

E DITORIAL

Influenced by Wrong Environment

By: Hazrat Mufti Ebrahim Salejee

Hazrat 'Abbaad bin Bishr and Usayd bin Hudhayr (radhiyallahu 'anhuma) asked Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) that when a woman is in her menses then the Jews cut themselves off completely from her, they don't eat or drink together, and they don't even sleep in the same room. On the other hand, we eat and drink together and sleep in the same room. Shouldn't we also be sharing the bed together to oppose them completely? Their question seemed correct since we are commanded to oppose the Jews and Christians. However, what we need to understand is that Islam has asked us to oppose all their ways and follow one way, as the hadeeth says '*maa ana 'alayhi wa as-haabee*' – the group that conforms to me and my Sahaabah (radhiyallahu 'anhum) i.e. it conforms at every level; in belief, deeds, socialising, clothing, weddings and waleemahs,

interacting and associating, etc. Therefore, at every level, we should oppose them and we need to make it clear that we are different. Their constant effort is that we become identical to them. They will try in different ways for you to follow them. Your Islam will then just be a surface Islam.

We will come across simple things which we do not consider as matters of concern, but they have entered into our systems. For example, not very long ago a thing like a swine was extremely despised. We would not even want to take its name. But they needed to crack into our system. So the simplest way is through education, as everybody needs education. Hence, they will teach the child maths and ask that if there were 2 pigs and 5 pigs, how much do they amount to? 7 pigs. So you were at one extreme where you did not want to talk about it. Therefore, they had to break that away from you, and they put that into education. Now the educator will think that the child will get concepts better when he will see something tangible, not knowing what is their plot. Another example is that they will

have a topic on birthdays and very innocently, they will discuss it. Gradually what are they doing? They are making you take a liking for it. Thus, you will feel that it is not as bad as it is made to seem. When this first wall is cracked down then they will go deeper. The Quraan is saying it so clearly: *“Do not take My enemy and your enemy as friends.”*

It does not stop there. When you buy into them then you will want to imitate them, and wear their clothing and jerseys. You are now showing that you have a liking and an affinity for them, whereas the Qur’aan is saying that don’t take them as friends. Sometimes their jerseys have the photo of a Shaitaan and a devil. Deen teaches us that we must seek protection from Shaitaan, but from our clothing, we are showing that we do not want to break away from Shaitaan. Look at how serious this is. You wanted to get married to a girl, but she then got to know that you are interested in another girl. Her first question will be that are you interested in another girl. So you will deny it, but then when you get married to her you have the

picture of the other girl on your top pocket. How will she feel? We are treating Allah Ta'ala in the same manner. Once you get soaked into their environment and ways, your mind will then feel that they are not so bad after all. Nevertheless, what have they done? They have stripped you off the disgust that you are supposed to be having. Your whole understanding and your mind will corrode and get corrupted. A simple thing is that the way of a normal respectable Muslim is that he will shake with two hands, but have you ever seen a kaafir shaking with two hands. So by us shaking with one hand, who are we following?

The Sahaabah (radhiyallahu 'anhum) who were asking were not asking for ulterior motives, but for a genuine reason of opposing the Jews. It was being put across with the right intention, yet Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) showed his strongest displeasure, for their question translates as if they were asking to legalise a haraam. So what Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) was teaching was that we will oppose them in everything that is allowed in sharee'ah, but where it is an

obligation for us we will not oppose them in that.

I was discussing the aspect of photography the other day and I explained that we cannot dispute the benefits that it has as far as security is concerned and in some cases, education. But weigh the benefits against the harms. Statistics show that most of the crimes committed are due to imitating visuals. The visual gets imprinted so hard in the mind of the viewer that he wants to carry it out. Hence, innocent people then become victims. So what will your take on it be? If it is not your child that is the victim, then it is definitely someone else's child. Another harm is that you get people at the age of 55 and 60 who are stuck into porn and they cannot leave it, and these are the most viewed sites. As a result, never before were there so many marital problems as you have today. Sometimes the husband complains and sometimes the wife complains, and she does not have the guts to enquire because the husband will just threaten to leave her. So it's hurting her, but she cannot talk about it. You

are not sharing quality time with your wife, but with the sewerage and filthy woman. And really, this will be the case on the Day of Qiyaamah, as the worst stench will come from the people of zina, and by watching all these things are you not committing zina of the eyes? If it was your daughter who was a victim of this abuse, will you appreciate it? So spend that quality time with your children. The greatest thing that you need to be sharing with them is correct values.

