

E DITORIAL

Master Plan

By: Hazrat Maulana Ilyas Patel Sahib

The construction of a perfect building depends primarily on two aspects: Having an expert to draw an excellent master plan and then constructing the building according to that plan. If either of the above two aspects are not found the building will be defective. A defective building could lead to much misery and may even cause the death of the one who occupies it.

Likewise is the building of our life. One needs to have a perfect plan to guide one. The plan must then be followed very strictly to build the perfect life which brings success in this world and the Hereafter.

GREATEST EXPERT

Allaah Ta`ala Jalla-shanuhu blessed us with Hazrat Rasulullah (sallallahu alaihi wa sallam), the greatest expert, who presented the most perfect plan and model of LIFE. The Holy Qur'aan clearly declares: "Indeed in the messenger of Allaah Ta`ala (Jalla-shanuhu) is a noble example for you." (S 33: V 21). Our success now depends on building our lives

according to the model he has presented to us. It would be very foolish to follow the plan of an unqualified person to build even the smallest structure. The structure may collapse on one. It will be even more foolish if one follows the plan of a novice to build a multi-storey block of flats. What then can be said of the one who refers to the plans of the disbelievers, those who are totally ignorant of the reality of this world and the Hereafter, in order to build the towering skyscraper of LIFE? To adopt the plans of such people is to invite misery and failure in this world and in the next.

PROBLEMS

Generally, people's lives are beset with problems. Either the "roof is caving in" or the "floor is sinking in" or a host of other such issues are the order of the day. In most cases this is due to following the plan of the western way of life. Hence, parents are treated with utter disrespect by their own children, marriages are breaking due to the most trivial reasons, there is no peace and tranquillity despite having much wealth and a feeling of despair has overcome many people. It is therefore crucially important that we once again look at the perfect model presented to

us by Hazrat Rasulullah (sallallahu alaihi wasallam) and build our lives accordingly.

The perfect model presented by Hazrat Rasulullah (sallallahu alaihi wa sallam) covers every aspect of life. He practically demonstrated how we should impeccably fulfil the rights of Allaah Ta`ala Jalla-shanuhu as well as the rights of the servants of Allaah Ta`ala Jalla-shanuhu.

After Imaan, the most important right of Allaah Ta`ala is Salaah. A few days before he bid farewell to this worldly abode, Hazrat Rasulullah (sallallahu alaihi wa sallam) became very ill. When he felt slightly well, he came to the Masjid with the help of two people and performed Salaah with Jama`ah. His parting advice was: "Be careful of your Salaah." This was the model of the importance of Salaah that he presented to us to follow. Therefore, our lives should also revolve around Salaah. Our personal engagements, business and other activities should be conducted outside of Salaah times. This is the most fundamental lesson to learn from the life of Hazrat Rasulullah (sallallahu alaihi wa sallam). The love for Hazrat Rasulullah (sallallahu alaihi wa sallam) dictates that we should not cause pain to his mubarak heart by missing our Salaah

or, for males, by neglecting to perform it with Jama`ah (congregation) without a valid shar'ee reason.

RIGHTS OF PEOPLE

The example of Salaah was just a slight glimpse into the sacred life of Hazrat Rasulullah (sallallahu alaihi wa sallam) with regard to the importance he gave to fulfilling of the rights of Allaah Ta`ala Jalla-shanuhu. Likewise, the plan of life that Hazrat Rasulullah (sallallahu alaihi wa sallam) presented and demonstrated included the complete fulfilment of the rights of people.

For instance, he was never harsh upon his wives. Instead he displayed the greatest amount of love and affection to them. Without allowing anyone to overstep the boundaries of Deen, he presented the example of the best husband. He clearly declared: "The best among you is he who is best to his wife, and I am the best among all of you to my wives (Mishkaat)." In a similar manner the "plan" that he drew for women primarily included obedience to the husband (in all permissible things), respect for him and being a means of support for him in his Deen. Hence he is reported to have said: "Had sajdah

(prostration) been permissible for anyone besides Allaah Jalla-shanuhu, I would have ordered women to prostrate to their husbands." The recipe for marital bliss, therefore, is in both spouses following the guidance given by Hazrat Rasulullah (sallallahu alaihi wa sallam) and building their married lives according to his perfect plan.

PERFECT CHARACTER

Among the most prominent aspects of his exemplary model life was his akhlaaq (character). He never took revenge for himself. Instead he forgave those who tormented him the most. He encouraged the Ummah to also forgive and forget and explained to them the great rewards they will get for forgiving, both in this world and the Hereafter. He taught the lesson of joining family ties. Kindness to people and caring for the socially deprived persons were among his distinguishing characteristics.

