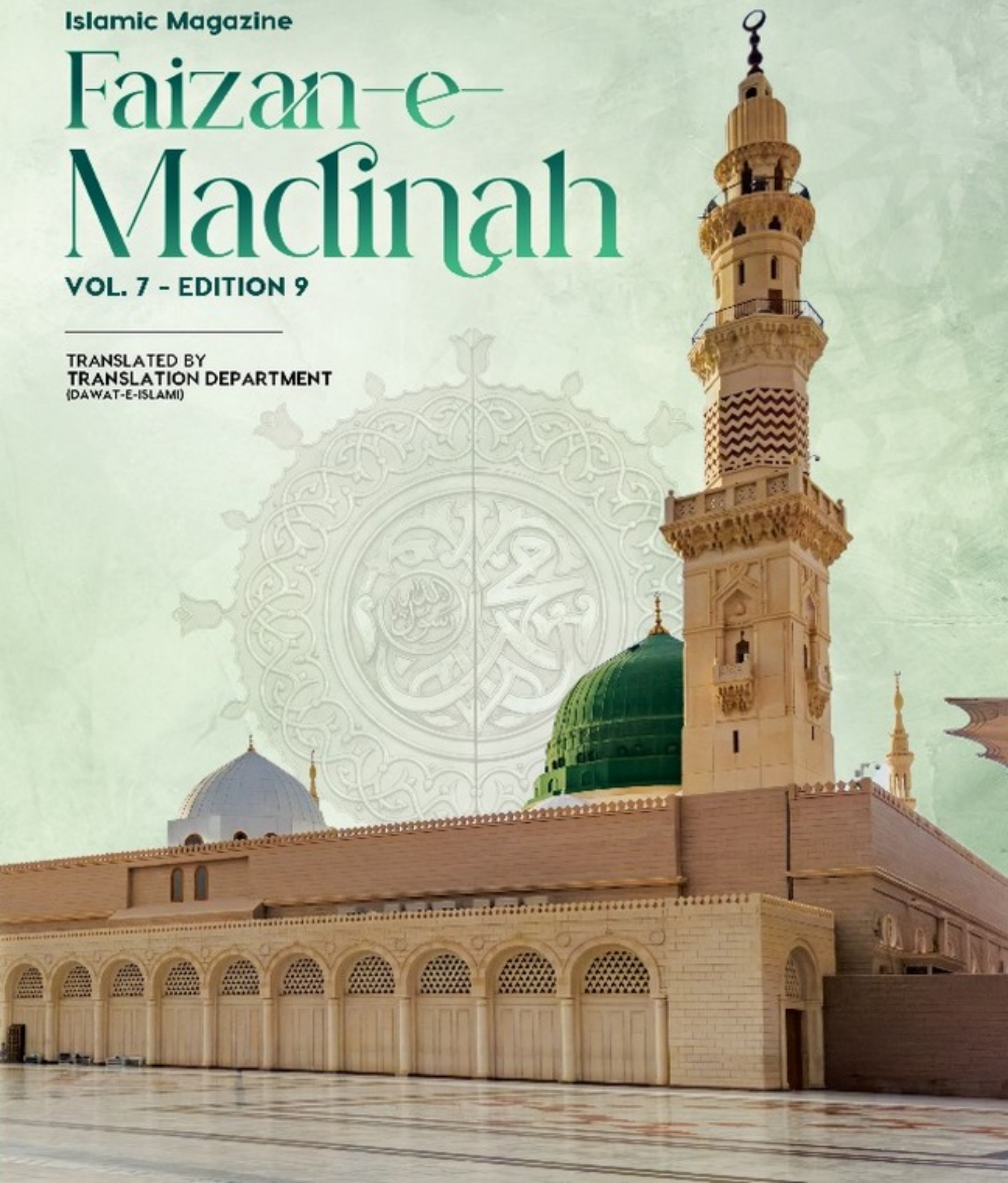


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Faizan-e- Maqinah

VOL. 7 - EDITION 9

TRANSLATED BY
TRANSLATION DEPARTMENT
(DAWAT-E-ISLAMI)



Islamic Magazine
FAIZAN E-
MADINAH
Vol. 7 - Edition 9

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Translated into English by
Translation Department
(Dawat-e-Islami)

By the spiritual sight of
Shaykh al-Tareeqah Ameer Ahl al-Sunnah
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Madani Channel





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DAR AL-IFTA

Ahl al-Sunnah

Mufti Abu Muhammad Ali Asghar Attari

1. Ruling concerning the follower forgetfully turning his head and reciting salām before the imam

Question: What do the noble scholars say regarding the following: a person takes part in a congregational prayer from the beginning, but forgetfully turns his head and recites *salām* in one direction before the imam does so. Upon remembering, he immediately moves his head back to face forward, and follows the imam in giving *salām* to complete the prayer. What is the ruling regarding the follower's prayer in this scenario?

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

Answer: The follower's prayer shall be valid, and there is no need to repeat it. He also does not need to perform a prostration of forgetfulness.

Another scenario similar to this is if a follower joins the congregation late and proceeds to turn his head and recite *salām* before the imam, forgetfully. Such a latecomer's prayer shall remain valid, and a prostration of forgetfulness will not be needed. This is because he became a follower before the imam recited *salām*. Therefore, his mistake was made in the state of being within the following of the imam, and the forgetfulness of a follower is not of consideration.

If a follower deliberately turns and recites *salām* before the imam, and completes the prayer, it shall be rendered prohibitively disliked and necessary to repeat. A follower must follow the imam in all obligatory and necessary facets of the prayer. Deliberately leaving this without a *sharī* necessity is prohibitively disliked and a sin.

As the follower in this question forgetfully performed *salām* before the imam, but returned to his normal position, and then followed the imam in performing *salām* to conclude the prayer, his prayer will be valid without any dislike due to him being within the following of the imam.¹

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

2. Ruling relating to reciting the noble Quran whilst walking

Question: What do scholars say regarding the following: I find I am lethargic in revising the noble Quran or reciting it in general, if I do so whilst seated. Therefore, I recite it whilst walking around. Am I allowed to do this?

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

Answer: It is permissible to recite the noble Quran whilst walking, provided one's heart is not distracted and remains focused on reciting alone. If by walking, one is distracted, or the heart becomes engaged with something else, it will become disliked to do so.²

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

3. Ruling pertaining to prayer on a prayer mat with a Qiblah compass

Question: What do scholars say regarding the following: my uncle came back from 'Umrah with a prayer mat, which he gifted me. This mat has a compass pointing towards the Qiblah fixed upon it. My sight falls upon it during prayer. Am I allowed to pray on this?

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

Answer: In the noble Quran, Allah Almighty describes the characteristics of successful Muslims. One of these characteristics is the fact they offer prayer with *khushū'* and *khuḍū'*.

In terms of physical actions in salah, *khushū'* refers to one's body parts not moving except as prescribed. It also means one's gaze being set upon the place of prostration as one stands, upon the top of the feet during bowing, towards one's nose during prostration, and towards the lap when sitting.

If one offers prayer on a prayer mat with a Qiblah compass upon it, then instead of one's gaze being focused like the people of *khushū'* during the postures of prayer, it will instead constantly return to the Qiblah compass. One's attention will be diverted, and this will interfere with one's *khushū'* and *khuḍū'*.

Offering prayer upon such a prayer mat will entail minor dislike. Though it will not be a sin to use this prayer mat, one should avoid it.³

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. A scenario in which 'Aqiqah is invalid

Question: What do scholars say regarding the following: a person slaughters animals and sells their meat on a daily basis. I said to him, "As large animals have seven parts, I want to make use of one for 'Aqiqah. When you buy animals to slaughter, I will pay for one part, and you can pay for the remaining six in an animal. After you finish slaughtering the animal, I will take one part, and you can sell the rest as you normally do."

Is this valid for 'Aqiqah?

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

Answer: In this scenario, 'Aqiqah will not be valid. The detail concerning this is as follows. When Muslims take shares in a large *Qurbānī* animal, all their intentions must be for gaining proximity in the court of Allah Almighty i.e., an act of piety, for the sacrifice to be valid. This applies to all *Qurbānīs* including 'Aqiqah. If even one of the participants does not have this intention, the entire sacrifice shall be rendered void.

