

E DITORIAL

Relationship

By: Hazrat Maulana Ilyas Patel

The captain of a ship has a very delicate task of steering his ship safely to the destination. While at times he will sail through the calmest waters under sunny skies, he may also encounter very stormy weather and surging waves. He has to also carefully navigate past icebergs and sandbars or else the ship could be in serious danger. Likewise, if the engine malfunctions or he experiences navigation equipment failure, his ship could sink in the deep seas. He thus has to be alert, keep his focus on the destination, be very careful in stormy weather, avoid the icebergs and continue checking his navigation equipment and engine. If he does this, insha-Allaah he will safely reach his destination.

The same applies to every relationship, whether between parents and children, spouses, siblings, extended family, in-laws, etc. There are bright sunny days in the relationship... and there could be some stormy

nights as well. Various day to day issues — whether due to some misunderstanding, a sheer mistake or wanton carelessness and neglect — become icebergs and sandbars that can bog down or even sink a relationship. Very often, it is a case of navigation equipment and engine failure. The compass which should be set towards gaining the pleasure of Allaah Ta’ala Jalla-shanuhu in all situations, and the engine of the heart which should be driven and motivated by His love, has malfunctioned. The compass is jammed by anger and set towards taking revenge, or towards emotions of “I will show him”, “I will fix him up”, etc., or towards greed and jealousy. Instead of the engine of the heart being fueled by the pure love of Allaah Ta’ala Jalla-shanuhu, it is instead filled with the love of the ego, pride, arrogance and malice. If the compass is pointing in the wrong direction or if the engine fails, any relationship is in extreme danger of sinking.

The person whose compass is pointing to the right direction will be very accommodating and forgiving and he will make big issues very

small. He will ignore the dozen negatives, latch onto the one positive and will always try to keep the relationship sailing smoothly even in the most stormy seas.

On the contrary, if the compass is pointing in the wrong direction, all the positives will be ignored and the smallest negative will be latched upon. Very small issues will deliberately be made big — often just in order to “show him a point”. In the process the relationship has sunk — and has embroiled and dragged down the “ships” of many other close family members as well.

Prescription for Barakah

Keeping the relationships sailing smoothly, especially close family relationships, is EXTREMELY IMPORTANT and very greatly emphasized in our most beautiful Deen. It is the prescription for barakah in one’s life and sustenance, and for one to receive the du’aas of the “kinship” that is suspended from the ‘Arsh (the Throne of Allaah Ta’ala Jalla-shanuhu), as well as numerous other blessings that have been reported in various ahaadeeth. On the

contrary, those who do not care to uphold kinship and do not maintain family ties are seriously deprived. For instance, on the 15th night of Sha'baan Allaah Ta'ala jalla-shanuhu forgives numerous souls from the fire of Jahannum. However, among those who are deprived of this extremely great blessing are those who are disobedient to their parents, who sever family ties and those who harbour malice — (obedience to parents applies only in permissible matters. Any impermissible instruction will be respectfully declined.)

Life is short. It is not worth clinging onto petty issues. This is a time to earn the great blessings of Allaah Ta'ala Jalla-shanuhu by mending broken ties and keeping relationships sailing smoothly. The icebergs and sandbars will still be there. However, if we pay attention to our engines and ensure our compass is set in the right direction, we will insha-Allaah safely navigate past these obstacles without sinking any RELATIONSHIP. Insha-Allaah this will help us to a very great extent to sail safely in this world and the Hereafter. May Allaah-Paak Jalla-shanuhu guide us to maintain relationship ties within the parameters of Shari'ah, 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.

