

EDITORIAL

First Ten Days of Zul-Hijjah

By: Hazrat Maulana Ilyas Patel

Allaah Ta'ala Jalla-shanuhu has taken oath of ten nights in Surah Al-Fajr. According to the majority of the commentators of the Holy Qur'ān, the nights are those of the (first) ten days of Zul Hijjah.

Hazrat Abdullaah Ibne 'Abbās Raziya'llahu Anhumā related that the Holy Prophet Sallallahu Alayhi Wasallam said, "Good deeds performed on other days are not superior to those performed on these (first ten days of Zul Hijjah)." The blessed Companions Raziya'llahu Anhum inquired, "Not even Jihād?" Hazrat replied, "Not even jihād, except for that person who goes out putting himself and his wealth in danger and does not return with anything." (*Bukhāri*).

Hazrat Abu Hurayrah Raziya'llahu Anhu related that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "On no days is the worship of Allaah desired more than in the (first) ten days of Zul Hijjah. The fast of each of these days is equal to the fast of a whole year, and the worship of each of these nights is equal to the worship of Laylatul Qadr." (*Tirmizi, Ibne Mājah*).

The mother of the believers, Hazrat Hafsa Raziya'llahu Anha reports that Hazrat Rasulullaah Sallallahu Alayhi Wasallam used to fast the (first) nine

days of Zul Hijjah. (*Nasā'ee, Ahmad, Abu Dāwood*)

Hazrat Abdullaah Ibne 'Umar Raziya'llahu Anhumā related that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "No days are as weighty with Allaah Jalla-shanuhu and so liked by Him for good deeds than the first ten days of Zul Hijjah. So on these days increasingly read **Subhānallah, Lā ilāha illallāh, Alhamdulillah and Allaahu Akbar.**" (*Musnad Ahmad*)

Virtues of the Day of Arafah (9th Zul Hijjah)

Hazrat 'Ā'ishah Raziya'llahu Anha reports that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "There is no day in which Allaah Jalla-shanuhu sets free more souls from the fire of hell than on the day of Arafah. And on that day Allaah Jalla-shanuhu draws near to the earth and by way of exhibiting His Pride remarks to the angels, 'What is the desire of these (servants of mine)?" (*Muslim*)

Hazrat Talhah Raziya'llahu Anhu reports that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "Apart from the day of the Battle of Badr, there is no day on which the Shaytān is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafah, and indeed all this is only because of beholding the abundance of descending mercy (on the day) and Allaah's forgiveness of the great sins of the servants." (*Mishkāt*)

Hazrat Abu Qatādah Al-Ansāri Raziya'llahu Anhu narrated that Hazrat Rasulullaah Sallallahu Alayhi

Wasallam was asked about the fast on the day of Arafah. He said, "It compensates for the (minor) sins of the past and the coming year." (*Muslim, Tirmizi, Ibne Mājah*)

Night of 'Eidul Adh'hā

The nights of both the 'Eid are described in the Hadeeth as amongst the great and sacred nights in the Muslim calendar. To remain awake on the nights of 'Eid and perform 'ibādah is a source of great virtue and reward.

Hazrat Abu Umaarah Raziyallahu Anhu related that Hazrat 'Ā'ishah Raziyallahu Anha reports that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "Whosoever stays awake and performs 'ibādah (worship) on the nights of the two 'Eid, with hope for abundant reward (from Allaah jalla-shanuhu), his heart will not die on the day (i.e. Qiyāmah) when all hearts will be dead." (*Targheeb*)

Hazrat Mu'āz Ibne Jabal Raziyallahu Anhu relates that Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "Jannat is wājib (incumbent) for those who stay awake with the intention of making 'ibādah on the following nights: 8th, 9th and 10th of Zul Hijjah, the night of 'Eidul Fitr and the night of the 15th of Sha'bān." (*Targheeb*)

Slaughter or Sacrifice?

