tu gunahon ko ker mu'af Allah
Mayri maqbool ma'zirat farma
Tu sharaf zayr-e-gumbad-e-khazra
Mujh ko marnay ka marhamat farma
Sarfaraz aur surkhuru Maula
Mujh ko tu rauz-e-aakhirat farma
Mushkilon mayn mayray Khuda mayri
Har qadam par mu'awanat farma
Ho na attar hashr mayn ruswa
Bay hisaab is ki maghfirat farma

Wasail-e-Bakhshish (amended), pp. 75

By: *Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat* دَاعِيَةٌ بِرِكَائِهِمُ الْعَالِيَةِ





Na't

Yeh ikram hay Mustafa par Khuda ka

Yeh ikram hay Mustafa par Khuda ka
 Kay sab kuch Khuda ka huwa Mustafa ka
 Yeh baytha hay sikka tumhari 'ata ka
 Kabhi hath uthnay na paya gada ka
 Sahara diya jab miyray na Khuda nay
 Hui na' o seedhi phira rukh hawa ka
 Tayra naam lay kar jo mangay woh paey
 Tayra naam laywa hay piyara Khuda ka
 Khuda madh khawn hay Khuda madh khawn hay
 Mayray Mustafa ka mayray Mustafa ka
 Kisi kay jigar mayn tau sar par kisi kay
 'ajab martabah hay tayray naqsh-e-pa ka
 Bhala hay Hasan ka janab-e-Raza say
 Bhala ho Ilahi janab-e-Raza ka

(Zauq-e-Na't, pp. 55)

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

Manqabat

Jisay Jalwah nazar aaya Imam-e-Ahl-e-Sunnat ka

Jisay Jalwah nazar aaya Imam-e-Ahl-e-Sunnat ka
 Dil-o-Jan say huwa shayda Imam-e-Ahl-e-Sunnat ka
 'Ajam mayn dhoom hay kis ki Shah-e-Ahmad Raza Khan ki
 'Arab wasif huwa kis ka Imam-e-Ahl-e-Sunnat ka
 Nahin yara-e-furqat dafn mayn ta'jeel ho yaaro
 Keh hay paysh-e-nazar jalwah Imam-e-Ahl-e-Sunnat ka
 Bari muddat mayn mar mar ker huwa din aaj ye hasil
 Sar-e-baleen huwa phayra Imam-e-Ahl-e-Sunnat ka
 Raza Apnay ghulamaun ko liye jab pul say guzrayn gay
 Tou hoga shaur ik barpa Imam-e-Ahl-e-Sunnat ka
 Liwa-ul-Hamd [لِوَاءِ الْحَمْدِ] kay neechay jagah hum ko milay ya Rab
 Karayn dil bhar kay nazzarah Imam-e-Ahl-e-Sunnat ka
 Milay sabr-o-qana'at ka na kiyun hissah tujhay Razavi
 Keh Tu Ayyub hay bandah Imam-e-Ahl-e-Sunnat

(Shamaim-e-Bakhshish, pp. 8)

By: Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ



SINS TURN INTO VIRTUES

Mufti Muhammad Qasim Attari

Allah Almighty has said:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

Indeed Allah loves those who repent abundantly.
[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Ayah 222)

Repentance is a great deed and it has countless virtues

The one who repents attains success. Allah Almighty has stated:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And O Muslims! All of you turn towards Allah in repentance, in the hope of attaining success.
[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah An-Noor, Ayah 31)

The sins of the person who repents are changed into virtues

Allah Almighty has stated:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Except the one who repents and believes and does good deeds; So Allah will change their evil deeds into virtues, and Allah is Most Forgiving, Ever Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 70)

Allah is very pleased with the one who repents

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Undoubtedly, Allah Almighty is more pleased with the repentance of his Momin bondsman than the person who stops at a rocky place with a riding



animal carrying his provisions. He places his head and sleep. When he wakes up, (he finds) his riding animal has gone. He searches for it until he gets worried due to the heat and intense thirst or due to the thing Allah Almighty wills and then says: I should return to where I was sleeping. I should sleep again until I die. He then sleeps by placing his head on his wrist in order to die. Then he wakes up, he finds his riding animal with him loaded with provisions. So, Allah Almighty is more pleased with the repentance of his bondman than that person whose riding animal returns to him. (*Mishkat-ul-Masabih, Part 2, pp. 728, Hadees 2358; Muslim, pp. 1126, Hadees 6955*)

Since repentance is a great act of worship and an immense means of attaining closeness to Allah Almighty, Satan and Nafs keep a human away from repentance due to their animosity towards him. They try to deprive him of repentance by means of many tricks and Satanic thoughts. For this reason, people keep delaying repentance. Let's try to know some reasons for delaying repentance and their solutions.

First reason is to remain heedless of the consequences of sins

The solution to it is that one should read the punishments for sins mentioned in the Holy Quran and blessed Ahadees, ponder over them repeatedly and should imagine that he is himself suffering these punishments.

Second reason is domination of pleasure out of sins over the heart

The solution to it is that a person should think when he cannot give up these pleasures in this short life of few years, how will he be able to bear the deprivation of the pleasures (i.e. the blessings of Paradise) for ever after his death?

Moreover, he should ponder over the fact that the worldly pleasures for a person normally remain for fifty to sixty years, whereas the pleasures of Paradise are for billion or trillion years, even more than that. In fact, they are forever. So, should he strive to attain

the pleasures for fifty to sixty years by giving up the pleasures for billions and trillions of years, or should he give up the pleasures for fifty to sixty years and strive to attain the pleasures for billions and trillions of years i.e. for ever? It can be understood in this way that if somebody is said, 'If you take sixty thousand rupees this year, you will not get anything next year. However, if you do not get sixty thousand rupees this year, you will get sixty trillion rupees next year.' what will he choose? Undoubtedly, he will strive to get trillions of rupees. Therefore, we should make our Nafs understand that the condition for the pleasures of the world and the Hereafter is the same, or rather more than that.

Another way of doing this is to take pains to perform virtuous deeds. Further, one should keep thinking about pleasing Allah Almighty and about his greatness over and over again. In this way, he will be able to develop motivation for virtuous deeds and hatred towards sins.

Third reason is to forget the death and have hope for a long life

The solution to it is to ponder over the fact that even after some time, the death will surely come. Therefore, one should prepare for this certain death. Furthermore, we see and hear day and night that thousands of people die in their childhood and



youth. Similarly, there are many people who die suddenly. So, the same thing may happen to us and we may also die in the upcoming moments or days. The more we think we are closer to death, the fewer high hopes we will have.

Fourth reason is misconception about the mercy of Allah Almighty

People do not make repentance by thinking: Allah is Most Merciful and The Forgiver, we believe in Allah's mercy and He will never punish us. To dispel this misconception, they should recall their faith that Allah is Most Merciful and the Gracious, He is also the Most Powerful and the Compeller. He has made Paradise as well as Hell. He shows mercy to people, but on the other hand, He also inflicts his wrath on people. So, what guarantee do I have that I will always be blessed with his mercy, and I will not face his wrath? Further, it is also a solution to get rid of this misconception that one should make himself understand that great personages such as prophets, blessed companions and saints of Allah Almighty who knew about the Mercy and the Blessing of Allah more than us, or rather who told us about them would not commit sins at all, make repentance and have Allah's fear, so what do we think of ourselves? Do we know about Allah's mercy better than them?

Fifth reason is to have bad company

In reality, it is a very big reason because of which people remain deprived of repentance. The solution to it is to gather courage and avoid bad company then and there. If it is not possible to give it up immediately, reduce the time you spend gradually and then give it up completely. For example, if you used to spend two hours with heedless people, you should now reduce half an hour gradually. Similarly, if you used to sit with a large number of people so now you should start sitting with a small number of people. Furthermore, occupy yourself with other permissible or righteous activities so that you do not find time for bad company.

Sixth reason is not to make repentance due to family, business, job and society

For example, family members become an obstacle to many virtuous acts, or a person is not allowed to offer Salah or have a beard at work. Similarly, people with such religious mindset are not highly valued or other people make fun of them. The solution to all these problems is that: First of all, one should ponder over the command of Allah Almighty and his greatness by thinking whether he should act upon the command of Allah عزوجل or listen to his family members. He then should ponder over the matters of job and business by thinking that Allah Almighty is the Sustenance Provider and can increase sustenance for whosoever He wills and reduce it for whosoever He wills, so why should he be afraid of creation? As for the society, he should think that this society will help him neither in the grave nor on the Judgement Day, so why should he pay attention to it? Moreover, societies even used to make fun of prophets and saints, therefore he should not take its criticism seriously.

The way of repentance is

1. Due to Allah's fear or his pleasure one should feel ashamed of the sin that he committed in the past
2. Stop committing the sin immediately
3. And make a firm intention that he will not commit that sin again in the future.

These are the basic conditions for repentance which are necessary for the repentance of every kind of sin. However, there are further rulings as well. For example, only these three conditions are necessary when the rights of Allah Almighty are violated and there is no compensation for that such as drinking alcohol. However, if the rights of Allah عزوجل are violated and there is also compensation for that such as Salah, fasts and Zakah, then it will be necessary to act upon whatever Shari'ah says about their compensation in the form of Qada or Ada along with the above-mentioned three conditions. For example, one has to offer and observe the missed Salahs and fasts respectively and pay the remaining Zakah.



If the repentance is made for the sins related to people and it is related to the oppression in wealth, he has to return the money to the person from whom he has taken. There are conditions in which money has to be given to a Shari'ah-declared destitute person. So, if there are such conditions, he has to give money to a Shari'ah-declared destitute person. If a sin is related to insulting people or hurting their feelings, he has to apologize to the person. Anyhow, it contains considerable details. For that, one should study comprehensive books on it like '*Taubah ki Riwayaat-o-Hikayaat*' published by Maktaba-tul-Madinah. Great help has been obtained from this book for writing this article.

How can a person know if his repentance has been accepted?

It has been mentioned in *Mukashafa-tul-Quloob* that an Islamic scholar was asked, 'If a person repents of his sins, will he be able to know whether his repentance has been accepted or not?' He replied: A definite answer cannot be given in this regard. However, there are some signs of acceptance. For example, a person observes himself that his Nafs is safe from sins, his heart is free from the joy related to arrogance and is filled with the remembrance of Allah Almighty; he has the company of pious people and stays away from transgressors. Further, he considers a little worldly thing to be much for himself, whereas he considers a great many deeds related to the hereafter to be few; he finds that his heart is occupied with the acts made obligatory by Allah Almighty. Similarly, he protects his tongue, occupies himself with remembering the hereafter and always remains sad and ashamed of his past sins. These all are the signs of acceptance of repentance. (*Mukashafa-tul-Quloob*, pp. 29)

Children! Let's listen to a blessed Hadees

The best book

Haidar Ali Madani



The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'قَيْرَ خَيْرَ الْحَدِيثِ كِتَابُ اللهِ' i.e. the best Word is the Book of Allah (Quran Majeed)'. (*Muslim*, pp. 335, *Hadees 2005*)

Dear children! Glorious Quran is the last book of Allah Almighty sent down to His last Prophet Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the guidance of His bondsmen. As Allah Almighty is superior to the entire creation, His sacred book is also greatest and most superior of all the books.

Glorious Quran is the only book in the history of the world that is so unique, matchless and unparalleled that even if millions of scholars of the world come together and try to write a book like the Holy Quran, they will not be able to do so. Other books can be altered even the previous revealed books such as 'Zaboor', 'Tawrat' and 'Injeel' have also been altered. Glorious Quran is the only book for which Allah عَزَّوَجَلَّ Himself has protected it from any kind of corruption. It is for the reason, since the time Holy Quran has revealed, no single alteration of even a dot has been made, let alone the matter of addition or deduction of words.

One who recites even one letter of the Holy Quran gets ten virtues. The historical events, admonitory parables and guidelines for a successful life mentioned in the glorious Quran are extremely important and beneficial for us. Whoever will recite, understand and take pieces of advice from the glorious Quran will become successful both in this world and the Hereafter.

May Allah عَزَّوَجَلَّ grant us Taufeeq to recite, understand and act upon the Holy Quran.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



WHAT SHOULD WE LIKE FOR OUR MUSLIM BROTHER?

Explanation of Hadees

Muhammad Hamzah Attari Madani

The Beloved Prophet ﷺ has said: 'لَا يَكُونُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ' i.e. No one amongst you can become a believer until he likes for his brother the same as he likes for himself.

(Bukhari, vol. 1, pp. 16, Hadees 13)

Regarding this blessed Hadees, Islamic scholars and great Muhaddiseen have mentioned many such matters of which a Muslim should take care equally for himself and for other Muslim brother. Regarding this blessed Hadees, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said, 'Keep in mind that here it means 'goodness'. You should desire to have goodness of the world and the Hereafter for every Muslim in the same way as you desire for yourself. There are different forms of this goodness. For example, for some people wealth is goodness and for some poverty, for some people seclusion is goodness and for some socialization, therefore if the Muslim who is in seclusion wants socialization for the other Muslim for whom socialization is better, it is not contrary to this blessed Hadees.'

(Mirat-ul-Manajeer, vol. 6, pp. 555)

Imam Muhammad Bin Abd-ud-Da'im Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has written, 'It is the requirement of the Iman that a believer should keep his brother safe from evils. If he feels that he is facing more troubles and problems, and considers the troubles of the other Muslim brother to be less or prefers to obtain goodness for himself rather than others, his Iman is not perfect.' (Al-Laami'-us-Sabeeh, vol. 1, pp. 143)

Sharih-e-Bukhari Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ has said: Perfect believer is he who likes for his Muslim brother the same as for himself. It is compulsory for him to dislike the thing for others what he dislikes for himself, i.e. a person wants to live happily with respect. He does not want anyone to insult and humiliate him, and nor does he want anyone to cause inconvenience to him. He wants no one to deprive him of his rights. Similarly, he should desire to have the same for the other Muslim brother i.e. my brother should live happily with respect. Neither should he be insulted and humiliated nor should he be deprived of his rights. From this it has surely become clear that if every person forms this



habit, the society will become good and civilized and people will live peacefully and comfortably. Obviously, the root cause of any quarrel is that a human stingily desires to get everything for himself, and wants others to be deprived of them. This blessed Hadees teaches us how to exercise civility, encourage cooperation, offer mutual help and treat

remains safe, etc. These blessed Ahadees do not mean that the Muslim who only possesses the attribute of feeding (people) food is a perfect believer, though he does not perform the remaining deeds and (does not) act upon the fundamentals of Islam regularly. Similarly, these blessed Ahadees do not mean that only this one act is Islamic, and the



others well. From this blessed Hadees, we can also learn in an extremely interesting manner how to refrain from jealousy, malice, hatred, animosity, causing inconvenience (to others), depriving someone of their rights, and the desire to become superior to other people. For this reason, Islamic scholars have considered it to be one of *جَوَامِعُ النُّكُحِمِ* and *أَفْرَادُ الْحَادِيثِ*. (Nuzhat-ul-Qaari, vol. 1, pp. 315)

Keep in mind that there are some acts which have been declared to be the signs of Islam or Islam in many blessed Ahadees. For example, it has been said: Feeding (people) food is Islam. Muslim is he from whose tongue and hand another Muslim

remaining deeds and the fundamentals of Islam are unnecessary. The Beloved Prophet's purpose of mentioning an act with great emphasis is to attach importance to that act.

(Fayd-ul-Baari, vol. 1, pp. 187)

May we think positively and do well for ourselves and for our Muslim brothers.



What is right after all?

QISAAS IS RIGHT



Mufti Muhammad Qasim Attari

The ruling regarding Qisaas (retribution) is found in Islam. One form of Qisaas is to take a life in revenge for another life. The death sentence is prohibited in many countries of the world. Many organisations protest against it and object to it. In this regard, the objections raised to the death sentence are also imposed on this ruling of Islam. We, therefore, will discuss this in some detail.