Verses 122-123

يٰۤاَيُّهَا اِسْرٰٓءِٔلُ اذْكُرُوْا نِعْمَتِيْ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيْ فَضَّلْتُكُمْ
عَلَى الْعٰلَمِيْنَ ۝ وَاَتَّقُوْا يَوْمًا لَا تَجْزِيْ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَّلَا يُقْبَلُ
مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنصَرُوْنَ ۝

O children of Isra'il, remember My blessings that I conferred upon you, and that I gave you excellence over the worlds. And guard yourselves against a day when no one shall stand for anyone for anything, nor shall ransom be accepted from one, nor shall intercession be of benefit to him, nor shall they be given support (Verses 122-123)

A large section of this Surah, ending with the previous verse, has been dealing with different aspects of the conduct of the Israelites (that is, the Jews) in the course of their history. This account had begun with the statement which has been repeated at the end

in these two verses. The statement is of a general and principal kind, and the verses which come in between the beginning and the end are, so to say, a detailed demonstration of the statement. On the one hand, it encourages the Israelites to come back to the Straight Path by reminding them of the blessings which Allaah Ta'ala has bestowed on them; on the other hand, it warns them of the consequences of their lapses by depicting the Day of Judgment. The purpose of repeating the statement at the end of the discussion is to make the two ideas sink deep into their minds. For, what is aimed at in a discussion is the affirmation of certain basic and general principles – being succinct, they are easily kept alive in the mind, and, being comprehensive and readily applicable to particular situations, they make it easy for one to remember the details too. In the art of writing and speaking, it is considered to be one of the most effective means of carrying conviction that, before starting on a long analytical discussion of a subject, one should define the basic ideas very briefly and clearly which are always helpful in comprehending the details and the particularities, and that, in concluding the argument, one should repeat these ideas by way of a summary. The repetition of the introductory statement here is of this very nature.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ أَبِي بِنِ كَعْبٍ (رضى الله عنه) عَنْ النَّبِيِّ (صلى الله عليه وسلم)
 قَالَ: مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْمَلَهَا وَ
 تَرَكَ فِيهَا مَوْضِعَ لَبْنَةٍ لَمْ يَضَعْهَا فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُيُوتِ
 يَعْجَبُونَ مِنْهُ وَيَقُولُونَ لَوْ تَمَّ مَوْضِعَ هَذِهِ اللَّبْنَةِ؟ فَأَنَا فِي النَّبِيِّينَ مَوْضِعُ
 تِلْكَ اللَّبْنَةِ (رواه الترمذی)

Translation:

It is narrated from Sayyidina Ubay bin K'ab Raziyallahu Anhu that Hazrat Rasulullaah Sallallaahu Alaihi Wasallam said:

"My example in relationship to the rest of the Ambiya is like that of a man who built a house. He beautified and completed the house but omitted one brick which he did not put in place. Thus the people began walking around the house, marvelling at it and saying: if only this brick was completed (i.e. put in place). I am like that brick in relation to the other Ambiya." (Ahmad, Nasa'i, Tirmizi)

Commentary:

In this Hadith Hazrat Rasulullaah Sallallaahu Alaihi Wasallam is figuratively explaining

one of the most fundamental beliefs in Islaam viz. Khatm-e-Nubuwwat (finality of prophethood). Many aayat and Ahadith prove that Hazrat Rasulullaah Sallallaahu Alaihi Wasallam is the last and final Rasool of Allaah Ta'ala Jalla-shanuhu. Hazrat Mufti Muhammad Shafi Sahib Rahmatullaahi Alaihi, a famous commentator of the Holy Qur'aan and the former head Mufti of Pakistan, has listed more than one hundred aayat and two hundred Ahadith in this regard. The most famous aayah in substantiation of our belief is:

"Muhammad is not the father of any of your men (because all his male off-springs passed away in infancy), but he is the Rasool of Allaah and the seal of the prophets (i.e. just as the seal is placed at the last of the letter, Muhammad Sallallaahu Alaihi Wasallam is the last of the Ambiya)."

In one Hadith Hazrat Rasulullaah Sallallaahu Alaihi Wasallam says:

"Risaalat and Nubuwwat have certainly come to an end. Therefore there will be no Rasool or Nabi after me." (Ahmad, Tirmizi)

In the above-mentioned Hadith Hazrat Rasulullaah Sallallaahu Alaihi Wasallam compares

the message of the Ambiya to a beautifully built house. The bricks of the house are the Ambiya. Although the house is very very beautiful and charming, one brick was still to be put in place. This last brick is Rasool Hazrat Muhammad Sallallaahu Alaihi Wasallam. After his arrival (nubuwwat) there is not need for another brick (meaning that Deen is now complete and perfect – there is thus no need for another Nabi or Rasool).

