

E DITORIAL

Islaamic Identity

By: Hazrat Maulana Ilyas Patel Sahib

From China in the east to Chile in the west, and Bulgaria in the north to Botswana in the south, throughout history, each and every nation, tribe and people had their own distinct culture and way of life. In some cultures, the cuisine was different, while in others, the clothing was different. In most cultures, the language was different and in many cases, the ideals, values and approach to life was different as well.

The Global Culture

Enter the twenty-first century, and a strange, unprecedented phenomenon, never before witnessed, began to occur around the globe – deculturation. As time passed, whether one travelled to Hong Kong or Hungary, or even whether one braved the wilderness to venture into the heart of rural Africa, one found a global culture replacing every native and indigenous culture. The hallmark and trademark of this new culture was the shirt and pants, suit and tie or jeans and t-shirt. With this culture clearly having

its roots in the west, one began to ponder over how this culture spread across the globe so rapidly, and how it replaced centuries-old cultures in a matter of a few decades. One began to wonder, "What was the link between these far flung foreign lands and the ways of the west?"

Hollywood Culture

The answer was not far off. Even in a rural township, assumed to be 'cut off' from the rest of civilization, adorning trees were not leaves. Instead, there were satellite dishes. As technology progressed and the internet entered the scene, people no longer required satellite dishes as they were able to stream all the content they required. Via these technologies and devices, people were being subjected to a subtle yet strong psychological and cultural attack. With Hollywood as its headquarters, the western lifestyle was portrayed as the ideal lifestyle – nay the only 'civilized' and 'acceptable' lifestyle. Via movies, people were brainwashed into revering anything even remotely associated with the west. This was not merely an effort to deculture – it was a concerted effort to enculture the world with the ways of the west. People now regarded their traditional ways as backward and sought to become 'progressive'. When a soccer

star styled his hair in a certain (comical) way, thousands of fans followed suit, and when a movie star spoke in defense of the terribly sick "gay rights", people sagely nodded their heads in agreement. In essence, people became disillusioned with their values and cultures and chose to buy into this new culture which was promoted by every protagonist portrayed on the big screen.

The Islaamic Culture

The Deen of Islaam is not merely a set of beliefs. Similarly, Islaam is not confined to certain acts of worship. Rather, Islaam is a complete code of life, guiding a Muslim through every situation, whether domestic, financial, spiritual or otherwise. Hence, the Deen of Islaam has its own 'culture' which defines the identity of each and every Muslim. This identity and culture is defined by the mubaarak lifestyle of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam), as Hazrat is the sole role model for the Ummah at large. It is only through following Hazrat and emulating Hazrat's blessed example that one will gain acceptance in the court of Allaah Ta'ala (Jalla-shaanuhu). Hence, a Muslim's values are the values of Islaam and his way of life, whether in

dress, behaviour, interaction, business or any other sphere of his existence revolves around the blessed lifestyle of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam). When a Muslim understands that the key to eternal success lies in the adhering to Islaam and the Sunnah, he will not sacrifice his Islaamic identity for anything. He will regard his Islaam to be invaluable and will be prepared to die rather than abandon the way of Islaam.

When in Rome..?

On the occasion of Hudaibiyah, Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) sent Hazrat 'Uthmaan (radhiyallaahu 'anhu) to Makkah Mukarramah as Hazrat's representative to explain to the Quraish that the Muslims had only come to perform 'Umrah. Hazrat 'Uthmaan (radhiyallaahu 'anhu), entered Makkah Mukarramah dressed in his usual manner with his pants raised between his ankles and knees, whereas the disbelievers regarded wearing the pants below the ankles to be a mark of dignity and respect. Hence his cousin Abaan bin Sa'eed asked, "What is the matter? Why are you dressed in this inappropriate and undignified manner?" Hazrat 'Uthmaan (radhiyallaahu 'anhu)

replied, "This is how Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) wears his lower garment." (*Musannaf Ibnu Abi Shaibah #38007*)

Today, we are told to 'go with the flow' and not 'against the grain'. We are taught 'when in Rome, do as the Romans do'. However, in this incident, Hazrat 'Uthmaan (radhiyallaahu 'anhu) taught us that no matter where we may be, we should do as Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) did. Whether we are on holiday or at home, in the workplace or at a social gathering, we remain the same Muslims and follow the same Deen. Hence, at all times, we should reflect the identity of a Muslim.