Hazrat Rasulullah's (sallallahu alaihi wa sallam) plan of life highlighted the qualities of modesty and simplicity. He declared both these traits as being part of Imaan. How tragic it is that the Ummah has, to a large extent, adopted the western plan of life which is based

on shamelessness and extravagance. As a result, among other aspects the dressing of especially Muslim women has degenerated to unimaginable depths. The entire focus is towards revealing the body to strangers in one way or the other. Similarly, due to lack of shame, the most indecent newspapers, magazines and other literature are left lying around the home without the least concern. Numerous other aspects of shamelessness have become accepted in society. No consideration is given to the fact that shamelessness and immorality speedily invite the wrath of Allaah Ta'ala Jalla-shanuhu which results in the destruction of nations, as was the case with the nation of Hazrat Loot (Alaihis-salaam). The end result of losing shame and modesty is the explosion of immorality. Homes and communities are on fire. Nothing can extinguish the flames except adopting the model of Hazrat Rasulullah (sallallahu alaihi wa sallam). The laws of hijaab must be upheld. No intermingling of non-mahram males and females must take place. All immoral literature and media, especially the T.V., must be literally thrown out. Haya (modesty and shame) must be inculcated in the Ummah.

SACRIFICES

While Hazrat Rasulullah (sallallahu alaihi wa sallam) practically taught us how to fulfil the rights of Allaah Ta`ala Jalla-shanuhu and of people, he also taught us to be deeply concerned about our own salvation in the Hereafter as well as the salvation of others. To this end he undertook untold hardships and made unparalleled sacrifices. His family and his Sahaabah (Raziyallahu anhum) joined him and supported him in his mission. This should also be an integral part of our plan of life – to help the Deen of Allaah Ta`ala Jalla-shanuhu. Inviting people towards Allah Ta`ala Jalla-shanuhu, teaching somebody some aspect of Deen, assisting in the running of Masaajid, Madaaris and Makaatib and in general bringing people closer to Allaah Ta`ala Jalla-shanuhu are all ways of serving Deen.

Thus our lives should be built on the master plan of the Sunnah. Only in this lies our peace and happiness in this world and eternal success in the Hereafter. May Allaah Ta`ala Jalla-shanuhu grant us the most intense love for Hazrat Rasulullah (sallallahu alaihi wa sallam) and enable us to live our lives according to his plan. Aameen.

TAFSEER

(Commentary of the Holy Qur'aan)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullaahi 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.

The two verses give rise to certain other important considerations.

- (1) If Allah has chosen to assign certain tasks to certain angels (for example, sending down rain or bringing to the creatures their nourishment), or had chosen to employ causes, materials or physical forces in order to produce certain effects, He had done so in His wisdom. So, it is neither permissible nor proper that men should look upon these angels or causes or physical forces as being effective agents in themselves, and turn to them for help in their need.
- (2) The commentator al-Baydawi has remarked that, Allah being the First cause of the things, the earlier Shari'ahs had

allowed the use of the title "Father" for Him, but that the ignorant misunderstood and distorted the sense of "Fatherhood" so badly that to entertain such a belief or to apply this title to Allah had now been declared to be an act of infidelity (Kufr). As this practice can lead to all kinds of doctrinal disorders, it is no longer permissible to employ this particular word or a similar expression with reference to Allah.

- (3) As for creation taking place through the Divine Command, "Be", we would like to add a note following the example of (Hazrat) Maulana Ashraf Ali Thanvi (Rahimahullah) in his "Bayan al-Qur'an, for the benefit of those who happen to be interested in Western philosophy, or in Christian theology, or, worst of all, in the writings of the Orientalists and their translations of Sufi texts. Let us begin by saying that it is a mystery – and we are using the word "mystery", not in the debased and the modern sense, but in the original meaning of the term which implies that certain realities are altogether beyond the reach of human understanding, and that certain other realities cannot and

must not, even when partially or wholly understood, be given out to those who have no aptitude for receiving them, and that with regard to them it is advisable "to keep one's lips closed." In these matters, when and what one chooses to reveal is ultimately not the question of liberalism or democratism or egalitarianism, but that of "spiritual etiquette". Having repeated the warning given by Hazrat Maulana Thanvi Rahimahullah himself, we shall do no more than explaining what "Bayan al_Qur'an says on the subject.

