

E DITORIAL

The Best Day

By: Hazrat Maulana Ilyas Patel

Imagine the greatness and virtue of a day which according to authentic ahaadeeth is...

- The greatest of all days in the sight of Allah Ta'ala. (Tirmizi #491)

- Hazrat Aadam ('alaihi salaam) was created on that day, entered into Jannah on the same day and also came down to earth on that very day. (Tirmizi #491)

- It is blessed with such a moment that any du'aa made therein is certainly accepted. (Tirmizi #491)

- A person who passes away on this day is saved from the punishment of the grave. (Tirmizi #1074)

The day that encompasses all these virtues and such tremendous significance is the day of Jumu'ah (Friday). It is due to this special significance that the day of Jumu'ah is among the shi'aar of Islam (distinguishing signs by which Islam or a Muslim is identified). To respect the shi'aar of Islam is to respect Islam itself while disregarding the shi'aar of Islam brings severe consequences in this world and

in the Hereafter.

Preparing in Advance

The greatest 'ibaadah on a Friday is Salaatul Jumu'ah. Jumu'ah Salaah is compulsory on every baaligh (adult) male (unless excused by sharee'ah due to severe illness, etc.) Due to the very special status of Jumu'ah Salaah, we have been encouraged to prepare for it in advance, from Thursday evening. Among the preparations for Jumu'ah is recitation of durood shareef in abundance, clipping one's nails, taking a bath, wearing one's best clothes, applying 'itr (scent), etc.

Hazrat Rasulullah (sallallahu 'alaihi wasallam) said: "On Friday the angels stand at the door of the masjid and note down, in order of arrival, the names of those who come early. When the imaam proceeds towards the pulpit, the angels roll up their scrolls and listen to the khutbah (Saheeh Bukhaari #929)." This hadeeth draws our attention to two aspects; the importance of going early for Jumu'ah Salaah as well as the harm of going late. Once the imaam proceeds to the mimbar for the khutbah, the angels stop recording the names of those who come later. Thus the one who comes after the imaam proceeds for the

khutbah are, so to say, marked absent by the angels. Therefore, at the latest, upon commencement of the first azaan everything must stop and one must immediately hasten directly to the masjid.

Warnings

Together with the virtues of Jumu'ah Salaah, dire warnings have been sounded for neglecting Jumu'ah Salaah. Hazrat Rasulallah (sallallahu 'alaihi wasallam) is reported to have said: "The one who leaves out three Jumu'ahs due to neglect, Allah Ta'ala will seal his heart (thus he will be deprived of the ability to do good actions)" (Tirmizi #500). Therefore no Jumu'ah Salaah should be missed without a valid shar'ee reason.

It should be noted that missing Jumu'ah Salaah due to school is not excusable at all. Proper arrangements should be made to attend Jumu'ah Salaah on time. If this is not possible at all, one should move to another school. It is extremely tragic that many Muslim learners often miss the Jumu'ah Salaah due to classes.

May Allah Ta'ala enable us to give due importance to the day of Jumu'ah and may He protect our imaan, 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 119

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ۝

Surely, we have sent you with truth, a bearer of good tidings, and a warner, and you will not be asked about the people of Hell. (Verse 119)

The implication of Verse 118 was that those who persisted in their denial of the Holy Qur'aan did so out of sheer malice and ignorance, and could not be expected to reform themselves, Since he has been sent as "the mercy for all the worlds", the thought of their being incorrigible was likely to make him sad on their account. So, in this verse Allaah (Jalla-shanuhu) offers him a consolation. He

had been sent down to men, bearing the truth and the genuine faith. His function is twofold – to give glad tidings to those who accept the truth, and warnings of dire punishment to those who deny. Allaah (Jalla-shanuhu) assures him that he will not be held responsible or taken to account for those who willingly pursue the way to Hell. All that he is required to do is to keep performing his own function, and not to worry as to who accepts the truth and who does not.