First of all, the ruling regarding Qisaas is present in the previous heavenly religions and books. Qisaas has been mentioned in the Old Testament in these words, 'You take life in revenge for another life. You take eye for an eye, tooth for a tooth, hand for a hand, foot for a foot. Burn against burning you, scrape against scraping you, and injure against your injury.' (*Ahd Naamah Qadeem*, pp. 21, Ayah 23-25)

Mentioning the wisdom of this punishment it has been stated at another place in the Old Testament, 'By doing this, you will eradicate an evil from amongst you. All the people of Israel will hear about this and fear.' (*Ahd Naamah Qadeem*, pp. 21, Ayah 21)

At one place in the Old Testament, the punishment for kidnappers has been stated like this, 'If a man is

found kidnapping one of his people (Israelis), and he uses him as [his] slave or sells him, then that kidnapper must be killed. By doing this, you will eradicate that evil from amongst you.' (*Ahd Naamah Qadeem*, pp. 24, Ayah 7)

Now let's talk about rational and logical arguments. It is the basic responsibility of any state to protect the life of people. If someone's life is not safe, the state system is of no use. Many steps are taken to protect the life. One of them is the system and imposition of punishments. On the one hand, this teaches criminals a lesson and brings about their reformation, but on the other hand, this makes people realise that the state attaches importance to the lives of people because if a murderer can carry out one murder, he can also carry out a hundred murders. Therefore, a murderer is given the death sentence so that the greatness and importance of the lives of thousands, hundreds of thousands and even millions of people remain in the heart with complete awe and dignity. The next time, a person will think a thousand times before carrying out a murder and will avoid murdering humanity by recalling the consequences.



Those who oppose the punishment say that the death sentence greatly affects the family of the criminal, but this argument is extremely weak. It implies that if a murderer has a family, he should be released. If he does not have a family, there is no harm and obstacle in the way of punishing him. It means in non-Muslim countries, there are a number of children whose fathers are not known, and when their mothers abandon them or pass away, they usually have no more family left, therefore the death sentence should be given in such countries, but these are the countries which strongly oppose it.

Similarly, this punishment should be given in the countries where the state fulfils economic and educational needs of its people because the family there will suffer only emotionally, but will not face helplessness, and dependency. Considering this, the death sentence should be imposed in several non-Muslim countries. However, this is for a justification purpose. For us, Islamic laws are equivalent everywhere with all their conditions. The second thing is that if there is only the concern that the family will be affected, then terrorists and rebels should not be given the death sentence either, nor should any military action be taken against them because many deaths are bound to occur due to such actions and the family of every dead terrorist will be affected.

Those who oppose the death sentence put forward another argument that human life is very precious; keeping its value and worth in mind, even those who commit a very serious crime should not be deprived of the right of living their life. Its reply is the same that if a complete crop is produced by throwing seeds on farmland, the seeds are then not valued.

Similarly, if millions of lives can be saved by killing hundreds of terrorists after taking a military action against them, then these hundreds of deaths are not valued. Likewise, if millions of lives can be protected by preventing thousands of people from becoming murderers after giving the death sentence to a murderer, then there is no harm in punishing that one murderer.

Some people argue that if someone is given the death sentence and he is found innocent later on, then there is no compensation for that. Its reply is that many innocent people are killed during a military action and there is no compensation for them either, so should these actions be stopped? Moreover, there are people who are sentenced to life imprisonment during which they pass away or who are released from life imprisonment in their old age. What is the value of their life that is full of torment and if it is found later that they were innocent, what will be the compensation for that? The solution to all these things is not to repeal the original law, but to improve the crime investigation and the court system from better to best.

Another argument is given that the death sentence does not cause a reduction in crimes, therefore it is not beneficial, so it should be abolished. Even this argument is wrong and is the result of a lack of contemplation, because the death sentence certainly causes a reduction in crimes. If it does not reduce the crime rate, all punishments should be abolished, because when a big and severe punishment like the death sentence does not have any impact on the crime rate, what will be the impact of other light punishments? So, the whole system of punishments should be abolished.

The thing is that there are many causes of increase in the crime rate. For example, poverty, lack of good upbringing, not teaching the significance of life and wealth to people, experiencing injustice by the law, giving freedom to criminals, buying lawyers and judges with the power of money and taking no action against it by the state, etc. Despite taking an action against terrorists and rebels, terrorism and rebellion occur over and over again.

So now should military actions be stopped by saying that terrorism and rebellion are not being eradicated permanently or there is no reduction in them by these actions? Certainly, it will not happen. In fact, if other steps such as giving education and good upbringing, developing understanding, giving rights, stopping inflicting cruelty, etc. are taken alongside (military actions), then terrorism and rebellion will be eradicated. The same thing is for the death sentence.



Questions and answers of Madani Muzakarah



What will be the age and height of the dwellers of Paradise?

Question 1: Will the height of the youth in Paradise be equal to the height of Sayyiduna Adam عَلَيْهِ السَّلَامُ؟

Answer: Whoever will enter Paradise will be young aged thirty no matter whether he was a child or an elderly in the world. (Derived from Tirmizi, vol. 4, pp. 254, Hadees 2571, Mirat-ul-Manajih, vol. 7, pp. 510) The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The person who will go to Paradise will resemble Adam عَلَيْهِ السَّلَامُ and will be sixty cubits tall. After Adam عَلَيْهِ السَّلَامُ people continued to diminish in size to the extent that now (a human has become very short in height). (Muslim, pp. 1167, Hadees 7163) One cubit equals approximately a half yard, therefore, everyone in Paradise will be thirty years of age and thirty yards in height. (Madani Muzakarah, 17th Ramadan-ul-Mubarak 1440 Hijri)

What do Islamic scholars state about mourning for the deceased person at the very first Eid in the home where death has occurred?

Question 2: Some people say that if someone has passed away in the family, they should not wear new clothes at the very first Eid, but rather they should wear [new clothes] after Chehlum. Is it correct?

Answer: Mourning is allowed for three days only. It is not permissible to mourn after three days. However, the period of Iddat is the period of mourning that should be observed by the woman who is observing Iddat. She is prohibited to adorn herself during this period. Besides her, other family members can wear new clothes or good ones out of the old clothes and celebrate the Eid and express their joy by wishing each other. To mourn i.e. to grieve at the very first Eid and due to this to not wear new or nice clothes after the mourning days have been over is a sin. Those who do so or ask others to do so should repent. (Madani Muzakarah, 17th Ramadan-ul-Mubarak 1440 AH)

Does putting Naswar break Wudu or not?

Question 3: Does putting Naswar into the mouth break Wudu?

Answer: Wudu does not break by putting Naswar into the mouth. However, it brings about smell in the mouth. After using it, one should thoroughly rinse his mouth before going to a Masjid. It is Haraam to enter a Masjid with a smelly mouth. (Madani Muzakarah, 5th Muharram-ul-Haraam 1441AH)

What should be done if one misses two Takbeerat in the funeral Salah?

Question 4: How should one complete the salah if he misses two Takbeerat in the funeral Salah?

Answer: After the Imam has performed Salaam, one should say his Takbeerat and then perform Salaam¹. (Madani Muzakarah, 24th Ramadan-ul-Mubarak 1440 AH)

What do Islamic scholars state about using scent on children?

Question 5: Can scent be used on children?

Answer: Yes, it can. It is wrong amongst people to say that jinns vex the child who wears scent. There is nothing like this. (Madani Muzakarah, 13th Ramadan-ul-Mubarak 1440 AH)

When should a Muqtadi perform Salaam in Qa'da-e-Akhirah?

Question 6: What should a Muqtadi do if the Imam performs Salaam while he is reciting Salat in Qa'da-e-Akhirah?

Answer: He should perform Salaam (with the Imam). However, if the Imam performs Salaam while he is reciting At-Tahiyyat, he should perform Salaam after reciting At-Tahiyyat completely. (Madani Muzakarah, 5th Ramadan-ul-Mubarak 1440 AH)



What do Islamic scholars state about killing a frog?

Question 7: Is it a sin to kill a frog?

Answer: According to a blessed Hadees, it is forbidden to kill a frog because it does Tasbih. (*Mu'jam Awsat*, vol. 3, pp. 12, Hadees 3716) However, it is Haraam to eat frog. (*Rad-dul-Muhtar*, vol. 9, pp. 508) No one is allowed to kill it unless it is necessary because it neither attacks nor bites. (*Madani Muzakarah*, 21th Ramadan-ul-Mubarak 1440 AH)

Reason for sitting down between two sermons

Question 8: Why do Imams sit down between the two sermons on Friday?

Answer: They sit down because it is a Sunnah. (*Durr-e-Mukhtar*, vol. 3, pp. 23). Greatness lies in Sunnah. (*Madani Muzakarah*, 18th Ramadan-ul-Mubarak 1440 AH)

What do Islamic scholars state about applying Zamzam water over the body?

Question 9: Can Zamzam water be applied over the part of the body which is aching?

Answer: Yes, it can. There is no harm in it because Zamzam water has a healing power. One has been encouraged to drink it and put it onto his body.

(While stating the rulings on Umrah Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has said: Then come to (the well of) Zamzam, face Ka'ba and drink it to your fill as much as possible in a standing position in three breaths. Each time start it with بِسْمِ اللهِ and end it with الْحَمْدُ لِلَّهِ and look at Holy Ka'bah each time. Put the remaining [water] onto your body or wipe your mouth, head and body with it. Make Du'a at the time of drinking it as Du'as are answered. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Zamzam is for whatever wish it is drunk.' (*Ibn-e-Majah*, vol. 3, pp. 490, Hadees 3062 – *Bahar-e-Shari'at*, vol. 1, pp. 1105; summarised) (*Madani Muzakarah*, 15th Ramadan-ul-Mubarak 1440 AH)

Heart of Holy Quran

Question 10: Which Surah is called the heart of the Holy Quran?

Answer: Surah Yaseen. (*Tirmizi*, vol. 4, pp. 406, Hadees 2896 – *Madani Muzakarah*, 13th Rajab-ul-Murajjab 1440 AH)

What do Islamic scholars state about going to perform Umrah with step mother?

Question 11: Can a person go to perform Umrah with his step mother?

Answer: Yes, he can go because a step mother is Mahram and she does not need to observe purdah from her step son. (*Madani Muzakarah*, 18th Ramadan-ul-Mubarak 1440 Hijri)

What do Islamic scholars state about a person's act of shouldering a bier (Janazah) without Wudu?

Question 12: Sometimes, it has been observed that there are people who are smoking cigarettes etc. outside shops, but as they see a bier being taken, they stop their work and without Wudu shoulder it and recite Kalimah-e-Shahadat. Is it permissible or is it necessary to be in Wudu?

Answer: Wudu is a condition for the funeral Salah, but it is not a condition for shouldering [a bier]. It is permissible to shoulder [a bier] without Wudu. However, if someone's mouth smells of smoking or for any other reason, he should clean his mouth before doing Zikr, reciting Salat or Kalimah-e-Shahadat.

(*Madani Muzakarah*, 26th Ramadan-ul-Mubarak 1440 AH)

¹ Masbooq i.e. (in the funeral Salah) the one who misses some Takbeerat should say the rest of his Takbeerat after the Imam has performed Salaam, and he should say only the Takbeerat without the Du'as if he fears that people will start to shoulder the bier before he finishes all the Du'as. (*Bahar-e-Shari'at*, vol. 1, pp. 838, 839)



DAR-UL-IFTA AHL-E-SUNNAT

Ruling on Hajj for those who perform 'Umrah in Shawwal-ul-Mukarram

Question 1: What do blessed Islamic scholars state about the following issue? We offer 'Eid-ul-Fitr Salah in the blessed month of Shawwal, wear Ihram, and depart for holy Makkah from holy Madinah with the intention of performing 'Umrah. Then two to four days after performing 'Umrah, we depart for our country, Pakistan from holy Makkah. Some people say that whoever has already performed Fard Hajj can return to his native country after going to holy Makkah in Shawwal, but if the one who has not performed Fard Hajj yet enters the boundaries of holy Makkah in the month of Shawwal, he cannot return without performing Hajj.

Give us Shar'i guidance on it. If the person who has not performed Fard Hajj goes to holy Makkah in the month of Shawwal, he cannot return without performing Hajj. Is this correct?

(Question by: Imtiaz Ahmad (Gulshan Ravi, Lahore))

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

Answer: For Hajj to become Fard, it is obligatory [for a person] to be able to have provisions along with meeting other conditions [for Hajj]. It is also interpreted as affordability. One should have enough money to bear the expenses of travelling to Makkah Mukarramah, staying there and then returning to his own country and the expenses of his family during this period of Hajj.

Therefore, if someone is present in Makkah Mukarramah in the month of Shawwal and does not have all these expenses, Hajj is not Fard for him, therefore performing Hajj is not obligatory for him either and he can return to his country. It is not obligatory for him to go to perform Hajj until he is able to afford it. In other case, if he has enough money to meet all these expenses, Hajj will become Fard for him. Now in case of expiry of visa if the government deports him, he will be considered to be Mohsir. He can return to his country that year and he will not be a sinner for this reason. It will be obligatory for him to perform Hajj the next year.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad 'Irfan Attari

Verified by: Muhammad Hashim Khan Attari
Madani



What do Islamic scholars state about man's act of making and selling non-Shar'i ring?

Question 2: What do Islamic scholars state about making and selling a non-Shar'i silver ring such as a masculine ring that weighs more than 4.5 Mashas or carry two stones? Furthermore, what does Shari'ah say about offering Salah led by the one wearing such a ring?

(Question by: Mazhar Attari (Main Sarafa Bazaar, Gujranwala))

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

Answer: It is impermissible and a sin to make, sell and purchase a non-Shar'i silver ring such as a masculine ring weighing more than 4.5 Mashas or carrying two stones because it is Haraam for a man to wear such a ring. Making and selling such a ring is to support a sin and to support a sin is a sin. The one who wears such a ring is an open transgressor. It is a sin to make such a person Imam and his Imamah [the act of leading Salah] is Makruh-e-Tahreemi. If any Salah has been offered led by him, it is Wajib to repeat it.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Muhammad Hashim Khan Attari Madani

What do Islamic scholars say about making non Baaligh boys (the boys who have not yet reached puberty) wear gold earrings?

Question 3: What do blessed Islamic scholars state about the following issue? Is it permissible to make non Baaligh boys (the boys who have not yet reached puberty) wear gold earrings after piercing their ears? Question by: Muhammad Asif (Jatoi, Muzaffargarh)

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

Answer: It is Haraam to get the ears of na-baaligh boys pierced and it is Haram too to make them wear gold earrings or other gold jewellery. Those who get

their ears pierced and make them wear jewellery will be sinners.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mufti Muhammad Hashim Khan Attari

What do Islamic scholars say about setting a condition for selling goods to specific shopkeepers?

Question 4: What do blessed Islamic scholars state about the following issue? Zaid is the salesman who buys goods from a company with his own money; he is not an employee of the company. The company lays down a condition for selling goods by setting route to specific shopkeepers. Is this sale permissible? Can Zaid sell the goods to other shopkeepers or not apart from the specific shopkeepers? Question by: Azor Attari (Lahore)

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

Answer: The above-mentioned action of buying and selling is permissible and if Zaid sells the goods to any other shopkeepers apart from the shopkeepers fixed by the company, it is also permissible because in the agreement the condition invalidates the sale which is contrary to the requirement of the agreement and there is a benefit for the seller or the purchaser or the thing that is sold, whereas there is no benefit for none of the three in the above-mentioned condition. In such a case, condition is invalid condition and sale transaction is permissible.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mufti Muhammad Hashim Khan Attari





Strength of Mustafa ﷺ

Two special attributes of Beloved Prophet ﷺ

Unique way of the beginning of Divine revelation

On the occasion of the beginning of revelation, Sayyiduna Jibrael Ameen عَلَيْهِ السَّلَام embraced the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and pressed him with full power three times. (*Ma'wahib-ul-Ladunniyyah*, vol. 2, pp. 272) The beginning of Divine revelation in this manner is one of his attributes.