In the question posed, your aim is to perform 'Aqiqah, expressing gratitude to Allah Almighty upon attaining one of His bounties in the form of a child, which is without a doubt an act of drawing near in the court of Allah Almighty. However, the aim of the person you are sharing the animal with is only to attain meat to sell onwards, and this is not from acts of drawing near in the court of Allah Almighty. Therefore, 'Aqiqah is not valid like this.⁴

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Radd al-Muhtār ma'a al-Durr al-Mukhtār, vol. 2, p. 202; Bahār-e-Sharī'at vol. 1, p. 519; Al-Bahr al-Rā'iq Sharḥ Kanz al-Daqa'iq, vol. 1, p. 401; Al-Fatāwā al-Riḍāwiyah, vol. 7, pp. 274-275, selected

² Ḥashiyat al-Ṭaḥṭāwī 'alā Marāqī al-Falāḥ, p. 143; Al-Ḥalabī al-Kabīr, p. 496; Bahār-e-Sharī'at, vol. 1, p. 551

³ Marāqī al-Falāḥ Sharḥ Nūr al-Idāḥ, p. 273; Waqār al-Fatāwā, vol. 2, p. 514

⁴ Ḥashiyat al-Ṭaḥṭāwī 'alā al-Durr al-Mukhtār, vol. 11, p. 28; Badā'i' al-Ṣanā'i', vol. 6, p. 306; Al-Fatāwā al-Riḍāwiyah, vol. 20, pp. 593-594

DAWAT-E-ISLAMI DAY

(43-year endeavour for Religious, Educational and Welfare Services)

FGRF SERVICES OF DAWAT-E-ISLAMI

Mawlana Sayyid Imran Akhtar Attari Madani

The nature of Islam is that it honours and benefits mankind with great emphasis on aiding the helpless and afflicted. In today's age, Dawat-e-Islami is not only providing academic and spiritual guidance to the ummah, but it is also helping the deprived members of society around the world. Dawat-e-Islami has established a department called "FGRF" whereby trained teams carry out charitable work like providing education, health services and welfare to save people from the effects of ignorance, illnesses, poverty, unemployment, and natural disasters.

Dawat-e-Islami always comes to the fore when responding to calamities in Pakistan. When lives and property were destroyed or threatened by floods, earthquakes and tornados, Dawat-e-Islami went to remote areas of the country to provide medical, financial and moral support. This type of work is not carried out only when there is a disaster, rather relief is provided throughout the year.

A REVIEW OF DAWAT-E-ISLAMI'S WELFARE SERVICES

FGRF's extensive network has spread to more than 65 countries and its sizeable manpower distinguishes it from other organisations. When disasters such as epidemics, calamities, earthquakes, floods and fires occur, FGRF provides assistance by distributing food to the poor, installing water pumps in desert terrain, setting up heat stroke stabilisation camps, and serving saḥūr (predawn) and ifṭār (post-sunset) meals in Pakistan and other countries. FGRF is providing aid especially in these four departments of life:

- 1 Health
- 2 Disaster relief
- 3 Education
- 4 Environmental protection



1 DEPARTMENTS UNDER HEALTH



REHABILITATION CENTRE
(FOR DISABLED CHILDREN)



MADANI HEALTH CARE CENTRE



MOBILE HEALTH CARE UNIT



FIGHTING AGAINST THALASSEMIA



MEDICAL AID

TREATING DISABLED CHILDREN



Some of the priorities of FGRF is to provide rehabilitation to children with autism, hearing impairments and sensory problems. FGRF established four camps in the "Faizan Rehabilitation Centre" for this purpose and over 650 children have been treated. More than 1200 children have been diagnosed, and over 2500 children have been registered for treatment.



MADANI HEALTH CARE CENTRE



The first Madani health care centre was established in Ayesha Manzil, Karachi and over

25,000
patients
were
treated
within the
first year.

MOBILE HEALTH CARE UNIT



The mobile health care unit is another means of delivering aid to people in distress. This service provides free treatment to people in poor cities, especially during epidemics and natural disasters.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Approximately
3500
PEOPLE
ARE TREATED
EVERY MONTH

The cost of setting up a medical camp is around

75,000
RUPEES

THALASSEMIA-FREE PAKISTAN



Due to the severe lack of blood donations for thalassemia patients during Covid-19, the leader of Ahl al-Sunnah, Mawlānā Ilyās ‘Aṭṭār al-Qādirī
دَاعَتْ بِرُكَاةِهِمُ الْعَالِيَةَ
encouraged people to donate blood during this emergency. Those worrying moments passed by safely and this ongoing campaign has resulted in

86,000
BOTTLES
OF BLOOD
BEING DONATED

MEDICAL AID



This service has provided aid to

150,000

people and its annual expenses are 15 million rupees.

2. DEPARTMENTS UNDER EDUCATION



**MADANI HOME
(ORPHANAGE)**



SKILLS ENHANCEMENT PROGRAMME

As of now, six branches have opened
in five cities and

2200 STUDENTS

are benefitting from this.

3. DEPARTMENTS UNDER DISASTER RELIEF

Aid for
earthquake
and flood
victims

Assistance for
refugees

Relief for
26,000
families

Covid-19
assistance

Food supply

Disaster Management

Disaster management is a prominent department of FGRF. This department is active during natural disasters and calamities such as floods, torrential rain, earthquakes, train accidents, building collapses, fires, plane crashes etc. The department is responsible for setting up temporary shelters and distributing food and water to victims. In 2020 during torrential rainfall in Karachi and Sindh, food, drinking water, packets of biscuits, milk for children and mosquito nets were delivered to over 300,000 people. During the 2011 floods in Thailand, food and medicine was delivered to many people. In 2016 when the Rohingya faced a severe phase of persecution, they fled Burma (Myanmar) and migrated to Bangladesh where they were provided with food, shelter and fresh water from water pumps. Temporary toilets were also built for them. Approximately 35,000 families benefited from this aid.

Covid-19 Assistance

During the outbreak of Covid-19, FGRF emerged as a highly responsible charity and organisation which started its relief operations in Pakistan, UK, Bangladesh, Turkey, Sri Lanka, Nepal, Indonesia and African countries.

4. DEPARTMENTS UNDER ENVIRONMENTAL PROTECTION

Aid projects
overseas

Certificate of
appreciation

Collaborations

Planting Trees

As science progresses, the temperature of the earth increases due to the air pollution of transport and factories. This causes intense weather conditions which affect human life. In order to combat global warming, the initiative of planting trees was promoted around the world. Dawat-e-Islami decided to participate wholeheartedly in this righteous deed and the grand Shaykh, Mawlānā Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ encouraged people too. اَلْحَمْدُ لِلّٰهِ With support from the WWF, Forest Department and other government institutes, 30,000 saplings have been planted by Dawat-e-Islami while more efforts are ongoing. On the 1st of August 2024, a tree planting campaign was initiated under Dawat-e-Islami. Mawlana Haji Abdul Habib Attari participated in the tree planting campaign in Sindh Governor House and invited councillors and other important officials to participate in Dawat-e-Islami's campaign.





FGRF'S ANNUAL EXPENSES

OVER 18 MILLION RUPEES
FOR FOOD AND RATIONS

OVER 70 MILLION
FOR REHABILITATION

OVER 26 MILLION
FOR EDUCATION

OVER 1.098 BILLION
FOR DISASTER RELIEF

OVER 137 MILLION
FOR HEALTH CARE

OVER 146 MILLION
FOR PLANTING TREES



FGRF DAWAT-E-ISLAMI'S WORK IN THE LAST FEW MONTHS

Providing aid to Palestinian Muslims

The Muslims of Palestine are facing severe hardship and they are sacrificing their wealth and lives for the sake of Islam. Thousands of Muslims have been martyred, thousands injured, and hundreds of thousands are homeless. The FGRF team from Turkey, Malawi and UK have successfully distributed food, water and other necessities as well as providing medical aid to hundreds of thousands of displaced Palestinians. According to a report provided by Haji Fuzail Attari from the UK, FGRF has distributed cooked food to hundreds of thousands of people, and it has provided rations for 40,000 families. Thousands were given fresh vegetables, iftar during Ramadan, and blankets and warm clothes for protection against the rain and cold. Emergency ambulances were allocated for Gaza from the FGRF, 200 families were provided with tents and 1,000 families were given cash. Relief work is ongoing so donate to these accounts:

General Donation

Account: 1760135392017

IBAN NO: PK53DUIB0000000135392017

Zakat Only

Account: 7470200003921

IBAN NO: PK60ASCM0007470200003921

Aid for Earthquake Victims in Morocco and supporting Orphans

On the 8th of September 2023, an earthquake struck Morocco in which more than 2000 people died, 300,000 were made homeless and thousands were injured. Dawat-e-Islami's FGRF department went to Morocco to provide humanitarian aid to the victims, starting in the five main locations. Food, water, clothes and toys were given to 1000 orphans, which brought great joy to these children. FGRF is still providing support and care to these orphans since September 2023.

Helping the People of Bishkek, Kyrgyzstan

Dawat-e-Islami's FGRF department provided food and aid to the distressed people of Bishkek, the capital city of Kyrgyzstan.

Welfare Work for Earthquake Victims in Syria

After the earthquakes in Syria, FGRF provided food, water, rations and tents to the victims. Continuing this relief work, in Shaykh Al Hadid, FGRF has built 12 residential blocks consisting of 96 flats for orphans and widows. A school, madrasah and masjid were also constructed for the education and upbringing of children. Soon, Mawlana Haji Muhammad Imran Attari مُذَظَّلَةُ الْعَالِي will distribute keys to the flats to people who need them most.

