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Monthly Magazine
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- The Beatific Vision of Allah غُرُوحٌ
- Mid-Sha'ban | Shab-e-Bara'at
- Uniquely protected by Allah غُرُوحٌ
- Speeches delivered by the Noble Prophets عَلَيْهِمُ السَّلَام on the Night of Ascension
- 10 Situations where Sajdah Sahw is necessary (Wajib)

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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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Send *salat* upon me,
[and] Allah Almighty will send mercy upon you.'
(Al-Kamil-li-Ibn-e-'Aadi, vol. 5, p. 505)

Munajaat

Ya Ilahi Har Jaga Tayri 'Ataa Ka Saath Ho

Ya Ilahi har jaga tayri 'Ata ka saath ho
Jab paray mushkil shah-e-mushkil kusha ka saath ho
Ya Ilahi bhool jaaon naz'a ki takleef ko
Shadi-e-deedar, husn-e-Mustafa ka saath ho
Ya Ilahi jab zabanayn bahar aa'ayn pyaas say
Sahib-e-Kawsar shah-e-jood-o-'Ata ka saath ho
Ya Ilahi garmi-e-mahshar say jab bharkayn badan
Daaman-e-mahboob ki thandi hawa ka saath ho
Ya Ilahi naamah-e-a'maal jab khulnay lagayn
Ayyb posh-e-khalq sattaar-e-khata ka saath ho'
Ya Ilahi rang la`ayn jab mayri bay baakiyan
Un ki neechi neechi nazron ki haye ka saath ho
Ya Ilahi jab Raza khuwab-e-giran say sar uthaye
Dawlat-e-baydaar-e-'ishq-e-Mustafa ka saath ho

(Hadaiq-e-Bakhshish, p. 132)

Penned by: Imam Ahlus Sunnah
Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ



Ya Saahib-e-Mi'raaj

Hum bhi hayn gunahgaron mayn Ya Sahib-e-Mi'raaj
 Hay naam talab garon mayn Ya Sahib-e-Mi'raaj
 Tum shama' ho parwanon mayn sultan-e-do 'aalam
 Tum chand ho sayyaron mayn Ya Sahib-e-Mi'raaj
 Tum maalik-o-mukhtar ho tum shaafi'-e-mahshar
 Fasi mayn khatakaron mayn Ya Sahib-e-Mi'raaj'
 Ab jaanch kharay khotay ki honay lagi 'Aaqa
 Halchal hay siyahkaron mayn Ya Sahib-e-Mi'raaj
 Khoton ka bharam rakh liya bazaar-e-'amal mayn
 Khud ho kay khareedaron mayn Ya Sahib-e-Mi'raaj
 Maskan kay liye paon mayn sahra-e-Madinah
 Madfan ho to kuhsaron mayn Ya Sahib-e-Mi'raaj
 Ayyub ka munh kya hay kay khud Qaadir-e-mutlaq
 Wasif hay tayra paron mayn Ya Sahib-e-Mi'raaj

Penned by: (Shama`aim-e-Bakhshish, p. 33)
 Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ



Manqabat

Shah-e-jood-o-sakha Ghareeb Nawaz

Shah-e-jood-o-sakha Ghareeb Nawaz
 Mayray mushkil kusha Ghareeb Nawaz
 Is taraf bhi zara karam ki nazar
 Hay laga aasra Ghareeb Nawaz
 Har ghari fayz 'aam hay tayra
 Wah kya hay 'ata Ghareeb Nawaz
 Ham to maangayn gay maangay jaa'ayn gay
 Jam gaya bistara Ghareeb Nawaz
 Bheek Khwajah milay bhikari ko
 Muntazir hay gada Ghareeb Nawaz
 Wali-e-Hind Ya Mu'een-ud-Deen
 Al-madad Sayyida Ghareeb Nawaz
 Haal-e-dil kya bayan karay Ayyub
 Hay 'ayaan mudda'a Ghareeb Nawaz

(Shama`aim -e-Bakhshish, p. 41)

Penned by: Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ



An increase in Honour

Maulana Nasir Jamal Attari Madani

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

'مَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا', Allah عَزَّوَجَلَّ increases the honour of the person who forgives.' (Muslim, p. 1071, Hadees 6592)

This Hadees may relate to honour in this world, whereby the individual who forgives others is held in greater esteem by people, or it can relate to the honour that forgiving people will receive in the hereafter. (Daleel-ul-Faliheen, vol. 4, p. 538, summarised)

In either case, the Hadees makes an unequivocal distinction between actual honour in the sight of Allah عَزَّوَجَلَّ and the type of honour that society encourages.

Honour, as per mistaken societal norms, is acquired by exacting revenge against others for the slightest misdemeanour or by bullying and berating those who are less privileged or weaker than us. These truly repugnant perceptions of honour and respect have led to nothing but a society imbued with disharmony, riddled with disputes, violence, and murder. A discerning look reveals that feigned apologies and pretentious acts of remorse are at the heart of the diseases that plague our communities. Unfortunately, most apologies have been reduced to empty words, where phrases like, 'Forgive me,' and 'Sorry,' are uttered by the tongue, but the scars of enmity remain deeply etched



in the heart and the burning passion for revenge continues to roar within. Unless we transform the very spirit of our approach, neither can we genuinely respect others nor can we be truly respected.

With this heart-wrenching reality before us, we can feel the dire need for solution. So, let us reflect on an incident from the life of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the mercy for mankind:

When Sayyidatuna Umm-e-Hakeem Bint-e-Haaris Makhzumiyyah رَضِيَ اللهُ عَنْهَا visited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to accept Islam, she رَضِيَ اللهُ عَنْهَا remarked: 'Messenger of Allah! 'Ikrimah is fleeing to Yemen; he fears that you may execute him. Kindly, grant him refuge.' Upon hearing this, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him refuge. Umm-e-Hakeem رَضِيَ اللهُ عَنْهَا then began to search for her husband. She رَضِيَ اللهُ عَنْهَا found him in the coastal area of Tihamah and cried out: 'I have come to you on behalf of the most virtuous and pious person, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; so do not ruin yourself.' After she رَضِيَ اللهُ عَنْهَا informed him about the refuge granted to him, 'Ikrimah asked: 'Did you actually do this?' She رَضِيَ اللهُ عَنْهَا responded: 'Yes, I implored him and he agreed to give you refuge.' Having heard this, he returned with Umm-e-Hakeem رَضِيَ اللهُ عَنْهَا to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, embraced Islam, and made everyone there a witness to this. He then sought pardon from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his past errors, (*Kitab-ul-Tawabeen*, p. 123, summarised). The Beloved Prophet's altruistic act of forgiveness was so impactful that it drove 'Ikrimah to Islam; a person who had previously fought wars against the Muslims and whose father was none other than Islam's worst enemy, Abu Jahl. Not only did he become a Muslim, but a heroic companion who would eventually give his life for the cause of Islam and join the ranks of the martyrs.

This radiant, prophetic model continues to shine today, through pious Muslims who readily forgive and pardon others. Allah Almighty rewards them with honour and respect among His creation in this World. In a famous incident, a righteous man, who was collecting donations for his religious seminary, visited a large store for this noble purpose. After greeting the owner, he explained the reason for his

visit but he was met with hostility and the store owner spat on his face. The righteous man cleaned his face and with a smile remarked: 'Sir, this was for me. Now tell me, what will you donate to my seminary?' These unexpected words and forbearing approach surprised the store owner. Overcome with sheer embarrassment and tears, he pleaded to the visitor: 'Your eminence, I committed a gross mistake; please forgive me. I will donate any amount you want.'

Incidents like this offer us many pearls of wisdom to garner, only if we reflect. If we, as a society, hasten to sincerely forgive others instead of rushing to react inappropriately, only then will we have a chance of living with mutual respect and harmony. To clarify this further, we need to take a closer look at how forgiveness begets respect:

1. For someone to forgive others, despite having the ability to take revenge, causes acceptance and love in the heart of the wrongdoer. Conversely, taking revenge incites a negative response. This is an inseparable aspect of the human psyche which we can see throughout history. It was this very relationship between forgiveness and acceptance that drove the disbelievers of Mecca to embrace Islam en masse and become loyal adherents when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pardoned them during the conquest of Mecca.
2. There is a famous saying, 'Do good, feel good.' This is a reality, as one feels content after performing a good deed. Also, by forgiving, we feel motivated to perform further good acts. Moreover, the person who wronged you will acknowledge their mistake if your response is positive, gracious, and forgiving.
3. Forgiving others severs the roots of enmity and hatred, creates a conducive environment for resolving conflicts, and promotes mutual respect. In this way, all factors that diminish one's respect are mitigated through the act of forgiveness.



The Beatific Vision of Allah عَزَّوَجَلَّ

Shahzayb Madani

The ultimate reward and bounty for a person is to behold Allah عَزَّوَجَلَّ - The Perfect, Transcendent, Creator of the Universe and Lord of the Heavens and Earth. In this article, we explore the key beliefs pertaining to this blessing, the beatific vision.

Seeing Allah عَزَّوَجَلَّ in this world

Although beholding Allah Almighty in this world is a unique merit of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, other prophets and even some saints were privileged to see Him in their dreams, (*Bahar-e-Shari'at*, vol. 1, pp. 20-21, paraphrased). Upon reaching the pinnacle of his Heavenly Ascension, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted the beatific vision, seeing Allah Almighty with his physical eyes, in complete wakefulness. This is the preferred view held by the majority of scholars as stated by Imam Nawawi and 'Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِمَا, (*Sharh Shifa*, vol. 1, p. 425).

Four narrations about the beatific vision عَزَّوَجَلَّ

1. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى' 'I saw my Lord, the Blessed and the Supreme,' (*Musnad Ahmad Bin Hanbal*, vol. 1, p. 611, Hadees 2580)
2. Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا remarked: 'رَأَى مُحَمَّدٌ رَبَّهُ' 'Muhammad saw his Lord,' (*Tirmizi*, vol. 5, p. 185, Hadees 3290)

Qadi Iyaad Maliki رَحْمَةُ اللهِ عَلَيْهِ commented on this: 'وَالْأَشْهُرُ عَنْهُ أَنَّهُ رَأَى رَبَّهُ بِعَيْنِهِ' 'According to the famous narration of Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw his Lord with his eyes,' (*Al-Shifa*, vol. 1, p. 196).

3. Sayyiduna Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ swore an oath by Allah عَزَّوَجَلَّ and stated:

سَأَى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 'Muhammad saw his Lord,' (*Al-Shifa*, vol. 1, p. 197).

4. Sayyiduna Imam Abu Hasan Ash'ari رَحْمَةُ اللهِ عَلَيْهِ stated: 'أَنَّ رَأَى اللهُ تَعَالَى يَبْصِرُهُ وَعَيْنِي رَأَسِهِ' 'The Prophet saw Allah Almighty with his physical eyes,' (*Al-Shifa*, vol. 1, p. 198).

Seeing Allah عَزَّوَجَلَّ in a dream

According to the vast majority of scholars رَحْمَتُهُمُ اللهُ, it is possible to see Allah عَزَّوَجَلَّ in this world through a dream. Far from being an impossibility, such dreams were granted to several of the predecessors throughout history, (*Al-Mu'taqad Al-Muntaqad*, p. 58):

1. Shaykh Abdul Haq Dehlavi رَحْمَةُ اللهِ عَلَيْهِ, the acclaimed scholar of Hadees from Delhi, writes that it is not only possible to see Allah عَزَّوَجَلَّ in this world through a dream, but this



has actually transpired, as in the case of our Imam, Abu Hanifah, who received this honour, (*Ashi'a-tul-Lam'aat*, vol. 4, p. 449). 'Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ listed the names of Hakim al-Tirmizi, Shams al-Aimmah, 'Allamah Kardari, and Shaykh Hamza al-Zayyat, among many others, who were honoured with the beatific vision in their dreams, (*Minah-ur-Raud-ul-Azhar*, p. 151). Imam al-Sha'rani رَحْمَةُ اللهِ عَلَيْهِ related that Shaykh Hamza al-Zayyat said: 'I recited the Surah Yasin and Taha in front of my Lord,' (*Al-Yawaqeeet-ul-Jawahir*, p. 162, paraphrased).

2. Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ عَلَيْهِ stated: 'I was honoured with seeing Allah Almighty in my dream. I cried out: 'My Lord! Which action is beloved to You and by means of which Your proximity is achieved?' It was said: 'Recitation of My pure speech (the Quran).' I then asked: 'Dear Lord, reciting it with understanding or without?' The response given was: 'With understanding or without,' (*Ihya-ul-'Uloom*, vol. 1, p. 364).

Seeing Allah عَزَّوَجَلَّ in the Hereafter

Believers will behold Allah عَزَّوَجَلَّ in the Hereafter; in Paradise, they will see Him with their physical eyes, (*Minah-ur-Raud-ul-Azhar*, pp. 148-149). However, this vision will be without direction, place, and form, (*Al-Nibras*, p. 161). A pertinent question arises here: How will we see Him then? Answering this very query, Sadr-ush-Shari'ah, Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ said: 'We will inform of this when we see Him إِنَّ شَاءَ اللهُ' (*Bahar-e-Shari'at*, vol. 1, p. 22). This is an important precept, the denial of which, is deemed a sin and misguidance,' (*Al-Mu'taqad Al-Muntaqad*, p. 58; *Siraat-ul-Jinan*, vol. 3, p. 170). Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ adds: 'In the Hereafter, all believers in Paradise, men and women, will behold Allah عَزَّوَجَلَّ. There is a difference of opinion regarding women, but the reliable view is that they too will behold their Lord,' (*Mirat-ul-Manajih*, vol. 7, p. 517). Regarding the beatific vision in the Hereafter, Sadr-ul-Afadil, 'Allamah Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ explained that this is a key belief of Ahl-e-Sunnah which is based on a myriad of proofs from the Quran, Sunnah, and Consensus, (*Khazaain-ul-'Irfan*,

p. 1071).

Those proofs include

1. Allah Almighty's statement in the Quran:

وَجُوهٌ يُّومِئِدٍ تَأْتِرُهَا نَارُهَا نَاطِرَةٌ ﴿٢٣﴾

On that Day, some faces will be bright. Looking towards their Lord.

[*Kanz-ul-Iman (translation of Quran)*] (Part 29, Surah Al-Qiyamah, Verses 22-23)

2. Another verse reads:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

For the person who does good is goodness; and even more than that,

[*Kanz-ul-Iman (translation of Quran)*] (Part 11, Surah Yunus, Verse 26)

Commenting on this verse in his *Durr-e-Mansoor*, Imam Suyuti رَحْمَةُ اللهِ عَلَيْهِ cites many authentic Hadees and reliable reports to demonstrate that the word 'زِيَادَةٌ' is in reference to believers seeing Allah Almighty in the Hereafter. Furthermore, 'Allamah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ adds that this is the view held by the majority of earlier scholars, (*Minah-ur-Raud-ul-Azhar*, p. 149).

3. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Once people are admitted into Paradise, Allah Almighty will address them: 'If you wish for anything more, I will grant it to you.' The people of Paradise will reply: 'Have you not brightened our faces? Have you not granted us salvation from Hell and admitted us into Paradise?' Thereafter, Allah Almighty will lift the veils before them. They will not be granted anything more beloved than seeing their Lord,' (*Muslim*, p. 95, Hadees 449).
4. Sayyiduna Jareer Bin Abdullah رَضِيَ اللهُ عَنْهُ relates: 'We were with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at night, when he looked towards the full moon and stated: 'Soon, you will see your Lord, as you see this moon; you will not experience any difficulty in beholding Him,' (*Bukhari*, vol. 1, p. 203, Hadees 554).





QUESTIONS AND ANSWERS OF MADANI MUZAKARAH

Parental consent and supererogatory fasts

Question 1: Is a person required to seek parental consent before s/he undertakes supererogatory fasts?

Answer: One is not required to seek parental consent prior to observing supererogatory fasts. However, a married woman must seek her husband's consent if she intends on undertaking such fasts. (*Durr-e-Mukhtar*, vol. 3, p. 477; *Bahar-e-Shari'at*, vol. 1, p. 1008; *Madani Muzakarah*, 4th *Sha'ban-ul-Mu'azzam* 1441 AH)

Fasting throughout the month of Sha'ban

Question 2: Is it permissible to fast on all of the days of Sha'ban?

Answer: It is permissible and an act of great reward¹ as long as the individual does not exhaust and enervate themselves to the point where they struggle with the prescribed fasts of Ramadan. People who are accustomed to fasting regularly do observe the fasts of Sha'ban; In fact, in the *Madani* environment of Dawat-e-Islami, multitudes of people fast throughout the three months of Rajab, Sha'ban and Ramadan. (*Madani Muzakarah*, 4th *Muharram-ul-Haraam* 1441 AH)

Price increases of fruits and flowers on 15 Sha'ban

Question 3: On 15 Sha'ban, people generally fast and visit cemeteries. They usually purchase flowers to place on the graves of their loved ones and fruits for breaking their fasts. Subsequently, retailers tend to increase the prices of these items during this period; is this permissible and does it equate to mistreating Muslims?

Answer: Despite being improper, selling these items for a higher price neither amounts to mistreating Muslims or harming them nor is it a sinful practice. Yet, retailers have a duty of care towards Muslims and so should offer the fruits and flowers, on this date, at a discounted price; they will reap the benefits of doing this in both worlds إِنْ شَاءَ اللَّهُ. (*Madani Muzakarah*, 15th *Sha'ban-ul-Mu'azzam* 1440 AH)

Throne of Satan on shoe soles facing upwards

Question 4: Does Satan sit on the soles of shoes that are left facing upwards?

Answer: Some books do state that Satan takes the



soles of shoes that are left facing upwards as his throne. Therefore, one should ensure that their shoes are not left in such a manner. In fact, this may cause destitution and impoverishment. (*Sunni Bihishti Zaywar*, pp. 601-602) Although it is a commonly held belief that leaving shoes with their soles facing upwards causes fights and disputes, I have not encountered anything of this nature in any source. However, I did hear of this notion during my childhood. (*Madani Muzakarah*, 7th Jumadal Akhir 1441 AH)

Using the left hand to shake hands

Question 5: Will the *Sunnah* of shaking hands be fulfilled if a person uses their left hand without any valid reason?

Answer: It is not the *Sunnah* to shake hands with only one hand, regardless of whether the right hand or the left one is used. The *Sunnah* is to use both hands, without holding anything in them, (*Rad-ul-Muhtar*, vol. 9, p. 629). While some people use their fingertips to shake hands, others use one, clapping it against the other person's hand; both of these styles are incorrect. (*Madani Muzakarah*, 16th Jumadal Oola 1441 AH)

The white shawl given to the widow

Question 6: Is it necessary for the widow to wear a white shawl given to her by her brother or maternal uncle?