Hazrat Rasulullaah Sallallaahu Alaihi Wasallam predicted the appearance of many false claimants of Nubuwwat before Qiyaamat. One of the most recent claimants of false Nubuwwat was Ghulam Ahmed Qaadiaani. His cohorts are still propagating his message of baatil (falsehood) throughout the world. We must always be wary of them and never be deceived by their lies. May Allaah Ta'ala protect our Imaan. Ameen.

Lesson

Sayyidina Hazrat Muhammad Sallallaahu Alaihi Wasallam was the final Prophet.

No other prophet will come till the day of Qiyaamah.

Any person claiming prophethood is a liar and cannot be a Muslim.

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 previous issue of AN-NOOR)

The elders of the Quraysh, quite dazed at this, asked: "How do you know this? What prompts you to make such a claim? The monk replied:

"When you emerged from the valley of the mountain, every single boulder and tree stooped down in prostration. And trees and boulders don't bow down to anybody but a Prophet, Furthermore, I recognise him from his seal of prophethood that is similar to an apple and appears just below his shoulder blade."

Saying this, the monk departed. Because of Hazrat Rasulullaah Sallallaahu Alaihi Wasallam, he prepared a meal for the whole caravan of travellers. When all of them turned up to eat, Hazrat Rasulullaah Sallallaahu Alaihi Wasallam was conspicuously absent. When he enquired, the

monk established that Hazrat Rasulullaah Sallallaahu Alaihi Wasallam was out herding the camels. He sent for him. When Hazrat Rasulullaah Sallallaahu Alaihi Wasallam appeared, a cloud was sheltering him from the fierce rays of the sun. As he approached his people, he noticed that they had already taken whatever available shade there was under a tree. Since there was no shade available, Hazrat Rasulullaah Sallallaahu Alaihi Wasallam sat down to the one side. The moment he sat down, the tree stooped in his direction to offer him some shade. The monk remarked: "Look at this tree, how it is bending towards him." The monk then got to his feet committing the travellers by force of oath not to take the young boy with them to Rome. If they catch sight of him, the monk explained, they would identify him from his attributes and features and they would surely put him to death. Whilst pleading with them, the monk suddenly noticed a group of seven Romans coming his way diligently searching for something. The priest asked them what they searching for. They replied: "We are hunting for that messenger (whose glade tidings have been cited in the Tawraah and Injeel and whom we have learnt will be travelling some time this month). We

have despatched men in all directions and launched an extensive search for him." The priest responded: "Okay, tell me, of the Almighty has already decreed something, is anyone able to prevent it happening? They replied in the negative. The seven Romans, thereafter, pledged before Buhairah that they would refrain from hounding him. Furthermore, they eventually resolved to settle down with Buhairah because the very reason they set out for unexpectedly underwent a rapid transformation. They reckoned it to be unbecoming to return home. Hence the decision to settle down with Buhairah.

Swearing an oath to the travellers, the monk then enquired who his guardian was. They pointed towards Abu Taalib. The monk pleaded with Abu Taalib to send him back to Makkah with Abu Bakr and Bilaal. The monk also provided some bread and olive oil as provisions for the return journey.

According to the narration of Baihaqi, Buhairah rose to inspect Hazrat Rasulullaah's Sallallaahu Alaihi Wasallam blessed back where he noticed the seal of prophethood between his shoulder blades. He discovered it to be exactly like how he had expected it to be.

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

Blessed Companions

Stories of the Sahabah

Raziyallaahu Ta'ala Anhum Ajma'een**By: Shaikhul-Hadees Hazrat Maulana Muhammad
Zakariyyaa Sahib Rahmatullaahi-Alaihi***(Continued from the previous issue of AN-NOOR)*

Hazrat Abu Hurairah Raziyallahu Anhu says:
“When Hazrat Nabi Akram Sallallahu Alaihi wasallam asked me to invite all these persons, I naturally had some misgivings, for the milk was so little that it could hardly suffice a single person. I was also aware that Hazrat Nabi Akram Sallallahu Alaihi wasallam would ask me to serve the milk to the others first and a server is always the last, and more often than not, gets the least of the lot. Anyway, out I went, and fetched them all.