Remaining Steadfast

The Hazraat-e-Sahaabah (radhiyallaahu 'anhum) truly understood the value of Islaam and the Sunnah and thus rigidly adhered to the way of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) at all times. Regardless of where they went in the world or which people they encountered, they did not change in the least. Rather, they continued to be shining examples of Islaam. In fact, the Hazraat-e-Sahaabah (radhiyallaahu 'anhum) were such that instead of them being changed by others - their lifestyle, which was radiant with the beauty of Islaam,

inspired others to accept Islaam and become like them.

Abandon the Sunnah???

On one occasion, Hazrat Ma'qil bin Yasaar (radhiyallaahu 'anhu) picked up a morsel of food that had fallen to the ground, cleaned it and ate it, adhering to the teaching of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam). However, some 'nobles' of the disbelievers were present and took offense to his behaviour, as they deemed it inappropriate for a person of dignity to 'eat from the floor'. In response to their taking offence Hazrat Ma'qil (radhiyallaahu 'anhu) declared,

"I will not sacrifice the Sunnah of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) on account of these disbelievers." (*Sunan Ibnu Maajah #3278*)

This is the spirit that we need to adopt with regard to the Sunnah.

Need of the Hour

Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) has mentioned,

"The best servants of Allaah Ta'ala are those whom when they are seen, Allaah is remembered." (*Musnad Ahmad #17998*).

This hadeeth teaches us that the best

Muslims are those who on merely being seen, inspire people with the remembrance of Allaah Ta'ala (Jalla-shaanuhu). Obviously, for a person to remind one of Allaah Ta'ala (Jalla-shaanuhu), he will have to have the appearance of a Muslim. However, with the present loss of Islaamic identity globally, it has even become difficult to distinguish Muslim from non-Muslim. Some are such that on looking at them, a soccer star comes to mind on account of his name being printed on the shirt.

Hazrat Rasulullaah (sallallaahu 'alaihi wasallam) has given us glad tidings saying:

“The one who holds firmly to my Sunnah at the time of the degeneration of the condition my Ummah will receive the reward of one hundred martyrs.”

Hence, the need of the hour is for each and every Muslim to hold firmly to the blessed way of Islaam and lifestyle of Hazrat Rasulullaah (sallallaahu 'alaihi wasallam). (*At-Targheeb wat Tarheeb vol. 1. pg. 80*)

May Almighty Allaah Ta'ala (Jalla-shaanuhu) grant us the ability to become the true followers of Islaam in letter and spirit.

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.

It is on account of the present distorted state of the earlier religions, and specially because of their having been abrogated by Divine Commandment that Verse 120 equates them with Ahwa (the plural of Hawa) – that is to say, personal desires, or individual opinions and baseless conjectures. Since the deniers are not willing to extricate themselves from their desires and fancies, it is not possible to please them without accepting their opinions – a thing which a Messenger of Allaah can never do, Should they affect a more friendly stance towards the Holy Prophet Sallallaahu Alaihi Wasallam, Allaah asks him to say to them in plain and simple words that the only guidance worth the name is that which comes from Allaah – and He has already made it clear enough that Islaam is now the only form of “guidance” acceptable to Him.

Now, supposing just for the sake of supposing that he should accept their fancies in spite of having received the Truth from Allaah through revelation, the verse informs him that in such a case he would find no helper to save him from divine wrath. Other verses of the Holy Qur'aan, of course, definitely establish the fact that Allaah is pleased and will always remain pleased with the Holy Prophet Sallallaahu Alaihi Wasallam, and thus he can never be the object of divine wrath. Since divine wrath necessarily follows upon the acceptance of baseless fancies, it is logically impossible for him to follow the opinions of the Jews and the Christians, as divine pleasure and divine wrath cannot be combined with each other. On the other hand, they can never be pleased with him unless he follows their wishes. Consequently, one cannot expect from them any change of heart. Hence, the purport of Verse 120 is to advise the Holy Prophet Sallallaahu Alaihi Wasallam not to worry too much about them.