Verse 120

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

And the Jews will never be pleased with you, nor will the Christians, unless you follow their faith. Say: "Guidance of Allaah is, indeed, the guidance." And were you to follow their desires after what has come to you of the knowledge, there shall be no friend for you against Allaah, not a helper. (Verse 120)

Being anxious to save as many men as possible from misguidance and damnation, the

Holy Prophet Sallallahu Alaihi Wasallam took great pains to convince the deniers, and was specially lenient and gentle with the People of the Book. In this verse, Allaah (Jalla-shanuhu) informs him that their denial is not due to lack of convincing arguments and proofs, but is motivated by pride and self-satisfaction, for each of the two groups – namely, the Jews and the Christians – believes its own religion to be the only genuine religion, and there is no likelihood of pleasing either of them until and unless the Holy Prophet Sallallahu Alaihi Wasallam accepts their religion. The religions of the Jews and the Christians, no doubt, were once genuine and had been instituted by Allaah (Jalla-shanuhu). But each had since distorted its religion out of shape; moreover, in sending down Islaam as the final Shari’ah, Allaah (Jalla-shanuhu) had abrogated all the earlier ones, and hence Islaam had by now become the only Shari’ah acceptable to Allaah (Jalla-shanuhu), and in this sense the only genuine and veritable “guidance” possible in this last of all the ages.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنِ ابْنِ عُمَرَ وَ عَائِشَةَ (رضى الله عنهما) قَالَا: قَالَ رَسُولُ اللَّهِ
 (صلى الله عليه وسلم): مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى
 ظَنَنْتُ أَنَّهُ سَيُورَثُهُ. (متفق عليه)

Translation

Hazrat Sayyidna Ibn-e-Umar Raziyallahu-Anhuma reports that Hazrat Rasullullah Sallallahu-Alaihi-Wasallam said: 'Jibraeel Alayhis-Salaam continuously advised me regarding the neighbour (to be good to him) until I thought that soon he would make the neighbour an inheritor.' (Bukhari, Muslim)

Commentary:

We are all aware that when a man leaves the world, his neighbour does not inherit from his estate. The object of this Hadith is to highlight the rights of the neighbour.

The extent of the neighbour right may be understood from the fact that even non-Muslims neighbours have rights.

Hazrat Rasulallah Sallallahu-Alaihi-Wasallam said that there are three types of neighbour viz.

1. The Muslim neighbour who is also your relative-

He has three rights:

One: The right of being a Muslim

Two: The right of being your relative

Three: The right of being your neighbour

2. The Muslim neighbour who is not your relative

He has two rights:

One: The right of being a Muslim

Two: The right of being your neighbour

3. The non-Muslim neighbour

4. He has only one right viz.

One: The right of being your neighbour

(Note: The above does not mean that he has the right to be your neighbour or the right to be a Muslim etc. It means that he has one right over you because he is a Muslim and he has another right over you because he is your neighbour)

Lesson:

The neighbour has many rights over one.

A Muslim must be kind and respectful to his neighbour, whether the neighbour be a Muslim or Kaafir.

Seerat-e-Paak

Seeratul-Mustafa Sallallahu 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)

In the Guardianship of Abdul-Muttalib

Hazrat Umm-Ayman Raziyallahu Anha returned to Makkah Shareef with Hazrat Rasulullah Sallallahu Alaihi Wasallam and consigned him to the care of Abdul-Muttalib. Abdul-Muttalib always kept with him, Whenever Abdul-Muttalib appeared in Masjidul-Haraam, a special mat would be placed in the shadow of the Baitullah for his exclusive use. Not a soul would dare to even place a foot on this mat. Even Abdul-Muttalib's own children would sit on the fringes of this mat but would seat himself comfortably right on the center of the mat. His uncles would try to steer him away from this seat but Abdul-Muttalib, with unreserved affection would say: "Leave this son of mine alone. By Allaah! This child is destined to an altogether

unprecedented rank of eminence." He would then call him to sit nearby. Whenever Abdul-Muttalib laid eyes upon, he was unable to contain his utter joy.

The father of Kindir bin Sa'eed says: "During the era of ignorance before the advent of Islaam, I once came to Makkah Shareef to perform Hajj. I saw a person busy making Tawaaf of the Ka'abah whist uttering the following couplet:

"O Allaah! Return Muhammad, my conveyance to me, O Lord! Return him to me and do me a great favour."

