



A written compendium of the statements of the Amir of Ahl al-Sunnah,
Mawlana Ilyas Attar Qadiri رحمۃ اللہ علیہ

Questions about 'itr answered by Attar

17 Pages



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امیر اہل سنت سے خوشبو کے بارے میں سوال جواب

Questions about 'itr answered by Attar

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Questions about ‘itr answered by Attar

An English translation of *Amir-i-Ahl-i-Sunnat se khushbu ke bare mein suwal jawab*



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

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson; you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ ā*.

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Questions about 'iṭr answered by Attar

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Questions about 'iṭr answered by Attar¹

Attar's du'ā:

O Allah! Whoever reads or listens to the 17-page booklet *Questions about 'iṭr answered by Attar*, make their body and soul fragrant, and forgive them without accountability!

اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

What happens to someone who does not recite *ṣalāt* upon the Prophet?

The mother of the faithful, Lady 'Āishah رَضِيَ اللّٰهُ عَنْهَا was once sewing at the time of suḥūr, when the needle she was using fell from her hand. At the same time, a nearby light also went out. The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then arrived, and the entire house became illuminated by the radiance of his sacred face. “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! How bright your face is!”, Lady 'Āishah رَضِيَ اللّٰهُ عَنْهَا exclaimed.

¹ This booklet consists of questions posed to the Amir of Ahl al-Sunnah and his answers.

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Allah's Messenger ﷺ then announced, "Ruin for the person unable to see me on the Day of Judgement." "Who will not be able to see you?", Lady 'Āishah asked. "The miser", he replied. When asked who this meant, the final Prophet ﷺ explained, *الَّذِي لَا يُصَلِّي عَلَيَّ إِذْ سَمِعَ بِاسْمِي* - "He who heard my name but did not recite *ṣalāt* upon me."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: What was the favoured perfume of the Messenger of Allah ﷺ?

A: Mention of the Prophet ﷺ using musk can be found.² If someone wishes to use this, it will perhaps be difficult to find original and pure musk, as mixing with chemicals is now very widespread. Finding the pure substance may be difficult. (A mufti seated nearby said:) Oud, musk and saffron are mentioned to be some of the fragrances used by the Prophet ﷺ.³ He liked musk and oud, as evidenced by literary material describing his blessed life.⁴

¹ *Al-Qawl al-Badī‘*, p. 302

² *Wasāil al-Wuṣūl ‘alā Shamāil al-Rasūl*, p. 87

³ *Ṣaḥīḥ Muslim*: 5,884; *Wasail al-Wuṣūl*, p. 87; *Sunan Abī Dāwūd*: 4,210

⁴ *Al-Sīrat al-Ḥalabiyyah*, vol. 3, p. 480; *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 237

Q: Can we use perfumes which contain alcohol?

A: Scholars differ when it comes to this issue of alcohol in perfumes. Some prohibit them saying, “Alcohol is impure and should not be used.” The opinion of our Dar al-Ifta Ahl al-Sunnah is that perfumes containing alcohol are pure. There is no harm in using them, nor in offering salah having applied them.¹ It is however better to avoid that which is differed over amongst scholars.² If someone avoids applying perfumes that contain alcohol, this is good. He should not be criticised, as his action is an indication of his piety.³

Q: Can females apply perfume?

A: It is better for the girl who has reached puberty to only apply a perfume whose colour is visible, but its scent does not spread, and that too in her own home.⁴

If the scent spreads but does not reach non-maḥrams, there is no harm in that either. In any case, even if an adult female applies perfume in her own home, she should still bear in mind that its scent should not reach non-maḥrams.

¹ *Fatāwā Ahl al-Sunnat*, fatwas 1- 4 and 4683

² *Fatāwā al-Razawiyyah*, vol. 3, p. 251

³ *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 4, p. 290

⁴ It is stated in a hadith: “The perfume of men is that which has scent and no colour, and the perfume of women is that which has colour and no scent.” (*Sunan Abī Dāwūd*: 4,048)

(The mufti seated nearby said:) Similarly, girls that have neared puberty should also take precaution in applying perfume. (The Amir of Ahl al-Sunnah **وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ** added:) For young women that have not reached puberty but are of a tall stature—such that if they apply perfume and exit their homes men will pay attention to them—it is also better to avoid applying perfume when leaving their homes.¹

Q: Can we use 'iṭr after maghrib? Can we also apply it to four or five-year-old children?

