

E DITORIAL

The Greatest Return

By: Hazrat Maulana Ilyas Patel

There are many great "returns" that people experience in their lives. The returning of a missing child, finding a very valuable lost item or a close family member returning home after spending many years overseas are some instances of a great return. These are moments of immense joy and happiness. The greatest "Return," however, is when a sinful servant who had abandoned Allaah Ta'ala (Jalla-shanuhu) and fallen into sin makes sincere taubah (which literally means "to return") and returns to his Creator. There can never be a happier moment for such a person.

Retuning to Allaah Ta'ala (Jalla-shanuhu) in sincere repentance brings down the showers of the Mercy of Allaah Ta'ala (Jalla-shanuhu). Due to his repentance, the one who was previously known in the court of Allaah Ta'ala (Jalla-shanuhu) as a faasiq (sinner) earns the title of Habibullaah (the beloved of Allaah

Jalla-shanuhu). His crying and sobbing while begging for forgiveness is more beloved to Allah Ta'ala (Jalla-shanuhu) than the recitation of tasbeeh of those who are busy glorifying Allaah Ta'ala (Jalla-shanuhu). Can there be a greater return??

YARDSTICK OF PIETY

The object of the auspicious month of Ramadhaan is to truly return to Allaah Ta'ala (Jalla-shanuhu) by repenting from all sins and adopting piety. The Qur'aan-al-Kareem declares: "O those who believe, the fasts have been enjoined upon you as were enjoined upon those before you so that you be God-fearing". (s2:183) Taqwa, in simple terms, refers to giving up every sin. The one who forsakes all sins is the greatest worshipper and the most pious person, even though he may not be performing nafl (optional) Haj and Umrah every year, giving thousands in charity or standing the entire night in tahajjud salaah. Indeed, these great acts of worship should be performed as much as possible. However, the yardstick of piety is taqwa – abstaining from sin. Taqwa cannot be acquired without first making

sincere taubah. It thus follows that the one who does not make taubah has to a degree defeated the purpose of Ramadhaan, even though he may have performed many other good deeds in the blessed month.

MENTAL NOTE

It is thus evident that in order to acquire the object of Ramadhaan, one must start with sincere taubah (repentance). One should sit in solitude and list down, or make a mental note, of all the laws of one's beloved Master and Creator which are being disobeyed. Think: Have I performed all my Salaah, Zakaah, Qurbaani, etc? Have I taken anyone's property wrongfully? Did I lie, backbite, slander? Do I have pride, harbour jealousy and do actions for name and fame? What about the laws of hijaab? Am I obeying my most beloved Rabb in this regard or do I disobey Him? Am I involved in any illicit relationship? Have I sinned with my eyes, ears, tongue and heart? Have I fulfilled the rights of my neighbours and relatives? Do I take intoxicants? Am I shaving or trimming my beard to less than a fist length? ... After

having carefully taken note of all the sins in one's life, sincerely repent from each one. Beg Allaah Ta'ala's (Jalla-shanuhu) forgiveness. For one's taubah to be accepted, the following pre-conditions apply:

- * Give up the sin immediately.
- * Regret having sinned. Feel the pain in your heart, just as you would be pained if you lost a million rands.
- * Resolve never to commit the sin again.
- * The unfulfilled rights of Allaah Ta'ala Jalla-shanuhu (salaah, zakaah, etc.) and the rights of people (debts, etc.) must be discharged.

NO TAUBAH

Often many people stop committing various sins in Ramadhaan. Gambling comes to a halt. The T.V. is switched off. Intoxicants are given up. Lying, vulgar languages, zina and a host of other evils are forsaken. Similarly, many actions that were previously neglected are performed in Ramadhaan. Salaah is performed regularly. The Musjid is full even for Fajr Salaah. Many

other good deeds are performed. It is indeed a great gift from Allaah Ta'ala (Jalla-shanuhu) that one respects the month of Ramadhaan by refraining from sins and engaging in good deeds. However, the tragedy is that as soon as Ramadhaan leaves, it is as if Deen has left. The day after Eid the Masjid is crying out for those who were regularly there for the entire month. The gambling dens are once again frequented by those who were frequenting the Masjid. Numerous other evils which were given up during Ramadhaan are once again perpetrated. One of the fundamental reasons for this speedy slide into a life of disobedience is that, while we respected Ramadhaan, we did not sincerely return to Allaah Ta'ala (Jalla-shanuhu) and repent from our sins. Thus this is our need of the moment **To undertake the Greatest Return.**