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, 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 Rasulullah Sallallahu 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 Abdullah’s blood brother, Abdul-Muttalib consigned Hazrat Rasulullah Sallallahu Alaihi Wasallam to the charge of Abu-Taalib and he made a bequest urging him to bring him up with affection and care and with the greatest of love.

Hazrat Umm-Ayman Raziyaallah Anha says: “When Abdul-Muttalib’s funeral bier was being carried along, I saw Hazrat Rasulullah Sallallahu Alaihi Wasallam trudging along behind his bier bitterly weeping in lamentation over his loss.”

(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)**

Once he was having his meal when Hazrat Utbah bin Abi Farqad Raziyallahu Anhu asked permission to see him. He allowed him in and invited him to share the food with him. Hazrat Utbah Raziyallahu Anhu started eating, but the bread was so coarse that he could not swallow it.

Hazrat Utbah bin Abi Farqad Raziyallahu Anhu asked: "Why don't you use fine flour for you bread, Umar?"

Hazrat Umar Raziyallahu Anhu asked: "Can every Muslim afford fine flour for his bread?"

Hazrat Utbah Raziyallahu Anhu replied, "No, everybody cannot afford it."

Hazrat Umar Raziyallahu Anhu remarked, "Alas! You wish to fulfill all my pleasures while I am in this world."

There are thousands of such stories about the illustrious Sahaabah Raziyallahu Anhum Ajmaeen. Everybody should not try to imitate them, for we lack the physical strength of those people, and that is why the Sufi Sheikhs of our time do not recommend such exercises which tax the body too much, as the people are already low in physical strength.

We should however keep the life of the Sahaabah Raziyallahu Anhum Ajmaeen as an ideal before us, so that we may at least give up some of our luxuries and lead a simpler life (judged by modern standards). With the Sahaabah's Raziyallahu Anhum Ajmaeen lives as an ideal, we can at least feel ashamed when competing with one another in running after the luxuries of this world.

Hazrat Bilaal's Raziyallahu Anhu story about Hazrat Nabi Akram Sallallahu Alaihi Wasallam

Someone inquired of Hazrat Bilaal Raziyallahu Anhu how Hazrat Nabi Akram Sallallahu Alaihi Wasallam met his expenses.

Hazrat Bilaal Raziyallahu Anhu replied: "He never kept back anything for future use. I

arranged money for him. Whenever a needy person, whether hungry or naked came to him, he would make him over to me and I would then arrange for his needs by borrowing money from someone. This is what usually happened.

Once a Mushrik came to me and said: 'Look here! I have a lot of money to spare. Don't borrow money from anybody else. Whenever you need it, come straight to me.' I exclaimed: "This is indeed fine. I began to borrow money from him to meet the needs of Hazrat Nabi Akram Sallallahu Alaihi Wasallam.

One day, after I had taken my Wuzu and was about to call the Azaan, the same Mushrik accompanied by some people came and shouted, O, Negro! When I attended to him, he began to abuse me, using filthy language and said: 'How many days are left of this month? Said: it is about to finish. He said most rudely: 'Look here! There are only four days left of this month. If you fail to clear up your debts by the end of this month, I shall take you as my slave for my money and then you will be grazing sheep as you have been doing before. (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)

Through the first Hadeeth, one learns that intercourse without ejaculation does not necessitate ghusl and through the second Hadeeth, one understands that intercourse without ejaculation necessitates ghusl.

The Shaafi'ees reconcile between the both and say that the first Hadeeth refers to a wet dream and not intercourse. They support this by the statement of Hazrat Ibnu Abbaas:

انما الماء من الماء (the Hadeeth انما الماء من الماء فى الاحتلام refers to a wet dream.)

The Hanafis say that the Hadeeth: انما الماء من الماء is abrogated as it was prescribed when water was scarce and this was also on a particular occasion. There was a Sahaabi by the name of Hazrat Itbaan bin Maalik Raziyallahu Anhu whose vision was extremely

weak. He was the Imaam in Qubaa. His sight was so weak that he would be compelled to perform Salaah at home whenever it rained. Once he requested Hazrat Nabi Akram Sallallahu Alaihi wasallam to come to his home in order that he performs Salaah and he would thereafter fix that spot for his salaah. Hazrat Nabi Akram Sallallahu Alaihi Wasallam agreed to this and arrived at his house one morning. Coincidentally, it was a time when he was having relations with his wife.