The hadeeth says that there are some activities due to which the angels run away. One is when there are pictures of animate objects being displayed. Don't worry about what this 'aalim has to say and what that 'aalim has to say; ask yourself, is this a picture or not? Don't look for escapism. What we are presently doing is that we are looking for escapism.

The second thing is dogs. The third is when you are not being properly clad, both men and women. A woman can open her face or palms, but she must cover her head. In the initial days of nubuwwat when Hazrat Nabi

Akram (Sallallahu 'Alaihi Wasallam) was concerned about receiving nubuwwat, Hazrat Khadeejah (radhiyallahu 'anha) asked Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) to inform her the next time that Jibreel ('alaihis salaam) comes to him. When he informed her, she removed her scarf covering her hair and asked Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) whether Jibreel ('alaihis salaam) was still there. Hazrat Nabi Akram (Sallallahu 'Alaihi Wasallam) replied that he had left. She then said that had it been Shaitaan he would not have felt ashamed, but since he is an angel he has left due to his shame. Therefore, by uncovering yourself, you are actually chasing away all the angels and inviting all the Shaitaani dogs. As a result, you find that you don't have the right motivation for 'ibaadat. The house will be full of gloominess; there will be problems in that home. When these Shaitaani dogs begin flooding that home, what else do you expect? Then your dear poor wife is either cursing you, or she is feeling miserable. The hadeeth says that there are three people whose du'aas are readily accepted and there are three punishments for which Allah Ta'ala's stick

comes straight away. One is where a sin is done openly. You are watching those beauty queens who are actually supposed to be called 'ugly Shaitaans' and you are bringing them into the homes. Then you will be earning the curses of your wife and the whole family will be in misery. It is just time for the stick of Allah Ta'ala to strike. So you are the one who invited all of this.

Instead of wasting the quality time on all these nonsense sites and channels, spend it in ta'leem with your children. Then if you require masaail, refer to one experienced 'aalim. If Allah Ta'ala has to ask you whether you are making ta'leem with your child, and whether you are shaping his mind, what answer will you be able to give? You feel that you are too innocent and everybody else is wrong and I am beyond correction. Whereas our buzurgaan-e-deen say that the worst thing is that a person feels that I am above all, I have nothing to be corrected. I am always right.

What we require is a haal? The only haal we know is the haal at the time of a qawwaali, and we will count such a qawwaali as a

successful qawwaali. Our 'Ulama explain that there are two types of songs. One is poetry read just with a sweet voice. We will say that this is permissible. But if you make it conform to musical laws then this is impermissible. This is what Hazrat Moulana Thanwi (rahmatullahi 'alaih) has said. We have to thus ask ourselves, that most of the nazams that are sung today, are they in conformity with these musical notes or not? Hazrat Moulana Thanwi (rahmatullahi 'alaih) says that, had going into a haal been a sign of acceptance then on one occasion two English officers attended a qawwaali and they also went into a haal, whereas they are disbelievers. It is a time that people just go by feelings and spiritual experiences. This is not the yardstick and criteria you will follow. These concepts that are taught in the khaanqah have to become haal. It means that they have to become a constant feature in one's life, ways and action.

May Allah Ta'ala save us from the wrong environment and guide us to be His true servants and the best followers of His Noble Rasool Sallallahu Alaihi Wasallam.