Having repented sincerely, one should also closely link oneself to a pious personality who one feels comfortable with. Take his guidance in all aspects and one will be saved from the many hazards, Insha-Allaahu Ta'ala (Jalla-shanuhu).

ENCOURAGE

Furthermore, actively encourage others to undertake the Greatest Return. While your encouragement will insha-Allaah (Jalla-shanuhu) benefit them, it will also greatly help you to remain steadfast.

May Allah Ta'ala (Jalla-shanuhu) grant us the ability to repent sincerely, forgive us and enable us to refrain from very sin in future. Aameen.

Eid

While *Eid* is certainly meant to be a joyous occasion, the true happiness of *Eid* should be understood in its proper perspective. Consider the situation of a student who has spent the entire year at an institution. At the end of the year a celebration is held. He is wearing the expensive new outfit that he bought especially for this occasion. All varieties of treats have been prepared. The happiness in the atmosphere is enchanting. However, he has just received his results. The results state that he has failed. What occasion will he celebrate? What will he rejoice over? *Eid* should be considered in a similar manner.

The month of *Ramadhaan* was especially given to the *Ummah* to acquire the wealth of *Taqwa* (consciousness of Allaah Ta'ala Jalla-shanuhu). Allaah Ta'ala (Jalla-shanuhu) declares: "O you who Believe, verily fasting was prescribed upon you just as it was ordained upon those before you so that you may attain *Taqwa*." *Taqwa* entails the forsaking of every disobedience of Allaah Ta'ala (Jalla-shanuhu). One who has spent his *Ramadhaan* in various forms of *ibaadah* (worship) but has not given up sin, has not attained *Taqwa*. What will he celebrate? What will he rejoice over? The only difference is that one's results of *Ramadhaan* are not received "in black and white" in this world. However, every person can, to some extent, judge for himself whether he has passed or not.

REALITY OF EID

The reality of *Eid* is encapsulated in some couplets attributed to Hazrat Sheikh Sayyid Abdul-Qaadir Jeelani Sahib (Rahmatullaahi Alaihi). If the message of these couplets is taken to heart, Insha-Allaah one will truly have an *Eid in reality*:

ليس العيد لمن لبس الجديد

انما العيد لمن امن من الوعيد

***"Eid is not for the one who has worn new garments
Eid in reality is for the one who has gained safety
from the warnings (of punishment)"***

The message expressed here is clear. The joy of *Eid* is for the person who, by his obedience to Allaah Ta'ala (Jalla-shanuhu), has gained safety from the warnings of punishment that have been sounded in the Holy Qur'aan and the Ahaadith against those who engage in disobedience. Adorning oneself with new garments does not achieve anything. Indeed, adorning oneself with the garments of *Taqwa* will gain the blessings of both worlds. Hence, how tragic it is that people spend hours, rather days, to get the "right" *Eid* outfit. In the process numerous aspects that are against the dictates of *Taqwa* are also perpetrated. This is besides the fact that every moment of *Ramadhaan* wasted is like millions lost. Therefore, one should not make new clothes a fundamental necessity. It is Sunnah to wear

the "best" clothes **that one owns** on the day of *Eid*, not necessarily something new.

ليس العيد لمن ركب المطايا

انما العيد لمن ترك الخطايا

*"Eid is not for the one who rides a smart conveyance
Eid is for the one who has left out sins"*

Driving a fancy car is no measure of success. The person who has forsaken all sins has acquired *Taqwa* – the object of *Ramadhāan*. He is indeed successful and has reason to rejoice and celebrate. *Eid* is for him.