Hazrat Nabi Akram Sallallahu Alaihi wasallam said to me: ‘Abu Hurairah, serve the milk to them. I took the bowl to each person in turn and he drank the contents to his heart’s desire and returned the same to me, till all of them were served. Hazrat Nabi Akram Sallallahu Alaihi wasallam then held the goblet in his own hand, smiled at me, and remarked; Only the two of us are left

now! Quite so, I replied. "Then take it, he said. I needed no second bidding, and took enough. He encouraged me to have more, and I had my fill, till I declared that I had no room for any more. He then took hold of the bowl, and drained the remaining milk."

Hazrat Nabi Akram Sallallaahu Alaihi wasallam's opinion about two persons

Some people were sitting with Hazrat Nabi Akram Sallallaahu Alaihi wasallam when a person passed that way. Hazrat Nabi Akram Sallallaahu Alaihi wasallam asked the people: "What do you think of this person."

They replied: "O, Nabi of Allaah! He is of a noble lineage, By Allaah, he is such that if he seeks in marriage the hand of a woman of the most well-known family, he would not be rejected. If he recommends anybody, his recommendation would be readily accepted.

Thereupon Hazrat Nabi Akram Sallallaahu Alaihi wasallam remained silent. A little later, another person happened to pass that way and Hazrat Nabi Akram Sallallaahu Alaihi wasallam put the same

question to his noble companions about that person also.

They replied: "O, Nabi of Allaah! He is a very poor Muslim if he proposes somewhere for marriage, chances are that he will not get married. If he happens to recommend anybody, his recommendation is not likely to be accepted. If he talks, few would listen to him."

Thereupon Hazrat Nabi Akram Sallallaahu Alaihi wasallam remarked: "This 2nd person is better than the whole of such persons as the 1st.

Belonging to good family carries absolutely no weight with Allaah. A poor Muslim, who is of little esteem and when commands but little respect in this worlds, is far nearer to Allaah than hundreds of the so-called noble men who, though respected and attended upon by the worldly people, are far from the path of Allaah.

It is said in a Hadith: "It will be the end of this world when there remains not a single soul to praise the name of Allaah. It is by the holy name of Allaah that the system of this universe is running.

(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)

The proof of the ghair muqallideen (those who do not subscribe to an imam) for the invalidity of three talaqs

The ghair muqalideen cite the statement of Hazrat Ibnu Abbaas Raziyallahu Anhuma as proof for the invalidity of three talaqs issued in one sitting. The statement is as follows:

“Three talaqs used to be considered as one during the era of Hazrat Nabi Akram Sallallahu Alaihi wasallam, the khilaafat of Hazrat Abu Bakr Raziyallahu Anhu and the first two years of the Khilaafat of Hazrat Umar Raziyallahu Anhu. Thereafter, Hazrat Umar Raziyallahu Anhu issued the decree of three talaqs being counted as three.”

Ibnut-Turkumaani has refuted this statement of Hazrat Ibnu Abbaas Raziyallahu Anhuma in *Al-Jowharun-Naqiyy fir-Raddi alal Baihaqi*. He

has written that let alone this statement being a wahm, it is totally false and the Ulamaa have accepted it as being incorrect.

(There are several answers to this discussion that appear in Bazl-ul-Majhood, vol3, pg 271)

Congregational dua

A hadeeth in Kanz-ul-Ummaal states: "Whenever a group of people gather to make dua in a manner that some make dua whilst others say aameen, then Allaah accepts such a dua."

(Through this we understand that not only is congregational dua prescribed by the shari'ah, but it is also a quicker means of the dua being answered.)

Presentation of the bondsmen's actions

It appears in the hadeeth that the actions of the servants of Allah Ta'ala are presented to Him every Monday and Thursday. Therefore, Hazrat Nabi Akram Sallallahu Alaihi Wasallam used to fast on these days as explained in a hadeeth wherein he mentioned. *"I desire that my actions be presented to Allah whilst I am fasting."* (Tirmizi, vol 1, pg 157)

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddiq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

Seventh etiquette

Once Hazrat Isma'ee Rahmatullahi alaihi was asked: "How did you manage to retain and preserve this knowledge, whereas your companions have forgotten it." He said: "My companions distanced themselves from healthy revision after studying, whereas I persisted with takraar."