A: 'Iṭr may be applied after maghrib. There is no time during the day or night in which using it is forbidden. 'Iṭr may be applied to four or five-year-old children, even to four or five-day-old children. In fact, it may be applied to a one-day-old child.

These rumours of how applying perfume after maghrib or applying it to a child result in being kidnapped or possessed by jinn, are completely baseless. If this were the case, jinn would have ransacked all the perfume shops! We do not even know if they like perfume, but angels do however.²

(The mufti began to say) The Khalifah of Mufti A'zam Hind (Mawlānā Aḥmad Muqaddam Riḍawī Nūrī Ṣāḥib) states that Sayyidunā Mufti A'zam Hind **رَحْمَةُ اللّٰهِ عَلَيْهِ** would say, "Jinn attach

¹ *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 2, p. 16

² *Hāshiyat al-Sindi bi sharḥ Sunan al-Nasāi li al-Suyūṭi*, vol. 7, p. 61, *hadith*: 3,939

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themselves due to bad and foul-smelling things; they do not attach themselves due to good smells.”

One of the reasons for preventing women and children from going out after Maghrib for some time¹ is that they have not memorised the supplications that protect them from these creatures due to which there is a risk of jinns becoming attached to them.²

Q: Some Islamic brothers begin to put 'iṭr on others just before salah. Sometimes the 'iṭr is to their liking, and sometimes not. Its quality is not always the best either. Please give us some Madani pearls of advice regarding this.

A: I have seen shaykhs doing this, as well as the public. To me, it makes sense for someone to just decline the 'iṭr if they do not like it. I have seen people applying perfume to others in the gatherings of my shaykh, the Quṭb of Madīnah, Ziyā al-Dīn

¹ The Prophet ﷺ said, "When nightfall initially begins or you find night beginning to set in, withhold your children, for devils disperse at that time. When a portion of the night elapses, then let the children go, close the doors and mention the name of Allah, for Satan does not open a closed door." (*Ṣaḥīḥ al-Bukhārī*: 3,280)

Muftī Aḥmad Yār Khān Naʿīmī رَحِمَهُ اللّٰهُ عَلَيْهِ explains, “Devils in this context refers to malevolent jinn and humans. Those who kidnap children tend to come out more at night. We come to know that the effects of jinn and devils are greater upon children; for this reason, they have been prevented from going out (at that time).” (*Mirāt al-Manājīḥ*, vol. 6, p. 85)

² *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 4, p. 289

Aḥmad Qādiri Madani رَحْمَةُ اللهِ عَلَيْهِ. After his passing, I saw the same happen in gatherings of his successor, Ḥāfiẓ Fazl al-Raḥmān Qādiri Madani رَحْمَةُ اللهِ عَلَيْهِ. These incidents highlight how most people like to have 'itr put on them. So, if a particular 'itr does not appeal to you or you simply do not want to have any put on, all you need to do is keep your hand withdrawn.¹

Q: With good intentions, can one apply perfume to a shrine belonging to a saint?

A: I have not read any ruling regarding this, nor do I have knowledge of this issue. However, this is common amongst people. Instead of sprinkling 'itr or perfume on the shrine, it would be better for one to donate the cost of that perfume to a poor person; for example, 100 rupees. One can intend to convey the reward of this to the saint resting in the shrine. This will be better; it will bring joy to the heart of the poor person and reward will also be transmitted to the saint. Think about it, is there greater benefit in having a cloth placed on the shrine and sprinkling perfume over it, or greater benefit in donating reward to the soul of the saint?

But generally, placing flowers or a cloth over the shrine of a saint is permissible. However, the 'itr cast over the shrine or cloth only lasts for a short time, after which one cannot tell it was applied at all. This is also due to the fact many flowers are placed over the shrine also, and incense sticks are letting off their own

¹ *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 2, p. 432

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fragrance at the same time. This leads to the smell of any 'itr or perfume becoming unnoticeable. Not every 'itr is strong enough for its smell to last, and the ones sold at these shrines are usually not great quality. Even if it is a special 'itr of some kind, I do not know the ruling as to whether reverence is or can be intended when casting it over the shrine.