ليس العيد لمن تبخر بالعود

انما العيد للتائب الذي لا يعود

*"Eid is not for the one who is perfumed with Oud (itr)
Eid is for the one who repents and does not return to sin"*

The one who has repented and remains steadfast upon his repentance will pass on the Day of Judgment. He will then enjoy perpetual *Eid*.

May Allaah Ta'ala (Jalla-shanuhu) grant us a true *Eid*. 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.

Verse 118

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ط
كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ط تَشَابَهَتْ
قُلُوبُهُمْ ط قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ۝

And say those who do not know: “Why is it that Allah does not speak to us, nor does a sign come to us?” So spoke those before them as these men do. Their hearts resemble each other. We have indeed made the signs clear for people who have certitude. (Verse 118)

The Jews, the Christians and the mushrikin used to deny the prophethood of Sayyidna Hazrat Muhammad Sallallaahu Alaihi wasallam and some of them did so out of sheer malevolence. In order to feel triumphant in this obstinacy, they would make absurd and impossible

demands, two of which have been mentioned here. To begin with, they insisted that Allaah (Jalla-shanuhu) Himself should speak to them, either directly as He speaks to the angels, or through the angels as He speaks to prophets, and that He should Himself proclaim his injunctions to them so as to make the intervention of a new prophet unnecessary, or should at least announce that He had sent Sayyidna Hazrat Muhammad Sallallaahu Alaihi Wasallam as a prophet, thus making it easy for them to have faith in him and to follow his guidance. Should Allaah (Jalla-shanuhu) choose not to accept this demand, they were ready with another – that is, Allaah (Jalla-shanuhu) should send them a sign or proof in confirmation of his prophethood.

In reply to them, Allaah (Jalla-shanuhu) puts this demand down as being no more than a foolish custom which has all along been unthinkingly practised by ignorant people even in the earlier ages. Then, the verse traces the origin of this demand to a distortion of the heart, in respect of which all the ignorant people, past or present, are alike, hence the parrot-like repetition of the same demand throughout the ages.

The first of these demands was, on the face of it, silly enough, for, with all the grossness of their minds and hearts, they had the audacity to place themselves on the level of angels and prophets. So, the Holy Qur'aan dismisses it as being unworthy of a reply. But in answer to the other demand, Allaah (Jalla-shanuhu) reminds them that He has sent, not one, but a number of clear signs and proofs to confirm and establish the prophethood of Sayyidna Hazrat Muhammad Sallallaahu Alaihi Wasallam. But these signs and proofs can be of help only to those who sincerely wish to know the truth and to attain certitude. As their malice and obstinacy, there is no help for them.

At this point, we had better say a word to resolve a difficulty that is likely to arise. The Jews and the Christians were "the People of the Book". And some of them were men of learning, and yet Allaah (Jalla-shanuhu) calls them ignorant. Why? The reason is that although Allaah (Jalla-shanuhu) had sent such a large number of clear signs and definite proofs to establish the prophethood of Sayyidna Hazrat Muhammad Sallallaahu Alaihi Wasallam, yet they persisted in their denial. This is the mentality and the conduct of the ignorant.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ (رضى الله عنه) رَيْبٍ
رَسُولِ اللَّهِ (صلى الله عليه وسلم) قَالَ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ
(صلى الله عليه وسلم) وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي
رَسُولُ اللَّهِ (صلى الله عليه وسلم): يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَ
كُلْ مِمَّا يَلِيكَ، فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ متفق عليه

Translation

Sayyidina Hazrat Umar bin Abi Salamah Raziyallahu Anhu narrates: 'I was a young boy in the care of Hazrat Rasullullaah Sallallaahu Alaihi Wasallam (because his mother later married Hazrat Rasullullaah Sallallaahu Alaihi Wasallam). My hand was moving about in the plate.' (He was not eating from the side nearest to him. He was eating from all sides and they were sharing the plate). Hazrat Rasullullaah Sallallaahu Alaihi Wasallam said: 'O lad! Take the name of Allaah (Jalla-shanuhu), eat with your right hand and eat from the side nearest to

you.' (Bukhari, Muslim)

Commentary:

Children are a great gift from Allaah Ta'ala (Jalla-shanuhu) and therefore, have certain rights over us. Proper Islaamic training and education is amongst their most important rights.