(Let us add that the warning is apparently addressed to the Holy Prophet Sallallahu Alaihi wasalam, but is really intended for deniers, the purpose being to make them realize the dire consequences of their vanity. In fact, divine wrath is already visible, for the warning has been administered to them, not directly but obliquely, which shoes the contempt in which Allaah holds them –Translator)

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رضى الله عنهما) قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وسلم) فَقَالَ: يَا رَسُولَ اللَّهِ (صلى الله عليه وسلم) كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَّتْ عَنْهُ النَّبِيُّ (صلى الله عليه وسلم) ثُمَّ قَالَ يَا رَسُولَ اللَّهِ (صلى الله عليه وسلم) كَمْ أَعْفُو عَنِ الْخَادِمِ؟ قَالَ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً (رواه الترمذی)

Translation:

Hazrat Sayyidina-Ibn-Umar Raziyallaahu-anhuma narrates that a person came to Hazrat Rasullullaah Sallallaahu-Alaihi-Wasallam and asked: 'O Messenger of Allaah, how often should I forgive the servant? Hazrat replied: 'Seventy times a daily' (Tirmizi, Abu-Dawood)

Commentary:

The number '70' is used in the Arabic language to denote excess and abundance. This Hadith, therefore, means that we should

as far as possible overlook the faults / mistakes of our servants and other subordinates.

Hazrat Rasullullaah Sallallaahu-Alaihi-Wasallam said that "your slaves are your brothers". We should remember that if our slaves are our brothers, our servants are to a much greater extent also our brothers. (This analogy is based on the fact that while a man literally owns his slave, he does not own his servant / employee).

1. We understand from the teachings of Hazrat Rasullullaah Sallallaahu-Alaihi-Wasallam that:
2. The servant should not be burdened with tasks/ duties that are beyond his capacity.
3. The employer should assist him if his task is difficult.
4. The employer should not delay in paying him – in the words of the Hadith, he should pay him before "his sweat (perspiration) dries."

Lesson

Over look the faults and mistakes of those who are under our care.

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)

Once Hazrat Rasulullaah Sallallahu 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."

In the guardianship of Abu Taalib

Following the death of Abdul-Muttalib, Hazrat Rasulullaah Sallallaahu Alaihi Wasallam was taken into the custody of his uncle Abu Taalib. Hazrat Rasulullaah Sallallaahu Alaihi Wasallam was more beloved to him then his own children. He cared for him more affectionately than he cared for his own sons. Right up to his death, Abu Taalib reared him with such love and affection that as a matter of fact he wholly fulfilled the right of guardianship. Alas! In spite of this devoted guardianship and living care of

Hazrat Rasulullaah Sallallaahu Alaihi Wasallam, he did not embrace Islaam.

Following a severe drought in Makkah Shareef on one occasion, the people pleaded with Abu Taalib to make Duaa for rain. Accompanied by a substantial number of people, Abu Taalib together with Hazrat Rasulullaah Sallallaahu Alaihi Wasallam set out for the Masjidul-Haraam. Abu Taalib then positioned Hazrat Rasulullaah Sallallaahu Alaihi Wasallam back against the K'aabah Shareef. He then pointed his index finger to the sky. There was not a smidgen of cloud in the sky but the moment he pointed to the sky, clouds suddenly appeared all over the place. Within a few moments it started gushing with water. It was in this context that Abu Taalib commented:

وَأَبْيَضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ

ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلرَّامِلِ

“He (Hazrat Rasulullaah Sallallaahu Alaihi Wasallam) is such a personality whose illuminated face is interceded to draw rain from Allaah Ta’ala, he is a sanctuary for the orphans and a refuge for the widows.”

(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)*

After saying this he (the creditor) went away. I (Hazrat Bilaal Habshi Raziyallaahu-anu) remained downhearted and full of grief throughout the day. After Isha Salaah, when Hazrat Nabi Akram Sallallaahu Alaihi wasallam was alone, I went and narrated the story to Hazrat, saying: O, Nabi of Allaah! Apparently Your Hazrat have nothing in possession to settle the debts, nor can I arrange any money from somewhere so quickly. I am afraid the Mushrik creditor will disgrace me. I, therefore, intend to keep away until such time Your Hazrat get sufficient money to clear the debts.

I went home, took my sword, shield and shoes and waited for the morning to leave for some other place. Just before dawn somebody came to me and said. Hurry up! Hazrat Nabi Akram Sallallaahu Alaihi Wasallam

wants to see you. I hurried to the Masjid and found four loaded camels sitting near Hazrat Nabi Akram Sallallaahu alaihi Wasallam. Hazrat said: 'Good news, Bilaal. Allaah has made arrangements for clearing your debts. Take these camels with their load. The chief of Fidak has sent them as a gift to me.

I thanked Allaah and took the camels and cleared up all the debts. In the meantime, Hazrat Nabi Akram Sallallaahu Alaihi Wasallam kept sitting in the Masjid. When I returned, I said: 'Alhamdu-lillaah! All the debts are now clear, O, Nabi of Allaah' Hazrat inquired: Is there anything left from the gift? I said: Yes, something is still left. Hazrat said: Go and spend that as well. I shall not go home until the whole lot is spent. Hazrat Nabi Akram Sallallaahu Alaihi Wasallam kept sitting in the Masjid all day long.