There is a famous incident of Hazrat Meer Sayed Shareef Jurjaani Rahmatullahi Alaihi that he went to study by Hazrat Allamah Qutub Deen Raazi Rahmatullahi Alaihi. He reached him when he had become extremely old. Allamah excused himself saying that he was very old and sent him to one of his students, Hazrat Mubaarak Shah Rahmatullahi Alaihi, who was the slave of Hazrat Allamah Qutub Deen Rahmatullahi Alaihi. He raised him from childhood and taught him until he himself became a teacher and an expert in every field and subject.

Generally people used to call him Hazrat

Mubaarak Shah Mantiqi Rahmatullahi Alaihi. Allaah Ta'ala knows what happened and why Hazrat Mubaraak Shah allowed Hazrat Sayed Meer Saahib to only listen to his lessons. He was not allowed to read the lessons nor to ask any questions.

One day Hazrat Mubaraak Shah slipped out quietly at night to observe his students who were busy with (takraar). He heard a voice from Sayed Meer Saahib's room saying, "The author of the kitaab has weitten thus, the Ustaaz explains it in this manner and my explanation is like this." Hazrat Mubaarak Shah stopped to lend an attentive ear. The explanation of Meer Saahib was so inspiring that Hazrat Mubarak Shah slipped into a state of ecstasy.

In the previous era, the Ustaaz would emphasise greatly on takraar (revision). As a result, the students would gain such expertise in teaching during their student days that their teachers would make them teach the lessons themselves.

Hazrat Moulana Abdul Hay Saahib Rahmaullahi Alaihi in his autobiography writes:

"Whenever I completed any kitaab, I started teaching it. Furthermore, he writes that with the

help of Allah Ta'ala my proficiency in all subjects strengthened. Thereafter I did not experience any difficulty in explaining any book, no matter which book or subject it was, Eventually because of this takraar, I was able to teach books which I had never studied under any ustaadh. Some of those books are, Ishaaraat, the commentary of Toosi, Ufuqul Mubeen, the laws of Tibb and the booklets of Uroodh."

It's obvious that this could not be achieved by a person with an ordinary ability. Furthermore, in those days it was impossible to teach students without discussions, objections and refutations. In that era, to appease everyone was not easy task.

He then goes to write:

رضيت بدرسى طلبة العلوم

The students would remain contented with the manner in which I used to teach.

Hazrat Moulana Muhammad Husain Saahib Ilaha Baadi Rahmatullahi Alaihi studied under Hazrat Moulana Abdul Hay Saahib Rahmatullahi Alaihi. Besides the final year kitaabs he used to make him teach all the other books.

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

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfiqaar Ahmad Naqashbandi Sahib
Daamat-Barakaatuhum

Continued from the previous issue of AN-NOOR

It is a proven fact that, even today, those who change their lives in accordance with the Holy Qur'aan will be elevated by Allaah and respect will be granted to them in this world.

The heart which is devoid of the enjoyment of the Holy Qur'aan

Reading the Holy Qur'aan has its own enjoyment. However, not everyone experience this. A person suffering from the influenza of sins cannot sense the enjoyment in the Holy Qur'aan. Though He is able to recite the words, his heart does not experience any ecstasy (انجذاب صوفى، وجد) If one wants to experience this, he should give up committing sins.

Allaah Ta'ala says:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

**That is not touched except by the purified ones
(the Angels) [Al-Waqi'ah 56: 79]**

Only those who are pure can touch the

Holy Quran. There are two meanings of this:

- a) Only those who are cleansed of all bodily impurities can touch it.
- b) Those who have sinned are unclean, and cannot sense the pleasure and enjoyment of the Holy Qur'aan; they are unaware of it.

The Sahaabah Raziyaallaahu Anhum were aware of the sweetness of the Holy Qur'aan. They would spend entire nights in Salaah, reciting the Holy Qur'aan.

Hazrat Sayyidah Faatimah Az-Zahraa Raziyaallaahu Anhaa made the intention of performing two rakaats of Salaah at night, and began reciting the Holy Qur'aan. When she said her salaam, she saw that it was time for the Fajr Salaah! She raised her hands in Du'aa and cried:

"O Allah! I just made the intention for two Rakaats, but your night is so short, that it has just ended like that!" SubhanAllaah!