"Surely, Ibraahim was an Ummah (a whole community in himself), devoted to Allaah, a man of pure faith; and he was not among the Mushriks (those who associate partners with Allaah)." (16:120)

Hazrat Sayyidnaa Ibraaheem Alayhis Salaam is distinguished in the Holy Qur'ān as the intimate friend of Allāh and a model for humanity. His entire life was a journey of unquestioned obedience, undying love, and unparalleled struggle. He was ostracized by his own family, flung into a blazing fire, and banished from his homeland. Eventually Allāh Ta'ala granted him a son, a son to help him and accompany him in his old age, a companion, a source of hope and security, the fruit of his life, and a reward for a century of suffering. Hazrat Sayyidnaa Ismaail Alayhis Salaam being the promise of future generations was the whole world of Hazrat Sayyidnaa Ibraaheem Alayhis Salaam. Ultimately, Hazrat Sayyidnaa Ibraaheem Alayhis Salaam was instructed to place the knife on the neck of his beloved son. It is this Sunnah of Hazrat Sayyidnaa Ibraaheem Alayhis Salaam that we emulate every year on the occasion of Eid-ul-Adha.

The Spirit of Qurbaani (Udhiyya)

"It is neither their flesh nor their blood that reaches Allāh, but what reaches Him is the taqwaa on your part." (22:37)

Hazrat Sayyidnaa Ibraaheem Alayhis Salaam had two alternatives: either to follow the cry of his heart or to submit to the call of his Rabb. He chose what faith loves over what the heart dislikes. Qurbaani, therefore, is not simply a monetary ibaadat, a duty that is discharged by proxy in the

distant lands of the Sub-Continent, nor is it charity that needs to be distributed in the poverty stricken continent of Africa. Qurbaani is a personal experience, an intimate and emotional encounter, an intimate occurrence made real by the oozing of blood. It is a profound statement of Jihaad regarding the liberty of choice in our day to day living!

It is about:

Love of Allāh in contrast to love of the Self

Obedience over Rebellion

Loyalty to Allāh in preference to loyalty to the Family

Faith versus Emotion

Struggle as opposed to Pleasure

Where is this spirit of Qurbaani in our idle and aimless nights and days? Who is able to place the knife on his heart in order to spurt out the venom of rebellion, hatred, jealousy, pride, and greed? Qurbaani is an annual reaffirmation of our pledge to Allāh Ta'ala, a pledge that: ***"Verily my prayer, my sacrifices, my life and my death are surrendered to Allāh; the Rabb of the worlds."***

Eid-ul-Adha reverberates with the cries of **SURRENDER, SUBMISSION, & SACRIFICE**. It is a grim reminder that life is about action, struggle, and endurance.

"Die before your death" is the essence of this Day. Kill your self-centered beastly self, lay down your egos at the altar, and boldly proclaim:

"Allāh is the Greatest, Allāh is the Greatest!"

This proclamation however requires SACRIFICE, yet sadly we are only prepared to

SLAUGHTER!

May Allāh Ta'ala grant us the ability to perform Qurbaani with the zeal and spirit of Hazrat Sayyidnaa Ibraaheem Alayhis Salaam.

Virtues of Qurbāni

Hazrat Rasulullaah Sallallahu Alayhi Wasallam said, "There is nothing dearer to Allaah Jalla-shanuhu during the days of Qurbāni than the sacrificing of animals. The sacrificed animal shall come on the Day of Judgement with its horns, hair, and hooves (to be weighed). The sacrifice is accepted by Allaah Jalla-shanuhu before the blood reaches the ground. Therefore, sacrifice with an open and happy heart." (Tirmizi, Ibne Mājah)

Takbirāt of Tashreeq

The Takbirāt of Tashreeq are:

Allaahu Akbar, Allaahu Akbar, Lā ilāha illallāhu wallaahu Akbar, Allaahu Akbar, Walil lahil hamd.

"Allaah is the Greatest, Allaah is the Greatest. There is no deity besides Allaah and Allaah is the Greatest. Allaah is the Greatest and all praises are for Allaah only."

It is wājib for every adult Muslim (male and female) to recite these Takbirāt of Tashreeq audibly once after every fardh salaah from the Fajr of 9th Zul Hijjah to the 'Asr of 13th Zul Hijjah (i.e. total of 23 salāh).

Mas'alah: Women should not say it loudly but softly.

