

E DITORIAL

Seerah Message

By: Hazrat Maulana Ilyas Patel Sahib

Forsaken by his people; harassed by his own uncles; stoned till he bled . . . **Allahu Akbar** . . . yes ... indeed . . . till he bled from head to toe; mocked, jeered and persecuted in countless ways — all this was done to the most beloved of Allah Ta`ala, the leader of all mankind, Sayyiduna Hazrat Rasulallah (sallallahu alaihi wasallam). He underwent untold suffering himself and had to also bear the pain of witnessing the severe difficulties heaped upon those who followed him. The books of history are filled with thousands of heart-rending incidents. "Why did Sayyiduna Hazrat Rasulallah (sallallahu alaihi wasallam) undergo all this?," one may ask. Are these incidents merely moving stories which one reads or listens to... becomes emotional for a few moments...wipes the tears streaming down one's face... wakes up from the gathering... and then continues with one's sinful life??? Is there no lesson we take from the **Seerah** (biography) of Sayyiduna Hazrat Rasulallah

(sallallahu alaihi wasallam)???

OBJECT OF LIFE

Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) underwent unimaginable difficulties in order to invite mankind to Allah Ta`ala and to teach them the object and purpose of life. Prior to his advent, people were engaged in all the activities of life that we are engaged in today. They were involved in business, agriculture, trade, medicine and a host of other activities. These activities, together with chasing fun and entertainment, had become the object and purpose of life. Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) brought a message which had "upset the applecart". The message was clear: Business, agriculture, professions and all other worldly occupations are not the object of life. Entertainment is not the purpose of our existence. While some people continued to cling to their worldly occupations, entertainment and merry making, those who were his true and sincere lovers fully embraced his message in word and spirit. The message that Allah Ta'ala revealed unto him declared:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

“You are the best of nations extracted for the benefit of mankind. You enjoin right and forbid evil and believe in Allah.” (S3: V 110)

The Sahaabah (radhiyallahu anhum), who had the greatest love for Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam), clung onto the message of their beloved. In the process they tolerated major losses in their businesses, farms, worldly possessions and loss of the lives of their near and dear ones, but they could not tolerate any deviation from the message and the way of life of the one they loved the most.

SALAAH NOW, BUSINESS LATER

While the Sahaabah (radhiyallahu anhum) and all the true aashiqs (lovers) of Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) proved their claim of love by living the message of Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam), how have we responded? For instance, how have we responded to his impassioned plea in the last moments of his life, when he said: **“Guard your**

salaah." In response to this do we sacrifice business, work, school, and whatever else for salaah, or does salaah get the chop? Where is our love? What is our object? When the Mu'azzin announces: "**Come to Salaah,**" do we respond with "**salaah now, business later**" or by means of our actions do we say "**business now, salaah later?**" Have we embraced the message of Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) or have we embraced our business, profession, occupation and entertainment???

WHO CRIED FOR THEM?

Similarly when it comes to marriage, do we have a simple sunnah nikah or is it a lavish westernised wedding? Who do we follow? Who do we imitate? Furthermore, how do we dress? Do we wholeheartedly embrace the modesty and shame that Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) taught, or do we grab the latest western garb? Are our daughters happy to imitate the dressing of the apple of Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam's) eye – Sayyidah Faatimah (radhiyallahu anha) — or are they more comfortable in shameless attire such as jeans, T shirts, tight fitting garments and the like?

Who do they love? Who cried profusely for them? Will the jeans designers intercede for them on the Day of Qiyaamah, or will they hope for the intercession of Sayyiduna Hazrat Rasulallah (Sallallahu Alaihi Wasallam)???

Likewise, whose akhlaaq (character) have we adopted? Do we strive to crush our ego or do we crave for status and recognition? Do we love for our fellow Muslims what we love for ourselves, or is our heart filled with malice and jealousy? Are we the humble servants of Allah Ta'ala or does arrogance and pride overcome us? Do we suppress our anger, overlook and forgive or do we seek revenge?

WHO HAVE WE EMBRACED?