After Isha Salaah, Hazrat inquired again if everything had been spent. I said: Something is still left unspent. A few of the poor have not turned up so far. Hazrat slept in the Masjid that night. Next day after Isha Salaah, Hazrat again called me and asked: Bilaal, is everything finished

now? I said: Yes, Allaah has blessed Your Hazrat with peace. Everything is now spent and gone.

Hazrat Nabi Akram Sallallaahu Alaihi wasallam praised Allaah Ta'ala over this news, for Hazrat did not like death to overtake Hazrat while any of the riches were in Hazrat's possession. Hazrat then went home and met their family.

It is common with pious people that they do not like to keep any extra wealth with them unnecessarily. How could Hazrat Nabi Akram Sallallaahu Alaihi Wasallam, being the fountainhead of all piety, like to keep anything extra in their possession unnecessarily. It is said of Maulana Abdur-Rahmaan Saahib (May Allaah Ta'ala have mercy on him), a saint of our time, that entire he received as gifts from the people was immediately spent by him and he did not keep anything for himself.

A few days before his death, he gave over all his clothes to one of his attendants and said: "If I need to wear any clothes in my life, I shall borrow them from you."

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

MALFOOZAAT**Statements and Anecdotes of Faqeehul-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 explanation of the Hadeeth:

من ترك الصلاة متعمدا فقد كفر

(Whoever leaves out a salaah intentionally becomes a kaafir)

The explanation of the Hadeeth:

من ترك الصلاة متعمدا فقد كفر is that it refers to one who is: غير ناو للقضاء و غير خاف من العقاب (he does not wish to perform salaah nor does he fear the punishment for leaving it out.) It is not taken on its literal meaning.

The purport for the hadeeth: لعن الله المحلل والمحلل له

The hadeeth: لعن الله المحلل والمحلل له (Allaah Ta'ala has cursed the one who carries out halaalah (Halaalah refers to a procedure adopted to make lawful a woman for her previous husband after receiving three divorces from him. This would be possible when after spending her iddat from the first husband she marries a second husband who consummates the

marriage and then divorces her. She would now be lawful for her previous husband once her iddat from the second husband terminates) and the one for whom it is being carried out) applies to the situation where the husband fixes a fee for the halaalah or gets his divorced wife married with the condition of talaaq.

If a person marries a woman for the sake of halaalah but with the sole purpose of saving her household from splitting and being destroyed, then not only will it be permissible but this person will also be rewarded. (Rasm-ul-Mufti, Vol 2 Pg 540)

من احى سنتى فقد احيانى (Whoever revives my Sunnah has actually revived me) is a hadeeth

In reply to a student's question, Hazrat said: من احى سنتى فقد احيانى is a hadeeth. There is a similar hadeeth that states:

من احى سنة من سنتى قد اميتت بعدى فان له من الاجر مثل

اجور من عمل بها من غير ان ينقص من اجورهم شيئاً

(Whoever revives an unpracticed sunnat will receive the reward of those who thereafter practice it without any decrease in their reward.)

(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

Hazrat Qaari Saahib Rahmatullaahi alaihi was blind from birth. He completed his studies of Qiraat by Hazrat Qaari Muhyul-Islam Paani Patti Rahmatullaahi alaihi. He studied most of the other subjects as well as the Dowrah-e-Hadith (final year books) under Hazrat Maulana Shah Abdur-Raheem Saahib Rahmatullaahi alaihi. He was an expert in every field. In the field of Qiraat, there is none who can match him among the Arabs and the non-Arabs. He has written a commentary of Shaatbi, a famous book of Qiraat which is unique. The Urdu commentary is now printed Hazrat lives in Karachi. A very comprehensive book of his life and excellence can be compiled. My heart yearns to visit to my Ustaaz Saahib, who is a man of such perfection and kindness. However, I can only grieve because the conditions that I find myself in, does not allow this to happen. I make Du'aa that may Allaah

Ta'ala grant me his companionship on the day of qiyaamah and in Jannah. Aameen.

Takraar (Revision)

Students should pay careful attention to their lessons. Thereafter they should revise the lesson. Without this, one's capability cannot improve nor will one be able to retain the learnt knowledge.

Hazrat Imaam Zuhri Rahmatullaahi alaihi, Says, "By not revising your work you will forget it and your knowledge will be destroyed."