Take precaution when spraying perfume

During a Mawlid procession, somebody sprayed 'itr into the air, and it made its way into my eye. Every intelligent person can understand how difficult it was for me afterwards. Allah knows best whether he did that out of respect for me, or for another reason. I do not know what reward he left with. These people are 'sprinklers'.

Others like them can be seen standing near the golden grilles of the Prophet's sanctified resting place, spraying visitors with 'itr. I have seen this myself. They do not even take into consideration that a person is there with their eyes closed and head lowered, deep in concentration; they just come and spray him. If that visitor had reached a certain place in his thoughts, this would be taken away from him instantly, whilst these 'sprinklers' think they have done something immensely commendable.

Consider others when applying perfume

In my experience, certain people cannot use certain perfumes. There are thousands of different perfumes, and some cause

allergic reactions to certain people. Some cause people to begin sneezing as soon as they smell it. Others cause headaches as soon as a person smells them, and the poor soul is forced to sit and hold their head in pain. The person applying this perfume thinks he is making everyone smell nice, but he is causing some people great difficulty.

Although applying 'itr and perfume to the hands of others is common practice in our society, one should ask the person before doing so. There are certain chemical perfumes that can cause hair loss in the areas they are applied. I have also seen people sprinkling perfume on the mats inside masjids, which results in stains that accumulate dirt. It results in a temporary pleasant smell but ends with a ruined mat. This causes loss to the masjid rather than benefit.¹

Q: How is it to spray rose water as perfume?

A: Some people spray rose water as a perfume. I am opposed to this, as I have seen people being sprayed with this on their faces, which is an unpleasant experience for them. We should only do things which do not cause harm to Muslims. Suppose that 1000 people find your perfume pleasant, and just one person says, "This causes me difficulty." This individual will not be told, "Go away, as everyone finds it nice, and it's only an issue for you." Rather, concession will be made for this one person. We will

¹ *Malfuzât Amir-i-Ahl-i-Sunnat*, vol. 2, p. 19

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take his feelings into consideration, and in order to save him from discomfort, we will withhold all others from this small pleasure. Remember that perfume is not a necessity a person cannot live without, such that others should be put in discomfort merely for one's personal delight. There are rules in shari'ah relating to harming other Muslims, and if someone actually did this, it amounts to a major sin.

Think of others when using 'itr

When a person uses 'itr, he usually applies a small amount to his hand first. He takes care not to stain his clothing, especially if he is wearing white. One might even use colourless perfume to make sure of this.

When a person undertakes so many precautions when applying 'itr to himself, why should he not be considerate of others? I have never seen a person spray a whole container of perfume on himself, so why is this done to others?¹

Q: On Fridays and the two Eids, some people sprinkle perfume in the masjid. Wherever they pass, people give them money. What is the ruling concerning this?

A: This is news to me. I was not aware of people doing this. Whether this person takes money or not, this act of spraying perfume on everyone is not right. It is possible for others to be

¹ *Malfuzât Amir-i-Ahl-i-Sunnat*, vol. 2, p. 22

allergic or disturbed by this. It is also possible for droplets of perfume to enter a person's eyes and cause them discomfort.

As for giving such people money, then as long as they do not ask for it, there is no issue in happily giving them something. Yet if the people spraying perfume are certain to begin complaining and making a scene if they are not given money, and one is forced to give, then this is wrong. Giving money to prevent criticism and insults is considered bribery. Although he who gives it will not be sinful, as he did so to avoid evil, he who takes it certainly will be.

This custom of spraying perfume should stop, as it causes difficulty to people, especially in gatherings. Those who do this may think they are earning reward. There is also a distinction between just spraying in the air and directly onto people. Even when spraying into the air, one should ensure the perfume does not fall upon anyone. In any case, there are countless other things to do that one can preoccupy himself with rather than wasting time in this. Do things worth doing, or you will eventually end up doing things not worth doing.¹

Q: Customers often ask how long the scent of a perfume lasts. How is it to tell them it lasts for 10 or 12 hours?

A: Some people exaggerate about this, to the extent they say, "If you wash your clothes, the scent will still not fade away." In any

¹ *Malfuzât Amir-i-Ahl-i-Sunnat*, vol. 2, p. 431

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case, if you know for sure scent will last a certain length of time, you may say so. I am well-acquainted with this field, and to give a fixed timing for any perfume is very difficult. In hot weather, it evaporates quickly due to the temperature, whereas the opposite rings true in colder weather. If perfume is heated on a stove, you will find out what quality it is, as it evaporates with heat.