Mas'alah: Takbeer should be recited immediately after concluding the fardh prayer.

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 121

الَّذِينَ اتَّيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ

يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخٰسِرُونَ

Those to whom We have given the Book and they recite it observing the rights of its recitation, it is they who believe in it, And those who disbelieve in it, they are the losers. (Verse 121)

Verse 120 dealt with the hopeless condition of the opponents of Islaam among the People of the Book. Now, the present verse turns, in the usual manner of the Holy Qur'aan, to the other aspect, and speaks of those Jews and Christians who were honest and just, and, having recognised the truth, affirmed the Holy Prophet Sallallahu Alaihi Wasallam and accepted Islaam.

The verse tells us how it has been possible for these men to effect a radical change in themselves. Allaah (Jalla-shanuhu) has given a Book to the Christians as well as to the Jews. But, unlike most of their co-religionists, these men have been reading the Book "Observing the rights of its recitation." That is to say, they have distorted neither the words nor the meanings, not have they tried to misinterpret or conceal the prophecies about the coming of the Holy Prophet Sallallahu Alaihi Wasallam. In other words, they have used their intellect in trying to understand the meanings, and their will in accepting the truth and in following it. It is they who acknowledge the Holy Qur'aan, and have faith in it. In doing so, they are actually affirming their own Books too and acting upon them insofar as their Books explicitly foretell the coming of the Last Prophet Sallallahu Alaihi Wasallam and of the last Book of Allaah (Jalla-shanuhu). As for those who persist in their denial, they are bound to suffer the greatest loss, for they have refused to believe in the Last Revelation, and have, in fact, not shown much of a belief in their own Books, and not followed the guidance provided by them in this matter.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه وسلم)

قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ

(رواه ابو داود و الترمذی)

Translation:

Hazrat Rasulullaah Sallallahu Alaihi Wasallam said: 'A person will follow the religion of his friend. You should, therefore, consider whom you befriend.' (Tirmizi)

Commentary:

It is natural that we develop the ideas and habits of those whom we associate with. This Hadith is, therefore, a warning to associate with people of piety, correct beliefs and good habits.

Modern research / statistics reveal that in most instances juvenile delinquency and drug abuse are the result of 'Peer pressure'.

Similarly people very often deviate from the Sirat-e-Mustaqeem (straight path) because of their friends – their friends convince them to adopt habits and ideologies that are in conflict with the Holy Qur'aan, Sunnah and Ijma (consensus) of the Ummah. It is, therefore, imperative that we always befriend people who hold sound beliefs and are obedient to the Shari'ah.

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 previous issue of AN-NOOR)

The First Journey to Syria and Hazrat's encounter with the Monk Buhaira

When Hazrat Rasulullaah Sallallahu Alaihi Wasallam turned twelve, Hazrat's uncle Abu-Taalib decided to travel to Syria with a trade of the Quraysh. Owing to the difficult and long journey, Abu-Taalib did not want to take Hazrat along but at the actual moment of departure, noticing signs of heartbreaking gloom and sorrow on Hazrat's face, he finally relented and took Hazrat along.

En route to Syria, they halted at a city called Busra where a Christian monk lived by the name of Jaris popularly known as Buhaira the monk. He was well acquainted with the signs of the final prophet as mentioned in the divine books. The moment this trade caravan halted before Buhairah's monastery and his gaze fell

on Hazrat Rasulullaah Sallallahu Alaihi Wasallam, he at once recognised Hazrat as the Prophet referred to in the previous books. Buhairah then grasped Hazrat Rasulullaah's Sallallahu Alaihi Wasallam hand in his own.

Abu Moosaa Ash'ari Raziyaallahu Anhu narrates that once Abu-Taalib travelled with some high-ranking elders of Quraysh to Syria. A Christian priest was living in the vicinity of the area they had halted over for the night. They passed this priest on numerous occasions in the past, but he never cast a glance in their direction whenever they passed through. This time though, when the trade caravan broke their journey, the monk unexpectedly emerged from his quarters, came to the caravan and started to scrutinize each one of the travellers until he came to Hazrat Rasulullaah Sallallahu Alaihi Wasallam. The moment he laid eyes on Hazrat Rasulullaah Sallallahu Alaihi Wasallam, he grasped Hazrat by the hand and exclaimed:

"This is the leader of the worlds. This is the messenger of the worlds. Allaah Ta'ala will commission him as the embodiment of mercy for the people of the world."