Hazrat Alqamah Raziyaahu Anhu says: "Make Muzaakrah (revision) of Hadith because with Muzaakarah, Ilm gains strength."

Sa'eed bin Jubair Raziyaahu Anhu says that Hazrat ibn Abbaass Raziyaahu Anhumah used to recite Ahaadith to him.

Hazrat Aun bin Abdullaah Raziyaahu Anhu says that one day we went to visit Umm-e-Dardaa Raziyaahu Anhaa. For a long time we asked her questions pertaining to Ilm. Thereafter we said to her, "Perhaps you are now tired." She replied. "What are you saying? In everything I do, I make the niyyah for Ibaadah. Additionally, I don't experience more joy in other things as compared to the joy I experience in ilmi discussions.

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

The sweetness of the Holy Qur'aan

Hazrat Sayyidnaa Uthmaan Raziyaallaahu Anhu had narrated that the Holy Prophet Sallallaahu Alaihi wasallam said, "The best of you is who learns the Qur'aan and teaches it." (Al-Bukhaari):

The Holy Qur'aan is:

The way of life for humanity.

The charter of life for humanity.

The law of life for humanity.

In fact, the Holy Qur'aan is the water of life for all human beings.

In every aspect it renews the Mu'min's respect and pride

In nature and in speech, it declares the Glory of Allaah Jalla-shaanuhu

*Though a Mu'min may appear to be a Qaari.
He, in reality, is the Qur'aan (in human form)*

أَنَا عَرَضْنَا أَمَانَةً عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَاشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

“We did offer the Trust to the heavens and the earth and the mountains, but they refused to bear its burden and were afraid of it, and man picked it up. Surely, he was unjust (to himself), unaware (of the end),”.
(Al-Ahzaab 33:72)

الرَّ ۝ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ۝

“Alif, Laam, Raa. This is a book We have sent down to you, so that you may deliver the people, with the will of their Lord, out of all sorts of darkness into the light, leading them to path of the Almighty, the Praiseworthy.”

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا تَقَشَعُ عَنْهُ غُلُوبُ الَّذِينَ
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ
هُدًى لِلَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝

“Allaah has sent down the best discourse, a book containing subjects resembling each other, mentioned again and again, shivered

from which are the skins of those who have awe of their Lord. Then, their skins and their hearts become soft enough to tend to the remembrance of Allaah. This is the Guidance of Allaah with which He brings to the right path whomsoever He wills. As for the one whom Allaah lets go astray, for him there is no one to guide." [Az-Zumar 39:23]

The Holy Qur'aan is the Speech of Allaah. It is the message of Allaah to humanity. It has not been called a book of prayer, but a Book of Guidance. It guides one at every step, from birth to the time of his entry into Jannah. It contains the Words of Allaah, seeing, reading, teaching, memorizing, understanding, listening to and acting upon it are the greatest forms of worship.

The Holy Qur'aan is the way of life for humanity, the charter of life for humanity and the law of life for humanity. In fact, the Holy Qur'aan is the water of life for all human beings. It is the Speech of Allaah.

كَلَامُ الْمُلُوكِ مُلُوكُ الْكَلَامِ

"The speech of a king is the king of speeches."

(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)

Maturity

When a boy or girl remembers a wet dream, but does not find traces of semen or fluid on the clothes, ghusl (bath) is not waajib (obligatory) on them. (Ahmad and Nasai) when a wet dream is not remembered but, on awakening, traces of semen or fluid are found on the clothes, then ghusl is waajib. (Ashaabus Sah-hhah sittah, except Nasai)

On a seminal discharge following a lustful condition, ghusl is waajib, whether it is a boy or a girl. It is of no concern in what form this seminal discharge came about. (Ahmad, Ibn Maajah, Tirmidhi)

When the tip of the male reproductive organ enters the vagina or anus, ghusl is waajib on both the active and passive partners, whether a seminal discharge took place or not. (Muslim

and Abdul-barr bin Wahb)

It is waajib on a woman to have ghusl when her menstruating period is over. (Surah Baqarah,2"222 and Bukhaari)

The method of having ghusl and is waajib and Sunnah acts

It is waajib during ghusl to rinse the mouth, wet the inside of the nostrils and pour water over the entire body once. (Surah Maaidah, 5-7) Those parts of the body that is difficult to wash, like the inside of the eye, may not be washed. However, every part of the body that it is not difficult to wash must be washed, like inside the mouth and nose. (Abuu Daawud, Tirmidhi) .The navel, the vagina, the place under a tight-fitting ring, the visible parts of the ear and the armpit must be washed.