When Hazrat Nabi Akram Sallallahu Alaihi Wasallam knocked at his door, he realized that it was Hazrat Nabi Akram Sallallahu Alaihi wasallam and he immediately left his wife before ejaculating. Hazrat Nabi Akram Sallallahu Alaihi wasallam perceived that the Sahaabi Raziyallahu Anhu was engaged with his wife. Hence, he Sallallahu alaihi wasallam said to this Sahaabi Raziyallahu Anhu, "You were busy with your wife. We might have hurried you up."

This Sahaabi Raziyallahu Anhu confirmed this and enquired from Hazrat Nabi Akram Sallallahu Alaihi wasallam as to whether he

needed to take a ghusl or not. On this occasion, Hazrat Nabi Akram Sallalalhu Alaihi wasllam said: انما الماء من الماء

As for the statement of Ibnu Abbaas Raziyaallahu Anhu, it was not mentioned as an explanation for this Hadeeth. Rather, someone had questioned him regarding the experiencing of wet dream without ejaculating. So, in answer to the question, he used the words of the Hadeeth as a source of blessing and this is termed as: bayan-ul-mas'alah be-un-waan-il-Hadeeth.

The source of the Hadeeth: لا مهر اقل من عشرة دراهم
(no dowry should be lesser than ten dirhams)

Allamah Ibnul-Humaam in Fathul-qadeer has quoted the Hadeeth:

(No dowry should be lesser than ten dirhams) in Fathul-Qadeer, vol 2 on the authority of Daar-qutni and Ibnu Abi Haatim. He has also quoted the statement of Haafiz Ibnu Hajar that this Hadeeth is not lower than the rank of Hasan.

(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

Imaam Sa'lab Rahmatullaahi alaihi says that for fifty years continuously he remained in the Majlis (gatherings) of Ibraheem Harbi Rahmatullaahi alaihi and was never absent.

The author of Da'wat and Azeemat writes about Shaikh Sharfud Deen Yahya Muneeri Rahmatullaahi alaihi that he left his home town and set out on a journey to study. Whatever letters reached him whilst he was studying, he placed in a bag. He did not read the letters out of fear that he may become worried and his thoughts may scatter, thus causing a disturbance in achieving his objectives.

Nowadays, students have increased their social contacts so much that they don't have time for anything else, other than to read or

write letters. Today if they are writing a letter to some person then tomorrow it is to someone else. Sabaks (Lessons) are sacrificed in this beloved pursuit of theirs. If any friend comes to visit, then for weeks they will accompany him for entertainment and won't touch their books. How can one's desire for studying and one's compatibility with one's books be improved with this kind of ingratitude and disconcern? It is for this reason that after completing their studies, they are inclined towards other occupations.

Hazrat Yahya Rahmatullaahi alaihi, the narrator of the *Mua'tta* (An authentic book of Hadith) was studying in *Madeenah Munawwarah* by Imaam Maalik Rahmatullahi alaihi. One day there was an announcement that an elephant had come into the town, an elephant is a very strange animal to the Arabs. The students heard this announcement and immediately left the lessons and run out. Yahya remained seated peacefully. Imaam Maalik Rahmatullaahi Alaihi asked him: "There are no elephants in the country that you live in. Why don't you also go to see it?" Yahya

replied: "Hazrat, I left Andalus to meet you and learn from you. I did not leave my home town to see elephants." Imaam Maalik Rahmatullaahi Alaihi was very pleased when he heard this reply and gave him the title; The Sage of Andulas."

بہ نسبت دیدہ مجنوں ز خویش دیرگانہ
چہ آشنا گئے بود چشم لیے را

*How unique was the sight of Majnoon from others
His eyes were fixed only on Laylaa*

Nowadays just to see monkeys and bears, the entire Madrasah become empty. Those who are infatuated with watching movies, cinemas and attending concerts don't even see their books for weeks on end.