Answer: Wearing a white shawl is not a requirement; a simple plain or used garment suffices. The notion of her donning a white shawl given to her by her brother or maternal uncle is a frivolous constraint, invented by the public and a practice we should strive to end. In this context, if the shawl was given unwillingly, then it must be returned. (*Madani Muzakarah*, 7th Jumadal Akhir 1441 AH)

Compelling someone to give a gift

Question 7: People generally claim that the woman's maternal uncle will have to gift something to her, if she becomes a widow. They even stress that he must give a gift to her, such as clothes, during her wedding. Is it proper to give a gift to her in these circumstances?

Answer: If someone wishes to give a gift of their own will, then they can do so, with respect to societal wedding norms. In fact, if a person's nephew or

niece is getting married, then they should happily give a gift to them because such occasions of joy are not a daily occurrence. However, a person should not be compelled to gift anything. (*Madani Muzakarah*, 7th Jumadal Akhir 1441 AH)

Abstaining from sinful gazing

Question 8: Sinful gazing is widespread; to what extent is it necessary for people to save themselves from this?

Answer: One must abstain from sinful gazing as much as possible but if someone inadvertently casts a gaze at a woman immediately turning their eyes away, then this is pardoned, (*Abu-Dawood*, vol. 2, p. 358, *Hadees* 2149; *Madani Muzakarah*, 7th Jumadal Akhir 1441 AH).

Supplicating against someone?

Question 9: Can we supplicate against someone if they have upset us?

Answer: If the other person has been cruel or oppressive, then it is permissible to supplicate against them, (*Tirmizi*, vol. 5, p. 324, *Hadees* 3563; *Fatawa Razawiyyah*, vol. 23, p. 182), although it is preferred not to do so, (*Tafseer Durr-e-Mansoor*, Part 6, *Surah Al-Nisa*, under the verse 148, vol. 2, p. 723).

Salaam us par keh jis nay khoon kay piyason ko qaba`ayn dayn

Salaam us par keh jis nay gaaliyan sun kar du`ayn dayn

(*Madani Muzakarah*, 7th Jumadal Akhir 1441 AH)

Salat upon the Prophet ﷺ without Wudu?

Question 10: Is it necessary to be in a state of Wudu when reciting Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: It is not necessary; one can do this even without Wudu, (*Fatawa Hindiyyah*, vol. 1, p. 38).

¹ The seasoned jurist of Islam, Allamah Mufti Shareef-ul-Haq Amjadi رحمه الله عليه stated: 'People should fast in Sha'ban as per their ability. However, those who are not fit enough should not fast every day as this will adversely impact their fasts in Ramadan. This is the very wisdom of those narrations that encourage people not to fast after fifteen days of Sha'ban have lapsed. (*Nuzha-tul-Qaari*, vol. 3, p. 380)



DAR-UL-IFTA AHL-E-SUNNAT



Expiating (*Kaffarah*) vitiated oaths

Question 1: What do the scholars of Islam and the muftis of the Shari'ah say regarding the following matter: Will the expiation of a broken oath be fulfilled: Will a vitiated oath be deemed expiated if the monetary amount equivalent to the food, i.e. the amount of ten payments of Sadaqa al-Fitr, is used to purchase religious books which are then given to students of knowledge or Muslim scholars who are destitute (*Faqir*) as per the Shari'ah?

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

Answer: In the aforementioned case, if the monetary value of the books is equivalent to ten Sadaqa al-Fitr, then to transfer ownership of them to a student of knowledge or a Muslim scholar who is destitute according to Shari'ah with the intention of expiating of the oath is valid. This is based on the condition

that ownership of books worth one Sadaqa al-Fitr is given to ten different individuals, or alternatively, that the entire amount is given to one individual, with the books being given to the recipient across ten days whereby the recipient receives books equating to one Sadaqa al-Fitr each day.

The details of this ruling are as follows: Upon violating an oath, a person is required to free a slave, clothe ten destitute people; or feed them two sufficient meals, with the intention of expiating the oath. One also has the option of giving a sum of money, that is equivalent to one Sadaqa al-Fitr, to each poor person. A single Sadaqa al-Fitr payment is fixed at half a *saa'* (1.92 kg) of wheat, or one *saa'* (3.84 kg) of barley, dates or raisins. Alternatively, the monetary amount equivalent to any one of these four items may also be given. If one wishes to give something else instead of these four commodities, then it is necessary for that substitute to be equal in



value to half a *saa'* of wheat or one *saa'* of dates or barley. Moreover, if a person wishes to give the aforementioned expiatory amount to a single poor recipient, it is essential that the amount equivalent to one Sadaqah al-Fitr is given each day for ten days.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Mufti Muhammad Qasim Attari

Asking people for aid in the masjid

Question 3: What do the scholars of Islam and the Muftis of the Shari'ah say regarding the following matter: What is the ruling in the Shariah for a person to ask for money for himself in the Masjid and is it permissible to give money to such a person or not? If

those who are offering Salah, or by leaping over others are both impermissible and Haraam. Even if these conditions are not found, to ask for oneself in the masjid is not permitted. This is because it is not permissible to conduct any activity in the masjid other than the activities for which it has been built. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade people from making announcements for lost property in the Masjid by saying: 'The Masjid has not been made for these matters.' It is also not permissible to give anything to such people, because that is akin to aiding someone in carrying out an a Haraam or disallowed act which in itself is unlawful. On the other hand, if a person does not ask for himself but rather encourages others to aid another poor and needy person, even if it be in the Masjid, then not



another person or the Imam asks people to give money to a poor person who is present in the Masjid at that time, is this permissible, and in such a case is it permissible to give?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: To ask for money for oneself or for others in the masjid whilst weeping, by passing in front of

only is this permissible, but it is a rewardable act, proven from the Sunna. An example of this would be when the Imam makes an announcement, requesting the congregation to support someone in need.

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Answered by: Abdul-Rab Shakir Qadiri Attari

Verified by: Mufti Muhammad Qasim Attari



Great Islamic teachings

Mid-Sha'ban | Shab-e-Bara'at

Maulana Ibn-e-Yameen Attari Madani

The 15th night of Sha'ban-ul-Mu'azzam, commonly called Shab-e-Bara'at, is a night for attaining deliverance from the punishment of Hell because in this night, Allah Almighty showers His special mercy and grace upon the faithful. It is a night of forgiveness, pardoning, and amelioration as He عَزَّوَجَلَّ forgives those who seek forgiveness, grants sustenance to those who seek it, and alleviates the difficulties of people. Hence, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ relates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ elaborated on the merits of this night saying: 'When the 15th night of Sha'ban-ul-Mu'azzam arrives, stand in worship and then fast during the day. When the sun sets on this night, Allah Almighty sends down mercy to the lowest heaven and announces: 'Is there anyone who seeks forgiveness, for I will forgive; is there anyone who seeks sustenance, for I will provide; is there anyone who is afflicted by a calamity, for I will grant relief; is there anyone like this, is there anyone like this!' until the time of Fajr enters.' (Ibn-e-Majah, vol. 2, p. 160, Hadees 1388)

This night, Shab-e-Bara'at, brims with goodness as Allah Almighty casts open the doors of blessings and accepts all supplications. The names of those who will die, the allocations of sustenance, and the names of those who will perform Hajj in that year are all recorded. It is related that the ledgers of people's deeds are changed this night. So, instead of wasting such precious moments in sins or worldly affairs, it would be wise to spend the night in worship, imploring our Lord for forgiveness because the hearts of those who worship Allah عَزَّوَجَلَّ on this night will remain alive



and rejuvenated on that Day when hearts will be filled with terror. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us of this: 'Whosoever spent the nights of both Eids (i.e. Eid-ul-Fitr and Eid-ul-Adha) and the 15th night of Sha'ban-ul-Mu'azzam awake in worship, their heart will not die on that Day when people's hearts will die.' (*Kanz-ul-'Ummal, part 8, vol. 4, p. 251, Hadees 24102*)

These immense virtues and merits of Shab-e-Bara'at should encourage us all to reap its benefits by spending it in the worship and remembrance of Allah Almighty. Although you have the option of

are based in or around Karachi are requested to attend the Shab-e-Bara'at Ijtima' at 'Aalami Madani Markaz, Faizan-e-Madinah, Karachi. The Ijtima' of 'Aalami Madani Markaz, Faizan-e-Madinah is truly incredible; along with Quran recitation, Na'ats, collective supplications, and speeches, the eminent spiritual mentor, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ leads the Madani Muzakarah, in which he answers questions that are posed on various topics. The night ends with an affecting supplication before pre-dawn meals are served



worshipping Allah عَزَّوَجَلَّ in private, joining others for collective worship can be an effective motivator and a sure way of overcoming indolence. اَلْحَمْدُ لِلّٰهِ, every year, on the occasion of Shab-e-Bara'at, Dawat-e-Islami organises gatherings (Ijtima'at) for collective worship across the globe. These gatherings are carefully planned to ensure that you remain engaged and motivated to worship Allah عَزَّوَجَلَّ throughout the sacred hours of Shab-e-Bara'at.

You are warmly invited to attend the forthcoming gathering of Shab-e-Bara'at in your city. Those who

to those intending to fast the follow day.

This Ijtima' is broadcast live on Madani Channel, so that those unable to attend in person can partake from home with their families. May Allah Almighty allow us to appreciate Shab-e-Bara'at and grace us with the ability to worship Him sincerely on this night.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ





Plea

TAKING REVENGE

Maulana Muhammad Imran Attari

Unfortunately, the illness of exacting revenge against others is plaguing our communities. This crisis is not hidden from anyone; we all see and hear of residents of the same country, town, or even household readily carrying out cold acts of revenge against each other, often exceeding all ethical bounds. The appetite for revenge is so great that those who fail in their first attempt remain restless for the next opportunity; taking it with both hands when it arrives. This unfettered vindictiveness, this undying hunger for the taste of revenge is the very fuel that drives disputes between spouses and perpetuates animosity within families and communities.

We all know the typical pattern of retaliatory behaviour: A slap is answered with a punch; one wrong is reciprocated with two; a temporary hurtful act is responded to with permanent damage; and a graze is met with broken bones. If someone swears at another person, the other usually retaliates with a barrage of verbal abuse and if someone is humiliated in public, they respond by unleashing hell against the perpetrator years later. In some parts of the world, a woman who rejects a marriage proposal faces the risk of an acid attack by the disgruntled party; if someone does not invite a specific person to a special occasion, the latter may respond by cutting all ties with them.

Even close relationships are not immune to the plague of disproportionate retaliation: A husband divorcing his wife in a fit of revenge due to a minor misdemeanour on her part; a person inflicting permanent damage upon a colleague because s/he did an insignificant complaint about them; or the victim of a collision completely humiliating the person at fault unfortunately, these sights have become commonplace.

Dear Muslims! These social ills are underpinned by people's hunger to exact revenge; as though vindictiveness has permeated our very core, constantly making us near the tipping point and at the ready to take revenge as soon as someone upsets us, intentionally or not. All too often, acts of revenge are disproportionate and their outcomes are far more detrimental to our wellbeing in this world and the hereafter than the original crime committed against us. All of this is in spite of our generous Lord, our Creator, disliking revengeful behaviour. He Almighty encourages forgiveness. The Mother of the Believers, Lady 'Aaishah رَضِيَ اللهُ عَنْهَا described the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a forgiving person: 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never took revenge for his own sake. However, if the laws of Allah عَزَّوَجَلَّ were transgressed, he would retaliate for the sake of Allah عَزَّوَجَلَّ'. (Bukhari, vol. 2, p. 489, Hadees 3560) In fact, the heart of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brimmed with



mercy to the extent that he forgave the very people who performed black magic on him and those who poisoned him. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demonstrated an unmatched degree of compassion and mercy during the conquest of Mecca.

The conduct of my spiritual guide, to whom I have pledged allegiance, mirrors the forgiveness shown by the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hence, a brother who lives in the same area as my Shaykh, Ameer-Ahl-e-Sunnat, 'Allamah Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, and has known him since childhood, took an oath and attested that the Shaykh has always been an unpretentious individual. He added that if someone scolded him or hit him, he would not seek revenge, rather he would remain silent and patient. Even in his childhood, he was never heard uttering anything bad about others or arguing with people. (*Ta'aruf Ameer-e-Ahl-e-Sunnat*, p. 47) In his will, the Shaykh دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ stipulates: 'Whoever swears at me, speaks ill of me, injures me, or hurts my feelings in any way, I forgive them in advance, for the sake of Allah Almighty. Revenge should not be exacted from those who harm me. If, for instance, someone martyrs me, then I have forgiven them. I also request my heirs to forgive such a person. If I am shown mercy on the Day of Judgement by virtue of the intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I will take my murderer with me to Paradise, as long as it is someone who died upon Islam.' (*Madani Wasiyyat Naamah*, p. 9)

It is my request to all followers of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to assume humility. Problems arising in our personal affairs should be addressed with patience, forbearance, and forgiveness. No matter how much someone infuriates you, control your words and actions and forgive for the sake of Allah Almighty. If someone disobeys Allah Almighty before you, then advise them in a suitable manner.

May Allah Almighty grant us goodness, make us forgiving people, and people of forbearance. May He protect us from being vindictive and revengeful.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Do You KNOW?

Abu Muhammad Attari Madani (Asif Jahanzayb)

Question 1: How many people took part in the First Migration?

Answer: According to one opinion, 11 men and 4 women partook in the First Migration. (*Zurqaani 'Alal Mawahib*, vol. 1, p. 504)

Question 2: Can you name the birds that came back to life after being slaughtered?

Answer: A pigeon, a rooster, a vulture, and a peacock; they were slaughtered by Sayyiduna Ibrahim عَلَيْهِ السَّلَام before regaining life with the command of Allah Almighty. (*'Ajaib-ul-Quran*, p. 57, Part 3, *Surah Al-Baqarah Verse 260*)

Question 3: At what time did Sayyiduna Adam عَلَيْهِ السَّلَام descend from Paradise to Earth?

Answer: Sayyiduna Adam عَلَيْهِ السَّلَام came to Earth from Paradise in the afternoon, between Zuhr and 'Asr. (*Tabqat-e-Ibn-e-Sa'd*, vol. 1, p. 30)

Question 4: Where did Sayyiduna Nuh عَلَيْهِ السَّلَام bury the blessed body of Sayyiduna Adam عَلَيْهِ السَّلَام after the Great Flood?

Answer: In Al-Bayt-ul-Muqaddas (Jerusalem). (*Tabqat-e-Ibn-e-Sa'd*, vol. 1, p. 36)

Question 5: How old was Sayyiduna Isa عَلَيْهِ السَّلَام when he was raised to the heavens?

Answer: 32 years and 6 months. (*Tabqat-e-Ibn-e-Sa'd*, vol. 1, p. 45)

Question 6: How old was the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when Sayyiduna Abdul-Muttalib passed away?

Answer: 8 years. (*Tabqat-e-Ibn-e-Sa'd*, vol. 1, p. 95)





Uniquely protected by Allah عزَّوَجَلَّ

Maulana Kashif Shahzad Attari Madani

The immense virtues and unique merits that Allah ﷻ showered upon His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are far greater than can be grasped and enumerated by our finite minds. In this concise article, we take a closer look at three unique merits:

1. Allah Almighty Himself protects the life of the Prophet ﷺ

The guarantee of protecting the life of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been given by Allah Almighty. The Quran declares:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ط

And Allah will protect you from (being martyred from) the people.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Ma'idah, Verse 67) (Sharaf-ul-Mustafa, vol. 4, p. 108)

This verse refers to the attempts made on the Prophet's by the oppressive disbelievers of Mecca. Allah Almighty foiled their plots and guaranteed that He Himself protects to Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Commentators have reported that 70,000 angels would protect the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ all the time, whether he was asleep or awake, these angels would not leave him. (Tafseer Saawi, vol. 2, pp. 520-521)

There were several such attempts, one of which is described by Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ.

Who will save you?

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ recounts that the companions were on an expedition with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when on their way back in the afternoon, they reached a valley full of thorny trees. The companions رَضِيَ اللهُ عَنْهُمْ



decided to rest there, taking shade under the trees. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joined them, hanging his

Commenting on this, Imam Badr-ud-Deen Mahmood 'Ayni رَحْمَةُ اللهِ عَلَيْهِ writes: 'The Prophet



sword on an acacia tree and resting under it. The companions رَضِيَ اللهُ عَنْهُمْ were sleeping when all of a sudden they were awoken by the call of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They hastened towards him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to find a Bedouin sitting there. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained that while he was sleeping, this Bedouin covertly took the Prophet's sword. When he awoke, the Bedouin was holding the sword in his hand and said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Who will save you from me?' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Allah.' After overpowering the Bedouin, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not punish him, but forgave him instead. (Bukhari, vol. 3, p. 59, Hadees 4135)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was very passionate about softening the hearts of the disbelievers and wanted them to accept Islam. This is why he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave the Bedouin instead of punishing him. The impact of this virtuous gesture moved the Bedouin to embrace Islam and then preach it to his people. Eventually, this single prophetic gesture led to many people embracing Islam.' ('Umda-tul-Qaari, vol. 12, p. 166)

Go back!