Children have other rights over their parents besides a proper Islaamic training and education.

Some of these rights are that:

They be given good Islaamic/Muslim names.

Their parents are responsible for their maintenance (food, clothing, shelter etc.)

They should be sternly reprimanded for their mistakes.

They should not be abused, neither physically nor emotionally.

Lessons

Say Bismillaah before eating. Eat with the right hand. If you are sharing a plate with others, eat from the side closest to you. Teach others, especially your children, correct Islaamic etiquettes and manners. Reprimand them for their mistakes. Do not physically or emotionally abuse them.

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)

I asked the people who this is and they replied that this is Abdul-Muttalib. He had just sent his grandson in search of some lost camels. Whenever he sends his grandson on an errand, the child returns successful. On this latest errand, the young boy was taking longer than usual. This is why Abdul-Muttalib, frantically restless was repeatedly reciting the above poem. A little while later, Hazrat Rasulullaah Sallallaahu Alaihi Wasallam returned with the lost camels. The moment Abdul-Muttalib caught sight of him, he embraced him saying: Son! I was dreadfully worried over your well-being. Now I will never allow you to part from me."

Death of Abdul-Muttalib

Hazrat Rasulullaah Sallallaahu Alaihi Wasallam

lived in the loving guardianship of Abdul-Muttalib for a period of two years. When he turned eight, Abdul-Muttalib also bid this world farewell. Depending on the differences of opinions, he passed away at the age of either eighty-two, eighty-five, ninety-five, one hundred and ten or one hundred and twenty. He was buried in Hajun.

Since Abu-Taalib was Abdullaah's blood brother, Abdul-Muttalib consigned Hazrat Rasulullaah Sallallaahu Alaihi Wasallam to the charge of Abu-Taalib and he made a bequest urging him to bring him up with great affection and care and with the greatest of love.

Hazrat Umm-e-Ayman Raziyaallaahu Anhaa says: "When Abdul-Muttalib's funeral bier was being carried along, I saw Hazrat Rasulullaah Sallallaahu Alaihi Wasallam trudging along behind his bier bitterly weeping in lamentation over his loss."

Once Hazrat Rasulullaah Sallallaahu Alaihi Wasallam was asked whether he could recall the death of Abdul-Muttalib. Hazrat Rasulullaah Sallallaahu Alaihi Wasallam replied: "I was eight at that time."

(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 Raziyallaahu Anhu asked: "What was the best of food that Hazrat Nabi Akram Sallallaahu Alaih Wasallam ever took at your house?"

Hazrat Hafsa Raziyallaahu Anha replied: "Simple barley bread was the only food we used to take. One day I spread a piece of bread with the remains of an empty butter tin which he ate with relish and offered it to others as well."

Hazrat Umar Raziyallaahu Anhu asked: What was the best bedding that Hazrat Nabi Akram Sallallaahu Alaihi Wasallam ever used in your house?"

Hazrat Hafsa Raziyallaahu Anha asked: "It was a piece of thick cloth. In the summer it was spread in four layers, and in the winter in two layers, half of which he spread underneath and with the other half he covered himself."

Hazrat Umar Raziyaallaahu Anhu advising Hazrat Hafsa Raziyaallaahu Anha said: "Hafsa! Go and tell these people that Hazrat Nabi Akram Sallallaahu Alaihi Wasallam has set a standard by his personal example. I must follow him. My example and that of my other two companion's viz, Hazrat Nabi Akram Sallallaahu Alaihi Wasallam and Hazrat Abu Bakr Siddeeq Raziyaallaahu Anhu is like that of three men travelling on the same road.

The first man started with a provision and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way, he will also join them, otherwise he can never reach them."

Such is the life of the person who was feared by the kings of the world. What a simple life he lived! Once, while reciting the Khutbah, it was noticed that his lower cloth had as many as twelve patches, including one of leather.

