

## EDITORIAL

## Pleasant in Speech

By: Hazrat Maulana Ilyas Patel Sahib

Did you ever see a wealthy person emerge from the business-class lounge empty handed? Similarly, did you ever see a wealthy person decline when offered a free gift with a purchase? The answer is that most wealthy people, as well-off as they may be, will take something when leaving the business - class lounge (even if it's just Voss water) and will never decline the chance to get something for nothing. The reason for this is simple – one will benefit at a 0% or minimum cost.

This very same mindset should be applied in our Deen. We should try to identify the areas where we can easily benefit and gain as the effort and cost is minimal. In this regard, one of the most 'profitable' avenues is that of pleasing people. Hazrat 'Abdullah bin 'Abbaas (radhiyallahu 'anhuma) narrates that Hazrat

Rasulullah (sallallahu 'alaihi wasallam) said, "Indeed (among) the most beloved of actions to Allah Ta'ala after fulfilling the faraaidh (obligatory acts of Deen) is bringing happiness to a Muslim." (*Tabraani – Majma'uz Zawaaid #13718*)

Among the easy methods that we can adopt to please people is for us to speak to them in a kind and pleasant manner. Often, a person's heart can be won with just a kind word, or to the contrary, a person's day may be spoilt and ruined with a harsh word. Furthermore, over and above the reward for pleasing a Muslim is the effect that speaking kindly and pleasantly has on the person. It is for this reason that when Nabi Hazrat Moosa ('alaihi salaam) and Nabi Hazrat Haaron ('alaihi salaam) went to speak to Fir'aun and give him da'wah, then despite him being a tyrant and cold-blooded killer, Allah Ta'ala instructed them to speak to him kindly as harsh speech would not affect him in a positive manner.

Hence, even if we are forced to tell a person something which he may not like

(e.g. if we have to correct a person who is committing a sin), we should ponder over the approach that will be most effective. If we shout and yell at him, we may silence him and vent our anger, but at the same time, we may have lost the person as he will feel hurt and insulted. Very often, the very same message can be delivered in a pleasant and palatable manner.

There was once a king who had a dream in which he saw that all his teeth were broken. When he summoned a dream interpreter, the interpreter told him that the dream meant that all his children and family would die before him. Intensely annoyed at this interpretation, the king commanded that he be executed. Thereafter, the king summoned another dream interpreter. This interpreter said, "Sire! The dream means that you will enjoy a long life and even outlive your family!" Hearing this, the king was extremely happy and showered gifts on the interpreter, even though his interpretation was essentially the same.

When trying to please people, whether

through speech or any other method, then it is vital to bear in mind that we cannot please people at the cost of displeasing Allah Ta'ala as our allegiance to Allah Ta'ala is always first. Hence, even if someone who is near and dear asks us to lie, make any statement or behave in any manner that will displease Allah Ta'ala, we will not compromise our Deeni standards by obliging them. Similarly, kind and pleasant speech is only meant for those who Deen has allowed us to communicate with. Hence, if we answer the phone and hear the voice of a non-mahram on the other side, we should cut out the pleasantries and get straight to the point as courtesy, in such a case, could potentially cause fitnah.

Finally, the importance of kind, pleasant speech can be understood by the fact that speaking unkindly and harshly to people is so severe a sin that even if a person has abundant nafl deeds to his account, he will still be made to undergo punishment (unless he secures the forgiveness of the one who was hurt). In this

regard, let us consider the following narration:

A Sahaabi (radhiyallahu 'anhu) once spoke of a certain woman to Hazrat Rasulullah (sallallahu 'alaihi wasallam), mentioning the abundant nafl salaah, charity and fasting that she would carry out. He thereafter mentioned that this woman had the bad habit of speaking to her neighbours in a hurtful manner. Hearing this, Hazrat Rasulullah (sallallahu 'alaihi wasallam) said, "She will be punished." Thereafter, another woman was mentioned, and the fact that her nafl deeds were very few was also mentioned. However, she had the habit of giving pieces of cheese in charity (i.e. her charity was very little), and she would not hurt her neighbours with her tongue. Hearing this, Hazrat Rasulullah (sallallahu 'alaihi wasallam) said, "She will go to Jannah (without punishment)." (*Musnad Ahmad #9675*)

May Allah Ta'ala assist us all to speak kindly to people and abstain from hurting people in any way.