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 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ۝

And when his Lord put Ibrahim to a test with certain Words! And he fulfilled them. He said, "I am going to make you an Imam for the people." He said, "And from among my progeny?" He replied, "My promise does not extend to the unjust." (Verse 124)

So far a whole section of this Surah has been dealing directly with the conduct of the Jews in the course of their history, and their present hostility to Islam, delineating the inner motives and mainsprings of this rabid opposition. As we have seen, they were proud

of being the children of Jacob and of Abraham (Sayyidna Ya'qub and Sayyidna Ibrahim Alaihi Salam), and believed that, being the chosen people of God, they had the exclusive privilege of being the leaders of humanity, and hence the station of prophethood could not be conferred on anyone who did not belong to their race. Now, the Holy Qur'an proceeds, in the present section of the Surah, to refute this line of thought in an indirect manner, by telling the story of Sayyidna Ibrahim Alaihi Salam and of his elder son Sayyidna Isma'il (Ishmael) Alaihi Salam. This section is going to suggest some essential considerations in answer to the denial of the Holy Prophet Sallallahu Alaihi Wasalam on the part of the Jews: (1) He alone can be a guide to humanity who is not unjust and not a transgressor, and has successfully gone through the trial imposed on him by Allah – and these qualifications the Jews do not fulfill. (2) The Ka'bah, towards which the Muslims turn in Salah and which is not acceptable to the Jews, had actually been built by Sayyidna Ibrahim Alaihi Salam, and hence the orientation (Qiblah) of the Muslims is the same as was

his. (3) The way of Islam is the Way of Ibrahim Alaihi Salam, and the Muslims alone are his real followers. (4) It was Sayyidna Ibrahim Alaihi Salam himself who had prayed for the Last Prophet to be sent down to humanity, and hence one who at all wishes to follow his way cannot but affirm the Holy Prophet Sallallahu Alaihi Wasalam and accept Islam. (5) It is wrong of the Jews to deny the Holy Prophet Sallallahu Alaihi Wasalam merely on account of his not belonging to their race, for Sayyidina Ibrahim Alaihi Salam had two sons, Sayyidina Ismail and Sayyidina Ishaq (Ishmeal and Isaac Alaihi salam), and he had prayed for divine grace to descend on both of them (Genesis, ch.17). So that the superiority enjoyed by the children of Isaac Alaihi Salam in their own time had now been transferred to the children of Isma'il Alaihi Salam. What these indications aim at is to show the Jews that if they wish to have a share in the grace of Allah, they had better acknowledge the Holy Prophet Sallallahu Alaihi Wasalam and accept Islam, the last and now the only valid form of the Abrahamic Way –Translator.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ عَائِشَةَ (رضى الله عنها) أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ
عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذَكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، فَسَأَلَتْ
عَائِشَةَ رَسُولَ اللَّهِ (صلى الله عليه وسلم) عَنْ عَذَابِ الْقَبْرِ فَقَالَ:
نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ، قَالَتْ عَائِشَةُ (رضى الله عنها) فَمَا رَأَيْتُ
رَسُولَ اللَّهِ (صلى الله عليه وسلم) بَعْدُ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ بِاللَّهِ
مِنْ عَذَابِ الْقَبْرِ (رواه البخارى و مسلم)

Translation:

It is narrated from Sayyiditina Ayesha Raziyallahu Anha that a Jewess one day visited her and mentioned the punishment of the grave. She said: 'May Allah protect you from the punishment of the grave.' Sayyiditina Ayesha Raziyallahu Anha later asked Hazrat Rasullullah Sallallahu Alaih Wasalam about the punishment of the grave. He replied: "Yes, the punishment of the grave is true!" Sayyiditina Ayesha Raziyallahu Anha says: "I therefore never saw Hazrat Rasullullah Sallallahu Alaih Wasalam perform any Salaah except that he would seek Allah's protection from the punishment of the

grave." (Bukhari, Muslim)

Commentary:

It is narrated regarding Sayyidina Uthman Raziyallah Anhu that when he stood at the side of a grave he would cry so excessively that his beard would get wet. It was thus said to him: "You do not cry when Jannat and Jahannum are mentioned but you cry over this (i.e. the grave)?" He replied that Hazrat Rasullullah Sallallahu Alaih Wasalam said: "The grave is the first stage (phase) from the stages (phases) of the Hereafter. If a person is saved from it (i.e. its punishment) the rest will be easier, and if he is not saved from it the rest will be worse." He also said that Hazrat Rasullullah Sallallahu Alaih Wasalam said: "I never saw a scene except that the grave was more frightening." (Tirmizi, IbnMajah)

We learn from a few ayaah of the Qur'an and many Ahadith of Hazrat Rasullullah Sallallahu Alaih Wasalam that the life of the grave is definitely true and that the grave "is either a garden from the gardens of Jannah or a pit from the pits of the fire." Belief in the life of the grave is therefore an important aspect of our aqidah (belief).