Once he came late for his Jumuaah prayer and told the congregation: "excuse me, people! I got late because I was washing my clothes and had no other clothes to put on."

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

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

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

(Continued from the previous issue of AN-NOOR)

**A weak hadeeth can be used as proof
in fadhaa'il (virtues of actions)**

A weak hadeeth can be used as proof for fadhaa'il (virtues of actions) provided they have not reached the category of moudhoo (fabrication). It cannot be used as proof for masaa'il and matters pertaining to halaal and haraam.

Imam Ahmad bin Hambal, Yahyaa bin Ma'een and several other muhadditheen have stated:

اذا جاءنا في الحلال والحرام تشددنا واذا جاءنا في الفضائل تسهّلنا

(When we come across a hadeeth pertaining to halaal and haraam we are very stringent and we scrutinize the hadeeth thoroughly, but if the hadeeth relates to fadhaa'il then we tend to be lenient). (Tadreeb-ur-Raawi)

The different methods of solving the contradictions between ahaadeeth

When there are contradictory ahaadeeth, the Shaafi'ees firstly try to reconcile between the both. If this fails, they adopt the method of tarjeeh (overruling one over the other). If this fails as well, they claim that one of the ahaadeeth was abrogated. When this is impossible, they adopt the rule of tasaaqut (abandoning the contradictory ahaadeeth).

On the other hand, the Hanafis firstly verify as to whether any of the ahadeeth was abrogated or not because, if any of them was abrogated there would be no need to reconcile between the both, nor overrule one over the other. If none of them were abrogated, they adopt the method of tarjeeh, because it is the demands of one's instinct that tarjeeh be adopted before tatbeeq (reconciling the both). For example, the Hadeeth:

انما الماء من الماء

Ghusl will only be necessary by the ejaculation of semen.
Contradicts the Hadeeth:

اذا التقى الختانان و توارت الحشفة وجب الغسل

Ghusl will be waajib (necessary) when the two private organs meet and the hashafah (tip of the penis) is concealed.

(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

Sometimes people would arrive from Paani Patt. If he met with any relative, then besides making salaam and replying to it, he wouldn't speak further. He used to say, "I do not have the time. When I come to Paani Patt we will speak there."

Qaari Saahib's lodging was far from the Madrasah. Once there was a heavy downpour. Those students who were staying near the Madrasah arrived for class. Hazrat Shah Saahib Rahmatullaahi alaihi sat waiting for Qaari Saahib the students remarked, "Today there is a heavy downpour, Qaari Saahib will not be able to come." Hazrat Shah Saahib remained silent. In that time Qaari Saahib arrived soaking wet, but his kitaabs were protected from the rain. He was shivering with cold; Hazrat Shah Saahib became very happy. He addressed the students saying, "I thought as

much that Qaari Saahib would not miss his lessons. You do not understand Qaari Saahib's disposition. I teach him the words of the Hadith but the rooh (soul) of the Hadith, I obtain from him."

Our students should take a lesson from this incident that despite such constraints, to the extent that he could not even arrange an umbrella for himself and despite him staying far away, he did not miss his lessons. Nowadays, even if there is a slight drizzle, pupils who are living within the four walls of the Madrasah are not prepared to go from their boarding quarters to the classroom. Furthermore, they demand that classes should be terminated. If perchance the minds of the students did not think in that direction, the asaaticah will put forward the request via the students. How true it is that the students as well as the asaaticah are not like those of the past. How can goodness and blessings then bless the Madrasah?

Allaamah Ibnul Jawzi Rahmatullaahi alaihi used to say that in order to attend the lessons; he would run so much that he would become breathless due to excessive running.

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

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfiqaar Ahmad Naqashbandi Sahib
Daamat-Barakaatuhum

Continued from the previous issue of AN-NOOR

If we train our mind to remember Allaah (Jalla-shanuhu), rather than worldly things, then this is the Dhikr of the Heart (Dhikr-e-Qalbi). This is how the pious servants of Allaah (Jalla-shanuhu) do not waste even a movement, they keep remembering Allaah (Jalla-shanuhu) at all times. Infact, it has been said:

Dast ba kaar, dil ba yaar

*Hands are towards work, attention
of the Heart is towards the
beloved.*

Our hands should be busy with our work, while our heart is busy with the remembrance of Allaah (Jalla-shanuhu). When one achieves this situation, then ones entire life is spent in the remembrance of Allaah (Jalla-shanuhu).