Allaah Ta'ala had granted these people extraordinary blessings. If one walked in the streets of Madinah Munawwarah at the time of Tahajjud, he would hear sounds of the Holy Qur'aan being recited from every house, just like the sound of the buzzing of bees!

The Sahaabi who was requested by Allah to recite the Qur'an

Hazrat Abi Ibn Ka'b Raziya'llahu Anhu, a sahaabi, was reciting, the Qur'an when the Prophet Salallahu Alaih Wasallam arrived. When he Salallahu Alaih Wasallam approached him, Hazrat Ibn Ka'ab Raizya'llahu Anhu became silent. The Noble Prophet Salallahu Alaih Wasallam told him to recite. He said, "O Prophet of Allah! It has been revealed upon you! How can I read before you?" The Noble Prophet Salallahu Alaih Wasallam replied, "This is the order I have received," Hazrat Ibn Ka'b Raziya'llahu Anhu understood that this was a Divine order from Allah Ta'ala. He asked, "O beloved of Allah! Did Allah Ta'ala mention me by the name?" The Prophet Salallahu Alaih Wasallam replied, "Yes, Allah Ta'ala mentioned you by your name, and said, "Tell Ibn Ka'b to recite the Quran. You, my beloved, will listen, and I, too, will listen."

How must his recitation have been, that Allah Ta'ala Himself wished to listen to it!

(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)

One must not touch the Holy Qur'aan with bare hands (Surah Waaqiah, 56:79 and Haakim) where one has yet to perform wuduu or is in the state of janaabah, or if she is a menstruating woman, the Holy Qur'aan may be touched with cloth. (Bukhaarii). Any person in the state of janaabah cannot offer the salaah, enter a masjid or perform tawaaf. But a man or woman who is in the state of janaabah should observe the saum. The clothes that are soiled with impurity must be washed. (Daar Qut-nii, Bazaar.)

Marriage and sexual relations

At the same time as equipping mankind with numerous desires, Allaah Ta'ala, the Exalted, has also included a proclivity to maintain the human race. However, Allaah Ta'ala has bound humans with laws to regulate these

desires and sentiments. Marriage is an example. It satisfies a person's innate urge for the other gender. While it provides an outlet for the satisfaction of the natural sexual desires of a person, it keeps one in check so that one is not carried away by an unlawful sensual urge.

We now discuss Islaam's views on sex and the wisdom behind instituting the institution of marriage.

Islaam's views on sex

We observe that Islaam has provided a way for the satisfaction of a human's natural sentiments. One may not trespass these limitations, or go on a collision course with one's natural disposition. One must walk a straight path throughout married life. (Surah Ruum, 30:21) Islaam prohibits that, in order to devote oneself to *ibaadah* (worship) and obtain nearness to Allah Ta'ala, one distances oneself from worldly activities and abstains from marrying. Islaam emphatically rejects a monastic life particularly if one has the means to marry. (Bayhaqi and Tabrarii) The Noble Rasul Sallallahu Alaihi Wasallam has encouraged the living of a married life and has looked down on those who shrink away from it without any valid excuse established in the Islaamic Shari'ah. (Bukharii and Muslim) (To be continued, Insha-Allahu-Ta'ala)

Great Personality

Hazrat Imam Abu Hanifah

Rahimahullahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

Go and ask him (Abu Yusuf) this question. If he says that he is eligible then tell him that he is wrong and if he says that he is not eligible then tell him that he is still wrong."

The man went to Hazrat Imam Abu Yusuf's Rahmatullahi Alaihi gathering and posed the question to him. Hazrat Imam Abu Yusuf Rahmatullaahi Alaihi replied: "His fee is binding." The man said: "You are mistaken." Mulling over the issue for a little while, Hazrat Imam Abu Yusuf Rahmatullahi Alaihi said: "No, he is not eligible for a fee." The man again remarked: "You are mistaken." Immediately, thereafter, he (Imam Abu Yusuf) got up and proceeded to the Majlis of Hazrat Imam Abu Hanifah Sahib Rahmatullahi Alaihi.