# 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.*

As for Verse 115, we have already pointed out that Allah Ta'ala not being limited to any particular direction or place, the Muslims do not, in turning towards the Ka'bah, at all mean to worship it, but that this particular direction has been fixed on account of certain other considerations. We have also noted that for sixteen or seventeen months after the Hijrah, the Holy Prophet Sallallahu Alaihi Wasalam and the blessed Companions were made to turn towards the Baytul-Maqdis in their prayers under divine commandment. This was, so to say, a practical demonstration of the truth that one can find Allah in every direction, and that Allah Ta'ala's attention encompasses all possible directions and dimensions

simultaneously. A further and permanent demonstration of the same truth is provided by the injunction with regards to supererogatory prayers (Nawafil). That is to say, if one wishes to offer such prayers while travelling on a horse or a camel etc., it is not necessary for him even to turn towards the Qiblah, for he is allowed to keep his face towards the direction in which his horse is moving, and to offer his supererogatory prayers through the gestures of his head and arms. In fact, according to certain commentators, Verse 115 lays down just this rule with regard to supererogatory prayers. But one must bear in mind that this injunction applies only to that form of travel which involves animals like a horse or a camel that makes it difficult for one to turn towards the Qiblah. But in other forms of travel (e.g. in a train or a ship or an aeroplane) where it is not difficult to turn towards the Qiblah, one has to adopt the proper orientation even in offering supererogatory prayers. However, should the train or the aeroplane change its direction while one is still praying and there is no room for readjusting one's orientation accordingly, one can go on and finish the prayers in the same state.

Similarly, if one does not know the direction of the Qiblah, nor can correctly determine it on account of the darkness of the night or for some other valid reason, nor can find someone to provide correct information, the same rule would apply in this case too. In such a situation, one is allowed to follow one's conjecture, and to turn in the direction which seems to be the most likely. The direction one chooses would serve as the Qiblah. If, having finished one's prayers, one discovers that the choice of this particular direction was wrong, even then one's prayers would remain acceptable, and one would not have to repeat them.

### Verse 116-117

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۗ كُلُّ لَّهُ قٰنُوْنٌ ۗ  
بِدِيْعِ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰى اَمْرًا فَاِنَّمَّا يُقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۗ

**And they say: "Allah had got a son." Pure is He. Instead, to Him belongs all that there is in the heavens and the earth. All stand obedient to Him. Originator of the heavens and the earth, when He decides a matter, to it He simply says: "Be", and it comes to be. (Verse 116-117)**

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

# HADEETH SHAREEF

## Tas-heelul Ahaadeeth

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ (رضى الله تعالى عنه) قَالَ: بَايَعْتُ  
رَسُولَ اللَّهِ (صلى الله عليه وسلم) عَلَى إِقَامِ الصَّلَاةِ،  
وَإِيْتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ (متفق عليه)

### Translation:

Sayyidina Jareer Bin Abdullah *Razyallahu Anhu* narrates: 'I took bay'ah (pledge of allegiance) at the hands of Hazrat Rasullullah *Sallallahu Alaih Wasallam* upon establishing Salaah, discharging zakaah and intending good for every Muslim.' (Bukhri, Muslim)

### Commentary:

Sayyidina Jareer bin Andullah *Razyallahu Anhu* took an oath that he would always discharge the duties of Salaah and

zakaah, and that he would at all times intend good for his fellow Muslims. He would never wish that any harm befall them and if any Muslim asks him for advice he would sincerely advice/ guide.

Hazrat Rasullullah *Sallallahu Alaih Wasallam* said: 'None of you would attain perfect Iman until he desired for his brother what he desires for himself.'