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

Blessed Companions

Stories of the Sahabah

Raziyaallahu Ta'ala Anhum Ajma'een

By: Shaikhul-Hadees Hazrat Maulana Muhammad

Zakariyyaa Sahib Rahmatullaahi-Alaihi

(Continued from the previous issue of AN-NOOR)

I also know about my late father, who whenever he had any money left after Maghrib, would give it to one of his creditors (he was several thousand rupees in debt) and would say: "I would not like to keep this source of trouble with me for the night."

Another story of Hazrat Abu Hurairah's Raziyaallahu Anhu Hunger

Hazrat Abu Hurairah Raziyaallahu Anhu says: "I wish you had seen some of us living on a starvation diet for several days successively, so much so that we could not even stand erect. On account of spasms of hunger, I would lie on my belly and press my stomach against the ground or keep a stone tied to my abdomen.

Once, I intentionally sat in wait for some notable people to pass that way. As Hazrat Abu Bakr Raziyaallahu Anhu came along, I joined in conversation with him, intending to continue the talk until we reach his home, where I expected him to invite me to share his meals, as was his

habit. But his answer was brief, and my plan did not work.

The same thing happened with Hazrat Umar Raziyallahu Anhu, when he passed that way. Next to pass that way was Hazrat Nabi Akram Sallallahu Alaihi Wasallam himself. A smile spread over Hazrat's face when he saw me, for Hazrat at once knew why I was sitting there. Come with me, Abu Hurairah Raziyallahu Anhu, Hazrat said, and I accompanied Hazrat to Hazrat's house.

Hazrat took me in, where a bowl of milk was brought before Hazrat. Hazrat asked, who brought this milk and was told that somebody had sent it as a present. Hazrat asked me to go and invite all the Suffah friends. The Suffah people were treated as everyone's guests by all the Muslims. They were such persons who had no home of their own, not any other means of livelihood. Their number varied with time, but at this particular point in time, they consisted of seventy in all. Hazrat Nabi Akram Sallallahu Alaihi Wasallam would send them in groups of two or four each to the well-to-do Sahaabah as guests. Hazrat himself would pass on to them all that came to him as Sadaqah, and would share the gifts too with them.

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

MALFOOZAAT

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

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

(Continued from the previous issue of AN-NOOR)

Proof for the karaahat (reprehensibility) of qiraat khalf-al-imaam (reciting the Holy Qur'aan whilst following an Imaam)

Imaam Muslim has recorded the hadeeth: اذا قرأ فأنصتوا (when the imaam recites the qiraat, then remain silent.) which is a proof for the reprehensibility of the muqtadee (the one following the imaam) reciting the Holy Qur'aan.

Imaam Muslim commented on this hadeeth by saying: (this hadeeth is authentic according to me). However, Imaam Daar-qutni has commented about a similar hadeeth recorded in his kitaab, that among the narrators of this hadeeth are Hasan bin Ammaarah and Imaam Abu Hanifah who are both weak, whereas there are thirty five other ahaadeeth in his very own kitaab where the name of Imaam Abu Hanifah

appears, yet in none of those places has he ever commented on the hadeeth.

Hazrat Allaamah Aini (Alaihir-rahmah) has taken Daar-qutni to task for having commented on Hazrat Imaam Abu Hanifah Sahib (Alaihir-rahmah) in this manner. He writes that he has no shame for saying that a great personality like Imaam Abu Hanifah (Alaihir-rahmah) was weak. He will be questioned about it on the Day of Qiyaamah. He has tried moving such a great mountain which he is unable to move.

Proof for travelling for the purpose of visiting graves

Hazrat Imaam Ghazaali (Alaihir-rahmah) has written that the hadeeth:

كنت نهيتكم عن زيارة القبور ألا فزوروها

(I had previously prohibited you from visiting the graves. Behold! Visit them now)

is general. It refers to the graveyard of one's locality or of another town. Hence, we learn that travelling for the purpose of visiting a grave is also permitted (Ihyaaul-Uloom vol1, pg 244).