The Mother of the Believers, Lady 'Aaishah رَضِيَ اللهُ عَنْهَا relates that the companions رَضِيَ اللهُ عَنْهُمْ used to gaurd



the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [when required]. When the verse

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ط

Was revealed, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ put his head out of the tent and said: 'O people! Go back, for indeed Allah عَزَّوَجَلَّ is protecting me,' [i.e. I no longer require the protection of human beings]. (Tirmizi, vol. 5, p. 35, Hadees 3057; Naseem-ur-Riyaad, vol. 4, p. 222)

*Fanoos ban kay jis ki hifazat hawa karay
Woh shama' kiya bujhay jisay roshan Khuda karay*

2. Offering Salah after 'Asr Salah

Permission to offer Nafil Salah after 'Asr Salah was granted exclusively to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Mawahib-ul-Ladunniyyah, vol. 2, p. 264)

The prohibition of Salah after 'Asr Salah

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

'لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيْبَ الشَّمْسُ' 'There is no Salah after 'Asr Salah until the sun sets.' (Bukhari, vol. 1, p. 213, Hadees 586)

Sadr-ush-Shari'ah, Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ writes: 'Nafil Salah is not permitted from after 'Asr Salah until the sun becomes dull.' (Bahar-e-Shari'at, vol. 1, p. 456) He adds in another place: 'Nafil Salah is not permissible after 'Asr.' (Bahar-e-Shari'at, vol. 1, p. 696)

Making Qada of the two Sunnahs of Zuhr

Mother of the Believers, Sayyidah Umm-e-Salamah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ relates: 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to my house after completing 'Asr Salah and prayed two cycles of prayer. I asked: 'O Messenger of Allah! Today you prayed a Salah that you have never prayed before.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Khalid Bin Waleed رَضِيَ اللهُ عَنْهُ arrived with the spoils of war; as I was [engaged in distributing] them, I was unable to pray two cycles of Salah after Zuhr. I have made them up now.' I asked: 'If we

are unable to offer those two cycles, should we too make them up?' He replied, 'No.' (Musnad Abu Ya'la, vol. 6, p. 123, Hadees 6993; Khasaais-ul-Kubra, vol. 2, p. 416)

Dear readers, note how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain consistent in the prayers that he initiated. The two cycles of Sunnah Salah that were missed once due to the aforementioned reason were later made up after 'Asr Salah. Thereafter, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to offer them until he passed away. (Mawahib-ul-Ladunniyyah, vol. 3, 228; Zurqaani 'Alal Mawahib, vol. 7, p. 154) The Mother of the Believers, Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا further relates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never ceased performing two cycles after 'Asr Salah. (Bukhari, vol. 1, p. 215, Hadees 592) Mufti Sharif-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ states: 'The reports about the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ praying two cycles after 'Asr Salah are exclusive to him.' (Nuzha-tul-Qaari, vol. 2, p. 261)

3. The folding of the earth

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk, the earth would fold up for him. (Sharaf-ul-Mustafa, vol. 4, p. 211) Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ mentioned: 'I have never seen anyone brisker in his walk than the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It was as though the earth would fold up for him. We would exert ourselves [to keep up with him], whereas he would not find it difficult [and would continue walking according to his normal speed]. (Tirmizi, vol. 5, p. 369, Hadees 3668) Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ adds: 'The Prophet's briskness refers to how quickly he would cover the route covered and not to the manner of his walk; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk gracefully, in an extremely elegant manner. Allah عَزَّوَجَلَّ states:

وَاقْصِدْ فِي مَشْيِكَ

And walk moderately

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Luqmaan, Verse 19)

However, despite him walking slowly, a great distance would be covered very quickly.' (Mirat-ul-Manajih, vol. 8, p. 61)



Awraad-o-Wazaaiif

Powerful prayer for having children

For 40 days, recite: 'يَا أَوَّلُ' 41 times daily. *إِنْ شَاءَ اللَّهُ*, you will be granted children. (*Zindah bayti kunwayn mayn phaynk di*, p. 22)

Protection against kidnap

The person who regularly recited 'يَا قَادِرُ' while washing each limb during Wudu, *إِنْ شَاءَ اللَّهُ* they will be safeguarded from kidnapping.

Support for appendicitis

Recite Ayat-ul-Kursi 11 times and 'يَا عَظِيمُ' 7 times (with Salat upon the Nabi 3 times at the beginning and end), blow on a pinch of salt, mix it with water, and then drink it. Do this three times a day. (*Beemar 'Aabid*, p. 43)

Dam for cancer patients

Recite 'يَا رَقِيبُ' for seven days consecutively in the state of Wudu (with Salat upon the Nabi 11 times at the beginning and end) and blow on the patient. If there is a wound, then blow on that as well. If the cancerous wound is on the inside of the body or on an area that must be covered, then blown on the clothes. If it is on the outer part of the body, then blow on mustard oil as well, and regularly apply it to the wounds. *إِنْ شَاءَ اللَّهُ* this will be beneficial. (*Beemar 'Aabid*, p. 40)

NOTE

Please carry out every treatment after consulting your Doctor.





Speeches delivered by the Noble Prophets عَلَيْهِمُ السَّلَام on the Night of Ascension

Maulana Khizar Hayat Attari Madani

During the Night of Ascension, several miraculous and wondrous incidents occurred, each of which illustrated the distinguished status of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Among such incidents is the gathering of the Noble Prophets عَلَيْهِمُ السَّلَام in Jerusalem, where our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led them in Salah.

*Namaz-e-Aqsa mayn tha yehi sirr 'iyaan ho
ma'ana-e-awwal aakhir*

*Keh dast badastah hayn peechay hazir jo saltanat aagay
kar gaye thay*

(Hadaiq-e-Bakhshish, p. 232)

After this blessed Salah the most Eminent Prophets عَلَيْهِمُ السَّلَام rose to deliver speeches in which they praised Allah Almighty and recalled his mercy and blessings. In the end, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of the unparalleled favours bestowed upon him and his Ummah.

Speeches of the Prophets عَلَيْهِمُ السَّلَام

1. Firstly, Sayyiduna Ibrahim عَلَيْهِ السَّلَام praised and

glorified Allah Almighty. Then, he said: 'All praise is for Allah عَزَّوَجَلَّ who selected me as His close friend, granted me a vast kingdom, made me obedient to Him, and positioned me as a leader that people will follow. He saved me from the fire and rendered it cool, making it a source of comfort for me.'¹

2. Sayyiduna Musa عَلَيْهِ السَّلَام followed, praising and glorifying Allah عَزَّوَجَلَّ before stating: 'All praise is for Allah عَزَّوَجَلَّ who gave me the honour of conversing with Him², and selected me as a chosen servant by making me His Messenger and granting me direct communion with Him. He made me 'Naji' (one who converses with Allah عَزَّوَجَلَّ without the intermediation of an angel), revealed the Torah to me, destroyed Pharaoh through me, and granted salvation to Bani Israel.'
3. Next, Sayyiduna Dawood عَلَيْهِ السَّلَام praised and glorified Allah عَزَّوَجَلَّ and said: 'All praise is for Allah عَزَّوَجَلَّ who granted me kingship, revealed the Zaboor to me, made iron soft for me³, subjugated birds and mountains for me, and granted me wisdom and discernment, (knowledge of judgement which differentiates between truth and falsehood).'



4. Sayyiduna Sulayman عَلَيْهِ السَّلَام then praised and glorified Allah عَزَّوَجَلَّ and said: 'All praise is for Allah عَزَّوَجَلَّ who made the winds, the Jinn kind, and Humankind subservient to me. He made the rebellious Jinn obey me, making them construct large buildings and depictions as per my wishes.⁴ He taught me the language of birds and all other beings. For me, He caused a spring of molten copper to flow and to me, He conferred a kingdom, the likeness of which will never belong to anyone else.'
5. Next, Sayyiduna 'Isa عَلَيْهِ السَّلَام praised and glorified Allah عَزَّوَجَلَّ and said: 'All praise is for Allah عَزَّوَجَلَّ who taught me the Torah and the Injeel. He granted me the ability to cure lepers and those born blind and to revive the dead with His permission. He raised me⁵, saved me from the disbelievers, and safeguarded me and my mother against the accursed Shaytan until he had no influence over us any longer.'
6. After the Eminent Prophets عَلَيْهِمُ السَّلَام finished, the Leader of the Prophets, the Chosen One صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ praised and glorified Allah عَزَّوَجَلَّ and said: 'You praised and glorified Allah عَزَّوَجَلَّ now I will praise and glorify my Lord. Thereafter, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: All praise belongs to Allah عَزَّوَجَلَّ who made me a mercy for the entire universe and sent me to all of mankind as a bearer of glad tidings and a warner. He revealed a Noble Book to me which demarcates truth from falsehood and in which there is a clear explanation of all matters. He made my Ummah the best of all Ummahs which were sent forth for the people. He made my Ummah, which is the first (in terms of entrance into paradise) and the last (in terms of arriving in the world), superior to all others. Allah Almighty expanded my heart and removed all burdens from me. He exalted my remembrance and made me the Fatih (Opener) and the Khatam (last).'



Upon hearing these unmatched merits, Sayyiduna Ibrahim عَلَيْهِ السَّلَام addressed the other Prophets عَلَيْهِمُ السَّلَام announcing: 'بِهَذَا فَضَلَكُم مُحَمَّدٌ' 'It is due to these excellences that Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has surpassed all of you.' (Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 2, p. 400, summarised)

The wisdom

There is a deeper wisdom behind this incident: The other Prophets عَلَيْهِمُ السَّلَام mentioned their own virtues after praising Allah عَزَّوَجَلَّ and thus demonstrated that encountering someone better than us should make us recall Allah's favours upon us and drive us to thanking to Him, with the knowledge that the Lord who has granted that individual such a status, He has also granted us blessings, according to our respective worth. (Al-Kalam-ul-Awdah fi Tafseer Alam Nashrah, p. 280, summarised)

¹ When Namrood and his nation placed Sayyiduna Ibrahim عَلَيْهِ السَّلَام into the fire, it became a garden and a source of comfort for him. (Part. 17, Surah Al-Ambiya, Verse 69)

² Sayyiduna Musa عَلَيْهِ السَّلَام would visit mount Toor where he could converse with Allah عَزَّوَجَلَّ without any intermediary.

³ Allah عَزَّوَجَلَّ granted him a miracle by means of which iron would turn soft like wax or dough in his blessed hands, and he would form anything he wished from it without fire and without needing to hammer it into shape. (Khaza'in-ul-'Irfan, part 22, Surah Al-Saba, under the Verse 10)

⁴ It was not Haraam to make depictions in that Shar'iah. (Khaza'in-ul-'Irfan, part 22, Surah Al-Saba, under the Verse 13)

⁵ It is the belief of Muslims that the Prophet of Allah, Sayyiduna 'Isa عَلَيْهِ السَّلَام has not yet tasted death, rather Allah Almighty raised him alive to the heavens. He will come to the world closer to Judgment Day. This is not against the finality of Prophethood because he will arrive as the deputy of the last of Prophets, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and will implement laws according to the Shar'iah of the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Derived from, Khasaais-e-Kubra, vol. 2, p. 329)





Some important events of Rajab-ul-Murajjab and Sha'ban-ul-Mu'azzam

22nd Rajab-ul-Murajjab – Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ passes away

According to one report, the companion of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ passed away on 22nd Rajab-ul-Murajjab, 60 AH. As well as being a scribe of revelation, he رَضِيَ اللهُ عَنْهُ was the brother of Sayyidah Umm-e-Habibah رَضِيَ اللهُ عَنْهَا, Mother of the Believers. Hailed as the commander of the first Muslim navy, he was also the first king of the Muslims. *(For more*

Islam in his era. *(For more information, see Faizan-e-Madinah Magazine, Rajab-ul-Murajjab 1438, 1440 AH and the book published by Maktabah-tul-Madinah, Hadrat Umar Bin Abdul Aziz ki 425 Hikayaat)*

27th Rajab-ul-Murajjab – The Prophet's Heavenly Ascension

On 27th of Rajab-ul-Murajjab, 12 years after the announcement of Prophethood, Allah Almighty



information, see Faizan-e-Madinah Magazine, Rajab-ul-Murajjab 1438, 1440 AH and the book published by Maktabah-tul-Madinah, Faizan-e-Ameer Mu'awiyah)

25th Rajab-ul-Murajjab – Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ passes away

Sayyiduna Umar Bin Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ is one of the rightly guided caliphs whose nature mirrored the justice and integrity of his great grandfather, Sayyiduna Umar Bin Khattab. According to one account, he passed away on 25th Rajab-ul-Murajjab, 101 AH. Born to the grand-daughter of Sayyiduna Umar, he was a towering figure among the Followers (Taabi'i) and the undisputed reviver of

favoured our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with an unprecedented miracle; the Night Journey (Isra) and the Heavenly Ascension (Mi'raaj). During this extraordinary night, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to Jerusalem, where he led all Prophets and Messengers عَلَيْهِمُ السَّلَام in Salah, ascending into the heavens, and visited Paradise and Hell. The crowning miracle of this night was the beatific vision; when our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beheld Allah Almighty, with his physical eyes, in complete wakefulness. *(For more information, see Faizan-e-Madinah Magazine, Rajab-ul-Murajjab 1438, 1441 AH)*



Rajab-ul-Murajjab, 15th AH – The Expedition of Yarmook

The Expedition of Yarmook was led by Sayyiduna Abu Ubaydah Bin Jarrah رَضِيَ اللهُ عَنْهُ, during the reign of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, in Rajab-ul-Murajjab, 15 AH. It is reported that a force of 45 thousand believers went into battle against one million and sixty thousand soldiers of the Roman army. Approximately four thousand Muslims were martyred while the Romans suffered a crushing defeat, losing many hundreds of thousands. (For more information, see the book published by Maktabah-tul-Madinah, 'Faizan-e-Farooq-e-A'zam', vol. 2, pp. 591-618)

5th Sha'ban-ul-Mu'azzam – The birth of Imam Husayn رَضِيَ اللهُ عَنْهُ

In this month, Madinah Munawwarah saw the birth of Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ on 5th of Sha'ban-ul-Mu'azzam, 4th AH. He is the grandson of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the fragrant flower of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, and the heroic martyr whose timeless tale of sacrifice adorns the annals of history. (For more information, see the booklet, 'Imam Husayn ki Karamaat and Faizan-e-Madinah Magazine, Muharram-ul-Haraam 1439 ta 1442 AH)

Sha'ban-ul-Mu'azzam, 9th AH – Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا passes away

The daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidah Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا passed away in Sha'ban-ul-Mu'azzam, 9th AH. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the funeral prayer himself before laying her to rest in the Baqi' Cemetery of Madinah Munawwarah. (For more information, see Seerat-e-Mustafa, pp. 695-697)

May Allah have mercy on all of them and forgive us without accountability for their sake.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Children! Let's listen to a blessed Hadees

SWEARING IS A SIN

Muhammad Javed Attari Madani

The Beloved and Final Prophet, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'سَبَابُ الْمُسْلِمِ فُسُوْقٌ' Swearing at a Muslim is a sin. (Muslim, p. 54, Hadees 221)

Any action that opposes the commands of Allah Almighty is called a sin. (Ihya-ul-'Uloom, vol. 4, p. 20)

Our beautiful religion prevents us from everything that would upset another Muslim. Among the negative aspects of swearing at a Muslim is that it upsets the one who is sworn at and it makes the one swearing sinful.

Dear children! Allah عَزَّوَجَلَّ is displeased with the child who swears and says rude things. Swearing can cause fighting, break friendships, and make entire families fallout with each other. People begin to dislike the one who swears and do not consider him a good child.

Good children never swear. Even if somebody upsets them or steals something from them, good children will not swear.

May Allah Almighty protect us from swearing and other sins.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Our Prophet: The Most Sublime, The Most Great

THE PROPHET'S SUBLIMITY

Maulana Abul-Hasan Attari Madani (PART-03)

Continued

10. The Ummi Prophet

أَنَا النَّبِيُّ الْأُمِّيُّ الصَّادِقُ الرَّكِيُّ

'I am the Prophet (the one who informs of unseen matters) who has not been taught by anyone in the world (Ummi), the truthful, the pure,' (Tabaqat Ibn-e-Sa'd, vol. 1, p. 252)

The aforementioned Hadees describes four illustrious attributes of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with four titles, viz. The Prophet, The Ummi, The Truthful, and The Pure.

The Arabic word for prophet is 'Nabi,' and carries many deep implications. Literally, it means, 'the one who informs of the unseen,' and 'the one who gives news.' Many Quranic verses and countless narrations bear testimony to the deep insight and news about the unseen which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shared with his



community. The early Meccans were well aware that a 'Nabi' conveys information about the unseen, so they often questioned the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about such matters. This awareness is illustrated by the remarks of Jabal Bin Qushayr and Shamwil Bin Zayd when they said to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'أَخْبِرْنَا مَتَى: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' 'If you are really a Prophet, then tell us when the Day of Judgement will take place,' (Seerat-e-Ibn-e-Hishaam, p. 232)

Then, there is the fascinating incident of Sayyiduna Jarud Bin Ma'la and Sayyiduna Salamah Bin 'Iyad Asadi رَضِيَ اللهُ عَنْهُمَا and how their perception of what a prophet is eventually led them to Islam. Having studied the earlier scriptures, they knew that a prophet is someone who relates the unseen, by the command of Allah عَزَّوَجَلَّ. After a brief discussion, Jarud and Salamah decided to think of a question each without disclosing it to the other. As part of this plan, they intended to visit the person claiming prophethood and check whether or not he can determine their hidden questions. If he passes this test, they will consider him to be the very prophet whose advent was foretold by the Prophet Isa عَلَيْهِ السَّلَام. Arriving before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they conversed for a while before Jarud Bin Ma'la remarked: 'أَنْ كُنْتَ يَا مُحَمَّدُ نَبِيًّا فَأَخْبِرْنَا عَمَّا أَضْمَرْنَا عَلَيْهِ: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' 'If you, O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are a prophet, then inform us of what we have concealed [in our mind],' (Seerat-ul-Halbiyyah, vol. 3, p. 311; Subul-ul-Hudawar-Rashad, vol. 6, p. 303)

This perception about prophets was not exclusive to the Meccans but learned people of antiquity were also aware that a 'Nabi' is someone who relates the unseen. For example, when Queen Bilqees sent a valuable gem in a box to the Prophet Sulayman عَلَيْهِ السَّلَام as a gift, she included a letter which stated: 'أَنْ كُنْتَ نَبِيًّا فَأَخْبِرْنَا بِمَا فِي الْخُفَّةِ قَبْلَ أَنْ تَفْتَحَهَا: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' 'If you are a Prophet, then inform (us) what is in the box before opening it,' (Tareekh-ul-Khamees, vol. 1, p. 451; Tafseer Qurtubi, vol. 7, p. 151, Part 19, Surah Al-Naml, under the verse 35, selected)

By Allah's permission, the Prophet Sulayman عَلَيْهِ السَّلَام accurately identified the contents of the box.

Similarly, while dispatching the Muslim army for the Expedition of Mu'tah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

appointed Sayyiduna Zayd Bin Haarisah as the commander. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed that if Sayyiduna Zayd is martyred, then Ja'far Bin Abi Taalib should assume the role of commander; if he is martyred, then Abdullah Bin Rawahah should fulfil the role; and if he too is martyred, then the Muslim forces should themselves decide who to appoint next. A Jew named Nu'man, who heard the whole discourse, commented: 'أَبَا الْقَاسِمِ! إِنْ كُنْتَ نَبِيًّا فَسَمِّيتْ مَنْ: صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' 'O Abul Qasim! If you are a prophet, then all the people who you have named, be it a few or many, will be martyred,' (Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 4, p. 362)

The Ummi

In its literal sense, 'Ummi' is someone who has not studied. However, when applied to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it means that he was not taught by anyone in this world. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent his whole life with the Meccans without learning from any of them, yet he brought forth a most eloquent, inimitable book which Arabs and non-Arabs alike were and will be unable to replicate. Divine Wisdom determined that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be Ummi, lest anyone hold a favour over him or claim that the Quran is the product of his own hands.

Aysa Ummi kis liye minnat kash-e-ustaad ho
Kya kifayat us ko اَفْرَأَ رَبُّكَ الْاَكْرَمُ nahin

The Pure

'Al-Zaki' means, 'the one who is pure,' and is a significant aspect of the Prophetic Character. Not only is his صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inner character and outward behaviour free of blemishes, but he also purified others from disbelief and polytheism. By granting humanity Islam, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ opened the doors for people to a pure way of life. This sublime quality is described in the Quran:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٢٣﴾

Allah has indeed bestowed a great favour upon the Muslims; that, He sent to them a (great) Messenger (i.e.



the Prophet Muhammad) from amongst them, who recites upon them His verses, and purifies them, and teaches them the Book and wisdom. And they were definitely in open misguidance previously.