Welfare Work for Victims in Pakistan

A slogan of Dawat-e-Islami's FGRF department is "We have not forgotten". FGRF has provided food, clothing and other necessities to the flood victims.

Rations, winter clothes, blankets, jumpers and quilts were distributed to the victims in Lower Chitral, Padidan and other affected areas. Houses were built for the flood victims and the keys were given to the victims in Rajanpur, Padidan, Sehwan and Gambat. Haji Abdul Habib Attari handed the keys out himself and reminded everyone that it had been 17 months since the flood, but Dawat-e-Islami did not forget them. A total of 5000 homes have been built in Pakistan for the flood victims.

Relief Camps for Heat Protection

In May 2024 due to the forecast of heatstroke, the FGRF department of Dawat-e-Islami setup relief camps in various areas of Karachi, including University Road, Clifton, Baldia Town, Sher Shah, Korangi and Nazimabad. Relief camps were also setup in Kasur, Jamshoro, Mirpur Khas, Lahore, Sukkur, Muzaffargarh, Noshero Feroz, Hub, Gujranwala, Gadani, Hafizabad, Shorkot and more. The purpose of these camps was to provide relief to the people affected by the extreme heat. People travelling in cars and by foot, bike riders, students and labourers were brought to the camp and sprayed with cold water to reduce their body temperature. People who arrived at the camp were given a variety of cold drinks, and bottles of cold water and juice were given to people travelling in buses and other public transport.

Distribution of 1200 Sacks of Fertiliser to Farmers

A few months ago, the river Sutlej flooded and affected Kasur and many surrounding areas due to which the locals had to relocate. Many homes were damaged and many acres of crops were destroyed. On the 16th of November 2023, FGRF conducted a gathering in Kasur which was attended by flood victims, local landowners, various political and social figures, police officers and other Islamic brothers. 1200 sacks of fertiliser were distributed amongst the farmers affected by the flood. Even prior to this, FGRF has given fertiliser to farmers, and the size of the land they tend to amounts to 80,000 acres.

May Allah accept the efforts of Dawat-e-Islami and grant them further success in their religious and welfare work.

أَمِينٌ بِجَاوِ خَاتَمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

DAWAT-E-ISLAMI DAY

(43-year endeavour for Religious, Educational
and Welfare Services)

Abu Usayd Muhammad Junayd Raza Attari al-Madani
Member of Dawat-e-Islami's Central Executive Committee

EDUCATIONAL SERVICES

Education is a foundational factor behind success. It plays an intrinsic role in both individual and collective societal advancement. It is key to bettering one's character, instilling life discipline, and becoming a productive person. Educated people are an asset to their country and community. It is education which embellishes and brings forth a person's natural talents, propelling them to triumph and furtherance.

Its importance is known to one and all. However, most people, as Muslims, seem to be unaware of the educational concepts, purposes, and priorities that lead to success in this world and the Hereafter, and positive progress in personal and societal matters. This is despite the fact education's primary objective is to help one learn and prioritise actions and beliefs that lead to Allah Almighty being pleased, and one acquiring prosperity in the Hereafter.

Alongside education, it is a must for one to learn vital skills, which in turn shall allow them to promote moral values and tend to life necessities. Another goal of education is to develop one's faculties to the extent they begin contemplating the Universe and what it contains, which is in fact a Quranic injunction. This will allow the facilitation of ease for people and push them forward towards positive advancement.

Dawat-e-Islami itself is a religious and educational organisation, operating across 80 departmental sectors. It also manages a huge educational system, which is based upon the pedagogic ideologies of Imam Ghazālī and Imam Aḥmad Razā Khān رَحْمَتُهُمَا اللَّهُ .



DAWAT-E-ISLAMI'S EDUCATIONAL SERVICES INCLUDE:

Spreading indispensable knowledge of the noble Quran and Sunnah to felicitate success for all humankind	To promote social etiquettes and Islamic morals
Preparing sincere individuals who are eager to serve Islam	Paralleling and matching international educational standards
Disseminating a culture of research	Providing training for teachers
Running educational courses	Establishing libraries specifically for the availability of modern research-based works

KANZ AL-MADARIS BOARD

Dawat-e-Islami's educational board is named Kanz al-Madaris, which is officially recognized by the Pakistan government and HEC approved.

This board serves to manage Jamiat al-Madinah and Madrassat al-Madinahs curriculums, exams, and educational affairs. It also runs a scholar course which allows students to study whilst working towards official qualifications



Astonishing **STUDENT ACHIEVEMENTS** in secular and Islamic sciences

Every year, students in Dawat-e-Islami's educational institutes score highly in both Kanz al-Madaris and government-legislated educational boards. This year, Jamiat al-Madinah student Abu Sarib Ahmad Attari acquired a gold medal for finishing first in Karachi's educational board.

A majority of male and female students also scored over 1000 out of 1100, in their district level exams. Dawat-e-Islami's educational institutes also finished top in four divisions across Punjab. One student involved in this was Muhammad Afdal Attari, who finished top of his matric class (equal to UK GCSES).

Other high scoring Jamia students include Muzammil Attari, who finished second in his entire region; Farhan Attari, who finished third, and Ghulam Murtaza Attari, who also finished third in his respective region. At the time of writing, high hopes are held for other students to also score highly - *بِإِذْنِ اللَّهِ*.



JAMIAT AL-MADINAH AND Madrassat al-Madinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ According to an August 2024 report, Jamiat al-Madinah and Madrassat al-Madinah institutes have been established in over

36 COUNTRIES

These cater for scholar courses, holy Quran memorisation, the study of Arabic articulation, and a host of other educational endeavours. These services are provided entirely for free. Online services are also provided to students from over

80 COUNTRIES

MODEL JAMIAT AL-MADINAH

Jamiat al-Madinah Degree Institute appoints select Jamiat al-Madinahs at the behest of Karachi's Madani Centre, and turns them into Model Jamiat al-Madinahs, in which students can work for BS Honors alongside studying to be Islamic scholars. Hundreds of male and female students are currently involved in this endeavour.



KULLIYYAT AL-SHARĪʿA COURSE

As for students graduating from universities with BA or equivalent qualifications, a four module Kulliyat al-Sharīʿa course is made available for them, in their quest to become Islamic scholars.

This course is administered and supervised by HEC Pakistan. It consists of four modules and is only available for university graduates. Whoever completes this four-year course can attain an MA in Islamic studies, or an equivalent qualification.



SPECIALISATION

Kanz al-Madaris Board also offers specialised exams for students of Quranic sciences, such as memorisation, tajwid, and reciting. The same is available for students of the scholar, Kulliyat al-Sharīʿa, Arabic language, and Islamic comprehension courses, as well as a host of others. These include:

تَخْصُّصٌ فِي التَّفْسِيرِ، تَخْصُّصٌ فِي الْحَدِيثِ، تَخْصُّصٌ فِي الْفِقْهِ الْحَنْفِيِّ، تَخْصُّصٌ فِي الْفِقْهِ الْحَنَفِيِّ وَفِقْهِ الْحَلَالِ، تَخْصُّصٌ فِي الْفِقْهِ وَالْإِقْتِصَادِ الْإِسْلَامِيِّ، تَخْصُّصٌ فِي الدَّعْوَةِ وَالْإِرْشَادِ،
تَخْصُّصٌ فِي الْعُلُومِ الْعَرَبِيَّةِ، تَخْصُّصٌ فِي التَّوْقِيفِ، تَخْصُّصٌ فِي الْفُنُونِ، تَخْصُّصٌ فِي التَّحْقِيقِ وَالتَّحْرِيرِ، تَخْصُّصٌ فِي التَّدْرِيسِ، تَخْصُّصٌ فِي الْعَقِيدَةِ وَ الْكَلَامِ

Specialised studies last for two years, after which a year is spent in assignments, research, thesis writing, and internship.