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 Sayyidnaa Ali Raziyaallahu Anhu says. "Continue to discuss matters pertaining to ilm, so that you fully realise your potential."

In Ta'leemul Muta'allim it is stated that it is incumbent upon a student that until and unless he makes takraar (revision) on his past lessons and learns them well, he should not proceed to the next lesson. It is imperative for students to make takraar (repetition) of their lessons. This is extremely beneficial for them.

In one place it is written, make takraar of your lessons over and over again and make this a regular practice.

In yet another section of Ta'leemul Muta'allim, the method of making takraar is recorded as follows:

The previous lesson be revised five times, the lesson before it four times, the lesson before it three times, the lesson before it two times and the lesson before that should be revised once.

This should be one's daily practice. This is the best technique of retaining the learnt knowledge.

When making takraar, one should not feel ashamed or regard it below one's dignity to do so. If a student feels ashamed, he will remain deprived, It is recorded in the biography of Imaam Abu Yoosuf Rahmatullahi alaihi that there used to be hunger in his home for days on end. But despite this he was never negligent in making takraar. There was not even the slightest decrease in his daily effort.

He goes on to state that his Ustaadh, Burhaanud-Deen Rahmatullahi alaihi once mentioned. "I gained superiority over all my peers due to the fact that I never left out takraar and muzaakarrah."

Hazrat Abu Sa'eed Khudri Raziyallahu Anhu and Hazrat ibn Abbaas Raziyallahu Anhuma would greatly emphasise to their students the importance of muzaakarrah.

It is written about A'taa Khuraasaani Rahmatullahi Alaihi:

إذا لم يجد احدا اتى المسكين فحدثهم

If he could not find anyone to teach, he would go to the poor and teach them.

(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

Reciting the Holy Qur'aan: A way of gaining mercy

Just as a magnet attracts iron, the Holy Qur'aan is a magnet for attracting the blessings and bounties of Allaah (Jalla-shanuhu).

وَإِذَا قُرِئَ الْقُرْآنُ

When the Qur'aan is recited

فَأَسْتَمِعُوا لَهُ وَأَنْصِتُوا

Listen to it and be silent

لَعَلَّكُمْ تُرْحَمُونَ ۝

So that you may be blessed. [Al-A'raf 07:204]

Therefore, the Holy Qur'aan itself proves that the Mercy of Allaah (Jalla-shanuhu) is showered wherever it is recited. It enlightens the heart with Noor, removes darkness from the heart and rids the soul of the diseases and ailments.

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝

"And bring relief to bosoms of a believing people."

[At-Taubah 09:14- only the relevant portion of the Aayah is documented]

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ۝

“And when I become sick, He heals me,” [Ash-Shu’araa 26:80]

وَ شِفَاءٌ لِّمَا فِي الصُّلُورِ ۙ وَ هُدًى وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ۝

“And a cure for what is in your hearts, and guidance and mercy for the believers.”

[Surah-Yunus 10:57- Only the relevant portion of the Aayah is documented]

وَ نَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ

وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ۝

“And We reveal the Qur’aan which is cure and mercy for the believers. And it adds nothing to the unjust but loss.” [Al-Israa 17:82]

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَ شِفَاءٌ ۝

Say, “For those who believe, it is guidance and cure.

[Surah: Haameem As-Sajdah “Fussilat” 41:44 – Only the relevant portion of the Aayah is documented]

Tell them that the Qur’aan is a cure and guidance for them. Subhan Allaah~ This is a recipe for cure, we should read it and act upon it. Just as the Holy Qur’aan is a respected book, Allaah (Jalla-shanuhu) will make its recitor, too, a respected person.

The Holy Qur’aan : The granter of respect

Hazrat Haaji Imdaadullah Sahib Rahmatullahi Alaihi and Hazrat Hakeem-ul-Ummat Maulana Ashraf Ali Thaanwi Sahib Rahmatullahi Alaihi were honoured throughout the world. What caused this? It was the blessings of the Holy Qur’aan. They lived their lives according to it and gained acceptance from Allaah (Jalla-shanuhu).