Regarding this particular mystery, there is a difference of approach between the two groups of the Mutakallimin (the masters of al-Ilm al-Kalam or dialectical theology). According to the Asha'ri group, "Be, and it comes to be" : kun fa Yakun) is a metaphorical or allegorical expression. That is to say, the phrase does not signify that Allah Ta'ala actually addressed an existent and commanded it "to be", but it is an allegorical illustration of His omnipotence, suggesting that there is no interval between an act of will on His part and its realization.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ (صلى الله عليه وسلم) إِنَّ لِي قَرَابَةَ أَصْلَاهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفَهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرًا عَلَيْهِمْ مَا دُمْتَ (رواه مسلم)

Translation

Sayyidina Abu Hurairah Raziyallahu-Anhu narrates that a person said: 'O messenger of Allaah! I have some relatives with whom I maintain family ties, but they continue breaking their relationship with me. I tolerate them (their mischief) but they ignore me'. Hazrat Rasulullah Sallallahu-Alaihi-Wasallam said: 'If the matter is as you explain then it is as though you are feeding them hot ashes, you will always have assistance from Allaah so long as you continue in this manner.' (Muslim)

Commentary:

Besides being ungrateful, they are disobeying Allaah Ta'ala by breaking their relationship with one and they, therefore, deserve severe punishment. On the contrary, if one ignores their evil attitude and continue being good to them, Allaah Ta'ala will assist one. We should at all times remember the rights of our relatives. The Holy Qur'aan not only encourages, but also warns us of family ties because, if we do not fulfil their rights they would argue against us in the hereafter.

Lesson:

Maintain good relations with all family members even though they may ill treat one.

• *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 Sallallaahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullaahi-
Alaihi

Translated By: Mufti Muhammad Kadwa Sahib and
Maulana Muhammad Mahommedy Sahib

(Continued from the pevious issue of AN-NOOR)

On the one hand, an outbreak of plague in Makkah Shareef in those days and on the other hand, Hazrat Haleemah's Raziyallah Anha persistent entreaties made the mother ready and she permitted the child to be taken away for a few more days. Hazrat Haleemah Raziyallahu Anha then returned home with this Blessed infant. After a few months, he also started accompanying his milk-brothers to the grasslands to graze the family goats.

The opening of the blessed chest

Once Hazrat Rasulallah Salallahu Alaihi Wasallam was out grazing goats with his milk-brothers when one of his milk-brothers came dashing home. Shocked into fear, he told his parents: "Two white-clothed men laid our

Qurayshi brother onto the ground and opened his chest. Now they are busy restoring him up." On hearing this, Hazrat Haleemah Raziyallahu Anha and her husband were left perplexed. In a state of total shock, both of them darted across to the grazing field where they saw the young boy standing in one side and his face looking pale. Hazrat Haleemah Raziyallahu Anha says, "I clutched him to my bosom to comfort him and his foster-father also held him onto his chest and asked him what happened. He then gave an account of what transpired." Hazrat Haleemah Raziyallahu anha then returned home with him.

The opening of his blessed chest occurred four times in Hazrat Rasulullah's Sallallahu Alaihi Wasallam's sacred life:

The first time was when he was merely a boy of four in the care of Hazrat Haleemah S'adiyyah Raziyallahu Anha. He was on the grazing-field when two angels, Hazrat Jibraa'eel Alaihi Salaam and Hazrat Meekaa'eel Alaihi Salaam appeared as men in white garments bearing a golden tray laden with ice. They opened his blessed chest physically and removed his heart.

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

Blessed Companions

Stories of the Sahabah

Raziyallaahu Ta'ala Anhum Ajma'een

**By: Shaikhul-Hadees Hazrat Maulana Muhammad
Zakariyyaa Sahib Rahmatullaahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Hazrat Umar Faarooq Raziyallahu Anhu asked, "Where are you going to, Abu Bakr?"

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu replied, 'To the market.'

Hazrat Umar Raziyallahu Anhu asked: "If you get busy with your trade, who will carry out the duties of the caliphate?" Hazrat Abu Bakr Siddeeq raziyallahu Anhu replied: "How am I to feed my family then?"

Hazrat Umar Raziyallahu Anhu suggested: "Let us go to Hazrat Abu Ubaidah Raziyallahu Anhu (who was In- charge of Baitul-Maal) to fix some daily allowance for you from the Baitul-Maal."