The answers to these questions will clearly indicate to us who we have embraced: Sayyiduna Hazrat Rasulallah (Sallallahu Alaihi Wasallam) or our businesses, professions, shamelessness, the western way of life, our ego, etc. Life will soon come to an end. We have to face Sayyiduna Hazrat Rasulallah (Sallallahu Alaihi Wasallam) on the Day of Judgement. What will we say? Will we declare our business turnover, or the number of investments we had, or describe the most

fabulous home we built, or the fanciest cloak or the shameless designer jeans we wore, etc.? No. He would want to know whether we embraced his way of life, what gratitude we showed for the sacrifices he underwent for us and to what extent we spread his message? If we have positive answers, we can hope that he will embrace us on that day.

Hence it is time to change the direction of our lives. Business, professions and other occupations should remain only as a necessity of life. One should engage in it, plan for it and worry about it to the extent that one does for a necessity. For instance, when one has eaten lunch, which is a necessity, one forgets about eating until supper time. The same should apply to our other necessities of life. Deen – the total obedience of Allah Ta`ala and His beloved Sayyiduna Hazrat Rasulullah (Sallallahu Alaihi Wasallam) – the object and purpose. Everything – business, comforts, luxuries, relaxation, etc. must take a second place.

May Allah Ta`ala grant us the true understanding of the message of Seerah and enable us to wholeheartedly embrace it. Aameen

TAFSEER

(Commentary of the Holy Qur'an)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullahi Alaihi)

SURAH AL-BAQARAH

Note: This part of Tafseer is the remaining portion of Surah Al-Baqarah Tafseer and hence connected with the previous chapter of Surah Al-Baqarah Tafseer.

3. All the possible forms of laying waste a Masjid Shareef are forbidden. This includes not only demolishing and destroying a Masjid, but also producing conditions which result in a Masjid being laid waste or deserted. For, laying waste a Masjid implies that few, or only a few people should come there for offering their prayers. A Masjid can be said to be flourishing, not on the score of the beauty of its architecture or of its ornamentation, but only when it is full of men who come to pray and to "remember" Allah.

Says the Holy Qur'an:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ

Only those do populate the Masaajid of Allah who believe in Allah and in the Day of Judgment, who are steadfast in Salaah and pay the Zakaah, and do not fear anyone but Allah" (9:18)

So, the Holy Prophet Sallallahu Alaihi Wasalam has foretold that when the Day of Judgment comes close, the Masaajid of the Muslims would be beautifully designed and decorated and be apparently full of people, but they would in reality be deserted, for a few people would go there for the purpose of offering their prayers. We are also reminded of what the fourth Khalifah and the blessed Companion Hazrat Ali Raziyallahu Anhu has said. There are, according to him, six deeds which behove a man – three of them pertain to the state when one is living at home, and the other three to the state when one is on a journey. The first three are – to read the Holy Qur'an, to populate the Masaajid, and to bring together a number of friends who wish to serve Allah and His faith. The other three are – to

spend out of what one has over one's needy companions of the way, to be polite to every one, and to be cheerful with one's co-travellers so long as one does not go beyond the limits allowed by the Shari'ah. What he means by "populating" the Masaajid is that one should enter them in a spirit of humility and with the fear of Allah in one's heart, and then engage oneself in prayers or in reciting the Holy Qur'an or in making "Zikr". In opposition to this, the laying waste of Masaajid would mean that few, or only a few people should offer their prayers in them, or that a set of circumstances is allowed to develop which makes it difficult for those who are present to acquire the proper attitude of humility. If verse 114 was revealed on the occasion of the peace of Hudaibiyah when the mushrikeen (associaters) of Makkah had prevented the Muslims from entering Al-Masjid Al-Haraam, then it is quite obvious that laying waste a Masjid does not merely mean demolishing it, but also that it is not being allowed to be used for the purpose for which it was built. That is, for Salaah and for the Zikr (rememberence) of Allah.

(To be continued, Insha-Allahu-Ta'ala)

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) نَظَرَ يَوْمًا إِلَى الْبَيْتِ
 (أَوْ قَالَ إِلَى الْكَعْبَةِ) فَقَالَ: مَا أَعْظَمُكَ وَمَا أَعْظَمَ حُرْمَتِكَ
 وَالْمُؤْمِنَ أَعْظَمَ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ. (رواه الترمذی)

Translation

It is reported from Nafi that Sayyiduna Abdullah bin Umar Raziyallahu-anhuma one day I looked at the Ka'abh and said: 'How significant and respectful you are? (i.e. you are most significant and respectful). However, the Mu'min (believer) is more respected in Allah Ta'ala's eye than you'. (Tirmizi)

Commentary:

The love and respect that Muslims have for the Ka'bah is beyond doubt. This Hadith however explains that Allah Ta'ala has more respect for the Mu'min. If we truly do honour

and respect the Ka'bah, then in the light of this Hadith, we should to a greater extent respect and honour our Muslim brethren.