### Lesson:

A Muslim will always seek goodness for his fellow Muslims and will never wish them any harm.

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### • Attention Pleasee

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

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## 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 Umar Raziyallahu Anhu says:

تمعددوا وتمعزرواواخشوشنوا

“Adopt the appearance of M’adan bin Adnaan. *(In other words, do not adopt the clothing and appearance of the non-Arabs.)* Exercise patience upon all adversities, and wear coarse clothing. *(In other words, adopt simplicity and do not fall into luxurious comforts.)*”

Hazrat Abu Bakr Raziyallahu Anhu once remarked to Hazrat Rasulullah Sallallahu Alaihi Wasallam that he is a man of eloquence and purity in language. Hazrat Rasulullah Sallallahu Alaihi Wasallam admitted: “I am after all firstly from the Quraysh tribe. Moreover, I was suckled amongst the Banu S’ad tribe.”

According to this establishment custom of the Arabs, the women of Banu S’ad would make an annual journey to Makkah in search of suckling infants. Hazrat Halimah Raziyallahu Anha

recalls: “A few women from the Banu S’ad and I set out for Makkah in search of suckling infants. Accompanying me on this journey was my husband and my infant son who was still breastfeeding. As our conveyance, we had an extremely thin donkey and a camel that wouldn’t provide a single drop of milk. We were unable to fall asleep all night due to acute hunger, cried in anguish all night long. I don’t even have sufficient breast milk to satiate the child.

Every single one of us women was offered to take Hazrat Rasulullah Sallallahu Alaihi Wasallam with her but the moment she discovered that the infant is an orphan she would bluntly refuse. After all, what remuneration can one expect from a child who does not have a father? But who knew that this child is not a Yateem (orphan) but he is a **Durre-Yateem** (a rare pearl). Who knew that the keys to the treasures of Chosroes and Caesar would be awarded to this child? Who knew that although the child has no apparent guardian and mentor who will award a meaningful remuneration but Allah Ta’ala in whose hands lies the incalculable treasures of the earth and skies is the guardian of this child. He would bestow upon those who nurture and nurse this child far more than the remuneration they had ever imagined possible.

All the women obtained at least one

infant to return home with. Only Hazrat Halimah Raziya'llahu Anha was left empty-handed. As the hour of departure drew closer, Hazrat Halimah Raziya'llahu Anha found it somewhat punishing to return home empty-handed. All of a sudden, an impulsive but passionate urge to go and pick this poor orphan up divinely developed within her anxious heart. she leaped to her feet saying to her husband:

والله لا ذهبن الى ذلك اليتيم فلا خذنه قال

لا عليك عسى الله ان يجعل لنا فيه بركة

**“By Allah! I will go to this orphan and I will by all odds take him with me”**

Her husband responded: “This wouldn't be a problem. Who knows, perhaps Allah Ta'ala may bless us with Barakah because of him.”

Barakah actually refers to goodness provided by Allah Ta'ala. In other words, Barakah refers to divine goodness that appears directly from Allah Ta'ala without any apparent exterior cause.

It appears in a Hadith-e-Qudsi that Allah

Ta;ala says: انا عند ظن عبدي بي

**“I will deal with my servant in the manner he expects Me to deal with him.”**

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

Blessed Companions

## Stories of the Sahabah

**Raziya'llahu Ta'ala Anhum Ajma'een**

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

(Continued from the previous issue of AN-NOOR)

This time, permission was granted. When he was taken inside, he saw Hazrat Nabi Sallallahu Alaih Wasallam lying on a date leaf mat. The imprint of the crossed pattern of the mat could easily be seen on his handsome body. His pillow was a leather bag filled with the bark of the date palm.

Hazrat Umar Raziya'llahu Anhu says: “I greeted him with **Assalamu Alaikum** and asked: “Have you divorced your wives, O! Nabi of Allah?” He answered in the negative. Much relieved, then I took up courage to remark, a bit amusingly, O! Nabi of Allah! We the Quraysh have always been having the upper hand over our women, but in case of the Ansaar of Madinah, it is the women who have the upper hand. Our women have also been influenced by the women over here.