My Ustaaz and the Ustaaz of all the Qurraa, Hazrat Maulana Qaari Fath-e-Muhammad Saahib Rahmatullaahi alaihi was blind. Despite him being a qualified Aalim and also being the Principal of the Madrasah and an Ustaaz of tajweed, daily after Zuhar Salaah, he would walk approximately one mile to learn from my Ustaaz Maulana Abdul-Haleem Saahib Rahmatullaahi alaihi.

(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

Therefore, you should not recite Allaah's name neither should you move. You should remain silent, just like one who is completely lost in someone else's thoughts. One should feel as if one is lost in the thoughts of Allaah.

In the beginning, one will not be able to hear any sound from the heart, it is as if the heart is like a stone, but:

In a Hadith, Allaah (Jalla-shanuhu) says,

انا عند ظن عبدى بى (حديث قدسى)

"I am as my servant expects me to be".

If you sit daily with the expectation of your heart saying, "Allaah, Allaah", then

the heart will surely begin to call out the name of Allaah (Jalla-shanuhu).

And example of Dhikr-e-Qalbi

I will now state an example. Sounds emit from a microphone speaker; is there anything alive in the speaker which brings out the sounds? No! There is a membrane inside the speaker which moves as a result of the vibration of the magnetic waves. This results in the emission of sounds from the speaker. Therefore, if a lifeless thing can vibrate and produce sound, why can sound not come from the vibrations of a live organ? The only difference is that the heart has been placed inside a person's chest; only the one who does the Dhikr of Allaah (Jalla-shanuhu) can hear the sounds. If everyone was able to hear, then today we would all be Dharirs! However, Allaah (Jalla-shanuhu) has made this a hidden thing.

Between the lover and the beloved exist such secret signals Even the Kiraaman

Kaatibeen do not get to know of them.

This is why, in the Hadith, this Dhikr is known as "Dhikr-e-Qalbi (Hidden Dhikr).

"Dhikr-e-Sirri (Secret Dhikr) or "Dhikr-e-Qalbi" (The Dhikr of the heart)

Shaykhul Hadith Hazrat Maulana Muhammad Zakariyya Kandhalvi Rahmatullahi Alaihi stated in "Fazaa'il-e-Dhikr" that the Dhikr which the Angels cannot hear is called Dhikr-e-Sirri or Dhikr-e-Qalbi. This Dhikr is that which is either known by the reciter or by the one for whom he is reciting. Even the Angels do not come in between.

Therefore, just a little time devoted to this Dhikr removed one from the worldly reasons and takes one towards the Creator of all reasons. This is why privacy is very important here.

(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)

Coherence and harmony

When a child grows up among people strong in the faith, links with the deen (religion) will be strong. The child will be grounded so strongly that there will be no wavering in the face of temptation. The spiritual relationship is the strongest of all relationships. No companionship is better than the company of a spiritual murshid. No friendship is better than that of a noble friend.

Who can claim to possess a character better than that of the Noble Rasul Sallallahu Alaih Wasallam, his sahaabah Raziyallahu Anhum Ajmaeen, and our well-granted predecessors?

Hence, reinforce the child's links with a spiritual murshid and with those who

endeavour to propagate Islaam. Busy the child in the remembrance of Allaah (Jalla-shanuhu) Most High, meditation, and recitation of the Holy Qur'aan Majeed. Let the child study the life of the Noble Rasul Sallallahu Alaih Wasallam, and history of the prominent people of Islaam. Religious training has a great influence on the formation of children and character building. If fear of Allaah (Jalla-shanuhu) is entrenched, one will not let the eyes see that which is forbidden. Worldly pleasures will not divert not evil companions lead astray.

Islaam reforms an individual by reforming the soul. It initiates reformation and education by purifying conscience, developing intuition, and refining consciousness. It impresses on an individual that Allaah (Jalla-shanuhu) is ever watching.

A child must know the injunctions applicable before and after maturity

When children are of an understanding age, murabbis must teach them the injunctions of the Shari'ah. It is equally

important to teach them the injunctions of the Shariah. It is equally important to teach the boy and the girl. Both are responsible under Shariah.