Respecting and honouring our Muslim brethren basically means that we always endeavor to fulfil their rights over us. The rights of fellow Muslims over us are many, some of which are:

To help them when they are in need (or difficulty).

To hide (conceal) their personal faults.

To visit them when they are ill.

To follow their janazah processions.

To accept their genuine invitations valid in the Islaamic Shari'ah.

To return their greetings.

To always speak the truth to them and not to lie to them.

Not to deceive them.

Not to usurp their wealth.

Not to degrade them etc.

Lesson

Treat every Muslim with honour and respect.

Seerat-e-Paak

Seeratul Mustafa Sallallahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullahi-Alaihi
Translated By: Mufti Muhammad Kadwa Sahib and
Maulana Muhammad Mahommedy Sahib

(Continued from the previous issue of AN-NOOR)

Hazrat Ibn Abbaas Raziyallahu-Anhuma narrates that Hazrat Rasulullah Sallallahu Alaihi Wasallam was requested to marry Hazrat Hamzah's daughter. However, he declined saying: "She is my milk niece."

Hazrat Rasulullah Sallallahu Alaihi Wasallam was exceptionally respectful towards Suwaybah Raziyallahu Anha. After his marriage to Hazrat Khadeejah Raziyallahu Anhaa, Suwaybah Raziyallahu Anhaa would frequently visit Hazrat Rasulullah Sallallahu Alaihi Wasallam. Even after his Hijrah to Madeenah Munawwarah, Hazrat Rasulullah Sallallahu Alaihi Wasallam would send gifts to her in Makkah. Upon the conquest of Makkah, Hazrat Rasulullah Sallallahu Alaihi Wasallam made enquiries as to the whereabouts of Suwaybah Raziyallahu Anhaa and her son, Masrooh. When informed that both of them had

passed on, he made further enquiries to locate any of her living relatives so that he may bestow them with his kindness. However, he was informed that none of her relatives or kinship was alive.

After his death, someone saw Abu Lahab in a dream in an awfully dreadful condition. He asked him how he was faring. Abu Lahab replied: "After I had left you, I haven't been comfortable in the least. However, because I freed Suwaybah Raziya'llahu Anhaa. I am provided with a fingertip of water." In other words, in hell, he is provided with water equivalent to the finger he used in indicating to her that she is free.

After Suwaybah Raziya'llahu Anhaa, Hazrat Rasulullah Sallallahu Alaihi Wasallam was breastfed by Hazrat Haleemah S'adiyyah Raziya'llahu-Anhaa. It was customary of the noble Arabs of those days to send their suckling infants out to the rural villages to grow up healthy and strong in the uncontaminated air of the countryside. The aim was also to expose the child to the eloquence and purity of the Arabic language and to pick up authentic Arab culture and unique traditions. (To be continued ..., Insha-Allahu Ta'ala)

Blessed Companions

Stories of the Sahabah

Raziyallahu Ta'ala Anhum Ajma'een

**By: Shaikhul-Hadeeth Hazrat Maulana Muhammad Zakariyya Sb.
Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

**Hazrat Nabi Akram's (Sallallahu Alaih Wasallam)
life of Abstinence (staying away from
luxuries)**

Once, Hazrat Nabi Akram Sallallahu Alaihi wasallam decided to stay away from his wives for one month as he was displeased with them because of something. He lived for that one month in a separate room in the upper story of his house. A story that Hazrat Nabi Akram Sallallahu Alaihi wasallam had divorced his wives began floating among the Sahaabah Raziyallahu Anhum. When Hazrat Umar Raziyallahu Anhu heard of this, he came running to the Masjid and found the sahaabah Raziyallahu Anhum sitting in groups, struck with grief over Hazrat Nabi Akram's sallallahu Alaihi Wasallam suffering. He went to his daughter Hafsah Raziyallahu Anha, who was a wife of Hazrat Nabi Akram Sallallahu Alaihi wasallam and found her weeping in her room. He said to her: "Why are you weeping now? Have I not been warning you all these times to refrain from any act likely to cause displeasure to Hazrat Nabi Akram

Sallallahu Alaihi wasallam.