I said a few more similar things which made him smile. I noticed that the contents of his room consisted of only

three pieces of skin and a handful of barley lying in a corner. I looked about, but I failed to find anything else. I began to weep.

He asked, "Why are you weeping?" I replied, O! Nabi of Allah! Why should I not weep? I can see the imprint of the mat's pattern on your body, and I have also noticed all your belongings that you have in this room. O! Nabi of Allah! Make dua that Allah may grant ample provisions for us.

The Persians and the Romans who have no true faith and do not worship Allah but worship their kings, the Caesar and Chosroes, presently live in gardens with streams running in their midst, but the chosen Nabi and the accepted slave of Allah lives in such dire poverty! Hazrat Nabi Akram Sallallahu Alaihi Wasallam was resting against his pillow, but when he heard me talk like this, he sat up and said, 'O Umar! Are you still in doubt about this matter? Ease and comfort in the Hereafter is much better than ease and comfort in this world.

The disbelievers are enjoying their share of the good things this very world, whereas we have all such things in store for us in the next. I begged him, O Nabi of Allah! Sallallahu Alaihi Wasallam Ask forgiveness for me. I was really in the wrong.

Look at the household possessions of the ruler in this world and in the hereafter, the beloved Nabi of Allah Sallallahu Alaihi Wasallam. See how he rebukes Hazrat Umar Raziyallahu Anhu when he asks him to make dua for some relief and comfort in this world.

Somebody asked Hazrat Aishah Raziyallahu Anha about the bedding of Hazrat Nabi Akram Sallallahu Alaihi Wasallam in her house. She said; "It consisted of a skin filled with the bark of a date-palm."

The same question was put to Hazrat Hafsah Raziyallahu Anha, she said: "It consisted of a piece of canvas, which I spread double-folded under him. Once I laid it fourfold in an effort to make it more comfortable. The next morning he asked me: "What did you spread under me last night? I replied: "The same canvas but I had four-folded it instead of the customary double fold. He said: 'Keep it as it was before. The additional softness stands in the way of getting up for Tahajjud."

Now let us look around and survey the furniture of our bedrooms. We, who live in so much comfort, instead of being grateful and more obedient to Allah for His bounties, never hesitate to complain of hard times. (To be continued..., Insha-Allahu Ta'ala)

**MALFOOZAAT****Statements and Anecdotes of Faqeehul-Ummat,  
Hazrat Maulana Mufti Mahmood Hasan****Gangohi Sahib** رَحْمَةُ اللَّهِ عَلَيْهِ

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

(Continued from the previous issue of AN-NOOR)

**The wealth spent in performing Hajj and  
building a house**

**Q:** *Is it more virtuous to perform nafl hajj than to construct a home for the destitute?*

**A:** The ahaadeeth have praised the wealth spent in hajj. *(The hadeeth states: "The reward for wealth spent during hajj is equivalent to spending seven hundred times in the path of Allah Ta'ala." Jam'ul-Fawaa'id, vol 1, pg 164)*

However the hadeeth has despised wealth spent in constructing homes. The hadeeth states: "Man is rewarded for all that he spends except that which he spends for mortar (in unnecessary constructions)."

In another hadeeth it appears: "One is rewarded for all the expenditure in the path of Allah Ta'ala with the exception of that which is spent in (unnecessary) constructions." *(Mishkaat vol 2, pg 441 with reference to Tirmizi)*

**An Ansaari Sahaabi razes his house to the  
ground**

Once, Hazrat Nabi Akram Sallallahu Alaihi Wasallam with a few sahaabah Raziyallahu Anhum passed by a house with a huge dome. Hazrat nabi Sallallahu Aaih wasallam enquired regarding it. Someone replied that it was the house of a certain ansaari sahaabi. Hazrat Nabi Akram Sallallahu Alaihi Wasallam then remained silent.