(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)

It is not necessary for a woman to loosen her plaits, but it is fard that water must reach the roots of the hair (Abuu Dawud). Other Sunan are to make niyyah (intention), recite “Bismillah”, use miswaak, pass fingers through the beard as if combing it, and move the fingers of one hand in-between the fingers of the other hand, and rub and wet the entire body.

Under the following circumstances when ghusl is waajib, one may purify oneself by tayammum instead of using water:

1. Water is not available, or when using water may worsen an illness or cause death.
2. Give the enemy a chance to attack.
3. Excessive thirst which may cause death.

Tayammum (dry ablution) is performed with anything that is part of earth like, sand, stone, or soil. Strike the earth, or stone, brick etc. with both palms. Wipe the whole face with

both palms. Strike the earth etc. again with both the palms, and wipe over both hands up to the elbows covering the complete hand. (Surah Maaidah, 5:10) It is a condition of tayammum that the intention be declared. The dry ablution may be performed in place of wuzuu or ghusl, the method in either case is the same.

These are unlawful in a state of impurity:

A menstruating woman cannot perform salaah and need not atone for them. She is not allowed keep saum (fast), but will have to complete the missed saum once her period had ended. (As-haabus Sah-haahus Sittah) She may not enter a masjid or perform tawaaf. (Bukhari and Muslim, Tawaaf is to circumbulate the ka'bah Shareef). Her husband may not caress her body between her navel and knees without a covering in-between (Bukhaari and Muslim). She cannot recite the Holy Qur'aan (Tirmidhi and Ibn Maajah). She may say "Bismillaah" or "Alhamdulillah." If she is a teacher, she may recite the words of the Holy Qur'aan individually and separately.

One must not touch the Holy Qur'aan with bare hands (Surah Waaqiah, 56:79 and Haakim).

(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

Khatib Baghdadi narrates from Muhammad Ibn Slaimah and Abu Abdullah Saymaru narrates from Fadl Ibn Ghanim that when Imaam Abu Yoosuf (a senior student of Hazrat Imaam Abu-Haneefah Sahib) fell ill, Hazrat Imaam Sahib went to visit him a number of times. On one occasion, he found him looking very frail and weak. Hazrat Imaam Sahib recited Inna Lillahi and remarked: "I hope you will remain after me for the benefit of the Muminin and if they are afflicted with your death, then a great treasure of knowledge will be exterminated with your death."

According to another narration, Hazrat Imaam Sahib said: "If this young man dies, nobody on the entire face of the earth will be able to fill his place."

Imaam Abu Yoosuf was on his way to

recovery- with the grace of Allaah (Jalla-shanuhu) – when he heard of this statement made by Hazrat Imaam Sahib. This engendered a bit of vanity in his heart prompting him to establish his own circle of teaching. He eventually discontinued coming to Hazrat Imaam Sahib's Majlis. People also started turning towards him. Upon Hazrat Imaam Sahib's enquiry, he was informed that Imam Abu Yoosuf established his own circle when he heard of Imaam Sahib's words of praise in his favour.

Hazrat Imaam Sahib summoned a reliable person and requested him to proceed to the Majlis of Imaam Abu Yoosuf and pose the following question: "A man handed a garment to the laundryman with the agreement that he will wash it for two dirhams. When he went to pick the garment up after a few days, the laundryman refused to acknowledge that he had received a garment from him. The man returned home and after a few days went back to the laundered garment to him. Now the question arises, is the laundryman eligible for laundry fee or not?"