They both went to Hazrat Abu Ubaidah Raziyallahu Anhu who fixed an allowance for Hazrat Abu Bakr Siddeeq Raziyallahu Anhu equal to that amount which was usually paid to an average Muhaajir.

Once, Hazrat Abu Bakr Siddeeq's

Raziyallahu Anhu esteemed wife said to him: "I would like to have sweet dish."

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu replied: "I have no money to arrange for the dish."

His esteemed wife said: "If you permit me, I shall try to save something daily from our allowance, which will some day be sufficient to enable us to prepare the sweet dish."

He agreed and little money was saved after many days. When his esteemed wife brought him the money to buy the sweet dish, he said: "It seems that we have received so much over and above our needs."

He deposited the savings into the Baitul-Maal and for the future got his allowance cut down by the amount saved by his esteemed wife.

Hazrat Aa'ishah Raziyallahu Anha narrates: "When Hazrat Abu Bakr Siddeeq Raziyallahu Anhu was selected as Khalifah, he said to the people: 'You well know that I live by trade and the income derived is sufficient to meet my expenses. Now that I have to devote my full time to the affairs of the state, my family allowance shall, therefore, be paid from the Baitul-Maal.'

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

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

Compiled By: Hazrat Maulana Mufti Faarooq Meeruti Sahib
(Rahmatullaahi alaihi)

(Continued from the previous issue of AN-NOOR)

**The three positions of the narrators of
ahaadeeth**

When one narrates ahaadeeth in the capacity of a muhaddith, he has to ensure that he narrates the exact chain of narrators and the wordings of the hadeeth. However, if he narrates ahaadeeth in the capacity of an orator or in order to prove a point, then he can suffice on the understood meaning of the hadeeth. It is not necessary that he narrate the exact chain of narrators and wordings of the hadeeth. The author of Hidaayah narrates ahaadeeth on the level of one proving a point. Therefore, it was possible for him to suffice on the understood meaning of the ahaadeeth. Hence, no objection can be raised against him if ahaadeeth are not located with the very same wordings narrated by him.

Showing preference to one child over the other

Q: Is there any harm in a parent preferring one child over the other as far as presenting them with gifts is concerned?

A: It appears in Bukhaari Shareef (Vol 1, pg 352) that a Sahaabi Raziyallahu Anhu by the name of Nu'maan bin Basheer had presented a slave to his son. His wife insisted that she would only be pleased with him until Hazrat Nabi Akram sallallahu Alaihi wasallam approved of him presenting the slave to his son.

This Sahaabi Raziyallahu Anhu went up to Hazrat Nabi Akram sallallahu Alaihi wasallam and related what had transpired between him and his wife. He then requested Hazrat Nabi Akram sallallahu Alaihi wasallam to approve of his gift to his son.

Hazrat Nabi Akram Sallallahu Alaihi wasallam asked him. "Have you granted an equal amount to your other children?" He replied in the negative. Hazrat Nabi Akram Sallallahu Alaihi wasallam then mentioned to him, "Fear Allah Ta'ala and implement equality amongst your children."

(to be continued Inshaa-Allaahu Ta'ala)

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddiq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

Seventh etiquette

My ustaadh Allamah Siddeeq Ahmad Kashmiri Saahib Rahmatullahi alaihi during his student days would take only bread to eat. He did not have any curry with it. He kept the bread in his pocket and would eat it when he got a chance. He used to mention that eating curry with bread causes harm to one's studies.

Moulana Minhaaj Saahib Rahmatullahi alaihi was an Aalim of great stature. Hazrat Shah Abdul Qudoos Gangohi Saahib Rahmatullahi alaihi would attend his lectures. He had come all the way to Dehli from Lahore to acquire knowledge, and endured great difficulties to obtain this wealth of Ilm. Among the incidents mentioned about him is that during his student days he would purchase some flour and ghee from the shop. He would make a lamp out of the flour and use the ghee

as oil. Thereafter, in its light he would spend the entire night in muta-al'ah. During the day he used to make it into small cakes and eat it. This would suffice for his needs. Later on during the rule of Sultaan Bahlool Loodhi, he was appointed as the Mufti of Dehli.

Hazrat Moulana Nu'maani Saahib Rahmatullahi Alaihi writes, "Once when I was studying at Mi'u, one of the suburbs of A'azam Ghar I met such companions who possessed a desire for muta-al'ah. Often we would remain occupied in studying and discussions till two or three in the morning. Our days also passed in this kind of engrossment in our studies."