Dawat-e-Islami desires for the Islamic world to operate under an umbrella educational system, which caters for the worldly and Islamic education of students. The foundations have been laid for this and further steps will be taken to achieve this dream - *إِنْ شَاءَ اللَّهُ*

Education for **MATURE STUDENTS**

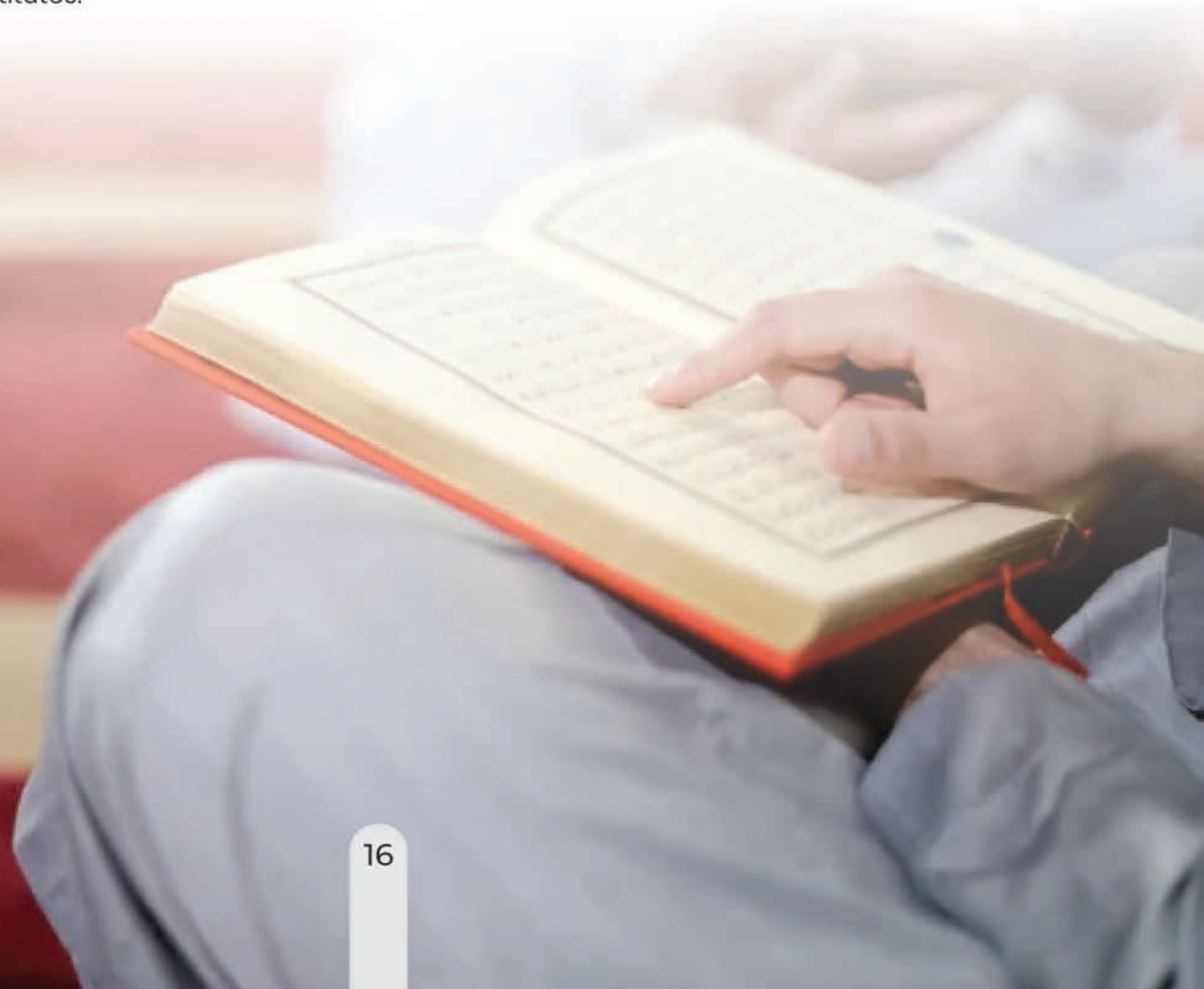
بِسْمِ اللَّهِ Dawat-e-Islami also works to provide education for mature students, which is done via Madrassat al-Madinah for adults (male and female). This is operating systematically and successfully worldwide. At the time of writing, around

421,920 **STUDENTS**

take time out of their busy lives to study the noble Quran and acquire Islamic knowledge.

Professional **ACADEMIC EDUCATION**

In terms of professional academics, Dawat-e-Islami works internationally to this end. Around 45,000 students are currently studying across Dar al-Madinah Islamic School, Faizan Islamic School, Faizan Weekend Education, Dar al-Madinah College, Dar al-Madinah University, primary, secondary, and higher-secondary institutes.



Dar al-Madinah SCHOOLS AND COLLEGES

Dar al-Madinah schools can be found in

**PAKISTAN, THE UK, THE US, SOUTH AFRICA,
BANGLADESH, AND NEPAL**

Its curriculum was formulated to help students become successful in as many spheres of life as possible.

To help maintain educational standards, monitoring checks are frequently conducted at Dar al-Madinah campuses. Classroom, student, teacher, and staff performances are also analysed. Teachers are also shown effective teaching techniques, allowing them to convey knowledge to students as best as possible.

Dar al-Madinah plans the academic year well in advance. Physical exercise is also conducted during assemblies to complement student physical health. Said assemblies also provide guidance and teaching, discussing a wide variety of topics. Students themselves conduct these, and they serve as ample opportunity for them to develop their capabilities.

Skills valued in contemporary times have been included in the current curriculum, in a bid to improve Dar al-Madinah's educational services. These include:

DIGITAL LITERACY

ORACY

SPOKEN ENGLISH

and other programs.

A unique facet of Dar al-Madinah is the character training it offers. The hearts and minds of students are filled with love for Allah Almighty, His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Companions رَضِيَ اللهُ عَنْهُمْ, and saints of Islam رَجَمَهُمُ اللهُ. Students are taught to respect their parents and programs are conducted to help them better themselves from every possible perspective.

Dar al-Madinah College provides courses for FSC (pre-medical), ICS (pre-engineering), and FA (IT) students.

DAR AL-MADINAH UNIVERSITY

In terms of graduation level qualifications, Dar al-Madinah International University offers a four-year option for BS courses in Arabic, Islamic studies, Islamic banking, and education.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Soon, Dar al-Madinah schools, colleges, and universities shall expand their network and campuses across the world.



KEY HISTORICAL EVENTS OF RABI 'AL-AWWAL

Date	Event	Resources for Further Information
5 Rabi' al-Awwal 50 AH	The grandson of the Prophet ﷺ, Imam Hasan رَضِيَ اللهُ عَنْهُ was martyred.	Monthly Magazine Faizan-e-Madinah Rabi' al-Awwal 1439 AH edition. Thirty Parables of Imam Hasan رَضِيَ اللهُ عَنْهُ
10 Rabi' al-Awwal 10 AH	رَضِيَ اللهُ عَنْهُ Sayyidunā Ibrāhīm صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ b. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away.	Monthly Magazine Faizan-e-Madinah Rabi' al-Awwal 1440 AH edition. Seerat e Mustafa ﷺ page 688
12 Rabi' al-Awwal 241 AH	Imam Aḥmad b. Ḥanbal رَحِمَهُ اللهُ عَلَيْهِ passed away	Monthly Magazine Faizan-e-Madinah Rabi' al-Awwal 1439 AH edition. Faizan-e-Imam Aḥmad b. Ḥanbal رَحِمَهُ اللهُ عَلَيْهِ.

13 Rabī' al-Awwal
227 AH

14 Rabī' al-Awwal
94 AH

14 Rabī' al-Awwal
179 AH

21 Rabī' al-Awwal
1052 AH

Rabī' Al-Awwal 12
AH

Rabī' Al-Awwal 50
AH

Anniversary of
the passing of the
famous saint, Bishr
al-Ḥāfi رَحْمَةُ اللَّهِ عَلَيْهِ.

Imam Zain al-‘Ābidīn
رَضِيَ اللَّهُ عَنْهُ passed
away

Imam Mālik b. Anas
رَحْمَةُ اللَّهِ عَلَيْهِ passed
away

Allāmah Shaykh ‘Abd
al-Ḥaqq Muḥaddith
Dihlawī رَحْمَةُ اللَّهِ عَلَيْهِ
passed away

The Battle of Yamāmah was
fought between the forces
of the Caliph Sayyidunā
Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ
and Musaylimah, a self-pro-
claimed false prophet. 1200
Muslims were martyred and
Allah Almighty granted the
Muslims a great victory.

The mother of the
believers, Lady
Juwayriyyah رَضِيَ اللَّهُ عَنْهَا
passed away.

Monthly Magazine
Faizan-e-Madinah
Rabī' al-Awwal 1440
AH edition.

Monthly Magazine
Faizan-e-Madinah Rabī'
al-Awwal 1439 AH edition.
**Statements of Imam Zain al-
‘Ābidīn رَضِيَ اللَّهُ عَنْهُ**

Monthly Magazine
Faizan-e-Madinah Rabī'
al-Awwal 1439 AH edition.
Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ ka
Ishq e Rasul صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Monthly Magazine
Faizan-e-Madinah Rabī'
al-Awwal 1439 AH and 1440
AH editions.

Monthly Magazine
Faizan-e-Madinah Rabī'
al-Awwal 1439 AH edition.
Seerat e Mustafa ﷺ page 380

Monthly Magazine
Faizan-e-Madinah Rabī'
al-Awwal 1439 AH and
1441 AH editions
**Faizan e Ummahat al
Momineen رَضِيَ اللَّهُ عَنْهُمْ**

May Allah Almighty have mercy upon them all, and may we be forgiven without accountability for their sake.