[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imraan, Verse 164)

11. The truthful and trustworthy

أَنَا أَمِينٌ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبْرُ السَّمَاءِ صَبَاحًا وَمَسَاءً

'I am entrusted by the Lord of the Heavens. The news of the heavens reaches me from Him in the morning and the evening,' (Bukhari, vol. 3, p. 123, Hadees 4351)

The truthful and trustworthy nature of the Prophet



ﷺ was recognised even by his enemies. Even when they encircled his home in Mecca, intending to assassinate him, they did not fear that the Prophet ﷺ would mishandle the valuables which they had deposited in trust with him ﷺ. In fact, even when the Prophet ﷺ was forced to leave Mecca, he appointed Sayyiduna Ali رَضِيَ اللهُ عَنْهُ to return the items to their rightful owners.

Truthfulness was ingrained in the Prophetic Character and its lights beamed on his blessed countenance, driving people to completely trust him, even if they had only known him for a few

moments. Once, a caravan stopped near the outskirts of Medina. The Prophet ﷺ happened to pass by when he asked: 'Where are you going?' They replied: 'Madinah.' He ﷺ asked the reason to which they answered: 'To get dates.' Pointing to one of their camels, the Prophet ﷺ asked if it was for sale. They replied in the affirmative, handing over the camel which the Prophet ﷺ took by the reigns as he departed. Utterly awestruck by the sheer beauty and overpowering magnificence of the Prophet ﷺ, they did not even ask for a payment. Once the Prophet ﷺ had left, they began to mutter: 'What have we done! We do not even know this person, and yet we handed over a camel to him, and

that too without payment.' A woman, who had observed the whole incident, remarked: 'Do not berate yourselves. I saw that this was the face of an individual who will never deceive anyone. I swear by Allah عَزَّوَجَلَّ, I have seen that his face is like a part of the full moon. I will be the guarantor for the payment of the camel.' At that point, a companion of the Prophet ﷺ arrived, and handing them more dates than the actual value of the camel, he said: 'Here! Eat these to your fill. Measure them and take the full amount,' i.e. much more dates than the agreed amount. (Subul-ul-Huda war-Rashad, vol. 6, p. 357; Dalaail-un-Nubuwwah-lil-Bayhaqi, vol. 5, p. 381)

(To be continued in the next issue)



The conduct of the Masjid Administration

(Part 4) | *Maulana Abun-Noor Rashid Ali Attari Madani*

Continued from previous edition

4. Cautions in construction work

When our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself participated in the construction of the Masjid, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ practically demonstrated the gravity of this act and the immense reward it entails. Muslims across the globe, whether living in underprivileged areas or affluent districts, will always designate a space for the Masjid. Thus, the Quran, the Sunnah, and the universal

practice of Muslims highlight the importance and need to build Masjids. Since such projects are of such importance, in this article, we will explore how masjid committees can ensure good practice when undertaking Masjid construction projects.

Before constructing a Masjid, it is a duty to learn relevant Fard knowledge and work within the parameters of Islam. Whether the Masjid committee is constructing or renovating a Masjid through local support or an individual is personally funding the project, the work must be guided by Islamic principles. Therefore, consulting a Mufti of Ahl-us-Sunnah throughout the project is of paramount importance.

Generally speaking, the Masjid hall, courtyard, wudu area, microphone office, lodgings for the Imam, and other rooms are built on the Masjid plot. However, involved parties often unknowingly flout Islamic guidelines and thereby garner sins instead of rewards for their otherwise righteous endeavour. For example, if a Masjid was built first and the wudu area and additional rooms were not, and the entire plot was declared as the actual Masjid (Ayn-ul-Masjid), now



additional rooms, such as a wudu area, cannot be added in that area.

Such mistakes also transpire in the renewal of old Masjids, so due care is required in this context too. It has happened where an old Masjid was demolished to make way for a new replacement, but without considering the Islamic implications, plans went ahead to build stairs, wudu areas, and other rooms directly in the area which was originally designated as the actual Masjid. It is completely impermissible to do this because an area designated as the actual Masjid can never be used for another facility, such as a wudu area. For these reasons, Masjid committees are strongly advised to consult learned Muftis before and during such projects.

In cases where the Masjid committee consists of multiple members, all work should be undertaken with mutual agreement, due diligence, and discussion. If disagreements arise, these should be resolved before proceeding.

Whether the Masjid is small or large, building plans and a detailed costing, which considers available funds, should precede any construction work.

If the existing Masjid building is sufficiently meeting needs and serving its objectives, it is not appropriate to construct a new Masjid simply because funds are available. Rather, if all requisite facilities are available and needs are being met by one Masjid, donors should be encouraged to support the construction of a new one in an area that has a greater need for it.

5. Solving common Masjid issues

Typically, most responsibilities pertaining to the Masjid are shared by the Imam, the Muezzin, and the caretaker. These include, but are not restricted to, punctually making the call to prayer, maintaining clocks, cleaning the wudu facilities, and regulating the cooling and heating systems. We too often overlook the simple fact that these individuals are humans like any other; they may err and forget on occasion. The committee can ensure the smooth running of the Masjid if they also give due attention to these matters, so that problems can be resolved efficiently.

Faults with gas, electricity, sanitation, and sound equipment, are unavoidable issues for any building, including the Masjid. The committee can minimise the inconvenience caused by such issues by arranging repairs sooner than later. By having an agreement with a single business or tradesperson for each respective area of maintenance, the committee can ensure that repairs are prompt.

6. The committee and the community

- The Masjid committee should operate with complete impartiality; they should neither become a part of a political party nor should they display any type of bias.
- If someone, especially an elderly person, criticises something, is condescending, or berates the committee, then instead of becoming upset or replying inappropriately, they should smile and let it go, and reflect upon the objection that was made.
- The Masjid committee should fix the opening and closing times of the Masjid in consultation with the local community and the worshippers. However, there should be a degree of flexibility whereby requests for extra time can be accommodated. If a person wishes to use the Masjid outside of its usual operating hours, the request should be approved unless extenuating circumstances or other concerns prevent that.
- If one of the worshippers falls ill, the Imam and Masjid committee should visit him. Along with fulfilling the Sunnah of visiting a sick Muslim, such gestures of kindness build rapport and encourage people to remain attached to the Masjid. Similarly, if a death occurs in the locality, especially if the deceased is a regular attendee or their relative, the Masjid committee should partake in and help with the funeral arrangements. These guidelines are applicable to all other occasions of happiness and sadness.



Perform some virtuous deeds

Simple Actions, Great Rewards

 *Maulana Muhammad Afzal Attari Madani*

Our Lord, Allah Almighty, is so generous that even the simplest of our actions are met with not just one reward, but ten, twenty-five, or even seventy times more reward from Him. Furthermore, Allah Almighty promises to reward many simple actions with the same reward that is gained upon performing Hajj and Umrah.

Necessary clarification

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ explained: 'Bear in mind that receiving the reward of Hajj is not equal to actually performing Hajj; in this context, reward of Hajj is mentioned but not that the duty of Hajj is fulfilled. This is similar to scientists stating that a large raisin contains the same amount of energy a bread; yet, a person can only be satiated by the bread. A person cannot survive by eating just 3 raisins twice a day. (Mirat-ul-Manajih, vol. 3, p. 346)

After this important clarification, here is a list of some key actions that entail the same reward as performing Hajj or Umrah:

Reward of one hundred Hajj

The Final Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who recites سُبْحَانَ اللهِ 100 times in the

morning and in the evening, is like the one who performed one hundred Hajj,' (Tirmizi, vol. 5, p. 288, Hadees 3482)

Reward of a complete Hajj

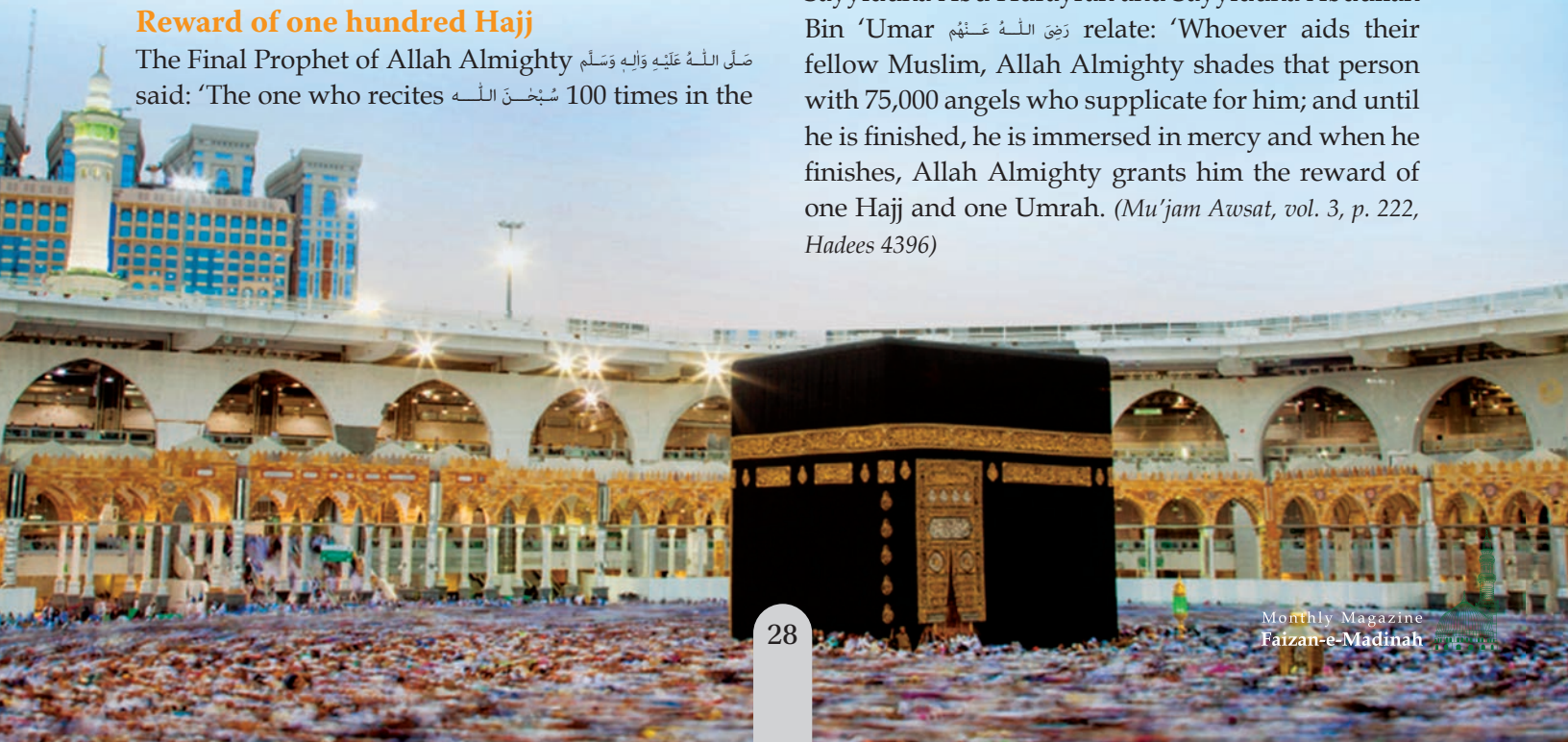
The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'The person who goes towards the Masjid in the morning, with the intention to teach or learn about virtue, will attain reward equivalent to the person who performs a complete Hajj.' (Mu'jam Kabeer, vol. 8, p. 94, Hadees 7473)

Reward of Hajj and Umrah

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes: 'Those who offer 'Asr Salah in the Jami'ah Masjid will receive the reward of Hajj and those who offer Maghrib there too, they will gain the reward of Hajj and Umrah (i.e. this reward is for remaining in the Masjid after performing Jumu'a to offer Asr and Maghrib). (Ihya-ul-'Uloom, vol. 1, p. 249)

Reward of one Hajj and Umrah

Sayyiduna Abu Hurayrah and Sayyiduna Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُم relate: 'Whoever aids their fellow Muslim, Allah Almighty shades that person with 75,000 angels who supplicate for him; and until he is finished, he is immersed in mercy and when he finishes, Allah Almighty grants him the reward of one Hajj and one Umrah. (Mu'jam Awsat, vol. 3, p. 222, Hadees 4396)



Words of Wisdom

Abdullah Na'eem Siddeeqi

From the fount of the Saints

Knocking on the king's door

'As long as you are engaged in Salah, you are knocking on the door of the King. For those who constantly knock on the door of the King, the door is eventually opened.'

Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ.
(Musannaf Ibn-e-Abi Shaybah, vol. 2, p. 360)

What is necessary to purify the heart?

'Zikr of Allah عَزَّوَجَلَّ is indispensable to purifying the heart and enlightening the mind.'

Khuwajah Shams-ud-Deen Siyalvi رَحْمَةُ اللهِ عَلَيْهِ.
(Faizan-e-Shams-ul-'Aarifeen, p. 70)

From the fount of Raza

The best action

'Accompanying the pious is better than performing good actions and accompanying evil people is worse than committing sins.'

Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ.
(Akhhbar-ul-Akhyar, p. 23)

Spousal rights

'Spouses have many rights over each other; whoever does not respect those rights will be engulfed in sin; if one of them does not fulfil the rights of the other, the other cannot use that as a basis to violate the right of the first.' (Fatawa Razawiyyah, vol. 24, p. 391)



Types of Judgement Day

'There are three types of judgement day:

1. Minor Judgement Day (Sughra): This refers to death;
2. Middle Judgement Day (Wusta): This is when an entire era of people perishes and a new era is born.
3. Major Judgement Day (Kubra): This refers to when the heavens and the earth will all perish.' (Malfuzaat-e-A'la Hadrat, p. 386, selected)

On daughters

'From their childhood, teach your daughters about the importance of modesty. The mother should ensure that from the time her daughters begin to walk, they do not wear fitted trousers.'

(Madani Muzakarah, 13th Zul-Qa'dah-til-Haraam 1441 AH, 4th July 2020)

Doubting the finality of Prophethood

'It is from the fundamental precepts of Islam to accept the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as the Seal of all Prophets and Messengers, without any interpretation or qualification. The one who denies this or even has the slightest doubt regarding it is a disbeliever, an apostate and accursed.' (Fatawa Razawiyyah, vol. 14, p. 333)

On speaking with a Non-mahram Men

'Safety lies in Non-mahram men and women not talking to each other.' (Madani Muzakarah, 13th Zul-Qa'dah-til-Haraam 1441 AH, 4th July 2020)

On saving your home

'The husband and wife should promise each other that they will not inform their respective parents or anyone else about the disagreement that arise between the two of them.' (Madani Muzakarah, 13th Zul-Qa'dah-til-Haraam 1441 AH, 4th July 2020)

A Taabi'i saint, Sayyiduna Abu Qilabah رَضِيَ اللهُ عَنْهُ has stated,

'There is a palace in Paradise for those who fast in Rajab.' (Shu'ab-ul-Iman, vol. 3, p. 368, Hadees 3802)





Laws of Trade

Working as a freelancer through a website

Question 1: What do the noble scholars state regarding this issue: Through a website for freelancers, clients are able to hire us for projects. The remuneration and deadline are mutually agreed by us and the clients. The freelancing website deducts a fixed commission and then remunerates us. Is this permissible?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: According to what is known in our custom, human beings are indeed present behind a digital platform. It is these people who undertake the effort to technically introduce the client to you. As long as the work is of a halal nature, the platform or website owners are permitted to charge a commission for this service.

Whether you are employed by a company to work on projects, or you take on projects independently, or you work through your own company, in all of these scenarios, you are permitted to charge a fee for your services as long as:

1. The project is of a halal nature;
2. It does not directly assist someone in committing an unlawful act.

Nevertheless, you must always operationalise the terms and specifics of the work being undertaken. This is a fundamental principle of any employment and includes specifying the type of contract and the pricing structure (per project, daily based, hourly based, etc.) such that there is no ambiguity.

وَاللَّهُ أَعْلَمُ عَزَّ وَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Profit entitlement for someone purchasing goods on behalf of a trader

Question 2: What do the noble scholars state regarding this issue: In the situation where someone requests a contact to acquire certain goods for him, is the contact entitled to add a profit for himself to the original purchase price of the items?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: If the contact is a tradesperson and so it is understood from business norms that s/he will add a profit to the good's purchase price before selling it to the tradesperson who initially requested them. This type of dealing is effectively a promise in which the goods will be acquired, then a price will be agreed by the contact and the requester, and a sale will take place. As this dealing begins as a promise, the requester is not under obligation to buy the goods once they have been acquired by the contact. All of the regular rules of buying and selling will apply to such a transaction.

However, this is not always the case. It is common for people to request an acquaintance to bring some items or goods from an area which the latter is planning to visit. In this context, the acquaintance has effectively become the representative of the person and therefore is not permitted to add his own profit to the original purchase price of the goods.

Special caution must be taken in the second scenario that was mentioned; an additional amount (of money) cannot be kept in this case.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Customers failing to collect orders

Question 3: What do the noble scholars state regarding this issue: Despite placing an order for bespoke furniture from our outlet and leaving a security deposit, customers occasionally do not return to collect the finished goods. We are then forced to store them in containers at the cost of space and rental charges. By this time, we have usually spent more money than the security deposit. Are we permitted to sell these goods to a different customer?

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Answer: Services related to products of this nature are typically of two types:

1. The item is owned by the customer but he hands it in for repairs. For example, a customer may bring in a faulty fridge for repairs but does not return to collect it. Similarly, a customer may hand in a computer for repairs but fails to collect it once repairs are complete. In these cases, the item continues to belong to the customer and cannot be sold to someone else. However, your particular situation is unlike this and comes under the second type, as described hereunder.
2. The item is manufactured by the seller on order of the customer. In Islamic Finance, this is termed *Istisna'*. Sales of this kind are governed by special rules that differ from conventional rules of buying and selling. In a conventional sale, the goods must be in the possession of the seller at the point of sale. However, a manufacturing agreement is exceptional to this rule and the seller is able to sell goods that do not technically exist yet. As a seller, you may accept the order and, if needed, a security deposit. Although you are now responsible for manufacturing the item and handing it over to the customer, s/he will not legally own it until the product is finalised and given to them. Hence, if you sell it before that, there is no harm in this. Yet, if the customer does return, you will have to prepare their order and give it to them because this is their right upon you. It is stated in *Bahar-e-Shari'at*: 'The item which is manufactured on order is not exclusive to the customer ordering it. If the customer accepts it, it becomes his and if the manufacturer decides to sell it to a third party, before presenting it to the original customer, the sale will be valid, (*Bahar-e-Shari'at*, vol. 2, p. 808).