(*Basheer-ul-Qaari*, pp. 111)

The way first Divine revelation was sent

O devotees of Prophet! Before the beginning of Divine revelation, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to the cave of Hira and stay there for several days and remain busy worshipping Allah عَزَّوَجَلَّ and doing His Zikr as well as contemplation. One day, when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was busy doing the Zikr of Allah Almighty in the cave of Hira in the similar way, suddenly Jibrael Ameen عَلَيْهِ السَّلَام arrived and said: I am Jibrael. I have been sent to convey this message to you that you are Rasool of Allah. Then he said أَقْرَأْ and requested the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to recite the same. Since the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was busy remembering Almighty Allah, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not like to shift his attention to anything else. So, refusing, he

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَا أَنَا بِقَارِيءٍ i.e., I will not recite. Since the immersion in Zikr does not allow [anybody] to shift attention somewhere else, Jibrael Ameen عَلَيْهِ السَّلَام hugged him with full strength with the intention of diverting this immersion and then left him. After hugging once, when the immersion did not subside, he hugged him the second time. When the immersion did not subside completely, he hugged him the third time. Once the immersion subsided, Jibrael Ameen عَلَيْهِ السَّلَام conveyed the message of Allah Almighty. (*Basheer-ul-Qaari*, pp. 109; *Fatawa Sharih-e-Bukhari*, vol. 1, pp. 382; summarised)

Strength of Jibrael Ameen عَلَيْهِ السَّلَام

Let's read the following four examples to imagine the strength of Sayyiduna Jibrael Ameen عَلَيْهِ السَّلَام.

1. He uprooted the settlements of the people of Sayyiduna Loot عَلَيْهِ السَّلَام and placed them on his wings. He then took them to the height of the sky and knocked them down to the earth from there.
2. He hit Satan in Bayt-ul-Muqaddas with the edge of his wing due to which Satan fell down far away in the mountains of Hind.
3. He shouted so loudly that the hearts of the people of Sayyiduna Salih عَلَيْهِ السَّلَام burst and they all died.



4. He would reach the earth from the sky and the sky from the earth in the blink of an eye. (*Khaazin, At-Takweer, Taht-al-Ayah 20, vol. 4, pp. 357*)

Strength of Beloved Prophet ﷺ

Dear Islamic brothers! After reading about the strength and power of Jibraeel Ameen عَلَيْهِ السَّلَام, one can judge the God-gifted strength and power of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In order to shift the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ's attention completely towards himself after getting him out from the immersion, Jibraeel Ameen عَلَيْهِ السَّلَام embraced him with full strength. When Jibraeel Ameen عَلَيْهِ السَّلَام could not achieve his purpose by doing so, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did this the second time and then the third time.

The exegetist of Bukhari, Allamah Maulana Sayyid Ghulam Jilaani Meerathi رَحْمَةُ اللهِ عَلَيْهِ has stated: Although Jibraeel Ameen عَلَيْهِ السَّلَام has a great and tremendous strength, his strength in comparison with the strength of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is just like what a drop is in comparison with a river or a particle is in comparison with the sun. The strength of the blessed body of the Beloved Prophet is that it passed by Sidra-tul-Muntaha and reached the 'Arsh, whereas Jibraeel Ameen عَلَيْهِ السَّلَام despite having شَدِيدُ الْقُوَى (tremendous strength) could not go beyond Sidra-tul-Muntaha. The strength of Jibraeel Ameen عَلَيْهِ السَّلَام as well as the strengths of the entire universe are nothing before the strength of the Beloved Prophet.

The Holy Quran has witnessed that Allah Almighty has cast His manifestation with the attribute of 'Rabubiyyat' (رَبُّوبِيَّةٌ) due to which mountains broke up and Sayyiduna Musa عَلَيْهِ السَّلَام fell unconscious. But اللهُ أَكْبَرُ كَبِيرًا! This is the only powerful body in the entire universe whose eyes observed the Holy Existence in a manner that they did not even blur.

(*Basheer-ul-Qaari, pp. 111*)

*Kis ko daykha ye Musa say puchhay koi
Aankhon walon ki himmat pay lakhaun Salaam*

(*Hadaiq-e-Bakhshish, pp. 307*)

Wisdom of pressing three times by Jibraeel Ameen عَلَيْهِ السَّلَام

Explaining the wisdom of this blessed act of Jibraeel Ameen عَلَيْهِ السَّلَام Sayyiduna Shaykh Abdul Aziz Dabbagh رَحْمَةُ اللهِ عَلَيْهِ has said:

1. Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام embraced the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the first time in order to make him his Wasilah for eternal Divine pleasure in the court of Allah Almighty.
2. He embraced the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the second time in order to hand himself over to him.
3. He embraced the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the third time in order to join his Ummah. (*Jawahir-ul-Bahar, vol. 2, pp. 282*)

Azal mayn na'matayn taqseem ki jab Haq Ta'ala nay

Likhi Jibraeel ki taqdeer mayn khidmat Muhammad ki

(*Qabala-e-Bakhshish, pp. 258*)

Angels would walk behind him

One of the attributes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that wherever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go, angels would accompany him in order to guard and serve him. They would walk behind him. (*Anmozaaj-ul-Labeeh, pp. 37; Fayz-ul-Qadeer, vol. 2, pp. 246; Suroor-ul-Quloob, pp. 222*)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to blessed companions خَلُّوا ظَهْرِي لِلْمَلَائِكَةِ: عَنْتَهُمُ الرِّطُونَ i.e., leave the place behind me for angels. (*Musnad-e-Ahmad, vol. 5, pp. 216, Hadees 15281*)

Yahi hayn jin ko Malaik Salaam kartay hayn

Inhi ki madh-o-sana subh-o-sham kartay hayn

(*Saman-e-Bakhshish, pp. 135*)



LESSONS LEARNT FROM COVID-19

Muhammad Na'eem Qadiri

If we look a few months back, we had got badly tied up in a fast-paced digital lifestyle that had made every individual a robot. The perpetual state of excessive hustle and bustle had led people away from the real essence of life. On the contrary, the scenario totally changed all of a sudden and due to the COVID-19 pandemic, life nearly halted, a busy routine came to a standstill, and a massive disruption to day-to-day activities was seen around the globe. Even the following incomprehensible facts became the part of the world history: People became captives in their own houses, oil prices turned negative, sales went down to zero, multinational companies shut down, and imports and exports stopped. At this juncture, have we pondered over the lessons learnt from COVID-19?

All power belongs to Allah عَزَّوَجَلَّ alone

Dear Islamic brothers! Despite overwhelming technological advancement, scientific research, artificial intelligence, etc., human is still a weak,

vulnerable and helpless being who claims to have conquered the whole world, making his way to the space, but lost the battle against a small invisible virus, at least for a certain period of time. Even the developed countries could not overcome it immediately and had to surrender in the form of lockdown. This is a great lesson for us that we are completely powerless, and all power belongs to Allah عَزَّوَجَلَّ alone. It is stated in the Holy Quran:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

... Undoubtedly Allah is Powerful over everything.

[Kanz-ul-Iman (translation of Quran)](Part. 1, Surah Al-Baqarah, Ayah 109)

We are completely dependent on Allah Almighty. This pandemic appeared as another reminder, making us realise once again that the entire technological advancement is nothing before the will of Allah عَزَّوَجَلَّ. Remember! Human always needs Him whereas He عَزَّوَجَلَّ is free of all needs.



Money is not everything!

Before this pandemic, people were busy earning money day and night, even without distinguishing between Halal and Haraam. For this purpose, they would not fulfil their religious obligations, would commit crimes and illegal acts, take bribe, deprive others of their rights, get involved in Riba [interest], and disturb their personal life; in fact, they would make tireless and sinful efforts to earn more and more money. Coronavirus has conclusively proved that the rich and the poor are equal for a disease. Rich people also suffered the same pain and faced the same consequences as the poor. Everything cannot be purchased through wealth, especially health! People first lose their health to earn excessive money and then spend it trying to regain health, but in vain. Moreover, it has also reminded us of the fact that death cannot be escaped, no matter how wealthy we are! The Holy Quran states:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Every life is to taste death,...

[Kanz-ul-Iman (translation of Quran)](Part. 4, Surah Aal-Imran, Ayah 185)

Bringing balance to the family life

The overly hectic routine of a professional life had distanced us from our beloved ones. The beauty of life lies in enjoying the company of our beloved ones, having meal with them, spending time with parents, playing with children, listening to friends, etc. Islam has laid great emphasis on social relationships, especially the relationship between parents and children. In the lockdown during Coronavirus, the social life of people revived again. Family members spent time with each other, talked to each other, enjoyed sweet moments collectively, and started understanding each other's feelings; hence, came closer to each other. People have realised that this is the actual life which they had lost somewhere in the materialistic world.

Simple life is not a myth

The modern developments have brought about a

great change in our traditional lifestyle. There is a race of eating expensive foods, dining out, wearing expensive clothes, excessive outings, unnecessary shopping, etc.; in fact, a race of living a totally luxurious life. This has in turn given rise to our living expenses. When the world faced the lockdown period, restaurants, shopping malls, picnic spots, parks, public transport, etc. were all closed, and willingly or unwillingly, people were forced to stay at their homes. So people have practically realised that they can live a simple life even today! Their necessities are actually far less than their limitless desires which urge them to commit sins.

Help and Support

People faced severe difficulties during the lockdown period throughout the world. There was an immense need for immediate help and support to overcome problems like poverty. Islam has given us the concept of becoming a supporting pillar for one another. The Holy Prophet صلى الله عليه وآله وسلم has stated: *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 - Taken from Faizan-e-Zakat)

العنفة إليه! Muslims across the globe came forward to help their brothers and sisters, and made their best efforts in this regard. Dawat-e-Islami also took immediate steps and played a significant role in welfare activities. Moreover, there was a serious shortage of blood for Thalassaemia patients in Pakistan. Responding promptly to the appeal of Ameer-e-Ahl-e-Sunnat دامست بركاتهم العالمة, hundreds of his followers donated blood for this great cause. This was the practical demonstration of empathy for others, showing the real example of selflessness in the era when even family members do not care for one another. Dawat-e-Islami also offered its special funeral services in the difficult days of lockdown.

Turn over a new leaf

Dear Islamic brothers! This can be a warning from Allah Almighty, and also the consequence of our own misdeeds. At present, even severe sins like murder, fornication, bribery, Riba, robbery, injustice, oppression, corruption, etc. have become common



worldwide. Have we ever pondered over the purpose of our existence? Had we been created merely for earning money and living a luxurious life? Certainly not! Allah ﷻ has stated in the Holy Quran:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾ (٥١)

And I have created Jinns and human beings, only for this that they should worship Me.

[Kanz-ul-Iman (translation of Quran)](Part. 26, Surah Az-Zariyaat, Ayah 56)

To date, we have really paid very little attention to the purpose of our existence, to our ethical obligations, human values, and the basic rules of living an honourable life. Today, let's seriously contemplate our life and set it right before it is too

And only I am the Greatest Acceptor of repentance, the Most Merciful.

[Kanz-ul-Iman (translation of Quran)](Part. 2, Surah Al-Baqarah, Ayah 160)

Let's turn over a new leaf and make a firm intention that from now onwards, we will spend our life as commanded by Allah ﷻ and His Beloved Prophet ﷺ. It will not only benefit us in the Hereafter but also in this world. People, misled by an illusion, try to find peace in songs, parties, dance clubs, etc. but they fail to do so because they are at a wrong place. Remember, peace and satisfaction lies in the remembrance of Allah ﷻ as stated in the Holy Quran:



late. Remember! Islam is the complete code of life. All we have to do is to learn its teachings and practically implement them in our lives. No matter if you have committed as many sins as the droplets of water in a sea, just turn to Allah ﷻ, repent, and seek forgiveness sincerely with a regretful heart and tearful eyes. Allah ﷻ accepts sincere repentance and grants forgiveness. He ﷻ has stated:

﴿إِلَّا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (٢٨)

Only in the remembrance of Allah is the satisfaction of hearts.

[Kanz-ul-Iman (translation of Quran)](Part. 13, Surah Ar-Ra'd, Ayah 28)

﴿وَأَنَا التَّوَّابُ الرَّحِيمُ﴾ (١٦)



THE TRADER COMPANIONS

رَضِيَ اللَّهُ عَنْهُمْ



Episode - 1

Professions of pious predecessors

Abdur Rahman Attari Madani

Trade is the Sunnah of blessed Prophets عَلَيْهِمُ السَّلَام. It has many virtues. You can realise the importance of trade from the fact that a part of the life of the beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was spent in trade. He عَزَّوَجَلَّ among His people and the best among the creatures of Allah عَزَّوَجَلَّ. The most pious people of this Ummah, i.e. the blessed companions also chose this profession.

Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has stated: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ عَمَّالَ أَنْفُسِهِمْ Translation: The blessed companions would do the work with their own hands. (Bukhari, vol. 2, pp. 11, Hadees 2971)

Meaning, they would earn through handicraft or trade or agriculture. (Umdat-ul-Qaari, vol. 8, pp. 329)

Let us now talk about those blessed companions who chose trade.

Sayyiduna Sakhr Bin Wada'ah Ghamidi رَضِيَ اللَّهُ عَنْهُ
Sayyiduna Sakhr Bin Wada'ah Ghamidi رَضِيَ اللَّهُ عَنْهُ has stated that Nabi Kareem صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once made this Du'a:

اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا

Translation: O Allah, bless my Ummah with barakah in their early mornings [i.e. what they do early in the morning]. (Abu Dawood, vol. 3, pp. 51, Hadees 2606)

Sayyiduna Sakhr رَضِيَ اللَّهُ عَنْهُ was a trader and would

send his trade goods (in travel) in early morning. With the blessing of this, he became very rich and his wealth increased so much that he was unable to decide where to store it. (Abu Dawood, vol. 3, pp. 51, Hadees 2606; At-Tareekh-ul-Kabeer lil-Bukhari, vol. 4, pp. 259)

Allamah Muzhir رَحِمَهُ اللَّهُ عَلَيْهِ has stated: It is Sunnah to travel in the early time of the day and Sayyiduna Sakhr رَضِيَ اللَّهُ عَنْهُ would follow this Sunnah. Hence, with the blessing of acting upon this Sunnah (and the Du'a of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), his wealth increased. Because the Du'a of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is always accepted.

Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ

Sayyiduna Abu Musa Abdullah Bin Qays Ash'ari رَضِيَ اللَّهُ عَنْهُ was a great Islamic jurist and a teacher of Quran and would recite the Holy Quran in a very pleasant voice. It is found about his source of income that he would sell medicines. An evidence for this is the incident that once Sayyiduna Abdullah Bin Masood said to him during a conversation: إِنَّمَا أَنْتَ مُدَاوِي (i.e. you are just a merchant of medicines).

Explaining this point of Sayyiduna Abdullah Bin Masood رَضِيَ اللَّهُ عَنْهُ, Allamah Ibn-e-Abi Zamanee Muhammad Bin Abdullah Murree رَحِمَهُ اللَّهُ عَلَيْهِ (died in 339 AH) has said: كَانَ يَبِيعُ الْعَقَاقِيرَ Meaning, Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ would sell medicines. (At-Tarateeb-ul-Idariyyah, vol. 2, pp. 57) (Siyar-e-A'lam-un-Nubala, vol. 4, pp. 44)





LAWS OF TRADE

Mufti Abu Muhammad Ali Asghar Attari Madani

If a contractor delays the work, will it be permissible to deduct money from the amount of money decided for the work?

Question 1: What do blessed Islamic scholars state on the following issue? We contract somebody to make furniture for our home. The period of completion is also decided i.e. he will make it and deliver it until such-and-such date. The amount of money is also decided i.e. this amount of money will be paid in advance and this amount of money will be paid during the work. Then, he delays the work for a few months. Now, can we deduct some amount of money from the amount of money decided for the work?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: No, it is not permissible! It is a form of financial penalty and according to the teachings of Islam, financial penalty is not permissible. It is the opinion of Hanafi Islamic jurists. Therefore, this issue should be resolved with mutual understanding. Another solution to it is that you should ask him to return you your money and the deal should be cancelled with mutual consent.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Can a person decide the price of a commodity after buying it?

Question 2: What do blessed Islamic scholars state about the following issue? I get some commodities



from the owner of a workshop or a factory and display them at my showroom and then I sell them out. After selling them, I decide the price of the commodity with the owner of the factory. Is it permissible to decide the price with him after selling out the product?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: No, it is not permissible to do so since it is a principle of the blessed Shari'ah that it is necessary to know the price of the thing you are buying. There are points of wisdom of the laws and principles of Shari'ah. One of them is that no dispute should arise after that. The deal should be free from loss and harm for both the parties. Therefore, the method mentioned in the question is not permissible, and nor will the income of such a deal be Halal.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What do Islamic scholars say about the gifts which shopkeepers get from the company?