This Dhikr, called Muraqabah, is very simple to do.

The Method:

We have to disconnect our attention from the whole world and concentrate on Allaah (Jalla-shanuhu). In order to do this, one should close the eyes. This is not compulsory, but it is better for beginners to do so, so as to be able to concentrate. Otherwise, Dhikr-e-Qalbi can even be done with the eyes open, while standing, and even lying down. However, for the beginners practice, the first method is adopted, i.e. lowering the head, closing the eyes and concentrating on the heart. Infact, our Mashaa'ikh have stated that if one has a piece of cloth, one should cover his head with it. Why is this? This act has its roots in the Hadith whereby when the Prophet Sallallaahu Alaihi wasallam used to receive the Divine Revelation (Wahy), he would cover his head with a piece of cloth.

When covering ones head, one should reflect on one's burial shroud: Just as I am covering myself with this piece of clothe, a

time will come when I will be covered with the Kafn.

When closing one's eyes, one should think: I am closing my eyes right now using my own will, a time will come when they will close without my will.

The above are meant to pull one's concentration towards Allah Ta'ala. This is like taking account oneself, as Allah Ta'ala says in the Qur'an:

حاسبو قبل ان تحاسبوا

***Take account of your self before
you are accounted for.***

Remove the thoughts of the entire world from your mind, and leave behind only the thought that:

Allah Ta'ala's mercy is approaching, it is entering my heart, the blackness of my heart is disappearing, and my heart is saying "Allah, Allah, Allah!" I am hearing my call out Allah's name.

(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)

Economical damages

By involving themselves in illegal sex, these people cause economical losses to the ummah. This is because they lose their vigour so that production suffers. They are tempted to earn a living through illegal production means. An adulterous person is shameless and turns weak intellectually, physically and ethically. One is unable to perform one's duties and society suffers economic deterioration. Wealth and riches are squandered in unlawful activities instead of furthering business. Disapproved sources of income are sought to meet carnal needs. One will not mind taking bribes and interest money, or dealing in vulgar business.

Religious bankruptcy and a dismal Hereafter

Those who patronise prostitution dens,

disregarding the commands of Allaah (Jalla-shanuhu) Most High, will sustain humiliation in four ways. Their countenance will turn pale, their means of livelihood will be restricted, they will face the wrath of Allaah (Jalla-shanuhu), and will be cast into jahannum. (Tabranii in Ausat) When adultery is committed, Imaan leaves the person during the act. (Bukharii and Muslim) Those who are obstinate and persist in sinful actions and die without repenting, Allaah (Jalla-shanuhu) will give them double punishment in the Hereafter. (Surah Furqaan, 25:28-29)

Therefore, murabbis must guide their offspring. Lead them in a manner that ensures that they follow the Islaamic practice and tread the path prescribed by it. (Sah-haah Sittah) At the same time, they must not be allowed to develop irreligious ideas that smack of apostasy. Guide them away from unlawful sport. Let them not imitate alien ideas. See that they keep away from evil companions so that they are not ill-mannered and do not indulge in sinful activities.

Proper guidance will preserve them from deviation and lewdness and keep them free of psychological problems and sexual diseases.

(To be continued, Insha-Allaahu-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

Thereafter, Hazrat Imam Abu Hanifah Rahmatulallahi Alaihi was summoned. He presented himself to the Khalifah and submitted: "O Amirul-Mu;minin! I am Nu'man Ibn Thabit, a silk-merchant and son of a slave. The inhabitants of Kufa will not be pleased to have presiding over them a judge who is a silk-merchant and the son of a slave." Accepting this excuse, Mansur said: "That is true."