Imam Sahib asked: "It seems as though the issue of the laundryman has brought you here?" He replied: "Yes."

Imam Sahib commented: "Subhanallaah! A person who takes on the responsibility of

issuing Fatwas, establishes his own circle of teaching, and speaks with authority in the Deen of Allaah is in such a position that he is unable to issue a valid answer to a proposition of Ijaarah (contract)?"

Hazrat Imam Abu Yusuf Rahmatullahi Alaihi submitted: "My respected teacher! Please inform me of the correct answer."

Imam Sahib replied: "If he washed the garment after he refused to hand it over, then he is not entitled to a fee because he washed it for himself. However, if he washed it before usurping it, he is entitled to the fee because he washed it for the owner of the garment."

Pledging allegiance to Khalifah Mansur and Imam Sahib's speech

Abu Abdullah Saymari narrates that Dawud Tai said: "When Khalifah Mansur Abbaasi came to Kufah, he summoned all the Ulamaa to gather before him. When they all gathered before him, he addressed them: "The khalifah has finally reached the family of your Noble Nabi Sallallaahu Alaihi Wasallam. Allaah has showered His favour upon us and He has established the truth.

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Academic activities at the Raheemiyyah campus

With the grace of Allaah Almighty, the process of new admissions at Daarul-Uloom Raheemiyyah Bandipora Kashmir, for the year 1439-40 Hijri, was completed smoothly. The board and lodging capacity increased at the Raheemiyyah campus due to more constructions made here last year. Now from this year, there is intake capacity of seven hundred (700) students at the campus. All praise to Almighty on this achievement. The beloved students of this varsity, who were feeling a tight squeeze in the hostel rooms, are now breathing a sigh of relief. The primary classes of Arabic have been classified into two arrangements which gave respected faculty members the opportunity to give the small groups of students their full attention. And by this arrangement, it is hoped that it would boost up the aptitude of the beloved students for excellent study and make it easy for teachers to take care of their students while giving them training in ethics and etiquette. There will be more space available with ease

and relax after the completion of the topmost storey of the kitchen building (Matbakh). May Almighty make its completion easy.

Academic evaluation

The esteemed dignitaries of Daarul-Uloom Deoband are urging to evaluate the learning progress of the primary classes of Arabic every month. This evaluation was done during the last days of Zeeqa'dah 1439 Hijri by which the state and excellence of the beloved students was evaluated. After it, the Eidul-Azhaa vacation was announced.

Eidul-Azhaa vacation

At the Raheemiyah campus, the Eidul-Azhaa vacation was announced from 6 Zilhijjah 1439 Hijri to 16 Zilhijjah 1439 Hijri. The students who are living in far-flung areas were extended travel privileges, whose two days go in to and fro travel, so that their lessons may not miss here and hence be able to attend their classes on time. With the inclusion of Jumu'atul-Mubaarak, the number of Eid vacation increased to ten days, whereas the Eid vacation remains only for one week.

Namaaz-e-Eid and Qurbaani

It is usual practice here to perform

Namaaz of Eidul-Azhaa in the early morning out of Qurbaani necessity. Therefore, Namaaz-e-Eid of 1439 Hijri was performed at the time of Namaaz-e-Ishraq, at 6:30 am, in the Masjid Shareef of this Madarasah led by Qaari Haseebullaah Sahib. Before it, the Honourable Chancellor of this varsity gave some important instructions and advices. After the completion of Eid-Namaaz and Khutbah, some meat of Qurbaani was eaten. As some Qurbaanis are performed in such rural areas where Jumu'ah Namaaz and Eid Namaaz are not performed, so Qurbaani is being offered there at dawn by slaughtering the sacrificial animals and the Qurbaani meat is being distributed among the poor and the needy of these areas so that their expenditure on eats be saved. After it, the blessed practice of Qurbaani was started. This year, more than one thousand and three hundred (1300+) shares of the big animals were offered as Qurbaani. All praise to Almighty. In total, nearly two hundred (200) sacrificial animals, small and big, were slaughtered and their meat was distributed among the poor and the needy. May Allaah Ta'ala approve this worship of Qurbaani from all its participants and shareholders.