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Introduction

Sayyiduna Miswar Bin Makhramah Al-Qarashi رَضِيَ اللهُ عَنْهُ is one of several noble companions who were businessmen. Born in 2nd AH in Mecca, he was the nephew of Sayyiduna Abdur-Rahman Bin 'Awf رَضِيَ اللهُ عَنْهُ. In 8th AH, the same year as the Conquest of Makkah, he joined the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madinah. As a young companions, he was privileged in his childhood to accompany the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, basking in the prophetic lights. Although he was only eight years of age when Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed from this world, he grew up to be a loyal supporter of Islam, participating in various battles and remaining an eminent citizen of Madinah until the martyrdom of Sayyiduna Usman رَضِيَ اللهُ عَنْهُ, after which he moved to Makkah. Passing away in 64 AH, his funeral prayer was led by Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا, before being laid to rest in the famous cemetery of Makkah Jannat-ul-Ma'la. (*Al-Istee'ab*, vol. 3, pp. 455-456; *Al-A'laam-lil-Zarqaali*, vol. 7, p. 225)

Consultation in business

During the battle of Al-Qaadisiyah, he came across a gold vessel, encrusted with yellow topaz and peridot. He was unsure of its value but when a Persian man offered to buy it from him for the handsome sum of 10,000 silver pieces, he realised that it must be a valuable item. Recognising this, he refused the sale and instead took the vessel to Sayyiduna Sa'd Bin Abi Waqqas رَضِيَ اللهُ عَنْهُ for consultation. After hearing the entire incident, Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ advised him against selling it for 10,000 dirhams. Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ then sold it on his behalf for 100,000 silver pieces and handed the money over to him. (*Tareekh Ibn-e-'Asakir*, vol. 58, p. 170)

Piety in crisis

As a businessman, he had invested in purchasing large amounts of foodstuffs. However, when the region suffered a food shortage, instead of profiteering from the crisis by raising prices, he publicly announced that he will sell food items for exactly the same price that he purchased them. (*Al-Zuhd li Ahmad*, p. 220)

Prioritising Islam

Once, he رَضِيَ اللهُ عَنْهُ took his stock to the market of 'Ukaz where he saw a person leading Salah. Proceeding to stop the person, he replaced him someone else who would lead the Salah. The man who was initially leading the Salah was infuriated and filed a complaint with the Leader of the Faithful, Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ. When the Caliph رَضِيَ اللهُ عَنْهُ questioned him about the matter, Sayyiduna Miswar Bin Makhramah رَضِيَ اللهُ عَنْهُMA replied: 'Leader of the Faithful! 'Ukaz is a marketplace which is frequented by many people, most of whom have never heard the Quran. The person that I prevented from leading Salah has an impediment which prevents him from reciting the Quran correctly. I feared that people would fall into dispute if they heard the Quran being recited in such a manner. Thus, I replaced him with someone who can recite correctly.' Hearing this, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ commended his actions and prayed for him. (*Tareekh Ibn-e-'Asakir*, vol. 58, p. 166, selected)

For the sake of Sayyiduna Miswar رَضِيَ اللهُ عَنْهُ, may Allah Almighty grant us the honour of being a well-wisher of the Muslim community even when doing business.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Bright stars

Sayyiduna Haris Bin Hishaam

Adnan Ahmad Attari Madani

According to one narration, while the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in Makkah, mounted on his ride, he remarked: 'By Allah! You are the best of lands and the most beloved of lands to me. If I was not driven out from you, I would never leave.' Hearing this, a companion رَضِيَ اللهُ عَنْهُ, who was a resident of Makkah, cried out: 'Prior to accepting Islam, only if we had not compelled you to leave Makkah; Come back! for this is the land where you were born and raised.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'I implored my Lord Almighty: 'O Allah! You have taken me out of my beloved land, so send me to Your beloved land.' Thus, Allah Almighty settled me in Madinah," (*Tareekh Ibn-e-'Asakir*, vol. 11, p. 492).

The honourable companion was none other than Sayyiduna Haris Bin Hishaam رَضِيَ اللهُ عَنْهُ, brother of the notorious enemy of Islam, Abu Jahl, and the paternal cousin of Sayyiduna Khalid Bin Waleed. He was also the paternal cousin of Sayyiduna Umar's mother Hantamah, (*Usd-ul-Ghaabah*, vol. 1, p. 514).

His virtues

He is regarded as a jurist and scholar among the companions. (*Istee'ab*, vol. 1, p. 365) He رَضِيَ اللهُ عَنْهُ was held in great esteem in the age of Ignorance and during the age of Islam, (*Al-A'lam-lil-Zurqali*, vol. 2, p. 158). After embracing Islam, he emerged as a righteous figure who abstained from anything disliked and indecorous. (*Usd-ul-Ghaabah*, vol. 1, p. 514)

His Islam

Regarding him, The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once commented: 'Haris is a noble man and his father was noble too; it is my wish that Allah

Almighty graces Haris with the guidance of Islam.' (*Istee'ab*, vol. 1, p. 366). This wish was actualised during the Conquest of Makkah wherein Sayyiduna Haris رَضِيَ اللهُ عَنْهُ sought protection with Sayyidatuna Umm-e-Hani, the sister of Sayyiduna Ali رَضِيَ اللهُ عَنْهَا, and took refuge in her home, thus coming under her sanctuary. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ entered the home, attacked him, and grabbed him by the neck in an attempt to execute him. Seeing this, Sayyidatuna Umm-e-Hani رَضِيَ اللهُ عَنْهَا cried out: 'You are not treating me well with this behaviour in front of everyone.' Hearing this, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ left the house, remarking: 'You have given shelter to polytheists.'

Shortly afterwards, Sayyidatuna Umm-e-Hani رَضِيَ اللهُ عَنْهَا went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and related the whole incident, to which the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'We too grant protection to whomever you have granted protection, and we grant safety to whomever you have given safety.' Sayyidatuna Umm-e-Hani رَضِيَ اللهُ عَنْهَا returned to her house and informed Haris of the exchange with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing about the turn of events, he رَضِيَ اللهُ عَنْهُ returned to his own home, (*Mustadrak*, vol. 4, p. 317; *Tahzeeb-ul-Kamal*, vol. 5, p. 297).

Sayyiduna Haris رَضِيَ اللهُ عَنْهُ commented on the incident: 'Following this, I felt embarrassed to go before the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, because the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had [previously] found me among the polytheists on every occasion, but then I remembered the honourable conduct, compassion, and mercy of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Eventually, I came across the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Masjid Al-Haraam; the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pleasantly welcomed



me for a while until I stopped greeted him, and pronounced Shahadah and become a Muslim. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remarked: 'All praise is for Allah who granted you guidance! A person like you could not remain distant from Islam.'" Sayyiduna Haris رَضِيَ اللهُ عَنْهُ adds that he replied: 'By Allah! Islam is such a religion that none can stay away from it,' (*Mustadrak*, vol. 4, p. 318, summarised; *Tahzeeb-ul-Kamal*, vol. 5, p. 299, summarised).

Burning embers

Sayyiduna Haris رَضِيَ اللهُ عَنْهُ relates that he once asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'I treat my relatives well, care for my neighbours, give refuge to orphans, honour my guests, and feed the poor; and my (disbelieving) father Hishaam Bin Mugheerah, was also like this. So, what is your opinion regarding him?' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Every grave containing a person who did not testify 'There is no god but Allah,' is a burning ember of fire,' (*Mu'jam Kabeer*, vol. 23, p. 405).

Controlling the tongue

Once, while visiting the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Haris رَضِيَ اللهُ عَنْهُ asked: 'Kindly, inform me of an action that I can firmly hold onto.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pointed to his tongue and said: 'Control this,' (*Mu'jam Kabeer*, vol. 3, p. 260).

In the Battlefield

In 2 AH, he and his brother, Abu Jahl, fought against the Muslims during the Battle of Badr. While Abu Jahl lost his life during the Battle, Sayyiduna Haris رَضِيَ اللهُ عَنْهُ survived, (*Usd-ul-Ghaabah*, vol. 1, p. 364). A year later, he رَضِيَ اللهُ عَنْهُ supported the polytheists against Muslim forces in the Battle of Uhud. In fact, he رَضِيَ اللهُ عَنْهُ continued to support the polytheists until 8 AH, when he رَضِيَ اللهُ عَنْهُ became a Muslim following the Conquest of Makkah, (*Tahzeeb-ul-Kamal*, vol. 5, pp. 295-297).

During the Battle of Hunayn, he displayed unwavering commitment and support for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ awarded him one hundred camels as spoils of war. (*Usd-ul-Ghaabah*, vol. 1, p. 514)

Although he continued to live in Makkah throughout the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ era, (*Tabqat Ibn-e-Sa'd*, vol. 7, p. 283), he moved to Madinah, along with a group of other companions, when, during the reign of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ, a

request was sent to Makkah, asking people to join Muslim forces in Madinah who were preparing for the Expedition of Byzantium. Upon arriving in Madinah, they were warmly welcomed by Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ before they were dispatched to battle, (*Tabqat Ibn-e-Sa'd*, vol. 7, p. 283).

Later, during the reign of Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, he رَضِيَ اللهُ عَنْهُ moved to the Levant with his family (*Al-A'laam-lil-Zurqaali*, vol. 2, p. 158), where he continued to support Muslim forces, (*Tahzeeb-ul-Kamal*, vol. 5, p. 295).

While still in Makkah, he رَضِيَ اللهُ عَنْهُ was preparing to join the Muslim forces in the Levant when people poured out to bid him farewell, visibly distressed by his departure. Even when he had left the vicinity of Makkah, reaching the area of Bathaa, locals swarmed around him, weeping and bewailing his move to the distant land of the Levant. He was moved to tears by this but continued to reassure them: 'Dear people! I am not leaving this land to distance myself from you or because I prefer another city over your city; rather, this is what has been commanded. If the mountains of Makkah were of gold, a day would not pass but we would spend it in the way of Allah,' (*Usd-ul-Ghaabah*, vol. 1, p. 515; *Tareekh Ibn-e-Asakir*, vol. 11, p. 499, summarised).

Martyrdom

According to one opinion, he رَضِيَ اللهُ عَنْهُ was severely wounded in the Expedition of Yarmouk in Rajab, 15 AH. In this dire condition, he رَضِيَ اللهُ عَنْهُ sought water but seeing Sayyiduna 'Ikrimah رَضِيَ اللهُ عَنْهُ wounded, he رَضِيَ اللهُ عَنْهُ cried out: 'Take this to 'Ikrimah instead.' When Sayyiduna 'Ikrimah رَضِيَ اللهُ عَنْهُ saw that Sayyiduna 'Ayash Bin Abi Rabi'ah رَضِيَ اللهُ عَنْهُ was wounded, he refused the water for himself and remarked: 'Take the water to him instead.' The water had not yet reached Sayyiduna 'Ayash Bin Abi Rabi'ah رَضِيَ اللهُ عَنْهُ when he رَضِيَ اللهُ عَنْهُ attained martyrdom. Thus, these three noble personalities were honoured with martyrdom without drinking any water, (*Usd-ul-Ghaabah*, vol. 1, p. 515; *Istee'ab*, vol. 1, p. 366; *Tareekh Ibn-e-Asakir*, vol. 11, p. 504, summarised). By this time, all of Sayyiduna Haris رَضِيَ اللهُ عَنْهُ family members and children had passed away, except for his son, Sayyiduna Abdur Rahman, and his daughter, Sayyidatuna Umm-e-Hakeem رَضِيَ اللهُ عَنْهُمَا, (*Tahzeeb-ul-Kamal*, vol. 5, p. 300).



Eight distinctive qualities of Imam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ

Maulana Abu Mu'awiyah Attari Madani

Eponymous founder of the largest Islamic school of thought today and Imam to hundreds of millions of adherents across the globe, the Greatest Imam (Imam Al-A'zam), Nu'man Bin Saabit رَحْمَةُ اللَّهِ عَلَيْهِ, better known by his teknonym Abu Hanifah, holds a unique position in the history of Islam. Hailed as a genius of Islamic Law, his authority, juristic acumen, and intelligence is widely acknowledged.

Perhaps his name was a sign of his future role in the formulation of Islamic Jurisprudence, as Imam Ibn-e-Hajar Al-Haytami رَحْمَةُ اللَّهِ عَلَيْهِ explained: 'Lexically, 'Nu'man' refers to the blood by which the entire anatomy is maintained and because of which all mechanisms of the body are able to function; the blessed person of Imam Al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is like that life-force and epicentre of Islamic Jurisprudence. (Al-Khayraat-ul-Hisaan, p. 31)

Divine grace favoured him with many unique merits and qualities, eight of which are described below:

1. He was an eminent Follower (Taabi'i), being born in the second of the three blessed generations. During his lifetime, he was privileged to encounter four companions of the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, viz.: Anas Bin Malik, Abdullah Bin Abi Awfa, Sahl Bin Sa'd Al-Sa'di, and Abu Tufayl Amir Bin Wasilah رَضِيَ اللَّهُ عَنْهُمْ. (Mirqat-ul-Mafatih, Muqaddamah-tul-Mu'allif, vol. 1, p. 75)

2. He had had four thousand teachers and approximately eight hundred students; more than any other Imam of jurisprudence. (Al-Khayraat-ul-Hisaan, p. 37; Al-Manaqib-lil-Kardari, vol. 1, p. 15)



3. After the Companions, he was the first widely followed founder of a legal tradition (Mujtahid) that survived the test of time. The codification of and approach to jurisprudence that he initiated was adopted by all subsequent jurists and hadith scholars, including Imam Malik رَحْمَةُ اللهِ عَلَيْهِ in his Hadees compendium, the Muwatta. (*Tabyeez-us-Sahifah*, p. 138; *Mirat-ul-Manajih*, *Muqaddamah*, vol. 1, p. 15)
4. All jurists after him drew on his approach to legal

of the Muslim population adhere to the school of Imam Abu Hanifah. (*Mirqat-ul-Mafatih*, *Muqaddamah-tul-Mu'allif*, vol. 1, p. 74)

6. Along with knowledge, he was a beacon of asceticism, piety, worship, and spirituality, the likes of which are seldom found. (*Majmu'ah Rasaail Abul-Hasnaat*, p. 37) He completed the recitation of the Quran seven thousand times at the place where he passed away. (*Mirqat-ul-Mafatih*, *Muqaddamah*, vol. 1, p. 77)



deduction (Istidlaal) and inference (Istinbaat). Imam Al-Shaafi'i famously alluded to this: 'مَنْ أَرَادَ أَنْ يَتَّبِعَ فِي الْفِقْهِ فَهُوَ عِيَالٌ عَلَى أَبِي حَنِيفَةَ' 'Everyone who wants to gain expertise in jurisprudence is dependent on Abu Hanifah.' Others added that Imam Abu Hanifah is the garden of Islamic Law; jurists and non-jurists alike need him. (*Rad-ul-Muhtar*, *Muqaddamah*, vol. 1, p. 151)

5. Allah Almighty granted special acceptance to his school of thought, making it the largest school in terms of number of adherents. According to 'Allamah Ali Al-Qaari رَحْمَةُ اللهِ عَلَيْهِ, two thirds

7. The academic genealogies of all jurists (Fuqaha) and Hadees scholars (Muhaddiseen) link back to him, making them his direct or indirect students. (*Mirat-ul-Manajih*, *Muqaddamah*, vol. 1, p. 15)
8. His school of thought was able to bring Islam to and flourish in lands which no other school of thought could reach, including Pakistan, India, Byzantium, Turkey, and Ancient Transoxiana. (*Majmu'ah Rasaail Abul-Hasnaat*, p. 37)





Avoid discussing ultra-personal ailments

Whilst consoling an ill Islamic brother, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said:

تَحْمَدُهُ وَوَصَّلَى وَنُسَلَّمَ عَلَى خَاتَمِ النَّبِيِّينَ
السَّلَامَ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

May Allah Almighty grant you a thorough, speedy, and beneficial recovery. It is likely that your operation has already taken place; may Allah Almighty grant you relief, إِنْ شَاءَ اللَّهُ; you will recover soon. My dear son, have patience and do not lose hope. I want to share the following advice with you:

When Sayyiduna 'Umar Bin Abdul Aziz رَحْمَةُ اللَّهِ عَلَيْهِ developed boils on his armpit, somebody tested him by asking: 'Where do you have pain?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied: 'On the inside of my arm.' (*Ihya-ul-'Uloom, vol. 3, p. 151*) In other words, he was embarrassed to mention his armpit. Some people have a very private ailment, yet openly discuss it with people. For example, if they have an upset stomach, they may say, 'I have loose bowel motions;' this is improper and lacks decorum.

Some people undergo surgery involving those parts of the body which should not be mentioned

explicitly. Despite this, they name those parts, without any reservations. Even if someone enquires about our ailment or treatment which relates to those areas of the body, we should simply reply with: 'I had pain which resulted in surgery.' If they are insistent then respond with: 'I had some issues in a private area and it was operated on,' then given them advice and a lesson in modesty.

Hiding your pain yields great rewards. Glad tidings of forgiveness have been given to the person who, upon being afflicted with a difficulty or illness, conceals it for the sake of Allah Almighty and does not complain about it to people. (*Mu'jam Awsat-lil-Tabarani, vol. 1, p. 214, Hadees 737*) People should conceal their hardships and worries as much as possible. May Allah Almighty also give me the ability to become good, conceal my hardships, and speak with modesty. Pray to Allah عَزَّوَجَلَّ that I am forgiven without accountability. You are in testing and painful times at the moment; may Allah Almighty grant ease and well-being to all of us. My son, have hope and keep me updated on your health.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



Condolences and prayers



Condolences upon the passing of 'Allamah Qazi Fazl Rasool Haidar Razavi

تَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى خَاتَمِ النَّبِيِّينَ

Sag-e-Madinah, Muhammad Ilyas Attar Qadiri
Razavi عَنْهُ غُفِيَ عَنْهُ conveys his greetings,

اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ

I received the tragic news of the passing of

accomplished spiritual mentor and guide, and son and heir of Muhaddis-e-A'zam Pakistan, 'Allamah Qazi Fazl-e-Rasool Haidar Razavi on 29th Rabi'-ul-Aakhir, 1442 AH, aged 78 in Faisalabad due to diabetes and heart related illness. I extend my deepest condolences to his sons Sahibzadah Peer Fayz-e-Rasool Razavi (Principle of Jami'ah Muhaddis-e-A'zam Pakistan, Raza Nagar, Chiniot), Sahibzadah Fayz Jeelani Razavi, and Sahibzadah Fayz Raza Razavi. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ



Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ also extended his heartfelt condolences to the whole family, conveyed reward, and prayed for the deceased. Sharing advice about the hereafter, he said: 'Death is an inescapable reality and so we should not be negligent of it. Whilst living in this world, we must prepare for the hereafter before death arrives. This world is transient but Judgement Day is not short and the hereafter is eternal. We do not know whether we will enter Paradise after Judgement Day or if Hell will be our final abode and refuge is with Allah Almighty. We do not know what our ultimate outcome will be or how our ending will be; hence, we must be mindful.'