Some time later, this sahaabi Raziyallahu Anhu came to Hazrat Nabi Akram Sallallahu Alaihi Wasallam and made salaam, but Hazrat Nabi Akram Sallallahu Alaihi Wasallam turned his blessed countenance away from this sahaabi Raziyallahu Anhu. This sahaabi Raziyallahu Anhu approached Hazrat Nabi Akram Sallallahu Alaihi Wasallam from the other side and again Hazrat Nabi Akram Sallallahu Alaihi Wasallam turned his blessed countenance away from him. By now, this sahaabi Raziyallahu Anhu had realized that Hazrat Nabi Akram Sallallahu Alaihi Wasallam was displeased with him. He therefore asked the fellow sahaabah Raziyallahu Anhum the reason for it.

They replied, "We have no idea of the cause of the displeasure of Hazrat Nabi Akram Sallallahu Alaihi Wasallam, but we do know that when Hazrat Nabi Akram Sallallahu Alaihi Wasallam passed your home he enquired whose house it was."

This sahaabi Raziyallahu Anhu immediately left for his home and razed it to the ground. He even removed the rubble and remains of

the house. Hazrat Nabi Akram Sallallahu Alaihi Wasallam had thereafter passed the same area and noticed the house missing. He asked the Sahaabah Raziyallahu Anhum the reason for the house not being there. They replied, "The owner of the house related to us your unusual approach to him and we explained to him the incident that has transpired prior to him coming to you. Therefore, he has now razed his house to the ground."

Hazrat Nabi Akram Sallallahu Alaihi Wasallam then said, "Listen! Every building is curse for a man except that which is necessary." (Mishkaat, vol 1, pg 441 with reference to Abu Dawood)

*Note: From this incident, not only do we learn the status of wealth spent in constructions, but we also learn the high level of obedience and love the Sahaabah Raziyallahu Anhum had for Hazrat Nabi Akram Sallallahu Alaihi Wasallam.*

It did not allow them to ask Hazrat Nabi Akram Sallallahu Alaihi Wasallam for his opinion or discuss the matter with him or even to excuse themselves. Upon realizing the desire of Hazrat Nabi Akram Sallallahu Alaihi Wasallam, they immediately strove in fulfilling it. The remarkable feature of this Sahaabi Raziyallahu Anhum was the fact that he did not even considerable amount of such obedience and love. Aameen.

(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

Moulana Geelaani Rahmatullahi Alaihi with reference to Mufti Ruknud Deen Rahmatullahi Alaihi writes that his uncle Moulana Anwaarullah Khan's condition was such that when he made muta-al'ah (studied), he used to make an effort to understand the contents of the book in muta-al'ah (i.e. before going to the lessons the next day.)

The manner of our making muta-al'ah was that first we use to read the Arabic text and then translate it. Whatever new words we encountered, we would then find the meaning with the help of a dictionary. Thereafter, we used to try and understand the text. If we did not understand anything the first time then we would make an effort to understand it a second or a third time. However, if we did not understand it even then, we would eventually understand it in the lesson of our ustaadh Moulana Farangi Mahalli Rahmatullahi Alaihi. When this

happened, out of extreme happiness, I would feel as though we received a very valuable treasure. The end result of making muta-al'ah in this manner was that daily we were able to have lessons covering many pages.

Nowadays, students do not have the time because of being engrossed in preparing their food. Who can then make muta-al'ah with the correct concentration? Shaikh Muhaddith Dehlawi Rahmatullahi alaihi, when mentioning his student days, writes that he used to be engaged in muta-al'ah till late at night. His father used to feel pity on him and say: "How long will you stay awake? Go and rest now." Shaikh says that the moment I used to hear my father's voice, I would immediately lie down and when he was asleep, I would wake up again and engage in muta-al'ah." It was this effort that made him a Muhaddith.