أَمِينُ بِنَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Various editions of Monthly Magazine Faizan-e-Madinah can be found on the Dawat e Islami website (www.dawateislami.net) and mobile application.

MADANI MUZAKARAH

(1) Name of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ father

Q: What is the name of the father of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: The name of his father is 'Abdullah عَنْهُ رَضِيَ اللهُ عَنْهُ.

(2) Reading works of sīrah and other Islamic books

Q: Is reading a book of sīrah considered an act of worship?

A: Yes, one will be rewarded if they read a work of sīrah or any other Islamic book with good intentions, if it has been written by a Sunni scholar.²

(3) Drinking goat's milk

Q: Is it a Sunnah to drink goat's milk?

A: Yes, drinking goat's milk is Sunnah. Many narrations show the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ drank this. In fact, goats would often remain around him.³

(4) Explanation of Imām Aḥmad Razā Khān's رَحْمَةُ اللهِ عَلَيْهِ poetry

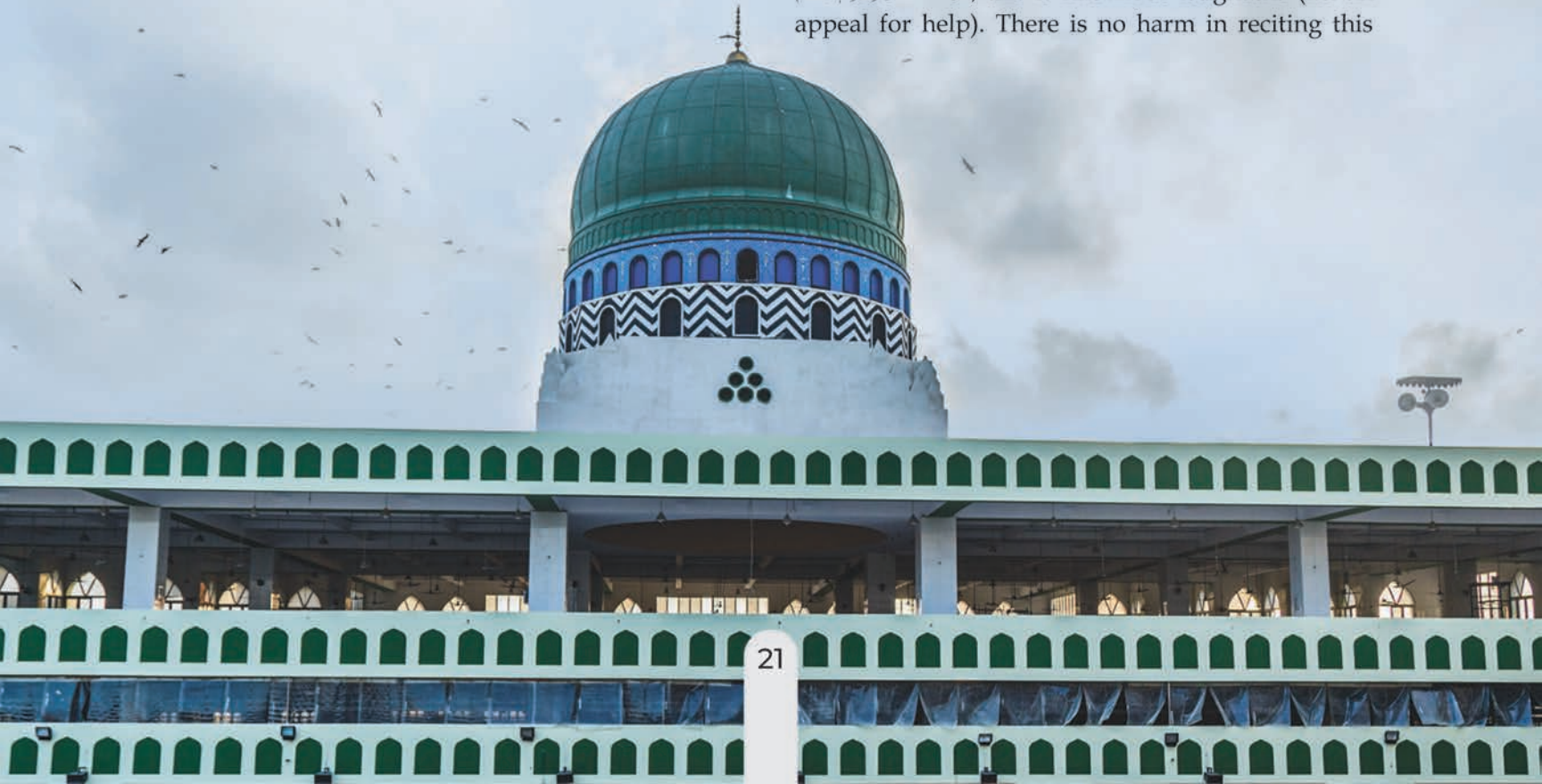
Q: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in Mecca. Yet in one of his poems, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ makes reference to dawn breaking in Medina and light being distributed. Please explain this.

A: This poem of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ is not in reference to the Greatest Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred birth. This poem means: whenever dawn breaks in Medina, light is distributed and spread across the entire universe.⁴

(5) Reciting istighātha in place of ṣalāt upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Q: Can we recite قَلَّتْ حِيلَتِي أَنْتَ وَسَيِّئَتِي آدْرِكُنِي يَا رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in place of ṣalāt upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: This is not a form of ṣalāt upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; this is known as istighātha (i.e. an appeal for help). There is no harm in reciting this



(but ṣalāt upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has its own virtue and blessing).

(6) Writing ṣalāt upon the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in calligraphy

Q: Can ṣalāt upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be written in different styles of calligraphy?

A: Using various scripts or styles of writing is an age-old tradition. If the letters of the ṣalāt are clearly visible, correctly written, and not in short form, then it is permissible to write ṣalāt in such calligraphic design. If written in short form this is not permissible, such as writing *ص* or *صَلِّعُمْ* in place of صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁶

(7) When is it necessary to grow a beard?

Q: Does it become necessary to grow a beard after 40 years?

A: As soon as a male reaches puberty, rules of Islamic law apply to him. According to lunar years, a boy can reach puberty between the ages of 12 and 15 years and a girl between the ages of 9 and 15, when signs of puberty become apparent. If no signs appear, a boy or girl will be considered at the age of puberty when they reach 15 years of age according to the Islamic calendar. When a boy reaches the age of puberty and his beard appears, it is *wājib* for him to grow it. He will not wait until the age of 40.⁷

(8) Playing with the beard

Q: What is the ruling in relation to playing with the beard, and what are its harms?

A: It is *makrūh taḥrīmī* to play with the beard, clothes or body during salah, and a *makrūh taḥrīmī* act is impermissible and a sin.⁸ Some people have a habit of playing with the beard outside of salah, sometimes placing the hairs in their mouth, and other times twisting and moving them around, causing them to weaken and break. This is something which has no benefit and one should avoid this, as the beauty of a person's Islam is in avoiding useless matters.⁹ If he placed the hairs in his mouth and cut them to less than fist length using his teeth he will be sinful, as whether a person cuts the hair using a scissor or with his teeth, it is still considered cutting.

(9) If someone comes by another person's extra

money, what should they do?

Q: I was on my way to Madrassat al-Madinah in a rickshaw. When I gave the driver 500 rupees, he took out his fee and gave me the change. When I checked later, I realised the rickshaw driver had given me 30 extra rupees, but I can no longer find him. What should I do with this money?

A: If you genuinely cannot locate the rickshaw driver, you should give this money to a needy person (as sanctioned by Islamic law), i.e. someone who is eligible to receive zakat. If you come across the rickshaw driver later and inform him that you gave away the extra 30 rupees to charity on his behalf, and he is fine with this, then you are freed of your responsibility. If, however, he says he wants the 30 rupees, you must give them to him.¹⁰

¹Madani Muzakara, 21st Rabī' al-Awwal 1445 AH

²Madani Muzakara, 18th Jumāda al-Awwal 1445 AH

³Madani Muzakara, 6th Rajab, 1444 AH

⁴Hadā'iq-i-Bakhshish, p. 242; Madani Muzakara, 21st Rabī' al-Awwal 1445 AH

⁵My means have come to an end! You are my support; aid me, O Messenger of Allah!

⁶Bahār-e-Sharīat, vol. 1, p. 534; Madani Muzakara, 13th Rabī' al-Ākhir 1445 AH

⁷Bahār-e-Sharīat, vol. 3, p. 203; Madani Muzakara, 29th Jumāda al-Ākhira 1444 AH


⁸Bahār-e-Sharīat, vol. 1, pp. 624-283

⁹Madani Muzakara, 13 Rajab 1444 AH

¹⁰Madani Muzakara, 13 Rabī' al-Ākhir 1445 AH



Trees & Stones turned into Walls









 Mawlana Sayyid Imran Akhtar Attari Madani

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed many miracles, and reading about them amazes us and increases our love for him. The following awe-inspiring miracle highlights the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ modesty and Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has referred to it in his poetry.