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

CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

Annual convocation 1439 Hijri

Express gratitude for His blessings, receive more and more: Chief Guest

The prestigious varsity Daarul-Uloom Raheemiyyah Bandipora Kashmir, held its annual convocation on 20 Shawwaal 1439 Hijri corresponding to 06 July 2018 after Jumu'ah-Salaah at its spacious campus Mahmood-aabaad Baagh Nussou Bandipora Kashmir. Hazrat Maulana Muhammad Ibraaheem Sahib Pandore Daamat Barakaatuhum (Khaleefah-e-Mujaaz of Faqeehul-Ummat, Hazrat Maulana Mufti Mahmood Hasan Sahib Gangohi Alaihir-rahmah) was the Chief Guest on this grand occasion whereas Hazrat Maulana Mahmood Hasan Sahib Qasmi Daamat Barakaatuhum was the Guest of Honour. A budding scholar of Islaam, Hazrat Maulana Suhayl Sahib from Panama America also spoke to the audience of thousands at the convocation.

The convocation was thrown open to the audience with the invaluable advices of the Honourable Chancellor of this varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qasmi Daamat-Barakaatuhum in which Hazrat Maulana Sahib taught trade-cum-business ethics to the

audience and emphasized that Islaamic values must be practiced everywhere viz. at home, office, farm, religious-cum-social gatherings and in market wholeheartedly.

It was followed by the speech of the Grand Mufti of this varsity, Hazrat Maulana Mufti Nazeer Ahmad Qaasmi Sahib Daamat-Barakaatuhum, in which Hazrat Mufti Sahib taught the public the significance of making good intention (Niyyat). Hazrat Mufti Sahib said that pass out students of this institution have been invited to this convocation for reminding them their responsibilities as they are the tremendous assets to this varsity. "Whenever and wherever they are required viz. for leading Salaah in Masjid, teaching the Muslim children at a part-time school (Maktab), persuading deviated youth to mend their ways and reforming the social disorder peacefully, they have to take such responsibilities immediately with zeal and zest," Hazrat Mufti Sahib stressed. "It is very sad that some pass-out students of Deeni-Madaaris are seeking the recognition of the government run colleges and universities for their Islaamic courses which they have done at these Deeni-Madaaris," Mufti Sahib rued.

"The objections from some quarters of the Muslim community that setting up more Deeni-Madaaris should be halted in the Kashmir valley are totally unacceptable to us as the conspiracy to turn this Muslim majority state into the Christian

state was turned to dust some years ago by dint of these Deeni-Madaaris," Mufti Sahib added.

After it, the Esteemed Head of Daarul-Uloom Islaamiyyah Pinjora Shupyan Kashmir, Hazrat Maulana Mufti Muhammad Ayyoob Sahib Naqshbandi (Daamat-Barakaatuhum) was invited to the dais. Mufti Sahib said that Hazrat Rabbul-aalameen (Jalla-shanuhu) taught Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) the proper way of offering Salaah, then in the same way Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) taught their Noble Companions (Raziyallaahu-anhum) how to offer five times Salaah in day and night. "While performing a Salaah, it has been asked us to prostrate on seven bones, that is, fingers of the two feet, two knees, two hands and forehead with nose are counted as one bone as these seven bones are very much liked by Allaah Almighty (Jalla-shanuhu), and this is the reason why the Islaamic Shari'ah urges Muslims to perfume these seven bones of a dead Muslim after the completion of his/her funeral bath," Mufti Sahib explained.

Hazrat Mufti Ayyoob Sahib (Daamat-Barakatuhum) also explained the importance of keeping one's heart in a good condition filled with sincerity (ikhlaas). Mufti Sahib defined the merits of making Zikr and said that such parts and spots of the earth where a believer had made Zikr during the lifetime remembers him or her after their

demise. Hazrat Mufti Sahib said that on the day of resurrection (Qiyaamah), even tyrant animals will be brought to justice. And such Muslim men and women who die without performing their daily Farz and Waajib Salaah will have to face disgraceful treatment on the day of Qiyaamah. "When the blessed month of Ramazaan is disrespected publicly by Muslims, it brings a series of disasters after Eid," Mufti Sahib concluded.