Question 3: What do blessed Islamic scholars state about the following issue? I have a shop of foam mattresses. My question is: Is it permissible to receive the gifts which the company gives (us) to promote its product?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: There are different conditions in this question. Their rulings are as follows:

1. It is permissible to receive a small gift which is given for publicity. For example, calendars are normally given to hang in the shops. It has company's name on it which becomes the reason for its publicity. Sometimes, a small decorative piece that is kept on the table is given. It has the company's name on it. It is given for the publicity of the company. Receiving such gifts is permissible.
2. There is a gift which is given on selling the product. It means if a shopkeeper sells such-and-such a number of products, then he will get the gift. It is also permissible.

3. There is also a gift which is given by the company on condition that the shopkeeper will only sell the products of their company, not that of other companies. If the shopkeeper does it, the company will give him the gift. It is a kind of bribe.

The gifts given to doctors in the form of different packages by pharmaceutical companies also fall into the category of the third condition.

If you want to stop selling the products of other companies on your own, you can do so. You are not bound to sell the products of every company or any particular company. If a company gives you a gift for selling its products, then there is no harm in it. However, if a gift is given by saying: 'If you stop selling the products of other companies, you will get this gift', then it will be regarded as a bribe and it is not permissible.

The above-mentioned answer is about a general practice. As for foam mattress shopkeepers, they have a dealership contract. Dealers deal with a single company only. They do not deal with any other brand. Since they have already chosen a company, only the first two conditions will occur in the asked situation.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What do Islamic scholars say about making an agreement to give milk daily along with salary to labourer?

Question 4: What do blessed Islamic scholars state on the following issue? If an agreement is made with a milkman in a way that he will get eight thousand rupees monthly and one litre milk daily as his salary, will it be permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Yes, it will be permissible. There is no harm in it according to Shari'ah. An agreement is also usually made with the labourers - who are hired here that they will be given food. If it has been agreed that the milkman will also get one litre milk, there is no harm in it either.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Sayyiduna Sa'd Bin Rabi' رَضِيَ اللهُ عَنْهُ



Adnan Ahmad Attari

Once, a dignified woman entered the court of Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ. [In her honour] Ameer-ul-Mu'mineen Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ spread his chador for her to sit on. When Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ asked Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ about her, Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ replied, 'She is the daughter of the great man who has made his abode in Paradise by sacrificing his life for the sake of Allah Almighty in the blessed age of Risalat. (Mu'jam Kabeer, vol. 6, pp. 25, Hadees 5401, summarised) The man for whom Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ, the most superior man after Prophets and Mursaleen عَلَيْهِمُ السَّلَامُ, said these great words is Sayyiduna Sa'd Bin Rabi' Ansari رَضِيَ اللهُ عَنْهُ, a highly esteemed and a great personage. He is a great companion. After embracing Islam, he spent every moment of his life in devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and left behind him the illuminated events filled with the devotion to the

Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which brighten the pages of history and the hearts of devotees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let's read something about the life of this great companion رَضِيَ اللهُ عَنْهُ.

Chieftain of his tribe

Sayyiduna Sa'd Bin Rabi' Ansari رَضِيَ اللهُ عَنْهُ is counted among those seventy or seventy-two lucky men from Ansar who were privileged to take the oath of allegiance at the hands of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at Uqbah (a ravine near Makkah) before the migration had been announced. (Mu'jam Kabeer, vol. 6, pp. 24, Hadees 5395, Zurqaani Ali-ul-Mawahib, vol. 2, pp. 85) Not only was this but he was also one of the twelve trustworthy individuals whom the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Naqeeb (the chieftain of tribe) by the command of his Lord. (Al-Ahaad-wal-Masani, vol. 3, pp. 397, Hadees 1822) He knew how to



write even from the times of ignorance, though very few among Arabs knew how to write during that period. (*Tabqat Ibn-e-Sa'd*, vol. 3, pp. 396)

Excellent example of sacrifice

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established brotherhood between Sayyiduna Sa'd Bin Rabi and Sayyiduna Abdur Rahman Bin 'Auf رَضِيَ اللهُ عَنْهُمَا. Sayyiduna Sa'd had two orchards and two wives. He took Sayyiduna Abdur Rahman رَضِيَ اللهُ عَنْهُ to his home. He then sent for food and ate with him. After that he said to him, 'You are my brother by religion and you are single as well. I have two wives; amongst these both whoever you like, I will divorce her and you may marry her. I have two orchards; whichever you like, you may have it.' But Sayyiduna Abdur Rahman Bin 'Auf رَضِيَ اللهُ عَنْهُ said, 'Neither do I need your woman nor want your orchard. I have not embraced Islam for this. Show me the way to the bazaar (for doing business). (*Mu'jam Kabeer*, vol. 6, pp. 27, *Hadees* 5407, *Tabqat Ibn-e-Sa'd*, vol. 3, pp. 396; summarised)

Participation in Battles

He took part in the Battles of Badr and Uhud. He was martyred in the Battle of Uhud in Shawwal 3 AH. (*Tabaqat Ibn-e-Sa'd*, vol. 3, pp. 396)

Read about the love and affection of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his beloved companion رَضِيَ اللهُ عَنْهُ.

Inquired after him

It was the Battle of Uhud when unbelievers had returned to Makkah after martyring nearly seventy Muslims. Muslims were trying to find their martyrs when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ expressed his feeling saying, 'Is there anyone who may go and see as to what happened to Sa'd Bin Rabi', is he alive or has he been martyred?' Sayyiduna Zaid Bin Saabit رَضِيَ اللهُ عَنْهُ said. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent me to get information about Sayyiduna Sa'd Bin Rabi' and said, 'If you see Sa'd, convey him my Salaam and tell him that Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is asking, 'How are you?'. While moving around the

martyrs Sayyiduna Zaid Bin Saabit رَضِيَ اللهُ عَنْهُ called him many times, but came no reply. Then suddenly, he heard a weak voice 'What is it?' Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ moved towards the direction [of the voice] and saw that he [Sayyiduna Sa'd] had few breaths left. Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ said, 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has sent me to see whether you are alive or not.' Now see the sentiments of this true devotee of the Beloved Prophet in the last moments of his life.

Pleased with his death

Having heard the words of Sayyiduna Zaid, Sayyiduna Sa'd Bin Rabi رَضِيَ اللهُ عَنْهُ opened his eyes and asked, 'Is the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ alive?' 'He is safe and sound' and has sent you his Salaam,' replied Sayyiduna Zaid رَضِيَ اللهُ عَنْهُ. Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ replied, 'Salaam be upon the Beloved Prophet عَزَّوَجَلَّ and you too. All praise be to Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that my Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is safe and now my heart is feeling happy to die. Convey my Salam to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly say that Sa'd is saying, 'Ya Rasoolallah! I am feeling the fragrance of Paradise and humbly say that Sa'd is saying, 'May Allah عَزَّوَجَلَّ reward you from our side better than the reward that He bestows upon a Prophet عَلَيْهِ السَّلَام from his Ummah.'"

Message to his tribe

[He then asked Sayyiduna Zaid] Convey my Salaam to my tribe of Ansar and say, 'You made a pledge to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [at the time of] Bay'at [oath of allegiance] of Uqbah'. 'None of your excuses will be acceptable in the court of Allah عَزَّوَجَلَّ if the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is martyred because of your negligence even for a moment.' Having said this Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ passed away. His body had seventy scars of arrows, spears and swords. (*Seerat Halbiyyah*, vol. 2, pp. 333, *Zurqaani Alal Muwatta*, vol. 3, pp. 64, *Taht-al-Hadees: 1028 – Muheet-ul-Burhani*, vol. 2, pp. 292, *Siyar A'lam-un-Nubala*, vol. 1, pp. 198, 199, summarised)

Du'a for goodness

When this news reached the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, these blessed words were on his blessed



tongue: 'May mercy be upon him, for he remained faithful to Allah and Rasool in every state, whether it be life or death'. (*Usud-ul-Ghaabah*, vol. 2, pp. 414)

His body remained intact

Sayyiduna Kharja Bin Zaid رَضِيَ اللهُ عَنْهُ was one of the martyrs of Uhud. He and Sayyiduna Sa'd Bin Rabi' رَضِيَ اللهُ عَنْهُمَا were buried in the same grave. After a long period of forty-six years during the reign of Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ, the work of digging a canal between wells started. When the work started, an announcement was made to call the heirs of the martyrs of Uhud to come over there. People gathered there (and witnessed the seepage in the graves, therefore, the graves were dug), the bodies of martyrs were fresh. When they were taken out of the graves, they looked as if they had been sleeping and had been buried the previous day. The graves smelt of a fragrance like that of musk. The grave of Sayyiduna Kharja and Sayyiduna Sa'd Bin Rabi' رَضِيَ اللهُ عَنْهُمَا did not have the signs of seepage, therefore their bodies were not removed and their grave was levelled by putting earth. (*Tabaqat Ibn-e-Sa'd*, vol. 3, pp. 396, *Seerat Ibn-e-Kaseer*, vol. 3, pp. 87)

Daughters got their inheritance

His blessed wife came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with her two daughters and humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! These two are the daughters of Sa'd who was martyred in the Battle of Uhud. Their uncle has taken their entire wealth leaving nothing for them. They cannot get married unless they have [their] wealth.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah عَزَّوَجَلَّ will send his decree on this matter' and then the Ayah of inheritance was revealed. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent his order to the uncle of those girls asking him to give two-thirds to both of the daughters of Sa'd and eighth part to the mother of the girls and keep for himself whatever is left. (*Tirmizi*, vol. 4, pp. 28, *Hadees* 2099)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake.

اٰمِيْنَ بِجَاذِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Blessed child

Intelligent children

Abu Tayyib Madani

One day, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting with his companions. On his right side was sitting Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ, the little son of Sayyiduna 'Abbas رَضِيَ اللهُ عَنْهُ, while elderly companions عَلَيْهِمُ الرِّضْوَان were sitting on his other side.

Meanwhile, a person brought a bowl of milk for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank some milk from it and wanted to share the rest of it amongst the blessed companions. On his right side was a small child and the elderly companions were on the left side, and it was the habit of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he would start every work from the right side.

Hence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Sayyiduna Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا: Child, if you allow, should I give it to the elders?

Sayyiduna Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا requested: I will not prefer anyone else to the milk supped by you.

Then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave that to him. (*Bukhari*, vol. 2, pp. 95, *Hadees* 2351; *Bukhari*, vol. 1, pp. 81, *Hadees* 168; *Fath-ul-Baari*, vol. 6, pp. 27)

Dear children! Sayyiduna Abdullah Ibn-e-'Abbas رَضِيَ اللهُ عَنْهُ is also known as 'Ibn-e-Abbas. He was quite wise and intelligent. His title was Hibr-ul-Ummah, i.e. the greatest scholar of Ummah of Islam. Given his intelligence, Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ would keep Sayyiduna Ibn-e-'Abbas رَضِيَ اللهُ عَنْهُمَا with him and also consult with him about serious matters.





If I were to become your father and Ayesha your mother...

Muhammad Na'eem Memon

'If I were to become your father and Ayesha your mother¹, would that make you feel better?' The pearl-like words passed the lips of the blessed tongue of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ out of sympathy for an orphan child standing alone with tearful eyes, wearing old clothes. The beautiful reply delighted him indeed. In fact, he had a wonderful beginning of his life on that very especial day. This orphan child was Bashir Bin Ghuzayyah رَحْمَةُ اللهِ عَلَيْهِ, a blessed companion whose father was martyred in the battle of Uhud. He was a young boy at that time and was to live a traumatic life of orphanhood. But 'mercy for all the worlds', the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took this crying child in his arms, stroked his head and showed great kindness to him. Thereafter, he no longer felt alone and isolated; instead, he got the most beautiful family of the world and felt pride in his matchless fortune.

The above-mentioned account is just a one single story, in which the love, mercy and compassion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ towards orphans can be seen and felt. Can there be any example like this in whole human history? On the contrary, prior to the Islamic era, orphans were often victims of cruelty and ignored members of society who had no rights nor did they have caring people around them. The only thing they would mostly face from an early age was a miserable life. While Islam brought revolution to many other classes and segments of society, it also elevated the status of orphans. Islam is such a great religion which has always uplifted the deprived classes and brought them respect, honour and glory. Ill-treatment towards orphans is one of the worst kinds of oppression that is totally prohibited in Islam as Allah Almighty says in the glorious Quran:



فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

'Therefore, do not put pressure on the orphan.'

[Kanz-ul-Iman (translation of Quran)]
(Part 30, Surah Al-Duha, Ayah 9)

The Arabic word for orphan is Yateem. Any child (male or female) who has no father or whose father has died or who has lost his both parents and the child has not reached the age of puberty is classified as a Yateem in Islamic Jurisprudence. Whereas as per modern and commonly known definition, the term 'orphan' refers to the children who lose their parents before reaching the age of 18. So, in this sense, the word 'orphan' itself does not fully match the genuine meaning of Yateem. It is estimated that 6.5% of the total number of children in the world are orphans.

There is no doubt that an orphan segment is supported by all the religions; even by those who do not believe in any religion. But Islam is the only religion that has extensively talked about orphans in the glorious Quran and the blessed Ahadees. The word 'Yateem' has been mentioned more than 20 times in the glorious Quran, highlighting the significance of the most marginalised segment of society. The Holy Prophet ﷺ was also an orphan as he lost his father before his birth, then lost mother and grandfather at a very early age. He himself experienced the sufferings faced by an orphan, and then there came a time when he brought a great comfort to orphans in the form of Islam, providing them their own rights like others. The Blessed Rasool ﷺ has stated: Whomsoever passes his hand over the head of an orphan to please Allah Almighty gets a virtue in return for every hair that his hand passes over. Moreover, whosoever does good to an orphan boy or girl, I and he will be like this in Paradise (he ﷺ said this after having joined his two fingers). (Musnad Imam Ahmad, vol. 8, pp. 272, Hadees 22215)

Best and worst home

It is a blessed saying of the Holy Rasool ﷺ 'Best homes among the homes of Muslims are those in which orphans are treated kindly, and the worst homes among the homes of Muslims are those in which orphans are mistreated.'

(Sunan Ibn Majah, vol. 4, pp. 193, Hadees 3679)

Severe warnings have also been mentioned regarding those who deprive orphans of their shares of inheritance and those who usurp their wealth. Thus, Allah Almighty has said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتِيمِ ظُلْمًا إِنَّهَا تُكَلِّمُونَ
فِي بُطُونِهِمْ نَارًا

'Those who consume the wealth of orphans unjustly, they are only filling their bellies with fire.'

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah An-Nisa, Ayah 10)

It is also stated in another blessed Hadees, 'Four types of people are such that Allah Almighty will neither make them enter Paradise nor make them experience its blessings. One among them is also he who unjustly usurps the wealth of an orphan.' (Al-Mustadrak, vol. 2, pp. 338, Hadees 2307)

Thus, Islam has laid great emphasis on uplifting the lives of orphans. Now we must ponder over what role we should play in helping and serving these souls living around us. It is also equally important to educate our societies about the noble act of caring and protecting the orphans.

¹ Al-Bayhaqi, Majma' Az-Zawa'id

HONOURABLE IMAM AND HIS WORDS AND CONDUCT

(PART-01)

Role model

Rashid Ali Attari Madani

For describing the excellence and greatness of the rank of Imam, suffice it to say that this glorious position was taken up by the Holy Prophet ﷺ, Rightly Guided Caliphs رَضِيَ اللهُ عَنْهُمْ and the best ones were chosen for this important responsibility. The Holy Prophet ﷺ has said: There will be three persons on the mounds of musk, one (amongst those) will be the one who would have been the Imam of a tribe and those (i.e. the people of the tribe) would have been pleased with him. (Tirmizi, vol. 3, pp. 397, Hadees 1993) It is narrated, an Imam will get the reward equivalent to the reward of all those following him in Salah. (Nasa'i, pp. 112, Hadees 643)

Not everyone can become an Imam because there are certain conditions needed to be fulfilled before taking up the blessed position of Imam, some are Shari'ah-compliance conditions and some are ethical requirement. Apart from them, an Imam should possess numerous attributes and he needs to avoid informal attitude. six conditions are stated below:

1. One who leads Salah should be a Muslim.
2. He has reached the age of puberty.
3. He is sane.
4. Imam should be a male person.
5. He is able to recite correctly
6. A Shar'i Ma'zoor person cannot be an Imam.

For further detail, read the book 'Bahar-e-Shari'at', an encyclopaedia of Islamic Fiqh (jurisprudence), from page number 561 to 575, Part 3, vol. 1.