Hazrat Rasullullah Sallallahu Alaih Wasalam taught us that every dweller of the grave is visited by two angels called Munkar

and Nakir and they ask him the following three questions viz.

“who is your Rabb (Sustainer)?”

“what is your Deen (religion)”

“What do you say of this man (Hazrat Mohammad Sallallahu Alaihi Wasalam), who was sent to you?”

Those who answer correctly experience great peace and comfort – their graves are transformed into gardens of Jannah. According to one narrations such people are then clothed with the garments of Jannah and doors are opened from their graves leading to Jannah. (Abu Dawood).

On contrary, the disbelievers (those who answer incorrectly) will experience untold misery and suffering – their graves will crush them and be transformed into pits of Jahannum.

It should be remembered that the phrase ‘life of the grave’ actually refers to the period between worldly death and the Day of Qiyyamah (called Barzakh in Arabic). However, because most people who die are buried in graves, the transitional period between death and Qiyamat is called ‘life of the grave’. This explanation proves that people who are cremated, or die at sea and thus thrown over-board cannot evade the questioning of Munkar and Nakir.

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

Seerat-e-Paak

Seeratul-Mustafa Sallallaahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullaahi-Alaihi

Translated By: Mufti Muhammad Kadwa Sahib and
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(Continued from the previous issue of AN-NOOR)

Participation in Hilful-Fudool

For many years the Arabs were struggling with a succession of relentless battles but for how long could they allow this to continue? Following the truce agreed upon after Harbul-Fujjar, some people decided that just as bloodshed and carnage in the past was brought to an end by a pact devised by Fadl bin Fudaalah, Fadl bin Wada'ah and Fudail bin Haaris thereby lending their names to this pact popularly known as Hilful-Fudool, in the same way, today there is an urgent need once again to revive this pact.

In some of his poems, Zubair bin Abdul-Muttalib revisits this pact:

إِنَّ الْفُضُولَ تَحَالَفُوا وَتَعَاقَدُوا
أَلَّا يُقِيمَ بَطْنَ مَكَّةَ ظَالِمًا

“Indeed, the three Fadls (Fadl bin Fudaalah, Fadl bin Wada'ah and Fudail bin Haaris) all made a solemn pledge that no

oppressor would be permitted to live within the valley of Makkah.”

أَمْرٌ عَلَيْهِ تَعَاهَدُوا وَتَوَاتَقُوا فَالْجَارِ وَالْمَعْتَرِّ فِيهِمْ سَالِمٌ

All of them also pledged that be it a neighbor or a visitor, everyone would be safe within its environs.”

When Harbul-Fujjaar formally drew to a close, an unsteady revival of Hilful-Fudool was launched in the sacred month of Zul-Q’adah. The first person to initiate a revitalisation of this pact was Zubair bin Abdul-Muttalib. A conference was convened between the Banu Haashim and Banu Taym in Abhullah bin Jad’aan’s house. Abdullah also prepared a sumptuous meal for all the delegates of this conference. Amongst other things, the members pledged to assist the oppressed at all costs. Whether the oppressed was a local inhabitant or a foreign visitor, they undertook to assist him the best of their ability.