Condolences upon the passing of Sayyid Afzal Miyan Qadiri

Sayyid Afzal Miyan Qadiri Barakati passed away in Marehra, India, after a prolonged illness, on 29th Rabi'-ul-Aakhir, 1442 AH, at the age of 56 years. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ prayed for him and extended condolences to his son, Sayyid Barakat Haidar Shah Sahib, his brothers, Ameen-ul-Millat 'Allamah Sayyid Ameen Miyan Barakati Sahib, Sayyid Ashraf Miyan Barakati Sahib, and Rafeeq-ul-Millat 'Allamah Najeeb Haidar Miyan Barakati Sahib, and the whole family. He also made Du'a for the forgiveness of the deceased and conveyed rewards to him.

Condolences for those who passed away in Rabi'-ul-Aakhir 1442 AH

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ prayed for and extended his condolences to the mourning families of all devotees of the Prophet who passed away in this month, including:

1. The spiritual guide, 'Allamah Sayyid Shah Isma'eel Peer Husayni Razavi Qadiri. (Custodian of Gulshan Tahir, Kurnool, Andhra Pradesh, India) who passed away on 14th Rabi'-ul-Aakhir, 1442 AH;

2. The honourable Abdul Mannan Qadiri (Karachi) who passed away on 4th Rabi'-ul-Aakhir, 1442 AH;
3. Maulana Shameem Ashraf Azhari (Mauritius) who passed away on 17th Rabi'-ul-Aakhir, 1442 AH;
4. Maulana Husayn Qalandarani (Khazdar Balochistan) who passed away on 21st Rabi'-ul-Aakhir, 1442 AH;
5. Ustad-ul-Ulama, Mufti Shareef Gul Qadiri (Mardan, KPK) who passed away on 25th Rabi'-ul-Aakhir, 1442 AH;
6. Peer Sayyid Ghulam Mustafa Shah Bukhari (Fatehpur, Layyah, Punjab) who passed away on 26th Rabi'-ul-Aakhir, 1442 AH.

And many other devotees of the Prophet. He also made Du'a for the deceased and conveyed rewards to them.

Prayers for wellbeing

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ prayed for the good health and wellbeing of:

- The grandson of Sadr-ul-Shari'ah, Mufti In'aam-ul-Mustafa A'zami;
- Siraaj-ul-Fuqaha, 'Allamah Muhammad Nizam-ud-Deen Razavi;
- 'Allamah Mufti Naseem Misbah;
- Mufti Ahmad Miyan Barakati;
- Maulana Nazeer Ahmad Panpuri;
- Maulana Abul Wafa Qaari Fayz-ul-Mustafa;
- Makhdoom Peer Sayyid Mushtaq Ahmad Shah;
- Hadrat Makhdoom Muhammad Shah;
- Makhdoom Ahmad Shah.

He also prayed for the wellbeing of their families and all people who are sick and grief-stricken. To learn more, visit news.dawateislami.net



Visiting Madinah

Maulana Abdul Habib Attari

Since hearing that the airports of the blessed Haramayn have reopened and that people who hold a visit visa are now permitted entry, the intense yearning and burning desire to visit Madinah once again took a firm hold of me. So, on 3 October, 2020, at approximately 7.00am, I set out via Dubai, with the grace of Allah Almighty, heading towards the Beloved's city.

After suspending entry for nearly 7 months, Umrah restarted in the beginning of October, 2020, admitting approximately six thousands pilgrims daily.

New rules

With the global Covid-19 pandemic still present, many of the regulations for visiting the blessed Haramayn have been changed. In October, a

negative, mandatory Covid-19 test had to be taken by all travellers within 48 hours of their flights. Therefore, on the morning of 2 October, I had the Covid-19 test. I was waiting restless for the results to arrive but I also had some lectures to deliver that evening, so I would check for the results after each speech.

After the second speech, at around 11 p.m., I received the results that **لَهُ الْعَمْدُ لَيْلَهُ** everything was fine. Then I set off to the airport at around 4:30 a.m. just a few hours later. At the airport, there was a lot more paperwork than usual to complete. Anyone travelling abroad during the pandemic is strongly advised to arrive at the airport approximately 4 hours before the flight because the paperwork is time-consuming.



Onwards to Madinah

Arriving in Dubai, we took the opportunity to rest for a few hours before the connecting flight. We then offered Zuhr Salah before boarding the flight to Jeddah. As 'Asr time entered, we prayed on the plane but managed to offer Maghrib Salah upon arriving at Jeddah airport. After spending much time in checks and other airport norms, we eventually had our evening meal before departing towards Madinah Munawwarah. What a journey that was; each moment imbued with the Zikr of Allah ﷺ, wrapped in the fragrance of Salat upon the Nabi and poetry in praise of the Beloved ﷺ. The hearts of the Prophet's lovers swayed and their eyes showered ceaselessly until finally, there it was, the City of Madinah. We entered Madinah Munawwarah at around 1:30 a.m. Overcome with fatigue, we first offered our Isha Salah and then rested. In the morning, we rested again after offering Fajr Salah.

Attending the Prophetic Court

In his book 'Rafeeq-ul-Haramayn,' Ameer-e-Ahl-e-Sunnat, Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has advised pilgrims to rest upon arriving in Madinah, so that they are mentally and physically prepared to visit the Prophetic Chamber. After offering Zuhr Salah, performing Ghusl, and donning new clothes, I made my way to the court of the Prophet ﷺ.

All of the entrances to the Prophetic Chamber (Raudah) of the Prophet ﷺ were locked due to Covid-19 restrictions. Unable to enter, I had the honour of presenting myself and offering my greetings while standing in the courtyard; the radiant Green Dome before me. We recited Salat and Salam, presented the greetings of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and other brothers, and pleaded in the Prophetic Court before proceeding to the area of the courtyard where the umbrellas are situated and from where the Green Dome is clearly visible.

*Kya sabz sabz gunbad ka Khoob hay nazarah
Hay kis qadr suhana kaysa hay piyara piyara*

(Wasail-e-Bakhshish, p. 317)

Staying at Al-Masjid Nabawi until Isha Salah, we spent those blessed hours praying, reciting the Quran, making Zikr, and meeting Islamic brothers.

Visiting the martyrs of Uhud

After a glorious day followed by a sublime evening at Al-Masjid Nabawi, basking in the Prophetic Presence, we returned to our accommodation to rest. We then hastened to Uhud, eager to present ourselves before the Leader of the Martyrs, Sayyiduna Ameer Hamzah رَضِيَ اللهُ عَنْهُ and other martyrs of Uhud. Our sojourn there lasted till late night.

Fasting on Monday in Madinah Munawwarah

The following morning, our Islamic brothers of the Madani Qafilah partook in the pre-dawn meal (Suhoor) in preparation for their fast. During the day, we once again reaped the honour of visiting the illuminated Al-Masjid Nabawi. Many people fast on Monday in the blessed city of Madinah and although arrangements for Iftar are usually made in the Masjid, due to Covid-19, these arrangements have been suspended. Nevertheless, keen not to let the opportunity slip away, we prepared our own Iftar to have in the blessed Masjid. It should be noted that eating, drinking, sleeping, and consuming Suhoor and Iftar in any Masjid is prohibited, unless one has the intention of I'tikaf, in which case these acts become implicitly permissible.

Safety precautions

Currently, it is mandatory to wear a facemask when entering Al-Masjid Nabawi. To impede the spread of Covid-19, the Zamzam water coolers have also been removed. Therefore, visitors are advised to take a facemask and a water bottle with them. The night coincided with the death anniversary ('Urs) of the honourable mother of Ameer-e-Ahl-e-Sunnat, Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. In the spirit of honouring her, our Madani Qafilah distributed food at Uhud, conveying the reward to the blessed soul of Ameer-e-Ahl-e-Sunnat's mother.





Attending Madani Mashwarahs from Madinah Shareef

Location should never be a barrier to continuing our efforts for Islam. Thus, no matter where we are, we should continue with the religious activities of Dawat-e-Islami. By the grace of Allah Almighty, during my stay at Madinah Shareef, I participated in Madani Mashwarahs of various departments, committees, and responsible brothers of Dawat-e-Islami. I also had the privilege of delivering two speeches in two Madani Halqahs on Thursday.

Other engagements

During this journey, I was invited to a gathering at the home of a respected Arab scholar, in which I recited the Qasidah Burdah. With great love, we were served with a meal and our host went to great lengths to accommodate us. We also visited the site of the Expedition of Khandaq and other historical sites. Furthermore, we also recorded content for Madani Channel in various locations.

We had the opportunity to visit the house of the deceased brother, Sa'eed Attari, who passed away due to Covid-19, to offer our condolences to his family. مَا شَاءَ اللَّهُ what can be said about the good

fortune of brother Sa'eed Attari! He was buried in Madinah Munawwarah. May Allah Almighty also grant us a good end in Madinah and burial in Jannat-ul-Baqi'.

Mayn hoon Sunni rahoon Sunni maron Sunni Madinay mayn

Baqi'-e-Pak mayn ban jaye turbat ya Rasool Allah

(Wasail-e-Bakhshish, p. 331)

Masjid Quba

The Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: 'الصَّلَاةُ فِي الْمَسْجِدِ قُبَا كَعُمْرَةِ' 'Offering Salah in Masjid Quba is akin to performing Umrah.' (Tirmizi, vol. 1, p. 348, Hadees 324)

In the current pandemic, Masjid Quba only opens its doors at Salah times. Attendees to the Masjid need to bring their own prayer mat and ensure they wear a facemask. When we arrived at Masjid Quba, a person was distributing prayer mats to the visitors.

May Allah Almighty grant us the good fortune of



visiting Mecca Mukarramah and Madinah Munawwarah, again and again, with utmost respect. May He grace us with the honour of performing Hajj and Umrah.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Illnesses in children

Doctor Umm-e-Saarib Attariyyah

The behaviour and individual habits of infants are observably distinct to those of older children. However, when an infant's behavioural patterns suddenly change, it can be difficult for parents to ascertain the exact cause; it may be an illness or it could be a natural part of growing up. In this article, we will list fifteen signs that could signal possible illnesses or health issues in children in general and infants in particular. If your child suffers from any of these symptoms, immediately contact your doctor.



1. Fever in infants under three months of age;
2. Persistent crying;
3. Continuous fatigue;
4. Walking with a slouch or legs appear crooked;
5. Suffering from any type of seizure; this may range from complete unconsciousness to Lasting only a few moments;
6. Swelling in the middle of the head;
7. Displaying signs of pain;
8. Struggling to breath, breathing through the mouth instead of the nose and making a sound breathing;
9. Squinting eyes and weak vision (amblyopia) etc;
10. Spots on the body, hives, and other bumps or marks;
11. Pale skin;
12. Refusal to drink the mother's milk;
13. Difficulty chewing;

Causes of fever

- Fever is a sign that your child's body is trying to fight some type of invasive bacteria or virus. The body's attempts to eradicate the attacking pathogen cause the body temperature to rise.
- Generally, fever occurs because of common ailments such as a cold or a sore throat. However, it can also be caused by more serious illnesses.
- Fever can also be caused by heat, exhaustion, and heatstroke. This usually leads to dehydration, extreme weakness, headaches, and rapid breathing.

Important Advice for new-born babies with fever

- Do not give any medication to a child if they are less than one month old.
- Take the child to a doctor immediately who will be able to advise you.



14. Vomiting or frequent bowel movements;
15. Loss of appetite, continuous sore throat, cough, etc.

Fever

Fever in children under the three years of age could be a sign of a serious infection. However, a fever is a good thing because it signals the presence of an infection in the body, i.e. a fever can appear when the body is fighting an infection. It is important to regularly check the child's temperature with a thermometer.

- Continue feeding milk to the baby so that they do not become dehydrated.
- Contact the doctor straightaway if the baby appears dehydrated.
- Keep the baby's body moist by giving them a sponge bath with lukewarm water. The water will evaporate from the body, cooling it down.





New writers

Preserving Hadees: Selfless efforts of early Scholars

The term, 'Hadees' is understood as the statements, actions, and silent approvals of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A silent approval refers to when an action was performed in the presence of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not disapprove of it, remaining silent instead. Beginning with the Companions رَضِيَ اللهُ عَنْهُمْ, who passionately memorised the Hadees, until today, the scholars of Islam faced unimaginable difficulties in their efforts to preserve prophetic Hadees. We often hear the names of celebrated pioneers such as Imam Al-Bukhari, Imam Hafs Bin Ghiyas, Imam Hayyaj Bin Bistam, and Imam Abu Haatim Al-Razi رَضِمَهُمُ اللهُ, but often remain bereft of completely grasping the value and extent of their efforts. It is due to the services of these luminaries that today, compendiums of Hadees are readily available to us. In this article, we pay homage to these towering figures, with the hope that we will grow in appreciation for them and come to truly honour our tradition.

Imam Al-Bukhari رَضِمَهُ اللهُ عَلَيْهِ travelled to Khorasan, Iraq, Egypt, and Syria, and other isolated areas, (*A'laam-lil-Zarqaali*, vol. 6, p. 33) to learn Hadees. Imam Abdullah Bin Mubarak رَضِمَهُ اللهُ عَلَيْهِ was known to spend four months in pursuit of Hadees, four months in battle, and four months in carrying out trade. (*Hadeesayn kaysay jama' ho'iyin*, p. 115) Al-Khateeb Al-Baghdadi wrote about Imam Yahya Bin Mu'een

رَضِمَهُ اللهُ عَلَيْهِ that, 'He spent over one million pieces of silver in the pursuit of Hadees, until he did not even have shoes left on his feet,' (*Hadeesayn kaysay jama' ho'iyin*, p. 117). The son of Imam Abu Haatim Al-Razi رَضِمَهُ اللهُ عَلَيْهِ said: 'My father used to say that when he began travelling to study Hadees, he spent a few years journeying, until he had walked three thousand miles. When the distance increased, he stopped counting the miles.' (*Hadeesayn kaysay jama' ho'iyin*, p. 121)

Haysam Bin Jameel was driven to bankruptcy twice as he spent all his wealth and possessions to cover the costs of his travels in pursuit of Hadees. (*Hadeesayn kaysay jama' ho'iyin*, p. 122) It is narrated due to his extensive travels to learn Hadees, Imam Raabi'ah Bin Abi Abdur Rahman رَضِمَهُ اللهُ عَلَيْهِ was, 'Driven to a point where he had to sell the support beams from the roof of his house.' (*Hadeesayn kaysay jama' ho'iyin*, p. 123)

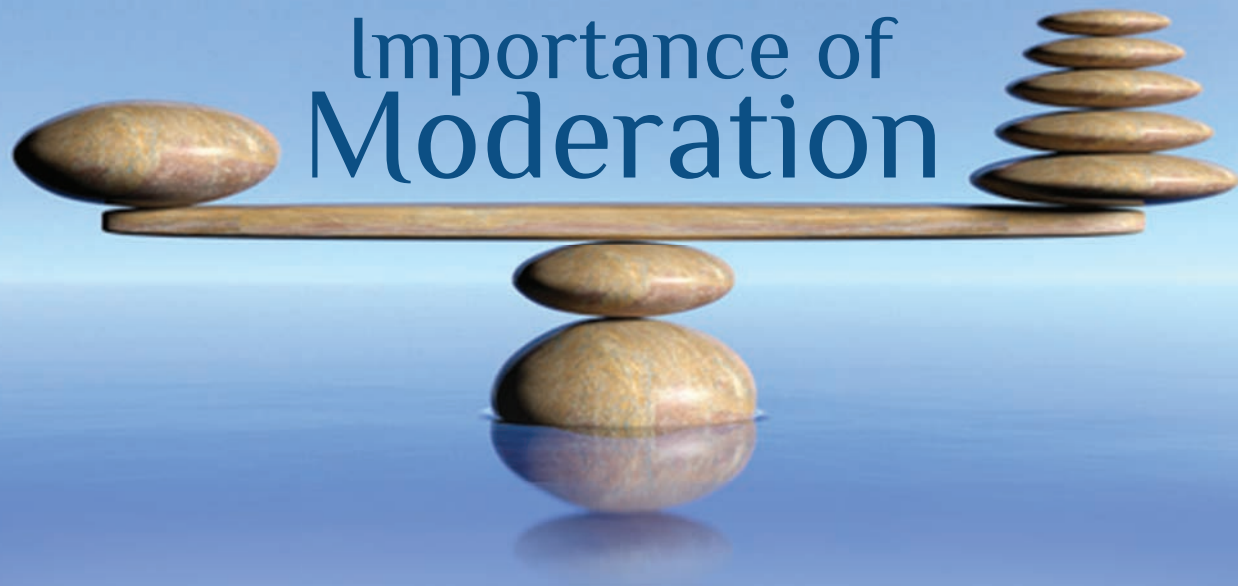
We supplicate that Allah Almighty accepts the selfless efforts of these eminent scholars and that He grant us the wealth of loving Hadees.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Muhammad Waqar Yunus Bin Muhammad Yunus

(Third year - Jami'ah-tul-Madinah Faizan-e-Abdullah Shah Ghazi, Clifton Karachi)





Importance of Moderation

Moderation refers to being economical and sensible in the way we do things. Islam is a religion of balance and encourages moderation in all aspects of life. In fact, an attentive look at our faith reveals that each command, suggestion, and recommendation of Islam, from worship to lifestyle, resonates with the human disposition and is guided by moderation.

Divine system

Allah Almighty has blessed living beings with everything they need to survive. However, we often find in nature that extremes can be detrimental to life. Take water as an example; despite being vital to life in moderate quantities, an extreme excess of water can take a life by causing floods, just as an extreme lack of it can cause death through dehydration.

Air is similarly essential to life, yet an excess of it can cause damage in the form of hurricanes and storms while a lack of it causes death by asphyxiation. The balance that we find in nature mirrors the balance and moderation that we need to adopt and just as

extremes are harmful in nature, they are detrimental in our lives.

Moderation in worship

Balancing acts of worship entails not exhausting oneself so much that they impact on other duties while not reducing them to the point of negligence either. Sayyiduna Jabir Bin Samurah رَضِيَ اللهُ عَنْهُ said: 'I would offer Salah with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; his Salah was moderate and so was his sermon. (i.e. neither was it too lengthy nor too short),' (Muslim, p. 334, Hadees 2003)

Moderation in spending

Being thoughtful and sensible about our finances is the key to moderation in spending. A person should spend according to their need, without being irresponsible, and by finding the middle way between extravagance and miserliness. Our Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one who adopts moderation will never face poverty.' (Musnad Ahmad, vol. 3, p. 157, Hadees 4269)





Speaking loudly disturbs and irritates people who are sick, studying, sleeping, or engaged with other matters

Even when spending in the way of Allah Almighty, Islam teaches us to be moderate whereby we do not give so much that we are then reduced to being in need of charity from others. Allah Almighty has mentioned the attribute of his servants as follows in Surah Al-Furqan:

And those who, when they spend, neither exceed the limits nor act miserly, and stay in moderation between the two.