An Imam is a medium between the Creator and His servant during a congregational Salah. The stronger the medium, the better it is. The attributes of an ideal imam have been divided in four parts in this article:

1. Imam and his words and conduct
2. Imam as a sermoniser
3. Imam's role in making people frequent Masjid
4. Imam's behaviour with the locals of area and the management of the Masjid.

Imam and his words and conduct

Merely reading, listening and describing piety are not sufficient but rather it is also necessary to act upon them. Piety is the most important attribute of a believer. So, an Imam should excel others in adopting this attribute as it is also an important source of acceptance of Salahs. The Holy Prophet ﷺ has said: If you like that your Salahs be accepted, your good people should be your Imam. (Mustadrak, vol. 4, pp. 237, Hadees 5034)

- Majesty of the position of Imam (leading Salah) can be understood from this fact that an Imam is the deputy of the Holy Prophet ﷺ. Since the Holy Prophet ﷺ is a paradigm of all the noble traits and attributes, an imam should also strive to adopt excellent qualities and avoid bad habits. General public always think well of Imam Sahib and regard him as more virtuous comparatively. Thus the responsibility lies with honourable Aimmah that they do not let the trust



placed by the public weaken a bit. Particularly, they must avoid the practices that affect the act of performing Salah such as un-hidden acts of sins such as trimming the beard less than a fist-length, using abusive language openly etc. So, an honourable Imam should keep himself clean and pure inwardly and outwardly.

- An honourable imam must avoid such acts and habits which are generally considered against etiquettes e.g. eating like general public on pathways, chewing Gutka [betel quid], smoking, asking everybody for loan etc.
- Sale and purchase matters are always the part of everyone's life. Generally it is not permissible for anyone to involve in cheating, and it is far more important for an imam of Masjid to stay away from all fraudulent and impermissible activities because an imam possesses a religious identity and he is a torchbearer for common Muslims. Imam's involvement in deceitful activities will either create a climate of suspicion and mistrust or people too will start following such practices considering them permissible. So, the Imam of a Masjid must avoid anything that brings disgrace and reproach for him. Moreover, he must take monetary matters serious and resolve them appropriately.
- Every Muslim should make especial efforts for providing Islamic Tarbiyyat for his family but an honourable imam of Masjid has to be more careful in this regard. The spouse and children of an Imam must adhere to sharia in every aspect and keep away from all acts below ethics and morals so that the noble act 'calling people to righteousness and preventing them from evils' carried out by an honourable Imam, faces no hindrance.
- Way of speaking and communication is the symbol of a man's personality. An Imam must not resort to foul language, lying, backbiting and tale telling. He should show kindness, gentleness and affection.
- Imam's clothes and his lifestyle also have strong effect on Salah-offering people and locals; so, he should also follow the lifestyle of the Holy

Prophet ﷺ. It will bring respect and honour for him. The dress should be simple, graceful and clean. Too bright and stylish dresses may earn an Imam some words of appreciation by few young people but his image will get tarnished in the sight of senior citizens. For example, having dressed in fashionable clothes, how can an Imam describe the simplicity of the Holy Prophet ﷺ? The honourable Imam should keep wearing Imamah Shareef as much as possible.

- An Imam should also keep an eye on the acts, habits and behaviour of Muazzin and Khadim.
- This is an age of social media, smart phones and internet. Many Imams also use social media. Remember, social media is a platform which strictly monitors the activities of users. Be it a single click or the smallest message, everything goes viral, and it not only reaches to friends and relatives but also a number of strangers. So, preferably, an honourable Imam should refrain from it. If there is a need to use social media, it should be used only for Islamic purpose. They should not be a part of political or non-political discussions on social media. Back to back questions, debates, objections, un-relevant sharing of posts etc., may make an Imam controversial. Thus, the position of Imamah requires great carefulness.
- The evil of unlawful gaze has grown so widespread in our society that almost everyone is indulged in it. Unlawful gaze is a fatal attack of Satan, especially targeting the Imam of righteous and pious Muslims causing negative effects on their character and conduct. Imam of a Masjid must guard himself against this fatal attack. Sometimes women also approached Masajid with the purpose of 'blowing Dam' on their children or seeking advice regarding giving name to their infants and sometimes people also invite Imam Sahib for conveying the reward [Isal-e-Sawab]. During all the mentioned and other related activities, Imam Sahib should keep his eyes lowered as much as possible. If he is invited, he must accompany a male member of the household.



How should one start one's business?

Abdur Rahman Attari Madani

The benefit of a business is not limited to the businessman who starts it, but rather it trickles down to others as well through his employees. A businessman becomes the source of income for many families. A businessman not only improves his financial condition by his business, but he also plays his role in the economic development of the country.

When a man starts a business, such thoughts come to his mind, 'I have no experience of business'. 'What will happen if I lose my money?' 'My life savings will be lost'. 'If I start [a business] after getting a loan and it fails, it will take ages for me to pay it off, 'etc.

These thoughts are similar to the thought of the one who before entering a contest starts thinking that he will lose. The solution to these thoughts and concerns may be sought in the lights of the following points

1. First of all, decide on the nature of the business you want to do. If you have no experience, try to increase the ability required for this particular business to minimize the possibility of the loss. You can develop this ability in the following ways:
 - a. Firstly, consult with the person who has the knowledge or experience of this business.
 - b. Secondly, do learn the work for a few days or a few months. In this way, you will get two major benefits from it: (i) One of the benefits of doing business after learning it is that you can protect yourself to a great extent from being

deceived. (ii) Another benefit of doing business after learning it is that you will be known to many people in the market as people hesitate to do business with a totally unknown person. Anyway, things will get easy for a person right from the very beginning if he starts his business after gaining sufficient experience.

2. Divide your money into three parts and then start your business with one part. 'Do not put all your eggs in one basket', as the proverb states.
3. If you find it difficult to start a business alone, you can enter into a partnership with a friend or relative you trust in a Shari'ah-compliant way.
4. Most of the time people start a business with great enthusiasm, but lose courage when they fail a bit. Remember! There is no shortcut to success. In order to succeed, one needs ability, patience and determination. These things lead to success.
5. The quality of product or service you offer should be better than your competitors. If the quality of the product is not good, advertisement alone cannot work; people may be deceived once but they will not buy the product again. On the contrary, if the product is of good standard and the service is satisfactory, your customers will advertise for you.
6. Fix a reasonable price for your product.

I pray to Allah Almighty to give us Taufeeq to do business according to a Shari'ah-compliant way with good intentions.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



How should Eid be spent?



Umm-e-Milad Attariyyah

It is a great favour of Allah Almighty that He has granted us the blessing of Eid-ul-Fitr after blessed Ramadan. Many virtues of the blissful Eid have been mentioned in blessed Ahadees. The Beloved Prophet صلى الله عليه وآله وسلم has said, 'When the morning comes on the day of Eid, Allah Almighty sends angels who descend on earth and stand on the sidewalks and calls out which every creation hears except for Humans and Jinns. They say, 'O Ummah of Muhammad صلى الله عليه وآله وسلم! Come towards your Merciful Rab. He will give you a lot and will forgive your major sins.' When people have come to the Eid Gah (the place where congregational Eid Salah is offered), Allah Almighty says to angels, 'O My angels! What is the remuneration for the labourer when he completes his work?' Angels humbly say, 'O our Lord! His remuneration is that he should be fully paid.' Allah عز وجل says, 'O My angels! I make you witness that I have made My pleasure and forgiveness a reward for their (acts of) fasting and worshipping in Ramadan.' (Akhbar-e-Makkah lil-Fakihi, vol. 2, pp. 316, Hadees 1575; summarised)

Dear Islamic sisters! We should show deep gratitude towards Allah Almighty for this blessing bestowed on us. There may be various ways of showing gratitude. For example, we can perform Sajdah-e-Shukr¹ (Sajdah for gratitude), use our body parts for virtuous deeds and spend this day obeying Allah عز وجل instead of spending it heedlessly. We can offer five Salahs on time, offer Nawafil of gratitude and can also show gratitude by using our tongue i.e. we can praise Allah عز وجل.

Help the poor

On this occasion, do remember the poor and the needy in your Zakah and Sadaqaat. Help them in any way that is possible. If Allah عز وجل gives you more Taufeeq, you can also give a donation to Madani donations of Dawat-e-Islami.

Spread happiness

Wish a happy Eid to your relatives and friends with the intention of pleasing Muslims. If there is a strained relationship between you and someone,



Allah forbid, so taking advantage of the festival of Eid make contact with them, wish them a happy Eid and take a step to achieve reconciliation with them to please Allah Almighty.

Celebrate Eid, but ...?

Eid is a religious festival of Muslims. Celebrate it as much as possible, but do not wear such clothes, and nor let your children (girls) wear such clothes about which there is a fear that they may show body parts. Avoid wearing the jewellery prohibited by Shari'ah such as (in some cases) the jewellery that contains tinkling bells because according to a blessed Hadees, angels of mercy do not visit the house that has

What sort of joy this is!

The joy that makes a person heedless of the remembrance of Allah Almighty and due to which a person forgets Fard and Wajib acts is not a joy at all! So, take great care that you fulfil all Fard and Wajib acts when celebrating the festival. If Allah Almighty wills, you will get Eidi in the form of beholding the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. إِنْ شَاءَ اللهُ

*Tayri jab kay deed hogi jabhi mayri Eid hogi
Mayray khurwab mayn tum aana Madani Madinay walay
(Wasail-e-Bakhshish (Murammam), pp. 424)*



tinkling bells in it. (*Abu Dawood, vol. 4, pp. 125, Hadees 4231*) Similarly, avoid the use of glitter powder as well. Though it is not impermissible, it causes difficulty in making Wudu and (Ghusl) taking bath.

¹ The Masnoon method of Sajdah (Shukr) is as follows: After standing up uttering 'اللهُ أَكْبَرُ' go to perform Sajdah and utter 'سُبْحَانَ رَبِّيَ الْأَعْلَى' at least thrice and then uttering 'اللهُ أَكْبَرُ' stand up. (*Bahar-e-Shari'at, vol. 1, pp. 731*)



Nannhay Miyan

SWEET EID



Adnan Ahmad Attari

Eid Mubarak, dear Mom! Especial sweet dish of Eid must be ready here, Nannhay Miyan said entering the kitchen after performing Eid Salah and exchanging Eid greetings with all family members. Nannhay Miyan was looking gorgeous in new white 'Kurta Shalwar' and black Topi. Nannhay Miyan's mother made Du'a for his protection from evil eyes and smilingly replied: Have seat in the lounge with your father and I will also be there with it in a while. Nannhay Miyan's father was talking to someone on his mobile phone and trying to understanding the situation of the person on the other side. It seemed somebody was in trouble. Having finished talking, Nannhay Miyan's father immediately stood up for leaving. Seeing father leaving, Nannhay Miyan instantly reminded his father the promise of taking him to the 'Play land point' for enjoying different swings. He politely replied: I remember very well, my son! I will get back soon, finish your sweet dish until then.

Having finished the sweet dish, Nannhay Miyan waited long but there seemed to be no sign of his father's return. To avoid boredom, he switched on TV and got engaged in watching a nice and interesting Especial Eid program 'Children's Eid with Ameer-e-Ahl-e-Sunnat' on Madani Channel. When Nannhay Miyan's father returned home, Nannhay Miyan was completely lost in watching Madani channel and did not notice anything. So, his father himself approached him and asked him: 'Nannhay Miyan! Do not you want to go to 'Play land point' for enjoying swings?'

Firstly Nannhay Miyan got surprised to see his father at once right there, then humbly said in complaining tone: O Papa! You kept me waiting so long. It is not fair. Upon this reaction, Nannhay Miyan's father said: Nannhay Miyan! Let me tell you what happened actually and what made me late. Actually our neighbour, 'Mr. Junaid' suffered an unexpected trouble early in the morning when their



electricity power cut off due to some technical fault. As it was off day today, no electrician was available anywhere who could trace the issue. So, finally, through someone's help we have managed to restore the electricity power for the temporary basis because you know it is the big day of Eid and on the other hand, it is scorching hot day today. Under such situation, how painful it is to spend the whole day without electricity power supply.

Nannhay Miyan raised another point: Papa! Could we not help Junaid uncle later? Nannhay Miyan's father answered: My son! Mr. Junaid is our neighbour. All fans of his house were left off including all lights etc., in this extremely hot weather. Tell me! Is it fair to enjoy the cool air of air coolers when the poor neighbour is deprived of even the air of his ceiling fans? Continuing his talk, Nannhay Miyan' father also reminded Nannhay

After listening to the convincing words of his father, Nannhay Miyan was calmed down and relaxed. Nannhay Miyan's father continued and asked him: Nannhay Miyan! Do you know 'Sayyiduna Ba Yazeed Bistami رَحْمَةُ اللهِ عَلَيْهِ? Nannhay Miyan replied in negative. Nannhay Miyan's father explained: He was a pious bondman of Allah Almighty. He had a Jew neighbour. As electricity was not invented at that time, people used to light oil lamps. Sayyiduna Ba Yazeed Bistami رَحْمَةُ اللهِ عَلَيْهِ learnt that the Jew had travelled to somewhere for some days and his wife could not light oil lamp last night due to severe poverty and her infant kept weeping all night long in the darkness. From that day onwards, Sayyiduna Ba Yazeed Bistami رَحْمَةُ اللهِ عَلَيْهِ would prepare oil-lamp properly filling it with oil, light it and send it to her daily. This practice continued until Jew returned from his travel.

When the Jew returned, his wife related to him the whole story about the kind, sympathetic and gentle attitude of Sayyiduna Ba Yazeed Bistami رَحْمَةُ اللهِ عَلَيْهِ. The Jew was surprised to listen to it and said with regret: How regrettable it is that despite having such a pious neighbour for a long time, we are living our life in the state of disbelief. So, both appeared in the court of Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ عَلَيْهِ and embraced Islam. (*Tazkira-tul-Awliya*, pp. 142; summarised)

Did you observe Nannhay Miyan that a noble act of helping a neighbour can also guide him to, true and straight path? So, what do you say now about helping a neighbour, when he is in trouble or when we get free from all our activities? Nannhay Miyan's father completed his talk with a question. Nannhay Miyan humbly replied: No Papa! Helping someone in his hour of need is the genuine help indeed. Nannhay Miyan's father said smilingly: Now get ready my son! Here we are going to celebrate your sweet Eid. Filled with excitement, Nannhay Miyan said: I will play on all swings today and enjoy my sweet Eid fully.



Miyan: Nannhay Miyan! Just a couple of days back, you had read in your book, 'A good person is that who helps his neighbour.'



Sweet Eid and sweet manners

Bint-e-Muhammad Yusuf Attariyyah Madaniyyah



Oblivious of everything, Adnan was preoccupied in running and playing with many other children; comparatively a younger boy, 'Arsalan' appeared on the scene at once and got bumped by Adnan and both were on the floor with a loud thud. It was the Roza Kusha'i ceremony of 'Rizwan' today, so the house was full of guests. The elders were busy making Zikr and Du'a whereas the children were playing in the courtyard of house.

Surprised by the big sound, all rushed to the scene where Arsalan was still on the floor crying loudly. Arsalan's mother angrily asked the children: 'Who made him fall to the ground?' The children immediately gestured towards Adnan who was standing in a corner. He instantly reacted: 'Aunty! We were playing our game, Arsalan himself came running speedily to us and...' Before Adnan could complete his sentence, Arsalan's mother scolded him badly. In the meantime, Adnan's mother also arrived there and made an apology to Arsalan's mother but she took her son and went away in a displeasing manner without responding.