Sayyidunā Usamah bin Zayd رَضِيَ اللهُ عَنْهُمَا reports:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me as we travelled to perform jihad, “Is there a place where I can relieve myself?” I said there was no appropriate place because of the amount of people in that open area. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Check if there are any trees or stones nearby.” I replied that I could see some trees and stones, and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, “Go to the trees and stones and tell them that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commands you to come together because he needs to relieve himself.” I did just as the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, and by Allah! The trees and stones came together and became a wall. After the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ relieved himself, he said to me, “Tell them to separate.” By Allah, when I told the trees and stones to separate, they moved back to where they were originally.

There are some lessons for us to learn from this miracle:

-  The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had the utmost modesty.
-  We must make this trait a part of our character.
-  Islamic rulings must be obeyed even when travelling or facing a need.
-  Even in exceptional circumstances, veiling and Islamic rulings must be observed to the best of one's ability.
-  There is no harm in making special arrangements if needed.
-  Allah Almighty granted the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immense authority.
-  Inanimate objects like stones and trees obeyed the commands of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
-  If there is a need to make temporary changes to the surrounding environment, change it to its previous state immediately once the need is fulfilled. This is to ensure others are not inconvenienced.

Al-Shifa`, vol. 1, p. 300

Useful Tips

Muhammad Imran Attari, Head of the Central Executive Committee of Dawat-e-Islami

Mawlana Muhammad Imran Attari delivers lectures and holds training sessions for brothers in Pakistan and overseas. These consist of advice, training, reflection, reformation and significant thought-provoking points regarding daily life that can be acted upon. Here are some important points taken from his speeches:

1. Belief, trust and hope are pillars of our lives. If they are destroyed, our lives will be ruined.
2. If you wish to increase your blessings, perform two units of prayer or a prostration of gratefulness whenever you hear good news regarding your home or children. I am certain you will receive even more blessings because of this.
3. Fathers must ensure they deal with their family fairly, but when it comes to distributing items, they should give to their daughters first because they have fragile hearts. Daughters will be pleased by this. Their brothers should not be upset, rather they should care for their sisters in a similar manner. Daughters and sisters must not take advantage of this kindness.
4. If someone comes to you in a state of sorrow and hopelessness, comfort and encourage him. Give him hope of overcoming his difficulties, and attempt to save him from the dark depths of hopelessness with the light of reassurance. If Allah Almighty wills, your words of encouragement and support will grant him strength, and he will save himself from suicide.
5. If you face a difficult task, have the mindset that, 'If someone else can complete this task, I can too.'
6. Studying inattentively is not beneficial. If you are lost in thought whilst reading, read again from the place you reached before you were distracted.
7. When you are studying, study with the mindset that you will never study the book again. So, study attentively, such that you can answer any question regarding the book.
8. Optimism induces peace and pessimism makes you restless. If you desire serenity, adopt positive thinking.
9. Take an umbrella before it rains. This proverb teaches us to be precautious and to find solutions to difficulties before we are afflicted by them. The leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri رَضِيَ اللهُ عَنْهُ says, "A cautious person remains at ease."¹
10. The benefit of consultation regarding any matter is that you receive different opinions and they can be combined to create one good suggestion. Sometimes, one person's idea is liked by everyone.
11. In order to prevent inflation, economists advise people to stop buying items. Once shopkeepers see fewer buyers, they will be forced to sell at a lower price. For example, the price of fruit is expensive in the morning but cheaper in the evening because sellers realise if the fruit is not sold, it will rot and go to waste.
12. Take control of your budget by not making unnecessary items a need, and do not get addicted to certain foods and drinks, rather maintain a moderate approach. Adopt a mindset of economising and being content. Look around your house and take note of what is excessive, and refrain from buying it in the future.
13. A successful businessman is the one who knows how to buy. If he purchases an item for a low price, he can make profit from it, otherwise he burdens himself.
14. Giving charity in the way of Allah Almighty increases your wealth and the blessings in it, and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took an oath regarding this. I even encourage poor and middle-class families to give something in the way of Allah Almighty, even if it is one pound, a handful of rice or a single date. Allah Almighty will grant you a lot in return.
15. You will be happy when you learn how to please others, otherwise you will remain in search of happiness. If you learn how to be joyful in other people's happiness, you will be content too.

¹ Roshni, EP: 01

JOURNEY TO FES

(Part 3)



— Mawlana Muhammad Imran Attari —
(Head of Dawat-e-Islami's Central Executive Committee)

DEPARTING FOR FES

After that, we used the Internet to get directions for Fes, and then the journey started. We did not have breakfast, and we had to prepare for Zuhr and lunch, so we stopped at a suitable location and did both. We saw orange groves and fruit sellers, so we bought some oranges and ate them.

HEALTH BENEFITS OF ORANGES

- Oranges are rich in vitamin C.
- They protect one from heart related illnesses and are beneficial for people with high blood pressure.
- They improve the digestive system.
- Oranges are beneficial for treating fevers and hepatitis.
- They grant comfort to the body and mind.
- They are a great source of hydration.

We performed 'Aṣr here too. We learnt that the city of Zerhoun was towards our right, which is also known as

Moulay Idriss. Most Moroccans call the city Moulay Idriss, and the resting place of Sayyidunā Moulay Idriss Awwal رَحْمَةُ اللَّهِ عَلَيْهِ is located at the peak of a mountain in this city. Our destination was Fes, but the purpose of our journey was to visit the resting places of the saints, so we headed to Zerhoun first.

SUPPLICATIONS ARE ACCEPTED ON FRIDAY

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "There is a time on Friday at which no Muslim asks Allah for good, except that He grants it. This is a very short time."

In relation to the acceptance of supplications at this time, the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Seek out the hour that is hoped for on Friday after 'Aṣr until the sun has set."

The erudite Hanafi jurist, Muftī Amjad 'Alī al-A'zamī رَحْمَةُ اللَّهِ عَلَيْهِ said, "There are two opinions regarding the time supplications are accepted:



1. The time between the Imam sitting for the khutbah until the end of the prayer.
2. The final hour of Jumu'ah." Our qafilah departed for Zerhoun on Jumu'ah before sunset, and the Islamic brothers supplicated in the car.

VISITING THE RESTING PLACE OF SAYYIDUNĀ MOULAY IDRIS AWWAL رَحْمَةُ اللَّهِ عَلَيْهِ

Sayyidunā Moulay Idriss Awwal's رَحْمَةُ اللَّهِ عَلَيْهِ resting place was on the peak of a mountain. We visited the shrine and prayed Maghrib there too. A grand mawlid gathering takes place there on the 12th of Rabī' al-Awwal every year. Similarly, an annual gathering is held on the 26th of Ramadan in which Ṣaḥīḥ al-Bukhārī is recited. Islamic brothers recited Qaṣīdah al-Burdah near the resting place and there was a collective supplication. Other devotees who were visiting the resting place met us and joined the gathering.

BRIEF SUMMARY OF HIS BLESSED LIFE

Sayyidunā Moulay Idriss Awwal رَحْمَةُ اللَّهِ عَلَيْهِ is the great-grandson of Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ. His genealogy is: Moulay Idriss Awwal b. 'Abdullāh al-Kāmil b. Ḥasan Muthannā b. Imam Ḥasan b. 'Alī رَضِيَ اللَّهُ عَنْهُمَا. During the reign of the Abbasid Caliph, Mūsā al-Hādī, Moulay Idriss Awwal رَحْمَةُ اللَّهِ عَلَيْهِ left for Egypt with his faithful servant Rāshid, and then he migrated towards the land of Maghreb in 172 AH. Ishāq b. Muhammad, the leader of the Berber tribe, warmly welcomed him, and due to this leader's efforts, other tribes also pledged allegiance to Moulay Idriss رَحْمَةُ اللَّهِ عَلَيْهِ. On the 1st of Rabī' al-Ākhir, 177 AH, someone poisoned him and he رَحْمَةُ اللَّهِ عَلَيْهِ was martyred. He رَحْمَةُ اللَّهِ عَلَيْهِ played a significant role in spreading Islam in this region.

TRAVELLING TO FES

After offering Maghrib, we departed for Fes again. One and a half hours of the journey

remained, it was dark and the path was mountainous. There is a famous cemetery in Fes called Bab al-Futūḥ in which many saint are laid to rest, including:

1. Sayyidunā Qāḍī Abū Bakr ibn al-'Arabī رَحْمَةُ اللَّهِ عَلَيْهِ.
3. Sayyidunā Abū Al-Ḥasan b. 'Alī Ḥirāzmī رَحْمَةُ اللَّهِ عَلَيْهِ.
4. Sayyidunā Yūsuf al-Fāsī رَحْمَةُ اللَّهِ عَلَيْهِ.
5. Sayyidunā Muhammad b. 'Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ.
6. Sayyidunā Shaykh 'Abd al-'Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ.