He returned to the Masjid and found some of the Sahaabah Raziyallahu Anhum sitting near the Mimbar-shareef and weeping. He sat there for some time, but could not sit for long due to his excessive grief. He went towards the room where Hazrat Nabi Akram Sallallahu Alaihi wasallam was staying.

He found Hazrat Rabaah Raziyallahu Anhu, a slave, sitting on the steps. He asked him to go and ask Hazrat Nabi Akram Sallallahu Alaihi wasallam if he could allow Hazrat Umar Raziyallahu Anhu to see him. Hazrat Rabaah Raziyallahu Anhu went inside and came back to inform him that Hazrat Nabi Akram Sallallahu Alaihi wasallam remained silent and said nothing. Hazrat Umar Raziyallahu Anhu returned to the Masjid and sat near the mimbar-Shareef.

The grief in his heart would not allow him any rest, and he asked Hazrat Rabaah Raziyallahu Anhu to convey his request to Hazrat Nabi Akram Sallallahu Alaihi Wasallam for a second time. Hazrat Nabi Akram Sallallahu Alaihi wasallam did not give any answer this time too. After sitting near the Mimbar-Shareef again, Hazrat Umar Raziyallahu Anhu for the third time requested permission to see Hazrat Nabi Akram Sallallahu Alaihi wasallam.

(To be continued..., Insha-Allahu Ta'ala)

MALFOOZAAT**Statements and Anecdotes of Fageehul-Ummat,
Hazrat Maulana Mufti Mahmood Hasan
Gangohi Sahib رحمة الله عليه**

**Compiled By: Hazrat Maulana Mufti Farooq Meeruti Sahib
(Rahmatullahi alaihi)**

(Continued from the previous issue of AN-NOOR)

Taunting a Muslim regarding his previous disbelief

It appears in Musnad Imam Ahmad (Vol 5, Pg 231/232) that on the occasion of Hajjat-ul-Widaah, the camel of Umm-ul-Momineen, Hazrat Safiyyah Raziyallahu Anha fell ill. Hazrat Nabi Akram sallallahu Alaihi wasallam told Hazrat Zainab Raziyallahu Anha, "You have an extra animal. Why don't you lend it to Hazrat Safiyyah Raziyallahu Anha?"

She replied: "Must I give my animal to that Jewess?"

On hearing this, Hazrat Nabi Akram Sallallahu Alaihi wasallam became so angry with her that he did not speak to her for the next two months. Some narrations mention three months, Zul-Hijjah, Muharram and Safar. (This hadeeth has been narrated in Mishkaat, vol 2, pg 429 with reference to Abu Dawood, but no mention of the Hajjat-ul-Widaa has been made.)

This continued for so long that she became despondent and folded the bedding of Hazrat Nabi Akram Sallallahu Alaihi wasallam.

Note: We learn from this hadeeth that it is extremely evil trait to taunt a person regarding his past disbelief, because Islam obeliterates every evil of one's past.

الاسلام يهدم ما كان قبله

(Muslim Shareef, Vol 1, Pg 76)

Hazrat Safiyah's Raziyallahu Anha lineage and her dream

Hazrat Saffiyah raziyallahu Anha was the daughter of Huyay bin Akhtub, the leader of the Banu Nadheer, who were the descendants of Hazrat Haaron Alaihi salaam.

In Muharram, 7 AH., on the occasion of the battle of Khaibar, she was also brought as a captive. Hazrat Nabi Akram Sallallahu Alaihi wasallam had chosen her for himself and at that moment she accepted Islaam. Hazrat Nabi Akram Sallallahu Alaihi wasllam set her free and married her. Her freedom was fixed as her mahr.

During the first night of marriage that was spent on the way back from Khaibar (at a

place called Sahba), Hazrat Nabi Akram Sallallahu Alaihi noticed some bruise marks on her face.