When Sharik was summoned, he was about to say something when the Khalifah brushed him aside: "Keep quit! You are the only one remaining now. You will have to accept the post of a judge." Sharik submitted: "I am very forgetful." Mansur remarked: "Then eat Loban to improve your memory." He then

submitted: "I am a bit weak also." The Khalifah then said: "That is not a problem. We will organise some Halwa for you. Eat a bit of it just before you sit for a court-hearing." Sharik finally submitted: "I will be compelled to pass judgment upon one and all." The Khalifah said: "You are at liberty to pass judgment upon me as well as my family." (He finally had to accept the post.) Things ultimately turned out to be as Hazrat Imam Abu Hanifah Rahmatulallahi Alaihi had predicted."

19. Abul-Mauayid Khawarizmi narrates that Muhammad Ibn Ibrahim Al-Faqih said: "Hazrat Imam Abu Hanifah Rahmatulallahi Alaihi was once seated in his Masjid when a man passed by. Imam Sahib remarked: "I have a feeling that this man is a traveller." When the man sauntered around the Masjid for a little while, Hazrat Imam Sahib Rahmatulallahi Alaihi remarked: "I have a feeling that this man is carrying some sweet substance in his pocket". After a while, he again remarked: "I think this man teaches young children."

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

CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

Annual examinations

In Madaaris Islaamiyyah Arabiyyah, each academic session runs as per lunar calendar. And accordingly, all Deeni Madaaris are going to conduct the annual examinations in the month of Sha'baanul-Muazzam 1439 Hijri.

The working committee of Raabitah-e-Madaaris-e-Islaamiyyah Arabiyyah Daarul-Uloom Deoband branch Jammu & Kashmir took the decision to conduct the annual examinations from 08 Sha'baanul-Mu'azzam 1439 Hijri to 13 Sha'baanul-muazzam 1439 Hijri corresponding to 25th April 2018 to 30th April 2018 in eighteen (18) examination centers across the J&K state. While as the examination of Hifz-o-Naazirah department is smoothly being conducted from 5th of Sha'baanul-Mu'azzam 1439 Hijri and will last till 25th of Sha'baanul-Mu'azzam 1439 Hijri corresponding to 22nd April 2018 to 12th May 2018. May Allaah Ta'ala (Jalla-shanuhu) grant His favour and blessings for conducting these examinations with aafiyah. Aameen.

“Attention please”

It is the grace of Allah Ta'ala that most people of the Jammu & Kashmir state are familiar with Daarul-Uloom Raheemiyyah Bandipora Kashmir. This institution is rendering different kinds of services to the people of its native land day and night. For example:

1. From Nooraani Qaaidah to Naazirah, Hifz of the Holy Qur'aan, Tajweed of Qur'aan-e-Kareem and Hafs-e-Sab'ah asharah, there is a suitable educational system at place for all such disciplines.
2. From the preliminary classes to the upper classes of graduation (Aalimiyyat), post-graduation (Fazeelat) and Mufti course in Takmeelat, these courses are being

run here in which more than six hundred fifty (654) students are being provided free education with board and lodging free of cost.

3. A daytime school without board and lodging has been set up exclusively for girls, namely Islaahul-banaat.
4. More than three hundred (300+) part-time schools (Makaatib) are imparting Islaamic education to the thousands of boys and girls in the surrounding areas of Bandipora and at Guraiz, Tulail, Doda, Kishtwar, Bholderwah and Goolgulab garh.
5. More than eleven hundred sixty (1164) is the roll at Faiz-e-aam Secondary School Bandipora where from Nursery class to the class of higher education are being run imparting contemporary education with Islaamiyaat and computer education.
6. Orphans are being looked after at AL-

MAHMOOD Children's Home which is situated at Parimpora bypass Srinagar where such a system is in place through which orphans are being imparted contemporary-cum-Islaamic education with excellent board and lodging facilities.

7. Monthly expenses are being provided to a limited number of widows and destitute.
8. Marrying off a limited number of needy boys or girls in a very simple mode.
9. Distribution of primers (Qaaidah), chapters of the Holy Qur'aan (Seepaarah), copies of the Holy Qur'aan, booklets of Hadith and books of supplication (Du'aa) among the children free of cost.
10. Providing immediate relief and rehabilitation through the Relief Cell.
11. Making verbal and literary efforts to counter the dangerous activities of

such missionaries who are taking the advantage of poorness of destitute Muslims for taking them away from Deen-e-Islaam.