VISITING THE RESTING PLACE OF SHAYKH 'ABD AL-'AZĪZ AL-DABBĀGH رَحْمَةُ اللَّهِ عَلَيْهِ

As soon as we reached Fes, we visited the resting place of Shaykh 'Abd al-'Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ. رَحْمَةُ اللَّهِ عَلَيْهِ! I had read a lot about him beforehand, and I have great respect and devotion for him. I was elated as I stood in the presence of this great personality. Without doubt, it is the blessing of Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ that every member of Dawat e Islami loves Shaykh 'Abd al-'Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ and every other saint.

VIRTUES OF SHAYKH 'ABD AL-'AZĪZ AL-DABBĀGH رَحْمَةُ اللَّهِ عَلَيْهِ

His name is 'Abd al-'Azīz b. Mas'ūd al-Dabbāgh, and he is a Ḥasanī sayyid. He was born in the city of Fes, in Morocco, in the year 1095 AH and passed away in this city in 1132 AH at the age of 37. His student, Sayyidunā Aḥmad b. Mubārak رَحْمَةُ اللَّهِ عَلَيْهِ, compiled his sayings and parts of his biography in to a book named "الإبريز من كلام سيدي عبدالعزيز".





FORETELLING OF HIS BIRTH

Sayyidunā Shaykh ‘Abd al-‘Azīz al-Dabbāgh’s رَحْمَةُ اللَّهِ عَلَيْهِ father, Sayyidunā Mas‘ūd رَحْمَةُ اللَّهِ عَلَيْهِ, was the student of Shaykh ‘Arabī Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ. Shaykh Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ was a saint and an expert in jurisprudence and the science of Quranic recitation. He رَحْمَةُ اللَّهِ عَلَيْهِ raised his niece and wedded her to his student, Sayyidunā Mas‘ūd al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ, and they were blessed with the birth of Sayyidunā Shaykh ‘Abd al-‘Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ.

TESTIMONY OF HIS NOBLE MOTHER

Sayyidunā Shaykh ‘Abd al-‘Azīz al-Dabbāgh’s mother states, “(My maternal uncle) Shaykh ‘Arabī Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘You will have a child named ‘Abd al-‘Azīz, and he will attain an elevated rank of sainthood.’” Shaykh ‘Arabī Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ had a dream in which the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him glad tidings that his niece will give birth to a great saint. The Shaykh said, “O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will be the father of this child?” The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, “The father will be Mas‘ūd al-Dabbāgh.” This is why he wedded his niece to his student, Sayyidunā Mas‘ūd al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ.

RELICS OF SHAYKH FASHTĀLĪ رَحْمَةُ اللَّهِ عَلَيْهِ

Shaykh ‘Arabī Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ wished for Sayyidunā ‘Abd al-‘Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ to be born during his lifetime. However, in the year 1090 AH, he felt his death was near, so he called his parents and said, ‘I leave you with a trust from Allah Almighty. When ‘Abd al-‘Azīz is born, give it to him.’ He entrusted them with a piece of

cloth and a pair of shoes. His mother looked after them, and after some time, Sayyidunā ‘Abd al-‘Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ was born. When he became mature and observed the fasts of Ramadan in 1109 AH, Shaykh al-Dabbāgh’s mother remembered what she was entrusted with. When he received the relics and placed the cloth on his head and wore the shoes, he suddenly felt extremely hot to the extent that tears fell from his eyes. The meaning of that which Shaykh Fashtālī رَحْمَةُ اللَّهِ عَلَيْهِ had foretold became clear to him and Shaykh ‘Abd al-‘Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ expressed gratitude to Allah Almighty.

VISITING THE RESTING PLACE OF SAYYIDUNĀ ‘ALI B. ḤIRĀZMĪ رَحْمَةُ اللَّهِ عَلَيْهِ

We left the resting place of Sayyidunā ‘Abd al-‘Azīz al-Dabbāgh رَحْمَةُ اللَّهِ عَلَيْهِ and visited the resting place of Sayyidunā ‘Ali b. Ḥirāzmī رَحْمَةُ اللَّهِ عَلَيْهِ. After that, we travelled to the home of our host who fed us and made arrangements for our rest. We also discussed how we should begin religious work in Morocco.

SPECIAL GRACE OF THE AMIR AHL AL-SUNNAH دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ DURING THE JOURNEY

The next day, Saturday 17th December 2022, we travelled on a train for approximately six and a half hours to Marrakesh. The train departed at 10:40, and it stopped at multiple platforms along the way. When it was time to pray Zuhr, we offered it when the train stopped at a platform. During the journey, we recited Dalā’il al-Khayrat and spoke about Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. A video of us reciting Dalā’il al-Khayrat was made and it was sent to Mawlana Ilyas Attar al-Qadiri

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, and he responded by supplicating for us profusely.

An Islamic brother who was with us informed us that his brother was diagnosed with cancer and he asked if Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ could supplicate for him. This request was sent onwards, and the leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ replied immediately with a heartfelt supplication. The Islamic brother was overjoyed by the response. He was encouraged to grow his beard to a fistful in length, and the brother did not hesitate in making this good intention. When Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was informed about his intention, he replied by sending him a further message inviting him to more righteousness.

Dear readers! Imagine how amazing this journey was. There was a sunnah inspired gathering for responsible brothers in Australia and I participated via video call, and there were meetings to discuss other religious activities.

PARTICIPATING IN THE MADANI MUZAKARAH

We were travelling on Saturday, and on this day in Pakistan, a Madani Muzakarah is held after ‘Ishā’ in the Madani Markaz, which is aired live on Madani channel. Pakistan’s time zone is five hours ahead of Morocco’s, so when the time of ‘Asr was approaching for us, the people in Pakistan had already offered ‘Ishā’. This is why we could also watch the Madani Muzakarah during the journey. When the train reached Marrakesh we prepared ‘Asr at the station.



Objectives of studying THE BLESSED SĪRA

Mawlana Muhammad Asif Iqbal Attari Madani/

Purpose of studying the sira

It is a matter of immense fortune to read the sira (biography) of the final Prophet, our master Muhammad ﷺ. Reading and understanding it should not be approached in the same manner as other historical accounts, such as those detailing the life of a particular king or ancient era. As Muslims, our primary objective in studying the sira should be to behold the living and perpetual truthfulness of Islam, as embodied by our Greatest Prophet ﷺ. If we divide our purposes of studying the sira into further parts, they can be summarised in the following objectives.

The first objective of studying the sira

- To understand the prophetic personality of Allah's Messenger ﷺ through his pure life and circumstances in which he ﷺ lived. This will lead to one attaining certainty that the final Prophet of Allah ﷺ was an

outstanding and exceptional personality, which led to him reaching the highest standing among his people. Yet, before this, it will highlight how he ﷺ is the Prophet of Allah, to whom Allah Almighty sent revelation and aided through His divine Grace.

When a person wishes to lead a righteous life, he must have exceptional examples for him to emulate at every step, which he can take as a road map in terms of actions and guidance. One must always then adhere to them. Whatever good examples a person searches for in any field of life, he will find them to the degree of perfection in the final Prophet ﷺ. This is why Allah Almighty made him an example for all mankind.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Certainly, in the Messenger of Allah you have an exceptional example.¹

The third objective

Studying the sira helps a person understand the Book of Allah Almighty, leading to them experiencing the essence and messages of the noble Quran. Many narrations of the Greatest Prophet ﷺ, his actions in these events, and his complete adherence to the Book of Allah; these become commentaries and explanations for many Quranic verses. Studying these makes understanding the noble Quran easier.

Sa'd b. Hishām رَضِيَ اللَّهُ عَنْهُ narrates, "I went to Lady 'Ā'isha al-Ṣiddīqa رَضِيَ اللَّهُ عَنْهَا and said, 'O mother of the believers! Kindly tell me of the Messenger of Allah's character.'" She replied, كَانَ خُلُقُهُ الْقُرْآنَ - "His character was the Quran. Have you not recited these words of Allah?"

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٢١﴾

and you possess an impeccable character.^{2, 3}

The fourth objective

This allows for Muslims to amass a wealth of correct Islamic knowledge and cultural awareness in relation to beliefs, legal rulings, and good character. Through this, Muslims learn what beliefs they should have, under which principles they should live their lives, and the character traits they should possess. Without doubt, the life of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a living and clear portrait of Islam's principles and commandments.

The fifth objective

Another objective in this regard is for Islamic preachers and teachers to have a living example of teaching and training methods, as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a mentor and teacher who wanted nothing but good for Muslims. In various stages of propagating the religion, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ utilised beneficial methods of education and training, and employed the method that would have most impact on the one being addressed.