Generally, perfumes are not long-lasting and fade away fairly quickly. Some of them do last for quite some time however, with sandalwood being one of them. This is mixed into some others, like otherwise fast-fading rose perfumes, to increase their longevity. This mixture is then left to allow both substances to blend into one another and causes the resultant product to last longer in scent. Some perfumes are even buried in the earth for this process. Others are mixed into a compound, which must be set aside for a while before being capable of usage.

Perfumes are mostly made from chemicals nowadays, and pure ones are rare. If someone were to say a particular perfume is pure, it is hard to believe him. Allah knows better. Some perfumers write, "This is superior quality", even though the perfume is cheap and has no real value. They say this for the sake of it. Not everyone knows the meaning of superior quality either.

Who knows why these people write such things! They put their Hereafter at risk and make these written words a witness against them on the Day of Judgement. Those who write "superior quality" should check to see how superior it really is. If the

perfume is low quality, then writing “superior” is a lie, as it has been written to deceive others.

Some people also give their perfumes all sorts of names. This should not be done. One should give an accurate description of the item, be it mediocre or special. If someone asks regarding how long the scent will last, and you are certain or have personal experience, you can reply, “Around this many hours.” Sometimes the quality of the perfume changes according to the manufacturer. It is also possible when you use the same formula to mix a certain compound a second time, it varies from the first time.¹

Q: Most people mention that perfume cannot be applied whilst fasting. Please guide us on this matter.

A: Most people do not say this; it is only a minority who do. In any case, there is no harm in wearing perfume whilst fasting.²

Q: Perfumers apply small amounts of perfume from a bottle to many people’s hands to allow them to test it. As a result, the amount of perfume in the bottle decreases. Is it correct to sell such bottles whilst claiming they are full weight?

A: It is common practice for perfumers to sell per bottle, and not based on weight. However, they can also sell based on weight. For example, perfumes used to be sold according to tolas, like half a tola. Nowadays, it is probably sold according to

¹ *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 4, p. 333

² *Fatāwā al-Amjadiyyah*, vol. 1, p. 398; *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 4, p. 484

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grams. For example, 'This 5-gram bottle is for this amount,' even though 1 gram may be missing from it. Similarly, there are issues with bottles, as some of them have thick bottom ends, which means less perfume fits into them. The safest thing to do when selling perfumes is to say, 'This bottle is for such and such amount.'¹

How did you gain the title Attar?

Q: Why are you called Attar? When did you begin work as a perfumer?²

A: One reason for this name comes from the fact I used to sell perfumes. Thinking that perfumers are called 'aṭṭār, I took the pen name Attar for myself. This is back when Dawat-e-Islami did not exist. I later found out vendors of homeopathic medicine are called 'aṭṭār. Apart from this, I read and liked the name of Shaykh Farīd al-Dīn 'Aṭṭār رحمه الله عليه, the author of *Tadhkirat al-Awliyā*. Due to its association with this renowned saint and hagiographer, I took this pen name. Now, I have learnt that there is a reputable family in the Arab world whose surname is also Attar.³

¹ *Malfuzāt Amir-i-Ahl-i-Sunnat*, vol. 2, p. 427

² The second part to this question has been posed by the Department for Malfuzat Amir Ahl al-Sunnah, but the answer is from the Amir Ahl al-Sunnah دامنه بر تافته العاليه himself.

³ *Dilon Ki Rahat*, 26th Sha'ban, 1441 AH (19th April 2020; *Amir Ahl al-Sunnat Ki Kahani Inhi Ki Zabani*, ep. 17)

Perfume selling

My 'itr business started when I was imam at Nūr Masjid. I wrote 11 lines of salām for Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ.

سُلطانِ اولیاء کو ہمارا سلام ہو جیلاں کے پیشوا کو ہمارا سلام ہو

Sultan-e-awliya ko hamara salaam ho

Jilaan kay payshwa ko hamara salaam ho

I somehow managed to gather thirty rupees and had one thousand beautiful frameable posters printed, which I distributed for free. I also wrote the address for Nūr Masjid on the posters, letting people know they could acquire them from there, free of charge.