On enquiry she replied, "I was sleeping with my head resting in the lap of my former husband Kinaanah bin Abil Huqaiq when in a dream I saw the moon falling into my lap. After waking up, I related the dream to my husband. Upon hearing the dream, he slapped me across my face and said, 'You are desiring the king of Yathrib (referring to Hazrat Nabi Akram Sallallahu Alaihi wasallam),' " (Mirqaat, vol 6, Pg 251/252)

Virtue of memorizing the Holy Qur'aan

It is recorded in the hadeeth that the parents of a Haafiz-ul-Qur'aan will be made to wear on the Day of Qiyaamah a crown of such splendor and brilliance that will outshine the sun. When this is the position of the parents of a Haafiz-ul-Qur'aan, then imagine the position of the Haafiz-ul-Qur'aan who had practiced the injunctions of the Holy Qur'aan. (Mishkaat, vol 1 pg 186 with reference to Abu Dawod and Musnad Ahmad)

(to be continued Inshaa-Allahu Ta'ala)

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddiq Ahmad Baandwi Sahib
Rahimahullahu-Ta'ala

Continued from the previous issue of AN-NOOR

Seventh etiquette

Hazrat Imaam Raazi Rahmatullahi Alaihi used to grieve over the fact that during meals he could not be involved in any Ilmi occupation. He used to say:

والله انى اتاسف فى الفوات عن الاشتغال بالعلم فى وقت

الاكل فان الوقت والزمان عزيز

“By the qasm of Allah I grieve over the fact that at the time of eating I am not engaged in the pursuit of knowledge. This is because free time is a very valuable thing.

وربزم وصال هنگام بهنگام تماشه نظاره ز جنبیدن مژگان جگه وارد

Hazrat Abu Bakar bin Bash-shaar Rahmatullahi Alaihi was a famous Imaam of Adab (*Aspects pertaining to Arabic*) in Baghdaad. He was the teacher of the princes. One day, as he was going to the palace he passed by the market place. On that day there was a slave girl being sold whose beauty and character was well known in the whole of Baghdaad. When Hazrat Ibn Bash-shaar Rahmatullahi Alaihi saw her, he

became infatuated. When he reached the palace, the Khaleefah asked him why he arrived late. He narrated the incident of the slave girl to him.

When the Khaleefah heard this, he secretly told the servants to purchase her and leave her at the home of Hazrat Ibn Bash-shaar Rahmatullahi Alaihi before he reaches there. When he later reached home, he found the slave girl there, after asking her how she got there, he sent her away to the upper quarters of the house and got busy in pondering over a mas'alah which he was preoccupied with in those days. Whilst engaged in this mas'alah his thoughts were distracted by her. Seeing the condition of his heart, he called for his attendants and said: "Take this slave girl and return her, She does not have that amount of value that she can turn my heart away from Ilm." The attendants thus returned her.

Those who had seen Hazrat Imaam Shaafi'ee relate Rahmatullahi Alaihi relate: "What can one say about his daily occupation? His nights were such that he would lie down pretending to be asleep. After a short while he would ask his slave girl to light the lamp and he would get busy writing something. Thereafter, he would extinguish the lamp."

(To be continued, Insha-Allahu-Ta'ala)

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfikaar Ahmad Naqashbandi Sahib
Daamat-Barakatuhum

Continued from the previous issue of AN-NOOR

So he said:

كلما دخل عليها زكريا المحراب وجد عندها رزقا

Whenever Zakariyya visited her at the place of worship, he found food with her.

[Al-Imran 03:37- only the relevant portion of the aayah is documented]

يَمْرِيْمُ اَنْى لِك هَذَا

Maryam, from where did you have this?

[Al-Imran 03:37 – only the relevant portion of the aayah is documented]

Because Maryam Alaihas Salaam had spent time in meditation, she could understand the bounries of Allah Ta'ala. She said:

هُوَ مِنْ عِنْدِ اللّٰهِ

“It is from Allah”

[Al-Imram 03:37- only the relevant portion of the aayah is documented]

اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَاءُ بِغَيْرِ حِسَابٍ

Surely, Allah gives whom He wills without measure.”

[Al-Imran 03:37- only the relevant portion of the aayah is documented]

Upon hearing this, Hazrat Zakariyya's Alaihissalaatu-wassalaam thoughts turned towards Allah Ta'ala. He reflected that Allah Ta'ala was indeed the 'Musabbibul-Asbaab' –able to do all things! He, therefore, supplicated to Allah Ta'ala that just as He had given Maryam Alaihas Salaam fruits out of season, He could also grant him a child in his old age.

He therefore supplicated:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ

Thereupon, Zakariyya prayed to his Lord.

[Al-Imran 03:38 – only the relevant portion of the aayah is documented]

Allah Ta'ala accepted his Du'aa, and an Angel revealed to him that he would be given a son.