In the biography of Qutbul Aalam, Hazrat Moulana Rasheed Ahmad Gongohi Saahib Rahmatullahi alaihi it is recorded that his engrossment in his studies was such that if someone came and collected the food that was kept next to him, he would not even realise it. (Taziratur Rasheed).

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

## Sulook

# Potions for the Heart

## A Translation of Dawaa-e-Dill

**By: Hazrat Peer Zulfiqaar Ahmad Naqashbandi Sahib**  
Daamat-Barakatuhum

Continued from the previous issue of AN-NOOR

She went for a bath, in a private place

فَارْسَلْنَا إِلَيْهَا رُوحَنَا

**Then, we sent to her Our spirit, (Jibra'il)**

[Maryam 19: 17 – only the relevant portion of the aayah is documented]

Allah Ta'ala sent Jibra'il Alaihis salam in the form of a young man.

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

**And he took before her the form of a perfect human being.**

[Maryam 19: 17 – only relevant portion of aayah is documented]

But Maryam Alaihis Salam was not like a woman of today, who would have smiled upon seeing a man. She was a pure soul. When she saw a man in solitude, she said:

إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

**I seek refuge with the AllMerciful (Allah) against you, if you are God fearing.**

[Maryam 19: 18 – only the relevant portion of the aayah is documented]

When Jibra'Il Aalihislatuwasalam saw that Maryam Alaihis Salam was afraid he identified himself, saying, *"I am your Lord's messenger, that you may be given a pure child."*

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ۖ لَا هَبَ لَكَ غُلَمًا زَكِيًّا ۝

He said, "I am but a messenger of your Lord (sent) to give you a boy, purified." [Maryam 19:19]

She was even more terrified, as this was an even bigger problem! She said, "I am a spinster, people talk about my chastity and purity, and my true supplications! In my condition of virginity, how can I be given a son?" No male has touched me:

قَالَتْ أَنَّى يَكُونُ لِي غُلَمٌ وَلَمْ يَمَسِّنِي بَشَرٌ

She said, "how shall have a boy while no human has ever touched me

[Maryam 19:20 – only the relevant portion of the aayah is documented]

وَلَمْ أَكُ بَغِيًّا

Nor have I ever been unchaste?"

[Maryam 19:2 – 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)

However, this conception is contrary to reality. Although this is a way of life in European and American countries societies, illicit sex, rape and kidnapping are common there, besides, if their conclusion is correct, husband and wife would find living together meaningless. But, this is vain thinking. The trend of not marrying is widespread in western societies.

One must consider whether mere supervision over children is sufficient or other effective steps need to be found to reform children.

## Measures to rectify a child's manner

If murabbis take three corrective measures, their children will be well-mannered. They will be sexually controlled, and they will be living models of piety,

chastity and spiritualism. These measures are: mental grounding, cautioning and warning, coherence and relationship.

### **Mental grounding or preparation**

The child must be mentally alert to outside influences against moral uprightness, and must be awake to the intrigues hatched by Jews, Zionists, Christians, and colonial powers to bring about social and moral corruption and vulgarity in societies. The child will be aware of snares in the guise of women, films, theatres, magazines, newspapers, radio, television, vulgar clothing, nude pictures, and dens of prostitution, be they clandestine or open.

Murabbis must be aware of their duties to be on the lookout for such conspiracies. Examples of their activities have been given in Chapter 8. Here, we will discuss their methods so that the reader may know how the enemies of Islaam corrupt Islamic societies in a very systematic manner.

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

### **Great Personality**

## **Hazrat Imam Abu Hanifah**

Rahimahullahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

### **Hazrat Imaam Sahib's piety, asceticism and trustworthiness**

#### **Imam Sahib's intuition, insight and erudition**

- (1) Khatib Baghdadi narrates that Muhammad Ibn Abdullah Ansari said: "Hazrat Imam Abu Hanifah Rahmatullahi Alaih's intelligence was well exposed from his speech, action, manner and character."
- (2) Ali Ibn Asim narrates: "If the intellectual capabilities of Hazrat Imam Abu Hanifah Rahmatullahi Alaih were to be compared to half the world put together, Hazrat Imam Sahib's intellect would surpass them all."
- (3) Qays Ibn Rab'i says: "Hazrat Imam Abu Hanifah Rahmatullahi Alaih was from the intelligent ones."
- (4) Kharijah Ibn Mus'ab says: "I have

visited a thousand Ulama. I only found three or four of them to be remarkably intelligent. One of them was Hazrat Imam Abu Hanifah Rahmatullahi Alaih."