Once he mentioned, "During the Imtihaan, we used to memorise all our books. It was through this effort that in Dowrah-e-Hadith (final year of the Aalim course) when answering the questions I had written separate booklets as answers." He says, "We had sought the permission of the principal to grant us extra time since the time allocated by the Madrasah was insufficient. Thus the principal had appointed an invigilator over us and granted us extra time."

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

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfikaar Ahmad Naqashbandi Sahib
Daamat-Barakaatuhum

Continued from the previous issue of AN-NOOR

Types of Dhikr

There are two types of Dhikr. Mufti Muhammad Shafi Saheb has explained this in "Ma'ariful Qur'aan".

The Holy Qur'aan states:

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

Remember you Lord in your heart with humility and awe, and without speaking loudly.

[Al-A'raaf 07:205 – only the relevant portion of the aayah is documented]

From this Aayah it is proven that Allaah Ta'ala commands:

وَأذْكُرْ

Remember

[Al-A'raaf 7:205 – only the relevant portion of the Aayah is documented]

فِي نَفْسِكَ

In your heart.

[Al-A'raf 7:205 – only the relevant portion of the Aayah is documented]

أَيُّ فِي قَلْبِكَ

**In your heart, thoughts, concentration, mind
Remember Allaah.**

How should we do this?

تَضَرُّعًا وَخِيفَةً

With humility and awe.

[Al-A'raaf 7:205 – only the relevant portion of the Aayah is documented]

In a humble, begging manner.

The heart must have thoughts of Allaah Ta'ala. Hazrat Mufti Muhammad Shafi Sahib Rahmatullahi-Alaihi says that this method is called 'The Dhikr of the heart'.

Allaah Ta'ala then says:

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

And without speaking loudly.

[Al-A'raaf 7:205 – only the relevant portion of the Aayah is documented]

And with the tongue, in a suitable voice, not shouting and screaming as some do after Salaah.

Therefore, the two types of Dhikr are Dhikr-e-Qalbi (Dhikr of heart) and Dhikr-e-Lisaani (Dhikr of the tongue), evidence of which is found in the Holy Qur'aan as well as in the Ahaadith.

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

Family Bond

BRINGING UP CHILDREN IN ISLAM

By: Hazrat Maulana Dr. Muhammad Habibullaah Mukhtaar Sahib

Translated by: Jenab Rafeeq Abdur-Rahmaan Sahib

(Continued from the previous issue of AN-NOOR)

Communism and materialism

Communists claim that they have promoted things that destroy religion. They use fiction, stage plays, speeches, books, newspapers and magazines to advocate atheism. Thereby they make fun of religion and religious men. They hold that knowledge is supreme, and that it is their goal. These conspiracies clearly show that they all have a common goal. Their aim is to annihilate Islamic values. It is sad to say that they have succeeded to some extent in their venture. Muslim youth blindly imitate them. Thereby, they are trapped in the quicksand of indecency and sex. They hanker after vulgarity through films, plays and prostitution dens.

Warning the children

This can be most effective of all

measures. The child will see the danger of sexual freedom. Some of the dangers of an adulterous life and free mixing of men and women are given below:

Danger of health

Adultery results in the spreading of venereal diseases, Leucorrhoea, syphilis, gonorrhoea, HIV (Aids) etc., are a necessary result of this evil act. These diseases spread to innocent young boys and girls, which affect them psychologically and create nervous disorders.

Psychological and ethical damage

Men incline towards homosexuality and women may become lesbians. Innumerable men and women in Europe and America suffer from this habit. In America alone over five hundred thousand men and women openly confess to homosexuality and lesbian behaviour. They are ever sensuous. They cannot do anything concrete. They are forgetful and their powers of thinking are dimmed. Besides having a weak memory, they are weak-bodied and psychological wrecks.

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

Great Personality

Hazrat Imam Abu Hanifah

Rahimahullahu Ta'ala

**By: Hazrat Allamah Muhammad Ibn Yoosuf Saalihi Dimashqi
Shaafi'ee Rahmatullaahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Hazrat Imaam Sahib's intuition, insight and erudition

14. Khateeb Baghdaadi narrates that Ibraaheem Ibn Hammad said: "Imaam Abu Hanifah Rahmatullahi Alaihi was a man of most superior intellect. Forecasting the future of his students, he addressed Dawud Tai thus: "You will abandon the world and occupy yourself in Ibadat." He addressed Imaam Abu Yusuf thus: "You will be inclined towards the world." And he mentioned other similar revelations to Imaam Zufar Ibn Huzail and other students. Things turned out to be exactly like how he had forecast."
15. Allamah Khawarizmi narrates that Tawbah Ibn Sa'id said: "I heard Imaam Abu Hanifah Rahmatullahi Alaihi saying: "When you see a long-bearded person, then

remember that he is stupid."