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Furqan, Verse 69)

Moderation in speech

When conversing with people, we should not be overly boisterous and loud. Allah Almighty directed the Noble Companions رَضِيَ اللهُ عَنْهُمْ to lower their voices when speaking to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, otherwise all of their deeds would have been wiped away. Speaking loudly disturbs and irritates people who are sick, studying, sleeping, or engaged with other matters.

Moderation in walking

Islam also teaches us to be moderate in the way we walk; neither with an arrogant stride nor so slowly that we seem ill. The Quran disapproves of those who walk arrogantly. Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would walk in a gracious, dignified manner at a moderate pace. Narrations state that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ walked in such a way that the ground appeared to be folding for him. (Tafseer Ibn-e-Kaseer, vol. 6, p. 110, Part 19, Surah Al-Furqan, under the verse 63)

We must endeavour to infuse moderation and balance into all facets of our lives; from our approach to studying, playing, and leisure to our daily habits of dining, sleeping, and talking.

اُمِّيْنُ بِجَاهِ النَّبِيِّ الْاَكْمَلِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Umm-e-Ghulam Ilyas

(Mujahid Colony, Boray Wala (Punjab))



10 Situations where Sajdah Sahw is necessary (Wajib)

If a Wajib act of Salah is forgetfully left out, the compensatory prostrations (Sajdah Sahw) must be performed. (*Sharh-ul-Wiqayah, vol. 1, p. 220*)

Although there are many situations where Sajdah Sahw is required (Wajib), here are ten of the most common:

1. Sajdah Sahw is required if you miss out even one verse of Surah Al-Fatihah or recite Surah Al-Fatihah twice before reciting another Surah in:
 - a. The first two cycles (Rak'at) of a Fard Salah or;
 - b. Any cycle of a supererogatory or;
 - c. Any cycle of a Wajib Salah, (*Durr-e-Mukhtar, vol. 2, p. 656*)
2. Sajdah Sahw is required if you forget to perform Ta'deel-e-Arkaan¹, (*Fatawa Hindiyyah, vol. 1, p. 127*).
3. If you forget to recite Tashahhud (التَّحِيَّات) but remember immediately after giving Salaam, then you should remain seated and recite Tashahhud and then perform Sajdah Sahw. (*Fatawa Hindiyyah, vol. 1, p. 127*)
4. Similarly, if you recited Surah Al-Fatihah instead of Tashahhud, Sajdah Sahw is required to compensate this error. (*Fatawa Hindiyyah, vol. 1, p. 127*)
5. Sajdah Sahw is required if you forget to recite Du'a Qunoot during the Witr Salah. (*Fatawa Hindiyyah, vol. 1, p. 111*)



6. If you forget to recite the Takbeer before Du'a Qunoot, Sajdah Sahw will be required. (*Bahar-e-Shari'at, vol. 1, p. 714*)
7. If you are praying a silent prayer (in which silent

aforementioned scenarios only if the specified wajib acts are left out forgetfully. If one intentionally leaves any of them out, then Sajdah Sahw is not enough and the Salah must be repeated.



recitation is necessary, such as Zuhr and 'Asr) alone but forgetfully recite loudly, then Sajdah Sahw will be required. (*Rad-ul-Muhtar, vol. 2, p. 657*)

8. Sajdah Sahw will be required if you recite Tashahhud after Surah Al-Fatihah while standing during the first two cycles of Salah. (*Fatawa Hindiyyah, vol. 1, p. 127*)
9. If you miss out any part of Tashahhud during Qa'dah, Sajdah Sahw will be required. (*Fatawa Hindiyyah, vol. 1, p. 127*)
10. If you recite 'اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ' after Tashahhud during Qa'dah Oola² Sajdah Sahw will be required, (*Durr-e-Mukhtar wa Rad-ul-Muhtar, vol. 2, p. 657*)

Note: Sajdah Sahw is required in all of the

May Allah Almighty give us the ability to offer the daily prayers with sincerity whilst observing all the acts that are Fard, Wajib, Sunnah and Mustahab.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bint-e-Adnan Attariyyah

(Jami'ah-tul-Madinah Faizan-e-'Aalam Shah Bukhari, Karachi)

¹ Ta'deel-e-Arkaan refers to remaining in Ruku, Sajdah, Qawmah and Jalsah for at least the duration in which 'سُبْحَانَ اللَّهِ' can be uttered once.

² Qa'dah Oola refers to sitting in Salah after the first two cycles of Fard, Witr and Sunnah Muakkadah.



Approaches to fostering an Islamic environment in the HOME

Umm-e-Milad Attariyah

Guiding family members towards a truly Islamic life is from the principle responsibilities of a believer. Yet, it is expected and quite normal for different members of a given family to vary in their approach to life and religion; some may easily see the light while others require a little more encouragement. Women have a pivotal role in this regard and can make a profound contribution towards supporting family members to get in touch with their faith.

Allah Almighty states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 6)

Commenting on this verse, the author of *Khaza'in-ul-Irfan* writes that you can save your families from the Fire, 'By obeying Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, worshipping Him, refraining from sins, encouraging good behaviour among family members, discouraging sinful practices, and teaching them knowledge and etiquettes. (*Ihtiram-e-Muslim*, p. 7)

Our sisters should give special consideration to these directions. It is your duty to promote good and discourage sins in your families in order to foster an Islamic environment in the home. We all know that this is far from a simple endeavour because our loved ones are not always receptive or willing to listen. A common reason for this is poor communication skills and harshness on our part which causes them to withdraw rather than engage. The human

psyche is as such; we naturally incline towards gentleness while becoming defensive when someone is harsh, as the Quran reminds us:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them. And if you had been harsh and hard-hearted, they would have therefore certainly been anxious in your surrounding;

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 159)

In the same vein, we learn from the perfect example of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that gentleness is a means of goodness for us and our family members. In this regard, our honourable mother, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا recalls that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to her: 'O 'Aaishah! Adopt gentleness! When Allah Almighty wills goodness for any household, he grants them gentleness.' (*Musnad Imam Ahmad*, vol. 9, pp. 345-405, *Ahadees* 24481-24788)

Moreover, to foster an Islamic environment in the home, continue to beseech Allah عَزَّوَجَلَّ, be patient in the face of adversity, and observe the rights of others over you, regardless of their conduct towards you. This considerate behaviour will gradually إِنَّ شَاءَ اللهُ make your voice and advice heard, eventually leading to a positive, Islamic environment in the home.





DO NOT WASTE

BILLS, RECEIPTS AND IMPORTANT DOCUMENTS

Part: 02

Umm-e-Noor Attariyyah

Islam is a beautiful and respectful religion which not only encourages us to respect papers that contain the name of Allah or the prophets, but also emphasises respect for anything written in general, whatever its content or language may be. Such considerate behaviour towards written word garners reward from the court of Allah Almighty and carries many practical benefits too in the world too.

There are many types of documents found in our houses such as birth certificates, passports, and identity cards, certificates, bills, and letters, as well as receipts for food provisions, prescriptions or medical cards/reports, and many other papers that come out of the pockets of male family members.

Documents such as these contain written information and should therefore be carefully and safely stored if they may be needed in future, otherwise, they should be respectfully disposed of or stored with other sacred papers.

Documents relating to children's education, whether they are recent or old, should never be discarded because they may be required in the future. One sister's son had applied for a vacancy at a government institution when he was invited for an interview. Despite bringing all of his recent qualifications and other documents, he was unable to produce the transcript from his secondary school. Due to this seemingly minor oversight, he was not

given the job. There are many situations like this where even old documents are required.

Similarly, children's birth certificates and school certificates from earlier years should be kept safe because the information contained in these is often needed for completing. All information from the birth certificate, like name, father's name and date of birth etc. should be written on school and madrasah forms; not having these details to hand can cause needless problems.

Marriage certificates, passports, identity cards, and property deeds should have at least two or three copies, that are then stored in different places because they are important.

Utility bills, such as gas bills, phone bills, and water bills, which are also used as official proofs of address, should be kept safe whether they have been paid or not. It is a good idea to organise old and new bills into separate files. These bills are useful, and often essential, when applying for a new bank account, residency, and first passports.

Important note: Storing all of your paper work into one bulky file without any order will only cause distress when you need to find a particular document. Hence, it is advisable to organise bills, letters, statements, etc. into separate folders in a logical order.



Hadrat Sayyidatuna Khansa Bint-e-'Amr رَضِيَ اللهُ عَنْهَا

Pious women of Islam

Muhammad Bilal Sa'eed Attari Madani

Sayyidatuna Khansa Bint-e-'Amr رَضِيَ اللهُ عَنْهَا is from the blessed and esteemed companions of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. While her actual name was Tumadir, she was commonly referred to by her epithet, Khansa. Hailing from the Banu Sulaym tribe, she emerged as one of Arabia's most celebrated poets; even the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was impressed by her poems and would request to hear to recite them, (*Usd-ul-Ghaabah*, vol. 7, p. 99). Her literary prowess afforded her unanimous acceptance among experts and critics who agreed that the mastery she demonstrated in her writings was unmatched by poets before and after her. After the demise of her parents, she رَضِيَ اللهُ عَنْهَا lived with her two brothers with whom she shared a mutual, deep love, (*Al-Isaabah*, vol. 8, pp. 110-111, *Slightly Amended*).

Her Islam

Sayyidatuna Khansa رَضِيَ اللهُ عَنْهَا was among the people from the Banu Sulaym tribe who visited the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and embraced Islam at his blessed hands, (*Al-Istee'ab*, vol. 4, p. 387).

Her character

Sayyidatuna Khansa رَضِيَ اللهُ عَنْهَا was deeply impacted by her new faith. In the bastion of Islam, she found bliss and greatness as she submitted in worship and grew in piety, patience and forbearance. Generosity was ingrained in her person and her commitment was such that she remained ever-ready to sacrifice everything for her love of Islam, (*Al-Isaabah*, vol. 8, p. 110, summarised)

Her courage and bravery

Accompanied by her four sons, Sayyidatuna Khansa رَضِيَ اللهُ عَنْهَا wholeheartedly participated in the Expedition of Qadisiyah during the reign of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ. A day before the expedition, she رَضِيَ اللهُ عَنْهَا counselled her sons with these heartfelt words: 'My beloved sons! You willingly accepted Islam and then willingly migrated. I swear by the One beside whom there is none worthy of worship! You are the sons of one mother and father; I did not allow any blemish to besmirch your lineage. You are aware that Allah Almighty has promised much reward for the warriors who fight against the [tyrant] disbelievers. Take Heed! The eternal life of the Hereafter is vastly superior to this mortal life.' Subsequently, all of her sons proceeded to fight against the disbelievers in battle with utmost valour, until each one was eventually martyred. When news reached their honourable mother, she responded with a faithful calmness: 'All praise be to Allah عَزَّوَجَلَّ, who graced me with the honour of being the mother of four martyrs. I am hopeful of Allah's mercy; I too shall reside in Paradise with my four martyred sons,' (*Usd-ul-Ghaabah*, vol. 7, p. 100, selected). The Commander of the Faithful, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ was deeply moved by the whole incident and so to honour Sayyidatuna Khansa's رَضِيَ اللهُ عَنْهَا sacrifice, he continued to pay her the salaries of her sons, until he passed away. (*Al-Istee'ab*, vol. 4, p. 389)



Shar'i rulings regarding Islamic Sisters

Mufti Muhammad Qasim Attari



Depriving women of inheritance

What do the scholars of Islam and Muftis of the Shari'ah say about disinheriting daughters by declaring them to be 'Aaq (disobedient to their parents)?

Danish Azhar: (Quetta, Rawalpindi)

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

The word 'Aaq' refers to someone who is disobedient. Those who are disobedient to their parents become 'Aaq themselves and are guilty of committing a major sin and the parents declaring them 'Aaq has no bearing on this. Nonetheless, the meaning of 'Aaq is certainly not that they will be deprived of their share of inheritance. Nowadays, some people declare their offspring as 'Aaq and attempt to disinherit them; this has no Islamic basis and does not actually disinherit any rightful heir. In fact, the perpetrator of this act is committing a sin. Inheritance is an Islamic right, enshrined in the Quran, which cannot be overruled by a person merely claiming it is cancelled. Coming to the question, whether the child is a son or a daughter, depriving them of their share of inheritance by deeming them 'Aaq is unlawful in Islam and the child will remain entitled to their rightful share as per the portions determined by Islamic Law.

Moreover, depriving daughters of their share of inheritance, partially or entirely, due to ignorance or custom, as occurs in some places, is completely Haraam and a sin that leads to the Hellfire because it is a form of unjustly taking someone else's wealth and a practice of some disbelievers.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Salah of a married woman visiting her parents

What do the scholars of Islam and the Muftis of the Shari'ah say about a woman who lives in Hyderabad and got married in Karachi, and now has permanently ceased residing in Hyderabad, having moved to Karachi with her husband now when she comes to visit her parents' home in Hyderabad for 4 or 5 days would she read her full Salah or Qasr (traveller's Salah)?

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

In the aforementioned situation, since the woman has ceased living in Hyderabad and has now moved permanently to Karachi with her husband, this means that now Hyderabad ceased to be her original residence (Watan Asli). Therefore, when visiting her parents' home for a duration less than 15 days and nights, she will perform Qasr Salah (i.e. she will read two Rak'at Fard instead in place of four Rak'at Fard). The reason for this is that if a woman starts living in the city of her husband after marriage and permanently ceases living in her parents' home, then her parents' home no longer remains her Watan Asli. In this situation, if there is a distance of at least 92km between the city of her husband and that of her parents, and she comes to her parents with the intention of staying for less than 15 days and nights, then the command for her is to perform Qasr Salah in place of the four Rak'at Fard Salah.

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



Bright
future

THEY'RE NOT MY ENEMIES

Maulana Arshad Aslam Attari Madani

(Scene One)

'Uzayr! Uzayr!'

Uzayr looked back to find his classmate, Faraz, running towards him. 'Uzayr! I don't see you around these days,' he muttered, trying to get his breath back. 'You don't meet up much anymore either. Has something happened?' he asked. 'No, not at all. Exams are coming up and father told me to work hard so that I

achieve good grades you know how important these exams are,' he explained.

(Scene Two)

'Okay Mum, I'm going to Rayyan's house,' said Uzayr, as he tried to walk out of the front door. 'Tell me who you're going with,' interrogated his mother, stopping him before he could leave. 'Mum! I'm only going with



Faraz and his dad to test out the new motorbike they bought. After that, we're going to meet up with some friends.'

A look of concern cast over Uzayr's mum. 'That doesn't sound very safe at all. Faraz doesn't know how to ride a motorbike properly. You might have a collision. I want both of you to walk to your friends.'

Before she could say anymore, Faraz parked outside, sounding the bike's horn in anticipation. 'Uzayr! Uzayr!' he bellowed.

Uzayr walked out of the house, the words of his mother resonating in his head simultaneously with the sound of the bike's engine. 'Let's go,' cried Faraz as he revved the engine even more. 'Come on, sit down,' he said, pointing to the seat with his head. 'No,' said Uzayr. 'We're not going on the bike. We're going to walk instead.' Faraz was surprised. 'But why?' he asked, the signs of confusion evident on his face. 'My mum told me not to go on the motorbike,' explained Uzayr.

(Scene Three)

Faraz tapped Uzayr's shoulder and asked: 'You didn't say whether you're going to the picnic or not.' 'I did ask my dad but he didn't allow me to go,' explained Uzayr. 'He said that if an adult was to go with us, then I could go too.' Faraz huffed but tried to convince his friend: 'If you were coming too, then we could have had a lot of fun.'

(Scene Four)

As soon as they arrived at the cafe, Uzayr ordered a pot of tea before proceeding with Faraz to their usual table. They had only sat down when Faraz took out something from his pocket: 'Look at my new phone. Hold it carefully, it's expensive,' he cautioned, precariously handing over the phone to his friend. Uzayr examined it carefully, feeling each side of the device with intrigue. 'What's this you've put on the screen? And why have you placed it in this cover?' enquired Uzayr.

'Don't you know! I've put a good protector on the screen and a cover on the back so that it doesn't get damaged if it drops,' explained Faraz.

The tea arrived at the table and Faraz poured a cup for each of them. 'Uzayr!' he said quietly, before taking a sip of his tea. 'I have still not understood one thing. Why do your parents always stop you from doing things? They don't let you sit on the motorbike or go to the picnic. They just want you to study all the time. Doesn't it feel like they are treating you like a prisoner?' Uzayr listened in silence.

After listening to Faraz, Uzayr smiled and said: 'Can you tell me something?' Faraz immediately said: 'Yes, of course. Why not?' Uzayr continued: 'Tell me why you have put a screen protector and cover on your phone.' Faraz was quick to reply: 'Because it's valuable.'

'Absolutely Faraz!' cried Uzayr. 'Now understand this: I'm very valuable to my parents. They don't want me to suffer any harm. They know what's best for me and they have been fulfilling my needs since before I even knew what a need was. My parents care for me greatly and protect me. They have my best interests at heart.'

'Now tell me, when we were at the restaurant, why did nobody else tell me to go home because it's getting late? Why didn't anybody else stop me from sitting on the motorbike? Why doesn't this server tell me to study hard?' Faraz listened attentively as Uzayr continued: 'Whenever my parents tell me off, they must be doing it for my own good, because they are not my enemies.'

The tea had finished by now. As Uzayr went to pay, Faraz thought to himself: 'If only others would understand what Uzayr explained to me today; that whenever our parents stop us from doing something, it's not for their benefit, but ours.'



Reading between the lines of what Children say

You may have heard the following statements, or something similar, from children at some point or another:

- I never did anything;
- I didn't do it, he did;
- You always tell me off;
- No one tells him off.

Although insignificant at first glance, these statements can actually have noteworthy, psychological implications. In this article, we will explore the deeper meanings of such words, how they can be reflective of underlying issues in the home, and what parents/carers can do to help.

Have you ever pondered or tried to understand why children might say, 'I never did anything, he did it?' One typical cause is fear: The child may have truthfully admitted to their mistake in the past, but seeing how their honesty was met with being scolded, they now remain fearful of the outcome, choosing to blame the mistake on someone else

instead. This is the adverse outcome of dealing with children in an angry or punitive manner; they will eventually learn to lie in an attempt to save themselves from the distress of being scolded. This approach to parenting effectively drives the child to lying. Therefore, instead of rebuking children or shouting at them, advise them with respect and compassion. Highlight the child's mistake so that s/he can understand their error. Doing this will promote a safe and healthy environment for the child to grow and recognise their parents as guides and not enemies. The child will thus become accustomed to telling the truth, without fear of admonishment, and be able to differentiate between right and wrong.