12. Besides publishing the monthly "AN-NOOR" in Urdu and English, knowledgeable, reformative and religious services are being rendered via a number of religious and reformative books.
13. Due to floods that came in 2014, all the administrative dignitaries of this institution, faculty members, employees and the Raheemi students were engaged in serving the affected people by floods hence the projects under construction were brought to halt. After some time, the construction work was re-started. However, the work was again stopped due to unfavourable circumstances in 2016. At that time, the construction work on the library, kitchen and

godown like important annexes was in full swing as per the plan. Now the completion of these works is in the offing. Therefore, the well-off persons should take part in this noble mission and seize this golden opportunity by establishing Sadaqah-Jaariyyah for their parents, relatives and other their concerned persons.

Golden opportunity for achieving Sadaqah-Jaariyyah

In the blessed month of Ramazaan, Muslim men and women offer Zakaat and Sadaqaat. Daarul-Uloom Raheemiyyah Bandipora also have the expenditures (Masaarif) of Zakaat and Sadaqaat as this Daarul-Uloom has taken the responsibility of more than six hundred fifty (654) persons for providing them board and lodging with meals and other necessary requirements. The expenditure on their kitchen requirements is in lakhs, and on

this kind of expenditure, only Zakaat and Sadaqaat are being spent. Therefore, in the blessed month of Ramazaan, when you offer help to different deserving persons with your Zakaat and Sadaqaat, you should also remember Daarul-Uloom Raheemiyyah Bandipora as to offering Zakaat and Sadaqaat to a Deeni Madarasah carries double reward: one reward is for helping the poor and destitute, other reward is in supporting for publishing Deen-e-Islaam. Hence lend the financial support for running this institution smoothly and get the huge reward for it from the Allah Ta'ala Almighty. Make a good Du'aa for the progress of this institution. May Allah Ta'ala make your donations Sadaqah-Jaariyyah for you and may the same be beneficial for the Muslim community. Aameen.

The annual budget of this institution, that is, Daarul-Uloom Raheemiyyah Bandipora, is estimated at around 1.5 crore rupees.

It is pertinent to mention here that

the expenditure on the construction work at Raheemiyah is extra than that has mentioned above. Therefore, the well-off persons donate in any of the following expenditures as per their likings and achieve Sadaqah-Jaariyah for them.

For Zakaat, Sadaqaat etc.

Current account Daarul-Uloom Raheemiyah JK Bank
Bandipora Kashmir: **0061010100000321**

For the construction of Masjid Shareef

Current account Masjid Shareef Daarul-Uloom
Raheemiyah JK Bank Bandipora:
0061010100001226

For Sadaqah-Jaariyyah (constructions, land purchasing etc.)

Current account Daarul-Uloom Raheemiyah JK Bank
Bandipora Kashmir: **0061010100001532**

Current account Daarul-Uloom Raheemiyah State
Bank of India branch Bandipora
Kashmir: **11662154537**

For donation and general Sadaqaat

Current account Daarul-Uloom Raheemiyah JK Bank
Nishat Park Bandipora Kashmir: **0727040100000386**

Account for Relief work

Current account Relief Cell JK Bank main branch
Bandipora Kashmir: **0061010100001098**

Current account Sideeq-e-Akbar Trust JK Bank R-R
Srinagar for AL-MAHMOOD Children's Home:
0005010100007472

Current account for AL-MAHMOOD Children's Home
Parimpora New fruit Mandi Srinagar:
0181010100002615

Note: On making deposit in any account above-mentioned, please inform the office of Daarul-Uloom Raheemiyah on landline phone: 01957-225271 or send SMS to the mobile phone: 9419900002, so that the accounts of Raheemiyah and the accounts of the bank will tally with each other.

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• Attention Pleasee

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

raheemiyah@gmail.com