One day, having seen the address, a clean-shaven young man came to me requesting a copy. اَلْحَمْدُ لِلّٰہِ I have always been welcoming and if anyone came to me, I would show them love and good character. I invited him into my room and sat him down. My room, which I had received from the masjid committee, was small, about the size of a bed. At that time, it was my whole world. It contained my books, and I would tie some ropes across it to hang my clothes to dry.

During our conversation, the young man informed me he was an 'itr wholesaler. He also gifted me a large bottle of 'itr. Hearing of his business intrigued me greatly, as I was avidly keen on 'itr myself. When I told him of my interest, he gave me his shop address. He was from the Memon caste and had deep

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devotion for the Crown of Saints, Shaykh ‘Abd al-Qādir al-Jīlānī

رحمته الله عليه.

When I went to his shop and purchased some ‘iṭr, I found it to be much cheaper at wholesale prices. I used to purchase small bottles for one or two rupees, yet he had given me a large bottle for the same price. I then purchased ‘iṭr wholesale from him, filled smaller bottles and sold them. In those days, I used to really like majmū‘ah perfume. I then began to purchase jasmine, rose and other varieties of perfumes, and go around selling them. **الْحَمْدُ لِلَّهِ** Even now, I am still well-versed in this field.¹

Note: The questions posed to the Amir of Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** and his answers end here.

Sunnahs and etiquettes regarding perfume

Dear Islamic brothers! Let us gain blessings from discussing some sunnahs and etiquettes related to perfume. It is stated in a hadith, “Four matters are from the sunnah of the Prophets: marriage, the tooth stick (*miswāk*), modesty and using perfume.”²

- ♦ The final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would never reject perfume when given to him as a gift.³

¹ Amir Ahl al-Sunnat Ki Kahani Inhi Ki Zabani, ep. 17; Madani Muzakarah no:171

² Mishkāt al-Maṣābīḥ: 382

³ Sunnatayn Aur Adab, p. 85

- ◆ It is recommended to apply perfume for Friday prayer.¹
- ◆ Salah is an action in which a person speaks to and asks from Allah, so beautifying oneself and applying 'itr for it is recommended.²
- ◆ The Prophet ﷺ always applied excellent perfume and encouraged others to do the same.³
- ◆ The Prophet ﷺ disliked bad odours.⁴
- ◆ Men should use such perfume on their clothing which spreads in the air but does not leave a colour or stain.⁵
- ◆ Women are forbidden from using perfumes when the scent reaches non-maḥram men. If they apply perfume within the home whose scent only reaches the husband, children or parents, there is no harm in that.⁶
- ◆ Islamic sisters should not use a perfume whose scent disperses and can reach non-maḥrams.⁷

¹ *Bahār-i-Sharī'at*, vol. 1, p. 774, part 4

² *Nayki Ki Dawat*, p. 207

³ *Sunnatayn Aur Adab*, p. 83

⁴ *Sunnatayn Aur Adab*, p. 83

⁵ *Sunnatayn Aur Adab*, p. 85

⁶ *Sunnatein Aur Adab*, p. 85

⁷ *Sunnatein Aur Adab*, p. 86

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- ♦ The Prophet ﷺ stated, “When a woman perfumes herself and passes by a gathering, she is like this and that (an adulteress).”¹
- ♦ It was the blessed practice of the Prophet ﷺ to apply musk to his noble hair and beard.²
- ♦ Use of air fresheners should be avoided.³

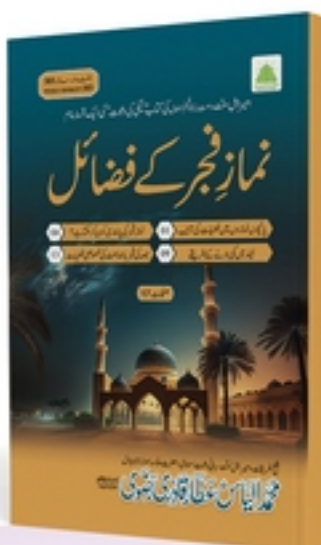
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Jāmi‘ Tirmidhi: 2,795

² Sunnatein Aur Adab, p. 83

³ Sunnatein Aur Adab, p. 84

Next week Booklet



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