Consider a child who is berated for something s/he did; they are unhappily sitting in the corner of the room in silence. Imagine what that child's response would be if you were to ask them why s/he is so sad? Assume the child tells you that, 'I am constantly being told off by everyone.' Can you imagine the degree of pain that is hidden in these innocent

environment that is characterised by shouting, scolding, and punishments, or a child whose upbringing is neglected, their intellectual capabilities are severely harmed. Unless supported, these children will often face major obstacles in adulthood as they battle self-esteem issues and a lingering sense of failure.



words; so much pain that a child can neither fully comprehend nor express only feel. Each instance of scolding will chip away at the child's confidence and intellectual capability, until eventually, the child is permanently damaged.

These implications extend to all of the other statements that we listed in the beginning of the article. If you hear any of those words from your child, then take it as the child's cry for help and understand that you need to make changes in your parenting and home environment.

Children who are exposed to a negative home

From the bottom of my heart, I plea to parents: For the sake of Allah عَزَّوَجَلَّ, reform the manner in which you nurture your children, develop their capabilities, value their delicate feelings, and support them to grow. Your correct approach to parenting can make them productive members of society.

May Allah عَزَّوَجَلَّ give us all the ability to act accordingly.

اُمِّينَ بِجَاهِ النَّبِيِّ الْاُمِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



THE CONSEQUENCE FOR WILEY

Maulana Asif Jahanzayb Attari Madani

Elia the Ewe and Emad the Elephant were very good friends. They would help each other in times of difficulty. One sunny morning, they were walking together in a field down by the riverbank, when Elia the Ewe cried out: 'Brother Emad! I don't know if you have benefitted from my friendship, but I have benefitted a lot from your friendship.'

Emad the Elephant was a little surprised by his friend's question. 'How has my friendship benefited you?' he asked.

Elia the Ewe smiled and said: 'Well, I can't reach the leaves of tall trees, but you get them down for me and you protect me from stronger animals.' These words delighted Emad the Elephant. 'Sister Elia, it's the least I can do for you. May Allah Almighty protect our friendship.' Whilst they were busy

talking, Wiley the Wolf was sitting with his friends in a den far away. They were making a new plan to trouble the other animals.

'Friends!' Wiley the Wolf bellowed. 'We are stronger than all of the other animals. I think we should go to the field down by the river and show our strength to everyone there,' he announced. 'Yes! We should!' his team cried out in excitement.

One of the wolves, Wacky, stood up and said: 'That's a great idea! We will have a lot of fun. There is a problem though.' Wiley the Wolf did not like others questioning his decisions. He looked at Wacky the Wolf angrily: 'What problem is there?' With a trembling voice, Wacky the Wolf answered: 'We scare the weaker animals every day. Someday, we may come face to face with a bigger challenge.'

Wiley the Wolf scowled: 'No-one in this jungle is stronger or bigger than me. No-one can challenge me!' he arrogantly shouted.



A few days later, Wiley the Wolf approached the field down by the riverbank. As soon as the other animals saw Wiley and his friends, they began to flee. They knew very well that Wiley and his friends are troublemakers who bully the other animals. Wiley the Wolf laughed and cheered seeing the animals running away from him. The team of wolves entered the field. First Wiley began growling loudly and then, his friends joined in.

On the other side of the field, Elia the Ewe watched as all of the animals ran away. She was a little scared herself. By now, Wiley the Wolf was busy looking around, searching for a smaller animal to bully. Suddenly, he spotted Elia the Ewe, hiding behind a tree. Wiley and his friends chuckled and began running towards Elia. As Elia saw the scary wolves coming towards her, she started to run away, 'Help! Help!' she shouted at the top of her voice. Elia the Ewe was not quick enough and very soon, Wiley the Wolf and his friends caught up with her.

'We have you now,' Wiley sneered. 'Elia the Ewe always gets away from us because her friend Emad the Elephant rescues her. Today, he is not here to save her!'

Elia the Ewe was surrounded by the wolves. Her heart was beating ever so quickly. She prayed to Allah عَزَّوَجَلَّ to save her.

As Wiley began to get closer to Elia the Ewe, he and his friends suddenly heard a sound which was becoming louder and louder. 'Thump!' 'Thump!' 'Thump!' It was Emad the Elephant, racing towards the wolves with ten of his elephant friends.

Wiley and his team were terrified. They knew that the wolves are no match for the elephants 'Run!' Wiley screamed. Then, he and his team of wolves ran away as fast as they could. Elia the Ewe was saved.

Dear children! We learn two morals from this story:

1. We should make dua to Allah Almighty in times of difficulty because Allah Almighty will make things better.
2. We should help our friends and not leave them alone when they are in trouble.



Advice of
Ameer-e-Ahl-e-Sunnat
for children

DO NOT SPOIL YOUR CLOTHES

Owais Yameen Attari

Dear children! Ameer-e-Ahl-e-Sunnat, 'Allamah Muhammad Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ advises that:

Do not unnecessarily wipe your perspiration with the sleeve of your shirt. Sleeves become dirty like this and does not give a good impression to those around you. (Booklet Jhoota chor, p. 31)

Dear children! We have learnt that wiping perspiration, the mouth, or nose with the arm, sleeve, or edge of a shirt is not a good thing to do because this makes clothes dirty and others dislike it too.



The Story of Little Zayd

Correcting a Mistake!

Adnan Ahmad Attari Madani



Today, little Zayd played a lot with his friend Saleem at break time. After exhausting themselves, they sat on the bench next to swings in the playground. Little Zayd turned to Saleem and asked, 'Saleem, will you answer a question?' Saleem looked at him: 'Ask away! If I know the answer, I will tell you.'

Little Zayd asked: 'Do you know which Prophet ﷺ owned a staff that he would strike against the ground, making it to turn into a huge snake?'

Saleem thought for a little while and then answered: 'My father told me this story, but I can't remember who that Prophet ﷺ was. Tell me please.' 'It was the Prophet of Allah Almighty, Sayyiduna Isa ﷺ,' said Little Zayd. As soon as Saleem heard the answer, he cried out: 'Yes! I remember now! Father told me this! The evil king gathered many sorcerers to compete with the Prophet ﷺ. They threw ropes on the ground which transformed into



snakes. That Prophet ﷺ then struck his staff on the ground and it transformed into an even bigger snake. The bigger snake devoured all the other snakes. Little Zayd, do you know the name of the evil king?' Little Zayd paused for a moment to think and then replied: 'His name was Fir'awn.' Suddenly, the bell rang; breaktime was over and it was time to return to the classroom.

At home, Little Zayd had finished dinner. He sat next to his grandma and asked: 'Grandma! Didn't the Prophet Sayyiduna Isa ﷺ have a staff that turned into a snake?

Grandma was surprised. 'No! That isn't right. Who told you this? It was the Prophet Sayyiduna Musa ﷺ,' she said.

Little Zayd was stunned. 'Oh no! That means I gave the wrong name to Saleem,' he cried. Grandma was intrigued: 'What wrong name did you give to Saleem,' she asked. Little Zayd told his grandma the whole story: 'Both of their names are so similar, aren't they?' Grandma reassured him: 'It doesn't matter. Tomorrow in school, tell Saleem the correct name.' Little Zayd pondered and then said: 'I can't do that. What will he think of me?'

'Little Zayd! That's not very nice,' Grandma explained. 'Sharing what you know is good, but you should only share things that you know correctly. If you make a mistake, then it's important to correct your mistake. Nowadays people share wrong information through their mobile phone or social media but they too should correct any mistakes they make.'

Little Zayd listened carefully to Grandma. 'Grandma, you always say that anyone can make a mistake. I have just made a mistake. How can I correct my mistake when I know that Saleem will laugh at me'

Grandma thought for a little while as to how she could make little Zayd understand and then stated, 'Do you know who Imam Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ is?' she gently asked him. Little Zayd thought he does know, so eagerly cried out: 'I know! I know! He was the grandson of the Beloved Prophet ﷺ!'

'No, that's Sayyiduna Imam Hasan, the son of Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُمَا,' Grandma laughingly said. By now, Little Zayd was curious: 'So who is Imam Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ?' Grandma smiled and said: 'He was a student of Imam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ and a great scholar of Islam. Once, someone asked Imam Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ a question. He رَحْمَةُ اللهِ عَلَيْهِ gave that person the answer but after the person had left, Imam Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ realised that he made a mistake, but he couldn't correct himself because he didn't know who the questioner was or where he went! Imam Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ then hired a person to make a public announcement.'

'What was the announcement?' little Zayd asked in anticipation.

Grandma continued: 'The person went around the market places, telling people that whoever asked Hasan bin Ziyad the question, that person should come back to get the correct answer. The person did this for many days until finally the questioner turned up. Hasan Bin Ziyad was delighted and told him the correct answer, (*Al-Faqih wal-Mutafiqiqih-lil-Khateeb, vol. 2, p. 424*).

Now Little Zayd was smiling too. Grandma looked at him and said: 'Did you see, little Zayd! If good Muslims ever give anyone wrong information, they accept their mistake and then give the correct information. Good people always try to please Allah Almighty without worrying too much about what people will say. Accepting your mistake does not make people think less of you. So, will you tell Saleem about your mistake tomorrow?'

Little Zayd immediately cried out: 'Why till tomorrow! I will call him right away and tell him that it was Sayyiduna Musa ﷺ who had the staff, not Sayyiduna Isa ﷺ.'

Grandma was delighted. She hugged little Zayd and told him: 'I'm very proud of you.'

Madani News of Dawat-e-Islami

Maulana Umar Fiaz Attari Madani

Grand Opening: Faizan-e-Farooq-A'zam Masjid, Verena, South Africa

Over one hundred non-Muslims accepted Islam in the opening ceremony

On 10th December, 2020 a Sunnah-inspired gathering was organised for the grand opening of Jami'ah Masjid Faizan-e-Farooq-e-A'zam in Verena, South Africa. The ceremony opened with the recitation of the Glorious Quran, followed by poetry in praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Arabic, Urdu, and other local languages. Mufti Abdul Nabi Hameedi مَدِيْنَةُ الْعَالِي graced the gathering with his words, stressing the virtue and importance of constructing masjids and encouraging the community to partake in masjid activities. In these blissful moments, over one hundred non-Muslims, including women and children, embraced Islam. The Nigran of Pretoria South Africa region, Haji Aslam Faizu Attari, the honourable Malik Tariq, and other responsible brothers were in attendance.

Na't Gathering for the 'Urs (death ceremony) of Shaykh Sakhi Abdul Wahhab Shah Jeelani رَحْمَةُ اللهِ عَلَيْهِ

Keynote Speech by Mufti Muhammad Qasim Attari

In December, 2020, the annual death anniversary of Sayyiduna Sakhi Abdul Wahhab Shah Jeelani رَحْمَةُ اللهِ عَلَيْهِ was commemorated with utmost love and respect. During this occasion, on 14th December, the 'Mazaraat-e-Awliya' department of Dawat-e-Islami organised a grand Na't gathering in which the

renowned exegetist of the Quran and expert of Hadees, Mufti Muhammad Qasim Attari مَدِيْنَةُ الْعَالِي delivered the keynote speech, elaborating on the esteemed status of the saints. He remarked: 'The saints attain proximity to Allah Almighty by walking the path of love, gnosis, good deeds, Sunnah, Shari'ah, spirituality, and Salat on the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When they become friends of Allah Almighty, He gives them glad tidings that they should have no fear or distress.' The honourable scholar encouraged the attendees to devote their lives to piety, following the footsteps of the saints.

International level Madani Qafilah gathering

Nigran-e-Shura Haji Imran Attari delivered a Sunnah-inspired Speech

On 6th December, a Madani Qafilah gathering was held by the 'Madani Qafilah' department, via video link, in which followers of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attended from Karachi, Hyderabad, Multan, Faisalabad, Lahore, Islamabad, and approximately nine hundred other locations across the globe. Members of the Shura, Haji Muhammad Ameen Attari (Karachi region Nigran), Haji Ameen Attari (Qafilah), Haji Sayyid Luqman Attari, and other responsible brothers were also present at global Madani Markaz, Faizan-e-Madinah Karachi. The Nigran of the global Shura committee, Haji Maulana Muhammad Imran Attari delivered a Sunnah-inspired speech about the importance and need of calling towards righteousness, in which he said: 'Calling people to righteousness is such an important task that even our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ



performed it. The honourable companions رَضِيَ اللهُ عَنْهُمْ also travelled, faced difficulties, and even sacrificed their own lives for the sake of Islam, leaving behind perfect examples for humanity.'

Sunnah inspired gathering under the Police Department S.S.P office, Karachi

Special speech by spokesperson of Dawat-e-Islami, Maulana Abdul Habib Attari

A Sunnah inspired gathering was held on 5th December, 2020, at police department S.S.P central office, Karachi, in which Rao Aslam S.S.P also participated alongside other police officers and staff members. In the gathering, Rukn of Markazi Madani Shura and spokesperson for Dawat-e-Islami, Maulana Haji Abdul Habib Attari delivered a speech on the topic of good character, manners, and helping others. Rukn-e-Shura also introduced the police officers to various departments and religious and welfare services of Dawat-e-Islami before inviting them to take part in these services. The whole team of officers and staff highly praised the gathering and appreciated the efforts towards organising it.

Rukn-e-Shura Maulana Haji Junaid Attari meets Head Imam of Data Darbar Masjid, Mufti Ramzan Siyalvi

Condolences and Fatihah

In December 2020, the mother of Head Imam of Data Darbar Masjid, Mufti Ramzan Siyalvi, passed away by the will of Allah Almighty. Member of Markazi Majlis Shura, Haji Junaid Attari Madani visited Mufti Ramzan Siyalvi at his residence with other responsible brothers to offer condolences. Rukn-e-Shura recited Fatihah for the deceased and prayed for her forgiveness and increase in ranks.

Mehfil-e-Na't at Deputy Commissioner's office, Hafizabad

Deputy Commissioner Naveed Shahzad Mirza and other Officers attended

A Mehfil-e-Na't was held in the Deputy

Commissioner's Office, Hafizabad, Pakistan, in which the Deputy Commissioner, Naveed Shahzad Mirza, A.D.C. Revenue Irshad Cheemah, D.C General Hamid Nasir Goraya, A.C. Asif Nawaz, A.C. Rana Farooq Ahmad, C.E.O Education Muhammad Ameen Chaudhry, and other staff attended. The Nigran of Hafizabad Zone, Muhammad Waseem Attari, delivered a Sunnah-inspired speech about good character and encouraged the attendees to implement the Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Towards the end of the gathering, the participants expressed their appreciation to this initiative of Dawat-e-Islami.

More than 39,000 followers of the Prophet travel in Madani Qafilah

Karachi takes first position in 3-day Madani Qafilah

Throughout the country, large numbers of followers of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled on Madani Qafilah in the way of Allah عَزَّوَجَلَّ for three days from 25 to 27 December 2020.

Accountability received from Pak-Kabinah Office

Region	Madani Qafilahs	Region	Madani Qafilahs
Karachi	1861	Faisalabad	878
Hyderabad	629	Lahore	1059
Multan	804	Islamabad	369

عَلَى اللهِ اَلْحَمْدُ لِيَلَهُ a total of 39,690 followers of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled across 5267 Madani Qafilahs throughout Pakistan. Eleven one-month Madani Qafilahs travelled from Gilgit Baltistan zone. Such a large number of Islamic brothers leaving their homes in this cold weather, spending three days in a Masjid, and travelling for the propagation of Islam is a clear proof of their love for their religion.





TESTIMONIALS AND ENDORSEMENTS

Endorsements of Scholars

1. Maulana Hafiz Muhammad Aslam Razavi

Principal, Jami'ah Islamiyyah Anwar-e-Taybah, Kharan, Balochistan:

'Having read the Monthly Magazine: *Faizan-e-Madinah*, I must say that it is a valuable contribution to the religious and social development of men and women from all backgrounds. The diversity and richness of its content makes it pertinent reading for the young, elderly, students, scholars, and the wider public. From the depths of my heart, I pray that Allah Almighty grants Dawat-e-Islami growing success and continues to allow the message of Islam to permeate every corner of the globe through them.

2. Maulana Qaari Muhammad Rafeeq Sa'eedi

Principal, Jami'ah Islamiyyah Anwar-e-Mustafa

'By the grace of Allah ﷻ, I had the honour of reading Monthly Magazine: *Faizan-e-Madinah*. I am delighted by the programmes on Madani Channel. May Allah Almighty bless Dawat-e-Islami with great successes.'

Testimonials

3. 'The Monthly Magazine: *Faizan-e-Madinah* is an interesting magazine. It contains many beautiful and informative articles. I particularly enjoy reading the 'Questions and Answers of Madani Muzakarah,' 'Appeal,' 'Dar-ul-Ifta Ahl-e-Sunnat,' and the articles by Mufti Qasim sahib.' (Muhammad Saqalayn Raza Attari, Hasan Abdaal, Attock)

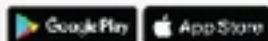
4. By the grace of Allah ﷻ, the diverse articles of Monthly Magazine: *Faizan-e-Madinah* provide a lot of beneficial insight and information. Reading the magazine motivated me to read other books.' (Adnan Bakhsh, Karachi)
5. 'We learn a lot by reading Monthly Magazine: *Faizan-e-Madinah*. The historical stories in it are very impactful and motivate me to implement their morals in my own life.' (Muhammad Siddeeq Shahid, Khanewal)
6. 'Monthly Magazine: *Faizan-e-Madinah* is a treasure cove of merits and impeccable writing. Articles are complemented with beautiful images and the quality of publication is a breath of fresh air. The magazines religious content is perfectly balanced with advice and guidance on managing everyday issues that face us all. By addressing both religious and societal needs, the magazine offers solutions to both spiritual and life problems. The language is clear, accessible, and readily understandable. The product of all these considerations is a significant piece of literature which not only brings the message of Dawat-e-Islami to people from all walks of life, but also offers shining Madani pearls that the average person can garner to polish their heart and soul. May Allah Almighty accept this tremendous effort of Dawat-e-Islami.' (Bint-e-Abrar Madaniyyah, Jami'ah-tul-Madinah-lil-Banaat, Karachi)
7. 'Praise be to Allah ﷻ, Monthly Magazine: *Faizan-e-Madinah* is a thoroughly enjoyable read. I especially look forward to the 'Madani Travelogue' of Abdul Habib Attari. May Allah Almighty grant brother Abdul Habib Attari a long life full of goodness.' (Bint-e-Zuhoor, Mandi Bahauddin)
8. 'In one word, Monthly Magazine: *Faizan-e-Madinah* is amazing. Every issue brings inspiring, relevant topics to readers. In the June 2020 issue, I learned many Madani pearls from an article by Haji Imran Attari. The magazine's content appeals to both men and women.' (Umm-e-Baghdad, Responsible Sister of Shu'bah Awraad-e-Attariyyah)





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