When Hazrat Maryam Alaihas Salaam later had to live at home, however, she could not spend all her time in the remembrance of Allah Ta'ala.

وَأذْكَرُ فِي الْكِتَابِ مَرْيَمَ

And mention in the book (the story of) Maryam.

[Maryam 19:16- only the relevant portion of the aayah is documented]

إِذَا تَبَدَّتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝

When she secluded herself from her people to a place towards East.

[Maryam 19:16 – only the relevant portion of the aayah is documented]

(To be continued, Insha-Allahu-Ta'ala)

Family Bond

BRINGING UP CHILDREN IN ISLAM

By: Hazrat Maulana Dr. Muhammad Habibullaah Mukhtaar Sahib

Translated by: Jenab Rafiq Abdur-Rahmaan Sahib

(Continued from the previous issue of AN-NOOR)

Once man is caught up in vulgar sights, temptations are aroused. He becomes uncontrollable, and forgets the injunctions of Allah Ta'ala Jalla-shanuhu. He uses intoxicants. Doors hitherto closed to him open up. He is no more a human. His animal instincts seize control over him. He loses his sense of right and wrong.

The result is that many families are ruined because of men's abhorrent link to these places of vice. Sometimes, girls too sell their bodies to gain some money. How many innocent girls dirty themselves in these filthy ponds and are lost forever into vagrancy.

We find many stories of hopeless cases in Europe and America. (Tarbiyatul Aulaad aur Islaam vol,1 pg.525). Students, boys and girls, waste all their time in writing romantic letters with catastrophic results.

Therefore, parents be watchful over boys and girls. Watch their activities so that their characters are not stained.

Vulgar scenes

In public places, on thoroughfares, or in cinema halls, young men encounter pictures of women in attire that leave little to the imagination. They see students of both sexes moving about unchecked, laughing aloud. This leaves them bewildered and corrupted and they lose all sense of modesty.

Disadvantages of bad company

It was mentioned in the Part 1 of this book that bad company causes a child to deviate. If the child is not very intelligent, or is altogether foolish, the effect of seen sooner. Therefore, seek out good companions for your progeny. (Ibn Hibbaan and Ibn Asaakir)

Mischief wrought by unimpeded mixing of men and women

The unchecked company of men and women has a very adverse effect on habits and manners, knowledge and health, and body and nerves. In many Muslim countries today this detestable practice is common in schools, colleges, offices and commercial enterprises. Those who approve of this behaviour argue that it gives it elegance and mitigates hidden sensuality. They say that it becomes an accepted practice. Excitement is cooled and the sight of men and women together becomes natural and normal. (To be continued, Insha-Allahu-Ta'ala)

Great Personality

Hazrat Imam Abu Hanifah

Rahimahullahu Ta'ala

**By: Hazrat Allamah Muhammad Ibn Yusuf Salihi Dimashqi
Shafi'ee Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Hazrat Imaam Sahib's piety, asceticism and trustworthiness

25. The author says: "On the authority of Ustaz Abul-Qaasim Qushairi I had narrated in my renowned booklet under the chapter of Taqwa that Imam Abu Hanifah Sahib Rahmatullahi Alaihi even avoided sitting under his debtor's tree. He used to remark: "Any benefit gained from a debt is equivalent to interest."
26. Abul-Muayyid Khawarizmi narrates that Yazid Ibn Harun said: "Imam Abu Hanifah Sahib Rahmatullahi Alaihi was a very pious man. One day I saw him sitting in the sun before someone's door. I submitted: "How appropriate it would be if you sit in the shade." To this he commented: "The owner

of the house owes me some money. I do not wish to sit in the shade of his house (as I would be taking something more than he owes me." Yazid Ibn Harun adds: "What greater piety can you get than this."

27. He also narrates that Yahya Ibn Zaidha passed Hazrat Imam Abu Hanifah Sahib Rahmatullahi Alaihi while he was sitting in the sun. The shade of the house was very close to where he was seated. Yahya took an oath by Allah Ta'ala and submitted: "Why don't you sit in the shade?" Imam Sahib replied: "The owner of the house owes me some money. I find it despicable to sit in the shade of his walls as this would be tantamount of gaining (additional) benefit from the debt. However, I do not consider this action binding upon the people as well. Nonetheless, an Alim should practise upon his Ilm more than what he preaches to others."