Hazrat Rasulullah’s Sallallahu Alaihi Wasallam says: “During the launch of this pledge, I was also present at Abdullah bin Jad’aan’s house. Even if I were offered red camels in exchange of this pledge, I would never accept. Now, in Islam, if I were invited to a pledge of this nature, I would definitely accept this invitation.” (To be continued ..., Insha-Allaahu Ta’ala)

Blessed Companions

Stories of the Sahabah

Raziya'llahu Ta'ala Anhum Ajma'een

**By: Shaikhul-Hadees Hazrat Maulana Muhammad
Zakariyyaa Sahib Rahmatullaahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

A person came to Hazrat Nabi Akram Sallallahu Alaih wasallam and said: "O Nabi of Allah! I love you very much."

Hazrat Nabi Akram sallallahu Alaih wasallam replied: Think well before you say this.

The person said, "I have already given thought. I love you very much, O, Nabi of Allah."

Hazrat Nabi Akram sallallahu Alaih wasallam again replied: "Think once again before you declare such a thing."

The person insisted: "I still love you very much, O, Nabi of Allah."

Hazrat Nabi Akram sallallahu Alaih Wasallam then said: "Well, if you are sincere in what you say, then be prepared to face difficulties and hard times coming to you from all directions, for it follows all those who love me as swiftly as water running down-stream."

That is why we find the sahaabah mostly living a life of poverty. Similarly, the great Mudaddithin, Sufi's and Ulama lived from hand to mouth throughout their lives.

The Al-Ambar Expedition

Hazrat Nabi Akram sallallahu Alaih Wasallam sent an army of hundred men towards the sea shore, under the command of Hazrat Abu Ubaidah Raziyaallahu Anhu in 8 A.H. He gave them a bag full of dates for their food. They had hardly been out for fifteen days when they ran short of food.

In order to provide the Mujahideen with food, Hazrat Qais began buying three camels daily from his own men to feed them, with a promise to pay on return to Madinah. The amir, seeing that the slaughter camels would deprive the party of their only means of transport, prohibited him from doing so.

He collected the dates that had been left with each person and stored them in a bag. He would give one date to each man as his daily share. When Hazrat Jabir Raziyaallahu Anhu later on narrated this story to the people, one person from the audience inquired: "How did you manage to live upon one date only for the whole day?" (To be continued ..., Insha-Allaahu Ta'ala)

MALFOOZAAT**Statements and Anecdotes of Fageehul-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)

**Busting out in laughter is not established
from Hazrat Nabi Akram Sallallahu Alaih
wasallam**

It is not established that Hazrat Nabi Akram Sallallahu Alaih wasallam had ever bust out in laughter. However, he used to laugh occasionally. (Ihya-ul-Uloom Vol 1, pg 363)

Hazrat Nabi Akram Sallallahu Alaih wasallam's habit was to smile. (Shamaail Tirmizi, pg 15) Once, on seeing some Sahaabah bursting out in laughter, Hazrat Nabi Akram Sallallahu Alaih wasallam told them: (Had you only seen that which I see, you would laugh less and cry more.) (Bukhari, Vol 2, pg 960).

The prophecy regarding Imam Abu Hanifah

Once, Hazrat Nabi Akram Sallallahu Alaih wasallam placed his blessed hand on the thigh

of Hazrat Salamaan Farsi Raziyallahu Anhu and said, "Such a personality will be born from your nation that if knowledge were to be found on the Thurayya star, he will endeavour to acquire it."

The ulama are of the opinion that this hadeeth refers to Imam Abu Hanifah because he is of Persian origin. (Bukhari, Vol2, pg 727)

The Sahaabah's statement is proof

According to the Hanafis, the statement of a sahaabi is a proof as long as no other sahaabi objected to it. (Noor-ul-Anwaar, Pg 222)

Treating guests differently

On one occasion, Hazrat Aaishah Raziyallahu Anha had given a beggar only a piece of bread and on another occasion she honoured a beggar by feeding him with meals. Someone asked her the reason for this and she replied:

(We were ordained to honour people according to their ranks.) (Bazl-ul- Mjhood, Vol5, Pg 247)

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddiq Ahmad Baandwi Sahib
Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

Eighth etiquette

Going out in search of knowledge

Students should be thirsty for knowledge. If a person does not have the opportunity to obtain knowledge in his home town, he should undertake a journey for this. In the former days, to learn a single Hadith or a single mas'alah of Deen, people would travel for months and withstand great difficulties. They would express such happiness to learn just one mas'alah as a worldly person would, if he had to obtain a kingdom.