How does the sira help one reach all these objectives? The Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ life encompasses all aspects of human life. It also explains all facets of a person's societal life, in terms of being both an individual and active member of society.

Shaykh Muhammad Sa'īd Ramaḍān al-Būṭī writes:

The life of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ presents unique examples to us. We see the elegant manners of a young person, who walks an upright path and is truthful with friends and others alike. We see an exceptional human who calls towards Allah Almighty with wisdom and sound advice, and gives his all in delivering his message.

We behold the praiseworthy mannerisms of a head of state, who plans and organises matters with mastery, enlightened conscience, and incredible foresight. We have the incomparable example of an unmatched husband in amicability and a perfect father in compassion, who kept a clear distinction between the rights and responsibilities of wives and children.

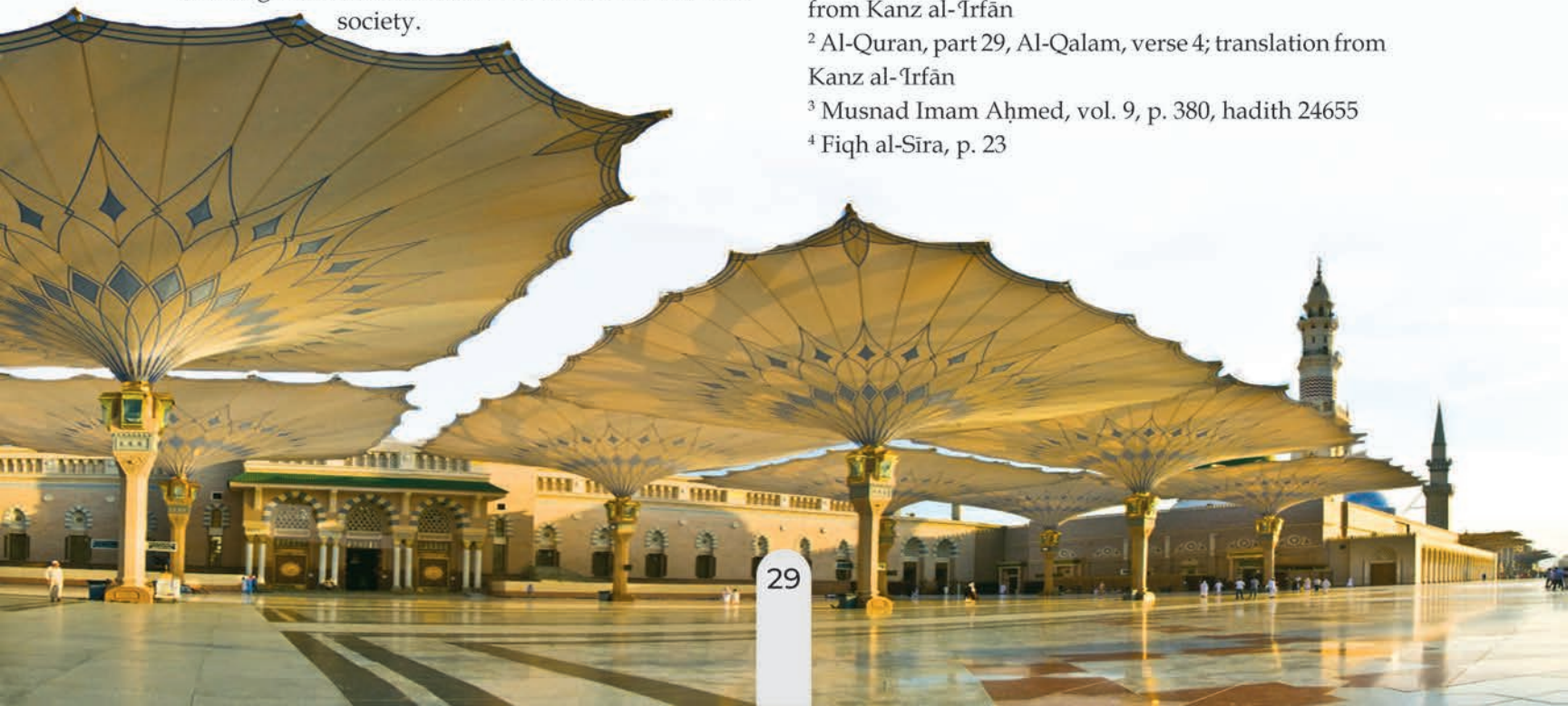
We find the unmatched way of an expert military commander, a sincere statesman with great insight, and Muslim who fulfils his duty of servitude to Allah Almighty with perfection, correctness, and fairness, as well as leading a life of kindness towards friends and family. Studying the sira is for no other reason than to behold a perfect representation of all facets of human life.⁴

¹ Al-Quran, part 21, Al-Aḥzāb, verse 21; translation from Kanz al-'Irfān

² Al-Quran, part 29, Al-Qalam, verse 4; translation from Kanz al-'Irfān

³ Musnad Imam Aḥmed, vol. 9, p. 380, hadith 24655

⁴ Fiqh al-Sira, p. 23



Litanies

Litany for every illness

The unwell individual should recite **يَا سَلَامُ** 101 times and perform dam over himself. Someone else can also do this for them. **يَا سَلَامُ** can also be recited 101 times over water and drunk - it is better to do this daily. Additionally, recite **يَا سَلَامُ** throughout the day.¹

(Note: Recite ṣalāt upon the holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** three times before and after reciting the litany.)

To stop breastfeeding

Write **لَا إِلَهَ إِلَّا اللَّهُ** 18 times on a piece of paper and tie it around the child's neck as an amulet. The child will no longer suckle **إِنَّ شَأْنَهُ**.²

Marriage and a good home environment

Write **يَا حَيُّ يَا قَيُّوْمُ** 143 times on a piece of paper and tie it around your neck or arm as an amulet. **إِنَّ شَأْنَهُ** You will be married soon, and your home will have a pleasant environment.³

Du'ā' to be safe from plane crashes and burning

Once you have boarded the plane, recite ṣalāt upon the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** before and after reciting this Du'ā' mentioned in the Sunnah:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ وَأَعُوذُ بِكَ مِنَ التَّرَدَّى
ط وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرَقِ وَالْهَرَمِ ط وَأَعُوذُ بِكَ أَنْ
يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ط وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي
سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدَيْغًا

O Allah! I seek Your refuge from the collapse of a building, and I seek Your refuge from falling from a higher place, and I seek Your refuge from drowning, burning, and old age⁴. And I seek Your refuge from Satanic whispering at the time of death, and I seek Your refuge from dying whilst showing my back to Your path, and I seek Your refuge from dying by the bite of a snake.⁵

- Madani Muzakara, 8th Ramadan 1443 AH
- Zinda Bēti Kuwēn Mēin Phēnk Dī, p. 31
- Mendak Suwar Bicchun, p. 23
- The old age here implies the physical and mental condition in which a person loses his knowledge and is unable to perform deeds. (Mirat, vol. 4, p.3)
- Rafiq al-Haramain, p. 40



DAWAT-E-ISLAMI DAY

(2nd September)

Dawat-e-Islami's role in creating awareness and defending the belief in Finality of Prophethood

It is a confirmed belief that our beloved Prophet Muḥammad ﷺ is the last and final Prophet of Allah. No new Prophet will come in his time or after his passing until the Day of Judgement. Muslims call this belief the creed of Finality of Prophethood. The pious predecessors, noble Companions رَضِيَ اللَّهُ عَنْهُمْ, lofty Tābi'īn, Quranic exegetes, Hadith masters, illustrious scholars and Islamic preachers propagated and protected this belief and their successors continue and will إِنْ شَاءَ اللَّهُ continue to do so.

أَتَمَمْنَا بِهِ the religious movement of the devotees of the beloved Prophet, Dawat-e-Islami endeavours to promulgate and defend the belief in Finality of Prophethood in different ways, such as speeches, religious edicts, written articles, teaching, Madani Channel programmes, Social Media, courses and poetry. The following are some glimpses of these endeavours.

Lectures, Muzakaras and conversation

Lectures regarding Finality of Prophethood are delivered in Dawat-e-Islami's weekly Sunnah-inspired gatherings etc. The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar al-Qadiri دَاوُدُ بْنُ بَرَكَاتِهِمُ الْغَابِيَةُ defends the belief in Finality of Prophethood by passionately answering questions relating to it asked during Madani Muzakaras. In one Madani Muzakara, when Amir Ahl al-Sunnah دَاوُدُ بْنُ بَرَكَاتِهِمُ الْغَابِيَةُ answered a question about Qadianis, influenced by his reply, a Qadiani repented from his corrupt beliefs and embraced Islam. Furthermore, during conversation, when the beloved Prophet's name is mentioned, he gives attention to the use of the titles 'Last Prophet' and 'Final Prophet'.



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