'Dear Islamic brothers and sisters! The moon of Shawwal has been sighted! Congratulations on the Occasion of the Blessed Eid-ul-Fitr!' Announcements started echoing from Masajid when the moon sighted and brought a refreshing wave of excitement

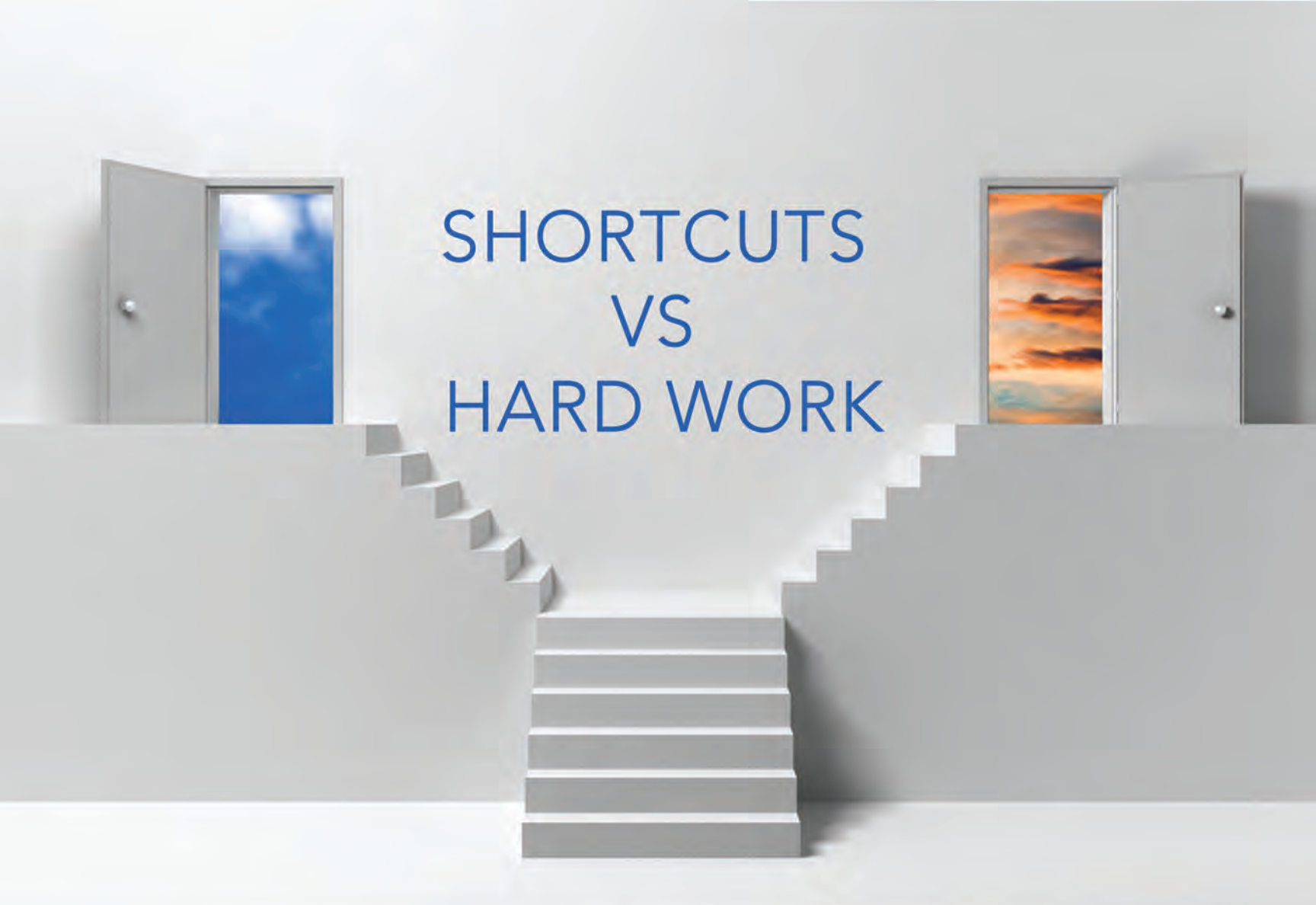
in the streets and houses. Those people observing I'tikaf in Masajid were engaged in making Ramadan farewell supplications. Women got busy in kitchen preparing sumptuous food items for the big day of Eid.

TV was also on in the lounge, airing a speech on Madani Channel, in which a preacher of Dawat-e-Islami was delivering Madani pearls: O the viewers of Madani Channel! This is a blessed occasion of collecting rewards, sharing happiness and reuniting the dispersed people. How ironic it is that we make our outward appearance excellent by putting on new and clean clothes whereas our inner-self remains filled with resentment and bitterness. Let me share a blessed Hadees of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: It is not permissible for a Muslim to break off relation with his brother for more than three days. Whoever has broken off more than three days and died, he will enter Hell. (Abu Dawood, vol. 4, pp. 364, Hadees 4914)

When the blessed words of Hadees reached the ears of Arsalan's mother, she felt ashamed for her behaviour, remembering the Roza Kusha'i ceremony, and made intention to visit Adnan's mother for seeking an apology.

¹ Ceremony of Iftar for the very first fast that a child observes.





SHORTCUTS VS HARD WORK

Once there were two young friends, Asif and Ali. Though they were good neighbours and friends, there was one big difference between them. Asif had great self-confidence and he would never leave any sort of work incomplete while Ali had never been serious about his study, educational activities and assignments. They grew up together and started down the path to college. Asif studied in his field with full concentration but Ali usually kept engaged himself in other useless and irrelevant activities, wasting the peak period of hard work. When exams approached, Ali resorted to cheating as a shortcut for avoiding failure but he was caught red handed during board exam. After a couple of years, Asif was a well-known doctor while Ali was still suffering with his career finding shortcuts to pass his exams and facing humiliating failures every time.

Dear Islamic brothers! The above-mentioned story closely reflects our society where every second person is concentrating on shortcuts instead of hard work. Happiness and success are the ultimate goals and the rights of all human beings. To translate their dreams into reality and to pursue their goals in life, they sometimes end up ignoring the difference between right and wrong and tend to follow the mindset of hunting easy ways. It happens when people try shortcuts assuming them risk-free keys to success but soon their short-term benefit turn into long term sufferings. Remember! There is no alternative to hard work even Paradise cannot be achieved without carrying out good deeds. It is stated in the glorious Quran:



وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ۚ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ۚ

And this, that man shall attain nothing but what he strove for (i.e. of good or bad). And this, that his effort will soon be examined.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah An-Najm, Ayah 39, 40)

In fact the practice of finding shortcuts goes against the law of nature duly endorsed by the blessed Hadees: 'The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.' (Muslim 6778)

The blessed Hadees gives clear message that the genuine and eternal goal i.e., 'Paradise' requires untiring efforts so everybody must ponder over the law of nature for achieving all worldly milestones and Hereafter goals. Accomplishing aims and fulfilling desires by different 'tricks and shortcuts' do not just end up in people's failures but rather such acts lead to serious criminal activities e.g., taking bribe, involving in corruption, deceiving others, violating 'rules and laws' etc. Such people with lazy and negligent attitude are unaware of the fact that they are actually overpowered by Satan. It is stated in glorious Quran:

قَالَ فِيمَا آخُوتَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ۗ ثُمَّ لَا يَتَنَبَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۗ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ۝

He (Shaytan) said, 'Hence I swear by the fact that You led me astray, I will certainly lurk in ambush for them (i.e. children of Adam) on Your Straight Path.' 'Then I will certainly come to them; in front of them and from the back and from the right and from left; and you will find most of them ungrateful.

[Kanz-ul-Iman (translation of Quran)](Part. 8, Surah Al-A'raaf, Ayah 16-17)

Satan also lures people to indulge them in some dishonest ways for fulfilling their desires, introducing cheap tricks as the shortcuts of life. The poor wrongdoers consider them to be a blessing so they even feel no need for repentance as they do not regard their misdeeds as sinful acts. Many other evils may involve therein as the instant desire for

success is usually inflamed by jealousy, temptation, inferiority complex, egoism, showing-off etc., whereas other side of the picture is quite refreshing and clear, leading straight with the true sense of accomplishment. When we properly follow a prescribed mechanism, it means, we follow a genuine process having no room for any doubt. This process not only leads us to success, it also teaches us discipline, importance of hard work, value of time, experience and above all, it gives us the feeling of complete satisfaction and contentment. The experience that we acquire by travelling a long journey is incredibly precious as it makes us accustomed to working hard and welcoming challenges.

Allah Almighty says:

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

'And those who believed and did good deeds, Allah will give them their full reward. And Allah does not like the unjust.'

[Kanz-ul-Iman (translation of Quran)](Part. 3, Surah Aal-e-Imran, Ayah 57)

The dream of overnight success by a short-cut is always like drifting at sea hoping for a favourable wind whereas the dream of long-lasting success by putting best of efforts is moving ahead against the tide victoriously. The golden experience gained by a successful journey also widens one's horizon of knowledge, shape his thoughts and promote his creativity skill.





The book of life

LAST DAYS OF THE MONTH

Abu Rajab Muhammad Asif Madani

These were the last days of the month when Salman entered his home. Farooq, his younger son, had fever again. His wife said to him, 'He has been suffering from fever for two days; we had better take him to a doctor'. Salman [tried to] put her off saying, 'Give him fever syrup and Joshanda [herbal extracts] etc. which are available at home and he will be Ok'. As the proverb states, 'Only the wearer knows where the shoe pinches', Salman knew that he did not have much money and there were still three days left to get the salary. He had slept for a short while when his wife woke him up saying, 'Wake up! Farooq's temperature has gone up; take him to a good doctor at once.' Restless, he arrived at the clinic of a doctor. The doctor gave him a checkup and prescribed some medicines. Salman had Rs. 300 which he spent on the doctor's fee. He then had no money left to buy the medicines. He left Farooq at home and went to his friend, Jamal, to borrow some money to buy the medicines. But hanging his head in shame Jamal too excused, 'Salman Bhai, actually these are the last days of the month and I too have bought the ration for home on loan.' Salman, then, remembered another friend Waseem who was a bit prosperous. As per expectation, Waseem lent him Rs.1000. Finally, he was able to buy the medicines for his son from the medical store. As he reached home, he gave

the medicine to his son. After a short while, when Farooq began to show signs of improvement, he felt relieved. But he started thinking as to how long he would keep worrying about the last days of the month!

Dear readers of monthly Faizan-e-Madinah! A person earns a living in two ways in order to meet his expenses.

1. By doing a business
2. By doing a job

A large number of people who do jobs are from middle class. They always try to maintain a balance between their income and expenses, but there are still a number of people among them who remain financially worried during the last days of the month. You probably have come across these phrases, 'The last days of the month are going on,' 'I am short of money' or 'Can you lend me some money, I will return it as soon as I get my salary?'

According to a survey data, forty-eight percent people of a developed country seem worried due to not being able to save money from their salaries to meet their expenses during the last days of the



month no matter what their salaries are. Keeping this in mind, it is not difficult to estimate whether this number will be less or more in a developing country like Pakistan. Many people think that they are the only one that faces the issue arising at the end of the month, but it is merely their misconception because hardly a few of the salaried persons might not face this problem.

Causes of worry and their solutions

There might be many causes of financial problems at the end of the month, the responsibility of which largely lies with us. A little precaution can save us to a great extent from these worries at the end of the month. Let's examine some of the causes and their solutions:

1. Receiving advance

When someone is short of money and has the facility available to get an advance from the office, it becomes the easiest and prestigious solution for him to get some money as an advance on the salary. But a disadvantage of this solution is that the salary that had to be used for thirty days (in case of receiving it on the 1st of the month) will now have to be used for thirty-five days (due to a part of it being received five days earlier). Another disadvantage is that the month gets longer than thirty days for the person who forms the habit of getting an advance on his salary, due to which he remains short of money quite often. Therefore, a person should stop himself from getting an advance on his salary. If he feels compelled to get an advance in any month, he must make his mind to spend more than thirty days with the same amount.

2. Huge utility (gas, electricity) bills

It seems certain that one gets short of money at the end of the month if one gets huge utility bills for any month. Let bygones be bygones! If you want to avoid any trouble the next month, review thoroughly the usage of gas and electricity at your home. Adopt utility saving methods to be comfortable. In this regard, it is very useful to read the 27-page booklet, 'Madani pearls on using electricity' written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, the international Islamic scholar.

3. Not cutting your coat according to your cloth

He who cuts his coat according to his clothes remains happy and he who does not cut his coat according to his clothes remains in trouble. Buying unimportant or unnecessary things, buying only new and expensive clothes to attend a wedding or birthday ceremonies, spending more than one's status on home decoration items, cooking oily foods quite often, ordering meals from restaurants instead of cooking at home all can cause tension during the last days of the month.

4. Habit of getting loan

There is no harm in it if one gets a loan when needed, but for few people it is the solution to every problem. They even get a loan immediately for anything they want to buy, but when they pay the loan back from their limited salary, it becomes difficult for them to spend the last days of the month with the remaining amount.

5. Wrong estimation of savings

It must have happened to many people that on the 20th or 22nd day of the month they estimated that a certain amount [from the salary] would be left on the 1st day of the [next] month and then they spent a little more money on recreational activities or some other task. Later on, they realized that their estimates were wrong and as a result they had to struggle to spend the last days of the month. Do not do this, but rather spend only once it becomes confirmed that it is your saving.

Dear Islamic brothers, it is very useful to plan a budget to maintain a balance between income and household expenses. For this, read the article, 'Why don't you plan household budget?' on page no. 15 of 'the Monthly Faizan-e-Madinah' Jumadal Ukhra 1441 AH.

May Allah عَزَّوَجَلَّ save us from the troubles of the worldly life as well as the Hereafter.

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





3 Habits of children

Amongst the different stages of life, childhood is the most important stage, which lays the foundation for the subsequent stages [of life]. Managing this stage successfully brings a peaceful and fruitful life ahead. If you [as parents] do not give due importance to this stage of life [of your children] and do not train them with the correct knowledge, the same children will not remember you with good words in future. Take notice of the importance of this stage and care about providing proper training to your children.

The three habits of children and their positive uses have been briefly mentioned below. Read, understand, and practice them:

1. Fun and play

Owing to this habit, children do not sit in one place. Sometimes, they tease someone, while other times, they break something. All the time, they keep doing

some kind of activity and thus keep moving things here and there. Do not get upset due to this habit, as it is a sign of them being intelligent. It is stated in a Hadees: Having fun and play in childhood is a sign of being wise in adulthood. (*Al-Jami' Sagheer, Part. 2, pp. 335, Hadees 5413*)

Respected parents! Get the advantage of this habit of your child and keep him busy with age-appropriate tasks. **إِنْ شَاءَ اللَّهُ**! This will make your child to learn a lot of things easily while maintaining his health too. For example, a mother may ask her children to give her a hand with home chores such as laying the meal mat, removing it, picking clothes, and putting the empty glass back to its place. Similarly, take your children to some open space and allow them to stroll round, be it once in a week.



2. To copy

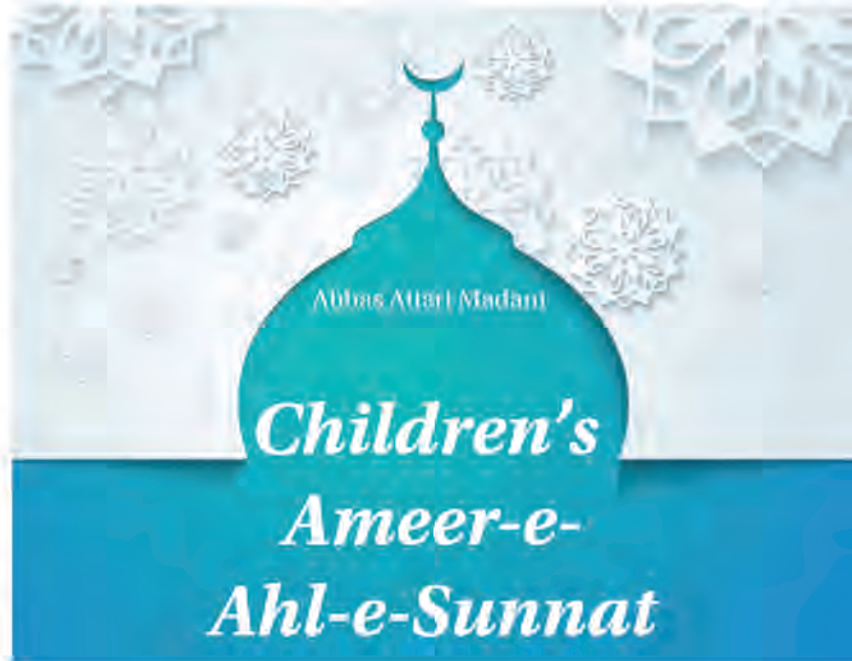
A child is after all a child, unable to distinguish between good and bad. That's why he tries his best to copy adults. Therefore, good and virtuous deeds should be performed before him; for example, recite Holy Quran, go to Masjid, attend Milad, give charity to the needy, read books so that your child starts doing these tasks while copying you and begins to regard them as good works mentally.