Hazrat Abu Saeed Khudri Raziyallahu Anhu narrates that Hazrat Rasulullah Salallahu Alaihi Wasalam said, "A Muslim is never satiated with knowledge until he reaches Jannah."

Hazrat Ibn Abbass Raziyallahu Anhu narrates that there are two greedy people whose greed never end. One is greedy for ilm and the other who is greedy for this world.

Hazrat Isa Alaihi Salaam was one asked: "Till when should one pursue ilm." He replied: "For as long as you live."

It is narrated from Jabal ibn Qais Rahmatullahi Alaihi that once a person walked from Madinah to Damascus to meet Hazrat Abu Darda Raziyallahu Anhu and ask him about a certain Hadith. Hazrat Abu Darda Raziyallahu Anhu asked him: "Did you come here for any other purpose?" Were you not thinking of also doing some trade? Have you especially come in search of this Hadith? He replied: "Yes, I have come only for this purpose." Thereupon Hazrat Abu Darda Raziyallahu Anhu said: "If it is really so, then be happy, for verily I have heard from Hazrat Rasulullah Salallahu Alaihi Wasalam that the one who comes out in search of ilm, the angels place down their wings for him and his road to Jannah is made easy. All the creations in the skies and the earth, including the fish in the sea make dua-e-Maghfirat for an Aalim. The virtue of an Aalim over an Aabid (worshipper) is like the fourteenth full moon over the rest of the stars. The Ulama are the inheritors of the Ambiyaa. The Ambiyaa have not left behind dirhams and dinaars. They have left behind ilm. He who has obtained ilm has obtained a very valuable fortune". (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

Your crying made the angels weep

One Sahaabi began weeping while reciting the Quran in Tahajjud. When he visited the Prophet Sallallahu Alaih wasallam, he told him: Your crying while reciting the Quran has made the Angels of Allah weep." SubhanAllah!

The Sahabah used to find such enjoyment in the recitation of the Quran that one Sahaabi, despite being wounded by arrows, only left his recitation of Surah Kahf incomplete, due to his fear of violation of his duty for which he was appointed that night.

On the other hand, nowadays we are such that even if a housefly passes before us, our concentration in Salah is ruined.

They wept when they heard the Quran

You must have heard of the famous Egyptian Qari, Abdul Baasit Abdus samad,

People listen to audio cassettes of his recitations. I once traveled to America, and the Qari was also there. He would recite the Quran, and I, depending on the gathering, would sometimes translate it into English and sometimes into Urdu.

Once, someone asked him, "You recite the Qur'an so much, have you ever witnessed any miracle?"

He replied, "I have seen many a miracle." He then told of one.

He said, "Once the Chief Minister of our country had to travel to Russia for some work. He met with the Russian Minister, who told him, "Give up Islam and become like us. We will help you, and you will become a modern nation."

However, the Russian Minister was unable to make any significant impression on him.

A couple of years later, the Minister had to travel to Russia again, and this time, he asked me to join him. I was amazed at his request, wondering why he needed a Qari like me there. Unlike India, Pakistan and Arab nations, Russia was a totally atheist country! Why would he need me there?

(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)

Islaam's theory on sex is very reasonable. It declares marriage and sexual intercourse with one's married partner as a righteous deed and promises a reward for it. (Muslim)

The reward for legal intercourse is sadaqah (charity). It does not mean that one must overdo it at the cost of one's duties of jihaad or other religious endeavours. Islaam wants a human to be complete and strong. It sees that all people attain their due share. There may come a time in the life of man when his deenii duties of jihaad and propagation of Islaam seem to clash with his worldly obligations to his wife, children and business. At such times, he must sustain Islaamic society, to strengthen Muslim government and to guide misled people. Our devoted ancestors gave preference to jihaad over all personal matters.