The Sunan of ghusl and its method

Wash the hands and the private parts. Wash off any impurity wherever it is on the body. Perform wuzuu as done for salaah. Then pour water over the entire body three times. (As-haabus Sah-haah Sittah) if the hair of a man is tied in a plait, it must be loosened.

(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

Allaah Ta'ala Himself declares: "And your Lord is not cruel to the servants." (Surah Haa-Meem verse 46) You said that this person consumes dead flesh. He consumes fish (which is actually dead flesh). You said that this person performs Salah without Ruk'u and Sajdah. This is so because he performs Janazah Salah. Also, another meaning of Salah is Durud (salutations). So it could also imply that he is sending Durud upon Hazrat Rasulullaah Sallallaahu Alaihi Wasallam. You said that the person testifies to things he did not witness. This means that he testifies to the Kalimah Laa-Ilaaha-Il-lallaahu Muhammadur-Rasulullaah. You said that the person dislikes Haq (the truth). This means that he desires to live so that he may worship Allaah to the

utmost and he dislikes death because death is referred to as Haq also. Allaah says in the Holy Qur'aan: "And the stupor of death comes with Haq (truth)." Surah Qaaf verse 19. You said that this person loves Fitnah (temptations). So this means that he loves wealth and children. Allaah Ta'ala says in the Holy Qur'aan: "Verily your wealth and your children are a Fitnah (temptation)." You said that this person flees from the mercy of Allaah. This means that he is fleeing from rain (lest he gets drenched with it). You said that this person gives credence to the Jews and Christians. In fact he is giving credence to this statement of theirs: "The Jews and Christians have nothing (to stand upon) and the Christians claim that the Jews have nothing (to stand upon)." He is actually verifying what both parties are claiming."

Upon hearing this discourse, the man got up and kissed Hazrat Imaam Sahib's forehead. He then submitted: "You have spoken the truth. I bear witness to that."

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

I'tikaaf 1439 Hijri at Khaanqaah-e-Mahmoodiyyah

By the grace of Almighty Allaah (Jalla-shaanuhu), I'tikaaf of the whole month of Ramadhaanul-Mubarak 1439 Hijri in the blessed company of the Spiritual Master, Hazrat Maulana Muhammad Rahmatullaah Mir Saahib Qaasmi Daamat Barakatuhum (Khaleefah-e-Mujaaz of Faqeehul-Ummah Hazrat Mufti Mahmood Hasan Gangohi Saahib Rahmatullaahi Alaihi in all the four chains viz. Chishti, Qadiri, Naqashbandi and Soharwardi) was performed at Khaanqaah-e-Mahmoodiyyah in the grand Masjid of Daarul-Uloom Raheemiyyah Bandipora Kashmir. On 29th of Sha'baan 1439 Hijri, the respected Saalikeen started coming to Khaanqaah for performing

I'tikaaf of the whole month. The number of Mu'takifeen increased to thousand plus during the last ten days of the blessed month of Ramadhaan. The prestigious Khaanqaah remained abuzz with the recitation of the Holy Qur'aan, Zikr, Azkaar, Nawaafil, Muraaqabah, Muhaasabah, Du'aa and istighfaar by Saalikeen day and night. May Almighty Allaah (Jalla-shaanuhu) make this I'tikaaf a source of propagation of Noor-e-Islaam in its real spirit throughtout the world, especially across the Kashmir valley.

New academic session begins at Raheemiyah varsity

In all Deeni-Madaaris, the new academic session starts from Shawwalul-Mukarram. Following the same routine, the new academic session (1439-1440 Hijri) has been started at Daarul-Uloom Raheemiyah Bandipora as well. The

students are applying for admissions to this varsity accompanied by their parents and guardians with zeal and zest. After scrutinizing their credentials, the prospective students are being allotted different streams as per their learning capabilities and then they are joining their classes enthusiastically. The Honourable Chancellor of the Raheemiyah varsity, Hazrat Maulana Muhammad Rahmatullaah Saahib Qaasmi Daamat-Barakaatuhum, and the respected faculty members at the Raheemiyah Campus are welcoming the new entrants warmly and affectionately. Academic activities have been resumed and the Raheemiyah campus is abuzz with teaching and learning atmosphere nowadays.

Attention Please:

The esteemed readers of Al-Noor can send their letters on email address as follows:

raheemiyah@gmail.com