Teach the child that it is obligatory to have a ghusl (bath) on having a seminal discharge or wet dream. According to Shariah, a boy has become baaligh (mature) and the injunctions that apply to grown up apply to him too. Educate the girl, that when she is nine years old, if she has a wet dream during sleep and finds traces of female fluid on her clothes, she has attained maturity and is liable to follow the injunctions of Shari'ah. She must have ghusl. She must veil herself from now on. She is liable to fulfill the injunctions of the Shari'ah. Teach her about menstruation and the commands thereof.

When murabbis do not educate their progeny about these things, young boys and girls will be unaware that it is sinful to offer salaah in an unclean state. We reproduce these injunctions here so that murabbis may explain them to their baaligh (mature) offspring. (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)

Imam Sahib's wit and intelligence

(1). A man once appeared before Hazrat Imaam Abu Hanifah Sahib Rahmatullahi Alaihi and enquired: "What is your opinion of a man who has not hope of Jannat, does not overcome with Allaah Ta'ala's fear, consumes dead flesh, performs Salaah without Ruk'u and Sajdah, bears testimony to things he did not witness, dislikes Haqq (the truth), flees from the Rahmat (mercy) of Allaah, loves Fitnah and gives credence to the Jews and Christians?"

Hazrat Imaam Abu Hanifah Sahib Rahmatullahi alaihi was quite aware that the person who posed these questions harboured malice for him, He said: "You questioned me about issues the answers of which you are quite aware of." The man

submitted: "No, these are very vile issues. There is nothing more villainous than these beliefs. This is why I am enquiring from you." Hazrat Imaam Sahib then directed his next question to his students; "What is your opinion of a man with such attributes?" They all unanimously agreed: "He who maintains such attributes is the most evil of people." Hazrat Imaam Sahib smiled and addressed the man: "If I prove to you that this man is a saint, will you stop hurling verbal abuses at me? And will you refrain from compelling the angels on your shoulders to record things that are detrimental to you?" The man replied: "Okay, I accept that."

Hazrat Imaam Sahib said: "You said that this person has no hope of Jannat and does not fear Jahannam because he has pinned his hopes unto the owner of Jannat and fears the owner of Jahannam. You said that this person does not fear Allaah. This is so because he is well aware that Allaah will never be unjust in His judgement.

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

CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

Darul-Uloom Raheemiyah Year 1439 AH (2018 CE) at a glance

Number of students admitted

1	Arabic	327
2	Hifz & Nazirah	186
3	Tajveed & Qira'at	41
4	Faiz-e-Aam Secondary School Boys	602
5	Faiz-e-Aam Secondary School Girls	561
6	Madrasah Islahul-Banaat	195
7	Makaatib (Total 300) & Adult Education	11457
	Total	13369

No. of students whose full expenditure is being provided by Darul-Uloom Raheemiyah	More than 650
Annual Expenditure (Except Construction Expenditure)	Almost 1.75 Crore rupees

Other Units of Darul-Uloom Raheemiyah Raheemiyah Almahmood Welfare institute Darul-Uloom Relief Cell

Helping hand (Orphans & widows)	26
Boarding, lodging and education of students	39
Higher education help programme (B.Tech; B.V.Sc)	02
Educational help (Out-door students)	10
Total	77

(Earthquake, Floods)

Darul-Uloom Raheemiyah has rendered outstanding services to thousands of disaster hit people in Earth quake (2005) and massive floods in 2014.

Some essential requirements of Madrasah

Hostel for students	Completion of Library and reading room	Kitchen and godown	Darul-Hadeeth Annexe	Completion work of Madrasahul-Banaat	Land and building for Faiz-e-Aam secondary school
---------------------	--	--------------------	----------------------	--------------------------------------	---

Library under construction



New Kitchen Building is under construction



Our Account Numbers

For Zakaat, Sadaqaat etc.

Current account Darul-Uloom Raheemiyah JK Bank Bandipora Kashmir:
0061010100000321

For the construction of Masjid Shareef

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

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

Current account Darul-Uloom Raheemiyah JK Bank Bandipora Kashmir:
0061010100001532

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

For donation and general Sadaqaat

Saving account Darul-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.