The example of Sayyidinaa Hanzallah bin

Abii Aamir Raziyallahu Anhu, who married Jamiilah bint Abdullah bin Ubayy, Raziyallahu Anhaa, on Friday night (i.e. Thursday night, as in Islaam the night precedes the day). The next morning the call for jihaad was given. As soon as Sayyidinaa Hanzalah Raziyallahu Anhu heard the call, he took his sword, put on his armour, readied his conveyance, and left for the battle of Uhud. When fighting broke out, he fought valiantly. He reached the midst of the enemy, and then he came to Abuu Sufyaan. After finding him, Sayyidinaa Hanzalah attacked him, making him fall, and intended to kill him with his sword. Abuu Sufyaan shouted to the Quraysh for help. People heard the shout, came and attacked Sayyidinaa Hanzalah till he was martyred. The Noble Rasul Sallallahu Alaih Wasallam, was informed by Allah, and he said to his sahaabah, "I saw the malaakah (angels) give Sayyidinaa Hanzalah ghusl between the earth and heavens in silver utensils." The shaabah hastened to see Sayyidinaa Hanzalah, and found water dripping from his head. They went to ask his wife. She informed them that when he heard the call to battle, he left in the state of jannabah, and did not have gusl. The mallaakah gave him ghusl. (Tirmidhi and Ahmad) (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)

O you Ulama! You are most eligible to assist Him (in His Din) and please accept my hospitality and whatever you desire from the wealth of Allah. Now I urge you to pledge your allegiance in such a manner that you appoint an Imam who will be a proof for all of you and on the Day of Judgment he will be a means of safety and security for you. Don't go into the court of Allah without an Imam. Avoid being without any evidence and proof. Don't ever say that you cannot proclaim the truth because you are scared of the Amirul-Muminin." The Ulama started looking towards Imam Sahib for his response. Imam Sahib addressed them: "If you wish to appoint me to speak for myself and your behalf as well, will you remain silent?" They replied: "Surely we will. This is what we desire. Imam Sahib lectured thus: All praise is due to Allah who has returned the rights to the family of Hazrat Rasulullah Sallallahu Alaih Wasalam. Allah has done away with the oppression of the oppressors and bestowed our tongues with the

honour of speaking the truth. No doubt, we have pledged allegiance with the command of Allah and we promise our allegiance to you until "the Hour". And may Allah ensure that the affairs of Khilahaf remain within the family of Hazrat Rasulullah Sallallahu Alaihi Wasalam."

In response to this speech, Khalifah Mansur addressed Imam Sahib and said: "You are the most appropriate person to speak on behalf of the Ulama. The Ulama have made a splendid choice in electing you on their behalf. You have represented them very favourably." When all the Ulama emerged from the Khalifah's court, they asked him what he meant by 'Until the Hour'. They said that he had already broken his pledge. Imam Sahib replied: "You people somehow made a plan and surrendered the whole issue to my shoulders. I made a plan and got away while I presented you for a test." They all remained silent and accepted that the truth lies in Imam Sahib's action.

Solution to a complex problem

Wak'i narrates: "I saw Imam Abu Hanifah Rahmatullahi Alaihi, Sufyan Thawri, Mus'ir Ibn Kidam, Malik Ibn Mughwal, J'affar Ibn Ziyad and Ahmad Hasan Ibn Salih at a Walimah invitation in Kufa.

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

CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

Resumption of academic activities at Raheemiyyah Campus

After the completion of Eidul-Azhaa vacation 1439 Hijri, the class work and other academic activities have been resumed at the campus of the Raheemiyyah varsity Bandipora Kashmir as usual, and all the beloved students became engaged in their studies devotedly. The majority of students do not keep up with their studies during the vacations, so to muster up such students for resuming their studies enthusiastically takes time. And this is the reason that the experts in academic affairs are describing the vacations as detrimental to the learning atmosphere at the educational institutes. However, providing vacations out of necessity had become the norm and the period of vacations is increasing day by day. Anyhow, academic activities and training in ethics have been started at this varsity of Daarul-Uloom Raheemiyyah Bandipora Kashmir as usual and the campus is abuzz with all kinds of learning activities nowadays.