- (5) Yazid Ibn Harun says: "I have visited a thousand Ulama. I only found three or four of them to be remarkably intelligent. One of them was Hazrat Imam Abu Hanifah Rahmatullahi Alaih."
- (6) Abu Abdullah Saymari narrates that Imam Abu Yusuf said: "I haven't come across anyone who claims that he saw someone as inelligent and dignified as Hazrat Imam Abu Hanifah Rahmatullahi Alaih."
- (7) Ahmad Ibn Atiyyah Kufi says: "I heard Yahya Ibn M'ain saying: "Hazrat Imam Abu Hanifah Rahmatullahi Alaih was a very intelligent man, He was unable to speak falsehood. I haven't heard Hazrat Abdullah Ibn Mubarak Rahmatullahi Alaihi praising anyone as I heard him praising Hazrat Imam Abu Hanifah Rahmatullahi Alaih".

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

## CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

### Results of 10th class examinations-2017

Faiz-e-aam students of Bandipora brought laurels to their school

### Congratulations pouring in from all quarters

Faiz-e-aam Secondary School Bandipora run by Daarul-Uloom Raheemiyah Bandipora Kashmir has got the crowning glory in district Bandipora in the class 10th results of 2017 declared by Jammu & Kashmir State Board of School Education (JKBOSE) on Tuesday 09 January 2018. The said exams were conducted in November-December 2017.

Among the appeared students of Faiz-e-aam School in the 10th class exams, first ten students are at the top of the grade and have got distinctions in these exams. Moreover, eleven (11) students of Faiz-e-aam have qualified these exams with the first division. And the remaining students of Faiz-e-aam School, appeared in the said

exams of the 10th class, have also managed to qualify.

As soon as the great news of excellent performance by the students of Faiz-e-aam School Bandipora in the 10th class exams broke, the messages of congratulations began to pour in from all quarters. First of all, the people congratulated the Honourable Chancellor of the Islaamic varsity, that is, Daarul-Uloom Raheemiyyah Bandipora Kashmir, Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi Daamat-barakatuhum, on excelling all the departments and offshoots of Daarul-Uloom Raheemiyyah Bandipora as Faiz-e-aam Secondary School is one of the offshoots of the Raheemiyyah varsity Bandipora.

"It is a matter of joy and gratitude that the contemporary education being imparted at Faiz-e-aam School is excelling in the same way as the Islamic studies at Daarul-Uloom Raheemiyyah Bandipora is excelling year by year, and both the academic sectors of the Raheemiyyah varsity are excelling under the dynamic leadership of Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi Daamat-barakatuhum," the civil society members asserted.

On performing well in the 10th class exams, Parents of the successful students have felicitated the Esteemed Chairman of Faiz-e-aam Secondary School, Hazrat Maulana Hameedullaah Mir Sahib, and have described him as a very hard-working and careful head. "The respected staff of Faiz-e-aam School are truly appreciated for their dedication and outstanding performance at the school," the parents of the students commented.

Responding to the felicitations and comments of the parents of Faiz-e-aam School students and the civil society which they expressed on the declaration of the 10th class results of Faiz-e-aam Secondary School with flying colours, the Honourable Chancellor of the Raheemiyyah varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi Daamat-barakatuhum, said that by the grace of Allaahu-Ta'ala Jalla-shanuhu first and then by dint of support, solidarity and supplications from the Muslim community of the state, Daarul-Uloom Raheemiyyah and Faiz-e-aam Secondary School are forwarding their noble cause smoothly and both have built up a very impressive reputation for quality.