Respected parents! Do not watch or listen to the people on mobile and TV in front of children following whom is inappropriate for us morally and as per Shari'ah. In short, for the better future of children, the elders of the family will have to give up anything whether verbal or by action that could breed negative thoughts in the minds of children.

3. To ask questions

This personality trait of a child gets him to ask different questions in different styles. For example, he would sometimes ask you innocently, *Baba! Where is He, whom we worship?* Sometimes because of fear, he would ask, *would both of you abandon this world, leaving me [alone]?*

Respected parents! He keeps asking you so many similar questions. If you do not give him an answer and rather keep putting him off, saying, 'You are a kid so don't talk about this,' he will get more curious to find the answer. He will begin to ask others [the same question]. If someone mistakenly gives him a wrong answer, it will get deeply ingrained in his mind forever. Therefore, it is better to get yourself correct information now, to avoid being remorseful later. [Try to] respond to queries posed by children beautifully. *إِنْ شَاءَ اللَّهُ* This will improve the quality of your life and will also be a source of peace in the hereafter.



Dear children! Eid is the day of thanksgiving and showing 'happiness and joy'. On this blessed occasion, everyone, be young children or elders, all dress up themselves in best clothes. On the other hand, there is another side of the coin, some people in our society cannot afford to buy new clothes and their children insist them on buying new clothes.

Let's ask Ameer-e-Ahl-e-Sunnat Maulana Ilyas Qadiri *كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ* whether it is necessary to wear new clothes for the day of Eid.

He *كَانَتْ بَرَكَاتُهُمْ الْعَالِيَةِ* says: 'On the day of Eid, wearing new clothes is a Mustahab act if it is done according to Shari'ah and intended for reward. If one cannot afford new clothes then he should wear the best clothes available at home.' (*Madani Muzakarah, 25th Ramadan 1438 corresponding to 21 June 2017*)

Dear children! You should not trouble your parents either by insisting them on buying new clothes, rather adopt good manners like good children and wear clean and neat clothes available at your home if your parents are unable to manage new clothes for you. Remember! Choose only those clothes which are not against the Islamic dress code such as avoid wearing the clothes bearing cartoon picture and the images of living creation etc. Similarly, male children should not wear the clothes of female children and female children should not copy male children either in terms of wearing clothes.

Dear children! It is requested to you to make a firm intention that you will always like those clothes which are prepared according to Sunnah guidelines

إِنْ شَاءَ اللَّهُ

Remember your pious predecessors

Haji Abu Majid Muhammad Shahid Attari Madani

Shawwal-ul-Mukarram is the tenth month of the Islamic calendar. Forty-five blessed companions, Awliya (pious saints), and Islamic scholars whose day of demise [i.e. 'Urs] is marked in this month were briefly mentioned in the issues of 'Monthly Faizan-e-Madinah' from 1438 AH to 1440 AH. Read about thirteen more.

Blessed companions عَلَيْهِمُ الرِّضْوَانُ

1. Sayyiduna Abu Aamir Ubaid Bin Sulaym Ash'ari رَضِيَ اللهُ عَنْهُ was a paternal uncle of a famous companion Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ. He was one of the companions who first embraced Islam. He was blind in his early age, but Allah عَزَّوَجَلَّ blessed him with the eyesight later on. He migrated to Habshah first and then Madinah Munawwarah. In the battle of Hunayn (on 10th of Shawwal 8 AH), the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tied the Liwa (flag) for him and sent him towards the enemies. He رَضِيَ اللهُ عَنْهُ took part in the battle with great bravery and finally was martyred in the same battle. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a:

اللَّهُمَّ اغْفِرْ لِأَبِي عَامِرٍ وَاجْعَلْهُ مِنْ أَعْلَى أُمَّتِي فِي الْجَنَّةِ

(O Allah عَزَّوَجَلَّ! Forgive Abu Aamir and include him amongst the high category of my Ummah in Paradise.)
(*Tabaqat Ibn-e-Sa'd*, vol. 2, pp. 115, *Isaabah* vol. 7, pp. 210)

2. Sayyiduna Abdullah Bin Abu Bakr رَضِيَ اللهُ عَنْهُمَا Tameemi Qarashi was born in Makkah. He and Sayyidatuna Asma Bint-e-Abu Bakr رَضِيَ اللهُ عَنْهُمَا were born to the same mother. He became Muslim in the early days of Islam and had the privilege to migrate to Madinah. After suffering an injury in the Battle of Taif, he recovered, but then the wound opened up and caused him to embrace martyrdom in Shawwal 11 AH.

(*Usud-ul-Ghaabah*, vol. 3, pp. 305)

Blessed Awliya (pious saints)

3. Peer Turkistan Hadrat Khuwajah Hafiz Ahmad Yaswi Alawi Hanafi رَحِمَهُ اللهُ عَلَيْهِ was born at the end of the fifth century in Seram, South Kazakhstan. He passed away on 27 Shawwal 562 AH. His shrine is in Yassa (near Turkistan), South Kazakhstan. He was a disciple and the successor of Khuwajah Yusuf Hamdani رَحِمَهُ اللهُ عَلَيْهِ, a writer of a great poetic collection and Sufi poet, the preacher of Islam and the founder of Yaswiyyah order. He was an influential personage of Turks. (*Urdu Dairah Ma'arif-e-Islamiyyah*, vol. 2, pp. 157, 158, *Mirat-ul-Asrar*, pp. 533, *Wafiyat-ul-Akhyar*, pp. 16)
4. Sayyiduna Abu Nasr Muhammad Jeelani رَحِمَهُ اللهُ عَلَيْهِ gained Islamic knowledge from his father Sayyiduna Abu Saalih Nasr Bin Sayyid Abdur Razzaq Jilaani رَحِمَهُ اللهُ عَلَيْهِ and from other Islamic scholars. He was a Ghaus-e-A'zam lookalike to a great extent, an Islamic scholar, pious, and a teacher of Bab-ul-Azaj Madrasah. He passed away on 12th Shawwal 656 AH and was buried in Madrasah Bab-ul-Azaj. (*Ithaf-ul-Akabar*, pp. 396)
5. Sayyiduna Maulana Shaykh Isa Jundullah Siddeeqi Qadiri رَحِمَهُ اللهُ عَلَيْهِ was born in Achalpur (district Amravati, Maharashtra), India in 962 AH and passed away in Mahallah Sindh-Purah Burhanpur (Madhya Pradesh), India on 14 Shawwal 1031 AH. His shrine is the place visited by everyone. He was a Hafiz of Quran, Islamic scholar, author of more than 13 books and booklets, and the spiritual leader of Qadiriyyah Shattariyyah Sufi order. (*Burhan-Pur kay Sindhi Awliya*, pp. 82 to 115)
6. Allamah Peer Sayyid Adam Khan Banori Mashwani رَحِمَهُ اللهُ عَلَيْهِ was born in town Hudah (near Sarhind Shareef, Patiala) India in 997 AH



and passed away on 13th Shawwal 1053 AH in Madinah Munawwarah. He was buried in Jannat-ul-Baqi'. He was a saint by birth, filled with 'Ilm-e-Ladunni, enthusiastic about calling towards righteousness, a saint with a saintly miracle, the founder of Khanqah-e-Naqshbandiyyah Banor (near Chandigarh India), and one of the great successors of Sayyiduna Mujaddid Alf-e-Sani رَحْمَةُ اللهِ عَلَيْهِ.

(*Sawanih Hayat Sayyid Adam Banori*, pp. 31 to 103)

7. Sayyid Abu Turaab Husaini Qadiri Shattari رَحْمَةُ اللهِ عَلَيْهِ was born in Shiraz, Iran and passed away on 14th Shawwal 1071 AH in Lahore. His shrine is situated in (Railway Colony, Garhi Shahu) Lahore. He was a disciple and the successor of Sayyiduna Allamah Shah Wajeehuddin Gujrati رَحْمَةُ اللهِ عَلَيْهِ. He was a perfect saint with a saintly miracle, and had the manner of Majzoob and Qalandar.

(*Tazkirah Awliya-e-Lahore*, pp. 231 to 234)

8. Peer Shah Miyan Ghulam Muhammad Peshawari Sarhindi رَحْمَةُ اللهِ عَلَيْهِ was born in 1101 AH into an educated and Sufi Mujaddidi family of Peshawar and also passed away there on 1st Shawwal 1175 AH. His shrine is situated in Bagh Asadullah Khan Railway Road, Peshawar. He was a practicing 'Islamic scholar, Jami' Shara'it, Shaykh-e-Tareeqat and the successor of Khanqah-e-Mujaddidiyyah Peshawar. (*Tazkirah Ullama-o-Masha'ikh Sarhad*, vol. 1, pp. 101 to 103)

Islamic scholars رَجْمَةُ اللهِ

9. Shaykh-ul-Islam Sayyiduna Allamah Shaykh Abu Hamid Ahmad Isfrayeeni Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ was born in Isfrayin (near Nishapur, Khurasan), Iran in 344 AH, and passed away on 19th Shawwal 406 AH in Baghdad. His shrine is situated in Bab-e-Harb. He was a great Mufti of Fiqh Shaafi'i, an Islamic scholar, Munazir, an author of many books, Siqah Raawi (reliable narrator) of Hadees, a teacher of Islamic scholars, pious and ascetic, and the reviver of Islam of the fourth century. (*Wafayat-ul-A'yaan*, vol. 1, pp. 94)

10. Maulana Mufti Shah Muhammad Ruknuddin Alwari رَحْمَةُ اللهِ عَلَيْهِ was born in Moza' Kherla (Z'a

Gurganoa near Delhi, India) and passed away on 21st Shawwal 1355 AH in Alwar (Rajasthan, India). His shrine is also situated there. He was a Faqih (an Islamic jurist), an Islamic scholar, Shaykh-e-Tareeqat of the Naqshbandiyyah order and a writer of books. It is he who has authored Rukn-ud-Deen. He benefited from A'la Hadrat Imam Ahmad Raza رَحْمَةُ اللهِ عَلَيْهِ by asking questions by post. (*Jahan-e-Imam Ahmad Raza*, vol. 5, pp. 386 to 390)

11. Maulana Fareed-ud-Deen Hashimi رَحْمَةُ اللهِ عَلَيْهِ was born in 1324 AH in Bhuyigarh (Tehsil Hasan Abdaal, district Attock, Punjab) into an educated family and also passed away there on 2nd Shawwal 1392 AH. He was a student of Maulana Mushaq Ahmad Kanpuri رَحْمَةُ اللهِ عَلَيْهِ and the class fellow of Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ, a great Islamic scholar and an expert teacher. (*Allamah Qadi Abdul-Haq Hashimi aur Tareekh-e-Ullama-e-Bhoi-Gaar*, pp. 131)

12. Allamah Sayyid Ahmad Sa'eed Kaazimi Chishti Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1331 AH in Mahallah Katoti Amroha (district Moradabad UP), India. He was a Shaykh-ul-Hadees, a teacher of Islamic scholars, the founder of Jami'ah Islamiyyah Arabiyyah Anwar-ul-Uloom, an excellent Khateeb, an author of books, a religious and national leader, Shaykh-e-Tareeqat and one of the great leaders of Ahl-e-Sunnat. He passed away on 26th Ramadan 1406 AH. His annual 'Urs takes place on 4th and 5th Shawwal. His shrine is situated in Eid-Gah Madina-tul-Awliya Multan. (*Faizan-e-Allamah Kaazimi*, pp. 3 to 60)

13. The son of Qutb-e-Madinah, Sayyiduna Maulana Hafiz Fazl-ur-Rahman Qadiri رَحْمَةُ اللهِ عَلَيْهِ was born in 1344 AH in Mahallah Bab-us-Salaam Zaqaq-quz-Zarandi, Madinah Munawwarah and passed away on 27th Shawwal 1423 AH. He was buried in Jannat-ul-Baqi'. He was an Islamic scholar, an excellent reciter of Quran, and a Shaykh-e-Tareeqat. Ameer-e-Ahl-e-Sunnat Allamah Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ received Khilafat from him for many spiritual orders. (*Sayyid Ziya-ul-Deen Ahmad Al-Qadiri*, vol. 2, pp. 406 to 417, *Anwar-e-Qutb-e-Madinah*, pp. 576, *Ta'aruf Ameer-e-Ahl-e-Sunnat*, pp. 73)



Shar'i rulings regarding Islamic sisters brief fatwas

Mufti Haashim Khan Attari

How much money should a woman have for the Hajj to become Fard for her?

Question 1: What do Islamic scholars state about this issue? How much money should a sane, pubescent and healthy Muslim woman have for the Hajj to become Fard for her?

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

Answer: If a sane, pubescent and healthy Muslim woman has such an amount of money besides her needs through which she can afford her Hajj expenditure and other traveling expenses and can also afford the expenses of any trustworthy Mahram, Hajj will become Fard for her and she will have to pay the expenses of that Mahram as well.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What do Islamic scholars state about woman's act of leaving home without a valid reason during the period of 'Iddah?

Question 2: What do Islamic scholars and Muftis say about this issue? Hinda's husband has passed away. Hinda, during the period of Iddah, leaves home for shopping for clothes etc., although she has no need of buying clothes. She also adorns herself. Are these acts of Hinda permissible or not? Hinda is in 'Iddah and she has enough things to spend the period of 'Iddah.

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

Answer: In the above-mentioned situation, Hinda's act of leaving home during the period of 'Iddah is impermissible and a sin. Shari'ah has given permission to go outside home in some cases, but Hinda's act of going out is without any Shar'i permission. Similarly, her act of adorning herself during the period of Iddah is not permissible either



because mourning, as per Shari'ah, has to be observed during the period of Iddah and adornment is against mourning.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What do Islamic scholars state about women's act of having blessed hair of the Beloved Prophet ﷺ in their possession?

Question 3: What do Islamic scholars state about the following issue? Can women have holy relics in their possession especially blessed hair of the Beloved Prophet ﷺ (Questioner: Muhammad Bilal Attari (Mohni road, Lahore))

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ إِلَهِكَ الْوَهَّابِ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

As men are allowed to have Holy relics, similarly, women are also allowed to have Holy relics in their possession. It is also permissible as per Shari'ah to have the blessed hair of the Beloved Prophet ﷺ as keeping other holy relics is allowed. It has been proved from many blessed female companions رَضِيَ اللَّهُ عَنْهُنَّ that they had the blessed hair of the Beloved Prophet ﷺ and other holy relics as well in their possession. Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا had the blessed blanket and the blessed Tahband of the Beloved Prophet ﷺ. Sayyidatuna Asma Bint-e-Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهَا had the blessed Jubba and Sayyidatuna Umm-e-Sulaim رَضِيَ اللَّهُ عَنْهَا had the blessed hair and perspiration of the Beloved Rasool ﷺ. In addition to them, many female pious predecessors had the blessed hair of the Beloved Prophet ﷺ in their possession.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Abu Ateeq Attari Madani

Question 1: What is Maqam-e-Ibraheem?

Answer: Maqam-e-Ibraheem is that sacred stone on which Sayyiduna Ibraheem عَلَيْهِ السَّلَام stood and constructed the Holy Ka'bah. (Sirat-ul-Jinaan, vol. 1, pp. 205)

Question 2: Which is the food that did not smell bad even after 100 years?

Answer: The food of Sayyiduna Uzayr عَلَيْهِ السَّلَام. (Part 3, Surah Al-Baqarah, Ayah 259)

Question 3: How many Aayaat-e-Sajdah are in the Holy Quran?

Answer: 14.¹

Question 4: Which nation was Sayyiduna Isa عَلَيْهِ السَّلَام sent to as a Prophet?

Answer: Bani Israel. (Part 3, Surah Aal-e-Imran, Ayah 49)

Question 5: How many times is the blessed name of Sayyiduna Yusuf عَلَيْهِ السَّلَام mentioned in Surah Yusuf?

Answer: 25 times. (Basa'ir Zawit-tamyeez, vol. 6, pp. 48)

Question 6: Amongst the Ummahaat-ul-Mu'mineen [Mothers of believers], who passed away during the blessed apparent lifetime of Holy Prophet ﷺ?

Answer: Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا and Sayyidatuna Zainab Bint-e-Khuzaymah رَضِيَ اللَّهُ عَنْهَا

Question 7: What is that worm which is created in the fire and it also lives there.