16. Abdul-Mahasin Hasan Ibn Ali Marghinani narrates that Imaam Abu Hanifah Rahmatullahi aliahi was asked: "What do you think of the children of Madeenah Munawwarah?" He replied: "No doubt, the most successful of them will be the fair-complexioned blue-eyed boy." He mentioned this in reference to Imaam Maalik Rahmatullahi Alaihi. And true to Imaam Sahib's understanding, Imaam Maalik reached such an elevated rank in Ilm that none of his contemporaries were able to reach the same rank."
17. Abu Muhammad Harithi narrates that Mu'aaz Ibn Hassab Samarqandi said: "Imaam Abu Hanifah Rahmatullahi Alaihi is reported to have said: "When you see a person with an exceptionally good memory, consider him to be stupid. And when you see a very long-bearded person then too regard him as stupid. And if you come across a tall person who is intelligent, then hold firmly onto him as a very tall person is very rarely intelligent."

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Construction works at Raheemiyyah varsity

The construction projects, that were undertaken due to increasing roll at the Raheemiyyah varsity, are being completed at the Raheemiyyah campus in a phased manner. By the grace of Almighty Allaah Jalla-shanuhu, a splendid hall for the classes of Hifz-cum-Naazirah was built measuring 118 feet by 29 feet under the roof of long hostel building onto its upper storey. This hall is capacious for all classes of Hifz, Naazirah, Tajweed & Qir'at, and it was inaugurated on 14 Jumaadaa-oolaa 1439 Hijri Wednesday. The hall was built at a cost of around rupees four lac and fifty thousand (4, 50, 000/=), and with that four small minarets onto the hostel building were also completed.

In the same way, the third storey of old school for girls (Madrasah Banaat) was built with roof due to increasing roll at Faiz-e-aam

Secondary School by which a huge hall measuring 97 feet by 20 feet became available. This hall is so capacious that it will be used for all classes to offer Salaah together till the construction of Shaah-e-Hamdaan Masjid, and before this hall, they were offering Salaah in two small halls and in a room, that is, at three separate places. This hall will be also used for serving lunch to the Raheemi students and for holding morning assembly at the time of rains and snow. The hall-cum-roof were built at a cost of rupees nine lac (9,00,000/=) and it was put to use immediately when the school was re-opened after winter vacation. All praise to Allaah Jalla-shanuhu.

Other under construction works at the Raheemiyyah campus are in the pipeline, and for their completion permanent appeals are being made in the print media continuously seeking financial support from the public. The interesting persons are donating, as per their capacity, to these works by person at the Raheemiyyah office and by depositing their donation in the bank account of this institution due to which the construction work is heading towards completion

at a proper Pace. During these inflationary times, the cost of building material has soared, and to keep pace with inflation it is necessary that labour charge also be increased. Therefore, works at the Raheemiyyah campus cannot be completed in quick succession. May Almighty approve all kinds of donations of the respected donors to this Islaamic institution and reward them in both the worlds and confer His pleasure on them.

As the remaining works are gigantic and expenditures are so many, therefore, it is requested to all concerned persons to make efforts in their circles so that the attention of well-off persons may be turned to the necessities of this institution as it has been reported in a Hadees Shareef: "One who guides someone to good is same as one who does the good himself/herself,". May Almighty Allaah Jalla-shanuhu give us Taufeeq.

Winter vacation at Faiz-e-aam Secondary School

The cold weather in Kashmir compels the authorities to announce the winter vacation for

all educational institutions, so under this educational system winter vacation was announced on 2 December 2017. The three months of winter vacation passed quickly, so the schools were re-opened in early March 2018 and resumed their academic activities enthusiastically.

This year the roll at Faiz-e-aam Secondary School was very high. As per the results of the 10th class declared by Jammu & Kashmir State Board of School Education in Kashmir region, twelve students (boys & girls) from this school performed in their class 10 examinations excellently. Other students qualified their examinations with first division. Only one student has managed 2nd division. The school committee decided to upgrade the school from secondary to higher secondary after considering the best performance of the students in class 10 examinations. However, the step to upgrade the school could not be taken due to lack of space, staff and managing responsibilities. It was also decided that the students and the teaching staff members, who performed well, would be properly appreciated this year.