Hazrat Imam Abu Hanifah Rahmatullahi Alaihi's incidents of piety are innumerable and famous.

At this juncture Abul-Muayyid Khawarizmi, composed the following stanzas:

"The greatest form of praise in favour of Imaam Abu Hanifah lies in that he was a lion of Uloom and a forest of pens. He reached such an elevated rank of piety that has surpassed all imagination.

Due to his piety, he relinquished many a lawful thing, so how could he ever get close to unlawful things?

Did you ever come across anyone as pious as him? His piety was a hereditary attribute. When Fiqh covetously sought him out, he was not proud about it but Islam was proud about it.

The nights did not witness a vigilant devotee like him nor did the days witness a teacher like him."

(To be continued, Insha-Allahu-Ta'ala)

• ***Attention Pleasee***

The esteemed readers of *AN-NOOR* may feel free to send their letters on email address as follows:

raheemiyah@gmail.com

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Khaanqah Majlis

Beware of using others things unduly

On 28 Safarul-Muzaffar 1439 Hijri corresponding to 18 November 2017, a Khaanqah-Majlis was convened at Khaanqah-e-Mahmoodiyyah Daarul-Uloom Raheemiyyah Bandipora Kashmir. It was attended by a large number of related men (Mutawassileen) despite cold weather conditions. The Majlis began after Asr-Salaah and was concluded next day at Ishraaaq. The respected guests, who attended this spiritual Majlis, were addressed by the Honourable Chancellor of the Raheemiyyah varsity, Hazrat Maulana Muhammad Rahmatullah Sahib Qaasmi Daamat-Barakatuhum who gave them invaluable advices lucidly. Before Maghrib-Salaah, Hazrat Maulana Sahib brought their related disciples (Muta'alliqeen) to meditation (Muraaqabah) and honoured their Muredeen with kind attention (Tawajjuhaat). After Maghrib-Salaah, Hazrat Maulana Sahib drew the attention of the attendees of this Majlis through relating their invaluable advices and the sayings of their saintly elders to the reformation of

the inner-self.

While addressing the gathering, Hazrat Maulana Sahib told the audience that there is a verse in the Holy Qur'aan in which Allaah Ta'aala Jalla-shanuhu had forbidden His servants from usurping any person's property, goods or any valuable item by false means. And from this verse, it has been understood that this prohibition is concerned only with usurping money, goods and other valuable items of anyone without his/her consent. However, this verse of the Holy Qur'aan is in the general mode, so it includes using anything of any person without his or her consent. While elaborating on the said verse of the Holy Qur'aan, Hazrat Maulana Sahib cited an example of this kind of usurpation and said that when we come out of the Masjid after offering Salaah, we put our feet on the shoes of others for saving our socks from getting dirty, and in this way we are using the shoes of others without their consent.

Hazrat Maulana Sahib also narrated an incident happened in the Holy month of Ramazaan. Hazrat Maulana Sahib told that during the Salaah of Taraaveeh, some children burst out laughing in the last row of the Masjid. As soon as the Salaah was completed by saying Salaam both the sides, an elder person stood up from the first row of the Masjid and started scolding those children who laughed during the Salaah saying to them that what kind of Salaah

they are performing, is it Salaah or fun, and with that this elder person expelled these children from the Masjid. Then he turned to the people of the Masjid and told them that how many times they have been asked to not to bring the children to the Masjid. After it, the people turned to their Salaah. When the Salaah of Taraaveeh was completed, a young man came to this elder person and whispered in his ear asking him from how many years he is offering the Salaah. The elder person answered that he is offering his Salaah since the age of five or six years. The young man asked his present age, he answered that he is seventy five (75) years plus at present. The young man told this elder person that he had not become so able during his 70 years of age to make his Salaah full of concentration towards Rabbul-aalameen as the laugh of the children present in the last row of the Masjid disturbed his Salaah despite being himself in the first row of the Masjid. Hence there is no fault of these children as they have started offering Salaah just now, so how can they reach the point of full concentration in their Salaah in this childhood.

After the Salaah of Ishaa, Hazrat Maulana Sahib made supplication: Du'aa, and then the respected guests of this Majlis went to bed after taking dinner. Next day, the respected guests, who attended this Khaanqah-Majlis, returned to their homes after Ishraq-Salaah pleasantly.