While conducting the proceedings of this convocation, the Honourable Chancellor of this institution, Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi (Daamat-Barakaatuhum), invited a budding scholar of Islaam, Hazrat Maulana Suhayl Sahib (Daamat-Barakaatuhum), who led the Jumu'ah-Salaah of this annual convocation at the Raheemiyah campus, a native of Gujrat India, but presently serving Deen-e-Islaam in Panama America. Hazrat Maulana Suhayl Sahib Daamat-Barakaatuhum started his speech with reciting the first verse of Surah Al-Mu'minoon: "Success is really attained by the believers who are concentrative in their Salaah (prayers)". "We should behave well towards such a person who behaved towards us very badly, his or her misbehavior should not be avenged as it will give very good results, and one who made a trouble for us should be forgiven as it will bring good things to the forgiving person," Maulana Sahib advised. "Spend day and night in accordance

with Sunnah," Maulana Sahib stressed.

After it, Hazrat Maulana Mahmood Hasan Sahib Qaasmi Daamat-Barakaatuhum was invited to the dais. In his speech, Hazrat Maulana Sahib quoted the 7th verse from Surah Al-Hashr: "And whatever the Messenger gives you, take it, and whatever thing he forbids you, abstain (from it). And fear Allaah. Indeed Allaah is severe in punishment". "On the day of Qiyaamah, every person will be asked five questions before moving his or her feet there in which the first question will be asked about one's age how it had been spent in the world, so the children should be taught Islaamic values from the beginning, and at the age of seven years, they should be asked to perform Salaah, then at the age of ten years they should be urged to offer five-time Salaah daily, it is very sad that maximum Muslim parents are not giving good names to their children nowadays, it is one of the basic rights of the Muslim children to give them good names, and on reaching maturity they should be married in accordance with the Islaamic Shari'ah," Hazrat Maulana Sahib added. "Another question will be about young age on the day of Qiyaamah, next question will be about earnings and property, so we must earn Halaal and then spent the same in such ways that are approved by the Islaamic Shari'ah," Hazrat Maulana Sahib concluded.

As soon as the Esteemed Chief Guest, Hazrat

Maulana Muhammad Ibraaheem Sahib Daamat-Barakaatuhum, appeared on the microphone, the audience of thousands knelt up and got a glimpse of the luminous face of this Man of Allaah (Jalla-shanuhu) and then remained seated hearing Hazrat's mesmerizing speech.

The main theme of Hazrat's speech was the special importance of blessing (Barakah) to the believers in the day-to-day life and how to achieve it. "Express gratitude for His blessings, get more and more of them, Allaah Almighty bestowed Deen-e-Islaam with a sacred Shari'ah upon us which is a great blessing from His infinite blessings, now we have to take very good care of them and value them so that we may be able to get their full benefits, make Du'aa for seeking Barakah and seek refuge from losing Barakah, reciting (Tilaawah) of the Holy Qur'aan brings Barakah, performing five-time Salaah daily on time brings Barakah, making Taubah (repentance) abundantly, giving Sadaqah (alms) more and more, speaking the truth, spending the days and nights in accordance with the injunctions of the Islaamic Shari'ah, reciting Basmalah (Bismillaah) wherever it is advised to read Basmalah, reciting and reading the supplications of morning and evening are such things that would certainly bring Barakah," Hazrat Maulana explained to the spellbound audience. "One who goes in search of his livelihood in the early morning while placing

considerable trust in Allaah Almighty, he will be provided good livelihood with Barakah," Hazrat Maulana Sahib concluded.

The invaluable speech of the Esteemed Chief Guest was in Urdu and the same was translated into Kashmiri by the Honourable Chancellor of this varsity.

At last the Raheemi-students who have completed their Islaamic courses successfully at Daarul-Uloom Raheemiyyah Bandipora Kashmir were honoured with tying turbans around their heads by the blessed hands of the pious scholars of Islaam and the special dignitaries present on the stage. The convocation was concluded with Du'aa by Hazrat Maulana Muhammad Ibraaheem Sahib Daamat-Barakaatuhum.

The seating arrangements, catering and relieving facilities were excellent at the Raheemiyyah campus and different types of services rendered by the Raheemi faculty, Raheemi staff and its volunteers to the crowd of thousands were up to the mark. "We are very grateful to the Raheemiyyah administration, its esteemed staff and its respected volunteers for providing this large gathering all necessary facilities to everyone's satisfaction at this mega event," commented Jenab Muhammad Suhail Cheentsaz Sahib, a senior official of SMC Kashmir.