Answer: The worm, سَمَنْدَل [Samandal]. (Khaza'in-ul-Irfan, pp. 537)

¹ There are 14 such Ayahs in the Holy Quran. It is Wajib for both the reciters and the listeners to perform Sajdah when they recite or listen to any of them; this is called Sajdah-e-Tilawat. (Jannati Zayvar, pp. 297)



TWO DAYS IN BELGIUM

Maulana Abdul Habib Attari

From Portugal to Belgium

Having spent Shab-e-Barat in Portugal, we, four Islamic brothers from different countries, flew to Belgium from Portugal via two different flights. We flew from the Lisbon airport via plane and landed in Brussels, a city of Belgium. Belgium is an important country in the European continent. Its capital is Brussels, where the European Union headquarters is located. Pakistan is four and three hours ahead of Portugal and Belgium, respectively. The flight time duration from Lisbon to Brussels is around two hours and thirty (30) minutes. According to the local time, our flight landed at Brussels airport at around 4:30 pm. A huge number of Islamic brothers were present at the airport to welcome us. We left the airport and reached the home of an Islamic brother where we offered Salah and ate food.

Long Sawms of European countries

During these days in the European countries, daytime is rather long. Ramadan-ul-Mubarak is nearing and some of the European countries have even 20 to 21 hours of Sawms. Without any doubt, it is an arduous activity to observe such a long fast, yet Muslims الْحَمْدُ لِلَّهِ observe Sawm. Those Muslims who

are from Pakistan, India, and Asian countries should learn a lesson here as they feel lazy to observe Sawm even for 15 to 16 hours مَعَ اللَّهِ.

Sunnah-inspiring Ijtima'

In Brussels, the Maghrib time would start at 8:45 pm those days. After Maghrib, a Sunnah-inspiring Ijtima' had to take place, but due to being occupied by those strenuous activities and arduous journey, tiredness overpowered me. In addition, there was a little duration between Maghrib and 'Isha Salah. After discussing with the Islamic brothers, I rested for a while after Maghrib Salah, whereas Na't Khuwani continued from Maghrib to 'Isha in Masjid.

Immediately after the 'Isha Salah at around 11 pm, I delivered a speech which lasted over one hour. However, the devotees of Rasool kept listening attentively. A salient feature of today's Sunnah-inspiring Ijtima' was that the Qafilahs of the devotees of Rasool also participated [in the Ijtima'] from the neighbour countries of Belgium. In order to participate in the Sunnah-inspiring Ijtima', the Qafilahs of Islamic brothers had travelled all the way from France, Holland, Germany, and Denmark.



After Ijtima', a session of meetings continued until late at night. At that point, it was decided that there would be a training session the next day for those Islamic brothers who had come to participate in Ijtima' from the neighbour countries of Belgium. The next day was Sunday. Therefore, lots of Islamic brothers who had come stayed that night.

Visit to premises granted to Dawat-e-Islami

A couple of months ago, Haji Imran Attari, Nigran of Markazi Majlis-e-Shura, had also come to Belgium while visiting the European countries. During his speech in Brussels, a person stood and announced that he wanted to grant his premises to Dawat-e-Islami. The next morning, as we visited that premises and met the Islamic brother who wanted to grant that place, we came to know that some loan was yet to be repaid. With the consultation of the Islamic brothers, it was decided that we should persuade [everyone] in the Tajir Ijtima' regarding this [matter] the following night.

After getting free from that [place], we returned to the Masjid, where Zimmah daran of Dawat-e-Islami from different countries and other devotees of Rasool were present. We had a Madani Mashwarah with the Islamic brothers there on the progress of Madani work in Europe.

Arrival of Madani Qafilah from Portugal

In Portugal, we had persuaded a few traders that they should also travel with us to Belgium and Germany. Those Islamic brothers reached Brussels to join our Qafilah. During 'Asr and Maghrib Salah, we conducted a practical session of [teaching] Salah, which was the first-ever and interesting experience of life for lots of Islamic brothers. At that moment, we also persuaded that having affiliated with the Madani environment of Dawat-e-Islami, make a routine of travelling with the Madani Qafilahs; they will also keep receiving more pieces of information like this.

The Intention of constructing Masjid

After Salah of Maghrib, we went to the house of a personality to meet him. As we had a discussion, he

said that he wanted to do something for the Isal-e-Sawab of his parents. As he was persuaded, he made an intention that he would acquire a plot in Belgium and construct a beautiful Masjid. He would arrange for all the expenditures required for this work. Readers of Monthly Faizan-e-Madinah! Keep this in mind that it takes millions to acquire a piece of land and construct a Masjid. We requested him that we would be travelling to Germany the next day where a remarkable work would be going to take place. While travelling with us, he should witness that great work by himself. He got ready. May Allah ﷻ enable him to fulfil his intention and forgive him, his parents, and all of us!

اٰمِيْنَ بِحَاجَةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tajir Ijtima'

After that, we attended the Tajir Ijtima', where I got the opportunity to deliver a Sunnah-inspiring speech. During this when I persuaded about the loan repayment of premises granted to Dawat-e-Islami, some of the Islamic brothers made the intention that they would pay off the loan. Then it was decided that Salah with Jama'at [congregation], Madrasah, and the Madani activities of Dawat-e-Islami should start in that premises.

By the grace of Allah ﷻ, this two-day travel in Belgium came to an end and we managed to achieve many targets during that. We met Islamic brothers from many countries. The intentions of travelling with the Madani Qafilahs were expressed. Moreover, many Zimmah daran and personalities made an intention of coming to the global Madani Markaz Faizan-e-Madinah Karachi for I'tikaf in Ramadan-ul-Mubarak.

May Allah ﷻ accept our travel and bless the Madani works of Dawat-e-Islami in Belgium with a great development!

اٰمِيْنَ بِحَاجَةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note: This topic has been prepared with the help of audio messages etc by Maulana Abdul Habib Attari and presented after getting it checked by him.



O Dawat-e-Islami! May you progress!

MADANI NEWS OF DAWAT-E-ISLAMI

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

Madani news of different departments of Dawat-e-Islami

Qafilah Ijtima' in global Madani Markaz, Faizan-e-Madinah

On 8th March 2020, a glorious Qafilah Ijtima' was held in global Madani Markaz, Faizan-e-Madinah, Karachi. In this Ijtima', Nigran-e-Shura Maulana Muhammad Imran Attari delivered a Sunnah-inspiring Bayan. He said that the propagation of Islamic knowledge, devotion to the Beloved Prophet ﷺ and fear of Allah Almighty, consideration for the rights of people, passion for Salah as well as Madani mind-set for performing acts of worship etc. are all developed by virtue of the blessings of Madani Qafilah. In the Ijtima', a large number of devotees of Rasool intended to travel with a 30-day Madani Qafilah.

Qafilah Ijtima' in Hyderabad

On 6th March 2020, a grand Qafilah Ijtima' was held in Madani Markaz, Faizan-e-Madinah, Hyderabad. In the Ijtima', delivering the Bayan on 'Dawat-e-Islami' Nigran-e-Shura, Maulana Muhammad Imran Attari said that the Madani Qafilahs are like a backbone for Dawat-e-Islami. Mentioning the sacrifices of blessed companions and pious predecessors for the sake of Islam he persuaded the attendees to travel with Madani Qafilahs. Over 10,000 Islamic brothers from Hyderabad, Tando Jam, Kotri, Jamshoro and nearby vicinities attended this Ijtima' and over 500 Islamic brothers travelled with a 1-month Madani Qafilah.

Nigran-e-Shura visited Sindh and Punjab

Nigran-e-Shura, Maulana Muhammad Imran Attari visited the provinces of Sindh and Punjab in March. During this visit, he delivered Bayanaat in



Sunnah-inspiring Ijtima'at held at different places and met social and political dignitaries.

On 9th March 2020, a Sunnah-inspiring Ijtima' was held in Faizan-e-Madinah, Lahore. The professionals associated with the fields of finance, information technology and engineering attended this Ijtima'. In the Ijtima', Maulana Muhammad Imran Attari not only delivered a Bayan, but he also informed them about the religious services of Dawat-e-Islami and persuaded them to take part in Madani activities of Dawat-e-Islami.

Madani activities by Haji Shahid Attari (Nigran of Pak Intizami Kabinah)

On 7th March 2020, 'Shakhsiyaat Madani Halqah' was held in Pakpattan, in which Nigran-e-Pakistan Administrative Board Haji Muhammad Shahid Attari delivered a Sunnah-inspiring Bayan.

On 5th March 2020, Haji Muhammad Shahid Attari gave Madani pearls to the responsible Islamic brothers of Performance Office in Faizan-e-Madinah, Faisalabad.

On 4th March 2020, a Madani Mashwarah was held in Faizan-e-Madinah, Faisalabad. Region and zone responsible Islamic brothers of Majlis Ijtima'-e-I'tikaf, Majlis Madani In'amaat, Majlis Qafilah, Nigrans of different departments of Dawat-e-Islami and Rukn-e-Shura, Haji Muhammad Fuzayl Raza Attari attended this Madani Mashwarah.

Foundation stone of Faizan-e-Madinah

A foundation stone of Madani Markaz, Faizan-e-Madinah, Dulay wala Liyya zone was laid on 3rd March, 2020. On this occasion, a Sunnah-inspiring Ijtima' was held and Rukn-e-Shura, Haji Muhammad Rafi' Attari delivered a Sunnah-inspiring Bayan to local devotees of Rasool.

Sunnah-inspiring Ijtima amongst businessmen

Under the supervision of Dawat-e-Islami, a grand 'Taajir Ijtima' was held in Chamber of Commerce Rahim Yar Khan. In this Ijtima', giving the members of Chamber of Commerce and other businessmen Shar'i guidance Ali Asghar Attari Madani, a well-versed Mufti in the matters of commerce and economy, told that the information on Halal and Haraam regarding business activities is very important. The attendees found this Ijtima' very informative and constructive and they also appreciated the services of Dawat-e-Islami. This Ijtima ended with a 'Question-Answer session'.

Different Madani news

Under the supervision of 'Majlis Taajiran' and 'Majlis Madani Kaam for Chinese', a Madani Halqah was held on 7th March, 2020 in Montgomery market, Lahore. Chinese businessmen attended this Madani Halqah, and Nigran-e-Majlis, Dr. Mutee'ullah Attari gave briefing about upcoming targets, and Madani activities being performed under the supervision of Majlis Chinese. He also persuaded the attendees to participate in the Madani activities of Dawat-e-Islami.

On 3rd March 2020, a Sunnah inspiring Ijtima amongst professionals was held in Faizan-e-Madinah, Lahore. In this Ijtima, Rukn-e-Shura Haji Yafoor Raza Attari delivered a Sunnah-inspiring Bayan and persuaded the attendees to participate in the Madani activities of Dawat-e-Islami.

Madani news of Islamic sisters

Courses

Under the supervision of 'Majlis Short Courses' of Islamic sisters, a one-day 'Waaqi'a-e-Mi'raaj Course' was run on 1st March, 2020. All Islamic sisters especially working Islamic sisters, teaching and admin staff including student Islamic sisters attended this course. In this course, the attendees were given useful information about Mi'raaj of Beloved Prophet ﷺ. This course was run at 124 places and more or less 1,962 Islamic sisters attended it.



On 9th March 2020, a 7-day 'Faizan-e-Rafeeq-ul-Haramayn Course' was run for the responsible Islamic sisters who give training to Islamic sisters about Hajj. In this course, the method of performing Hajj and Umrah, the method of performing Wudu, Ghusl, offering Salah and making individual efforts were taught. Moreover, the rulings on Hajj etc. were also taught through video clips.

Madani news of Dar-ul-Madinah

On 27th February 2020, on the result day, a programme was organized in Dar-ul-Madinah Raza Campus, Faisalabad. Students' parents and Islamic sister dignitaries attended this programme. In this programme, different Madani Khakas were presented. This programme came to an end after Nigran Islamic sister of Faisalabad region distributed awards and certificates to outstanding students.

On 26th February 2020, on the result day of pre-primary, a programme was held in Dar-ul-Madinah Zaynab Masjid Campus, Faisalabad. Students, parents, campus teachers and region Nigran, zone Nigran and Kabinah Nigran of Faisalabad attended the programme. At the end, awards and certificates were distributed to the students in appreciation of their hard work.

Majlis Shrouding and burial Madani news

In February 2020, under the supervision of Majlis Tajheez-o-Takfeen [shrouding and burial] of Islamic sisters, Tarbiyyati Ijtima'at were held approximately at 920 places all across Pakistan. Approximately 14,730 Islamic sisters attended this Ijtima'. Preacher Islamic sisters of Dawat-e-Islami delivered Sunnah-inspiring Bayanaat and taught the correct method of shrouding and giving Ghusl [bath] to deceased Islamic sisters.

Madani news of overseas Islamic sisters

Under the supervision of 'Majlis Short Courses', a 5-day 'Faizan-e-Zakat Course' was completed on 2nd April 2020 in Tanzania, Central Africa. Local Islamic sisters and the member of global Majlis Mushawarat

responsible Islamic sister attended this course. Female preacher of Dawat-e-Islami delivered a Sunnah-inspiring Bayan and taught the attendees Islamic rulings on 'Zakat' and 'donation' in the light of Quran and Ahadees.

Under the supervision of Majlis Madrasa-tul-Madinah Lil-Banaat, a 'Nazirah Course' was started in India and Australia from 1st April 2020. In Melbourne and Sydney, Australia a 6-month 'Nazirah Course' will be taught to Islamic sisters through Skype.

Yaum-e-Qul-e-Madinah

Ameer-e-Ahl-e-Sunnat, Allamah Muhammad Ilyas Qaadiri رَحْمَةُ اللهِ عَلَيْهِ has started the Madani movement of 'Yaum-e-Qul-e-Madinah' with a great view of protecting different body parts especially the tongue and eyes from sins and useless things. In this connection, Yaum-e-Qul-e-Madinah was observed on 1st Monday of Sha'ban-ul-Mu'azzam, 1441 AH, 30 March 2020 in different countries of the world including UK, India, Australia, Arab, Bangladesh and Norway. Thousands of Islamic sisters read the booklet, 'Silent Prince' and had the privilege of remaining silent.

Madani news of overseas Islamic brothers

Annual Urs (death anniversary) of Sayyid Shaykh Muhammad Zayni رَحْمَةُ اللهِ عَلَيْهِ

Urs (death anniversary) of Sayyid Shaykh Muhammad Zayni رَحْمَةُ اللهِ عَلَيْهِ was observed with due reverence and solemnity on 29th February and 1st March, 2020 in Kalimantan, Indonesia. Shaykhs and Islamic scholars of Yemen and other places including Shaykh of Makkah, Hud Al-Eid Roos [هُودُ الْعِيدُ رُوس] attended this Urs. Preacher Islamic brother of Dawat-e-Islami, Ghulam Yaseen Attari Madani met them and introduced Dawat-e-Islami to them.

Madani Halqah in Holland

A Madani Halqah was held in Maraki Masjid of the Hague, Holland. Islamic brothers of Maraki, Turkey, Suriname and others attended this Madani Halqah.



Nigran-e-Kabinah of Holland delivered a Sunnah-inspiring Bayan on 'Virtues of gratitude and patience on adversity'. The attendees made

Madani Halqah amongst students and teachers of Jami'a-tul-Madinah

A Madani Halqah amongst students and teachers of



intentions to become patient, remain grateful and offer Salah regularly.

Madani Halqah of responsible Islamic brothers for Shu'ba-e-Ta'leem

Madani Halqah was held amongst Islamic brothers for Shu'ba-e-Ta'leem in Faizan-e-Madinah, Manchester. Preacher Islamic brother of Dawat-e-Islami delivered a Sunnah-inspiring Bayan. Traveller Islamic brothers of 12-month Madani Qafilah and other devotees of Rasool attended this Madani Halqah. Shrouding and burial Tarbiyyati session A Tarbiyyati session of shrouding and burial was held in Birmingham, UK. Local Islamic brothers attended the session. Apart from rulings on shrouding and burial the attendees were also taught practically the method of giving Ghusl [bath] to the deceased.

Jami'a-tul-Madinah was held in Birmingham, UK. Preacher Islamic brother of Dawat-e-Islami, Mufti Abd-un-Nabi Hameedi Attari gave Tarbiyyah to the attendees about Madani activities of Dawat-e-Islami.

