

E DITORIAL

Rabiul-Awwal

By: Hazrat Maulana Ilyas Patel Sahib

The month of Rabiul-Awwal is known to one and all as being the month in which Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) was born. With the onset of Rabiul-Awwal, programmes and functions are organized in the love of the noble personality. These programmes and functions stem from the love for Hazrat Rasulullaah (Sallallahu Alaihi Wasallam). However, let us examine these programmes from another perspective.

The Ummah of every Messenger of Allaah Ta'ala (Jalla-shanuhu) passed through two stages. The first was that period of time when the Ummah was living a life in total accordance to the teachings of their beloved Nabi (Alaihis Salaam). Every action displayed their love and devotion for their beloved Nabi (Alaihis Salaam). Hence they had no need to fix any special occasions wherein this love could be expressed.

The next stage came when the Ummah had abandoned the practical example of their Guide and Prophet. Instead they had adopted a way of life which had little or no resemblance to

the way of the Holy Prophet (Alaihis Salaam). Nevertheless, the love for their beloved Prophet still existed in their hearts to some degree, but there was no practical expression of this love. As a result they began to observe certain special occasions in which this love could be expressed.

The Ummah of Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) has also passed through the first stage. The Sahaabah (Raziyallahu Anhum) displayed their total love for Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) in every aspect of their lives. Hence no special occasion in the entire year was ever observed by them to commemorate anything in order to express their love. However, with the passing of time the Ummah abandoned the Sunnah and adopted in its place the way of the enemies of Hazrat Rasulullaah (Sallallahu Alaihi Wasallam). Often one cannot even distinguish a Muslim from a disbeliever. Hence Special occasions are now observed in order to express the love for Hazrat Rasulullaah (Sallallahu Alaihi Wasallam). This obviously can never be a substitute for the Sunnah way of life. Therefore, the only solution is to practically adopt the Sunnah totally and express the true love for Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) in every action of our lives.

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.

The great trials put to Hazrat Ibrahim Alaihis Salaam

The section dealing with the story of Sayyidna Ibrahim (Alaihi Salaam) begins with Verse 124. It recounts how he was tried by Allaah (Jalla-shanuhu) in different ways, how he came out of these trials successfully, and how he was rewarded. It also tells us that when Allaah (Jalla-shanuhu) promised to make him a great guide to men, and their chief, (by conferring prophethood on him, or by giving him a huge number of followers), he prayed for this reward to be bestowed on some from among his progeny too. Allaah (Jalla-shanuhu) granted this prayer, but on one condition, which is also to serve as a general principle in this matter – namely, that this dignity shall never be conferred on those who are

disobedient and unjust, but on some of those from among his progeny who are obedient and just.

Now, Verse 124 gives rise to a number of very fundamental questions: The purpose of a trial is to test the aptitude and worthiness of a man for a certain function, but Allaah (Jalla-shanuhu) is all-knowing and knows every existent inside out. Then:

- (1) What was the purpose of this trial?
- (2) What were the different forms of this trial?
- (3) What kind of this success did Sayyidna Ibrahim (Alaihi Salaam) attain?
- (4) What is the nature of the reward he received?
- (5) What are the various aspects of the principle which defines the conditions necessary for receiving this reward?

As for the purpose of the trials which Sayyidna Ibrahim (Alaihi Salaam) was made to undergo, we shall point out that the Arabic word Rabb (Lord) occurring in this verse provides the clue to the problem. In saying that it was Allaah (Jalla-shanuhu) Himself who put him through the trails, the verse chooses to employ, out of all the Divine Names, the title

Rabb which indicates a specific Divine Attribute – namely, that of making a thing attain a state of its perfection gradually and stage by stage. In other words, the trials of Sayyidina Ibrahim Alaihis Salaam was not the punishment for a crime, nor was it intended to uncover a hidden aptitude, but was a manifestation of this particular Divine Action, and a necessary part of the process of “nurturing” the Prophet and making him reveal his inherent qualities to the world, so that he may be led, stage by stage, to assume his final station, already chosen for him by his Lord. We may note, in passing, that the Arabic text of the Verse places the object (Ibrahim) before the subject (Rabb), thus indicating the glorious position of Sayyidna Ibrahim (Alaihi Salaam) among the prophets. We may also add that although it is Divine Knowledge and Will that chooses a man for prophethood, yet he is not allowed to assume this station until his aptitude and worthiness has openly shown itself for all men and angels to witness. This is just what had happened, as we have already seen in this Surah, in the case of the trial of Sayyidna Aadam (Alaihi Salaam) before the angels.

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

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ أَبِي نَجِيحِ الْعَرَبَاذِيِّ بْنِ سَارِيَةَ (رضى الله عنه) قَالَ:
 وَعَظَّنَا رَسُولُ اللَّهِ (صلى الله عليه وسلم) مَوْعِظَةً بَلِيغَةً
 وَجَلَّتْ مِنْهَا لِقُلُوبُ وَ ذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا يَا رَسُولَ اللَّهِ
 (صلى الله عليه وسلم) أَنَّهُ مَوْعِظَةٌ مُودِّعٌ فَأَوْصِنَا، قَالَ:
 أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ
 مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ
 الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَ
 مُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ (رواه ابو داود و الترمذى)

Translation:

Sayyidina Irbaaz Saariyah (Raziyallahu Anhu) narrates: Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) delivered an eloquent sermon to which the hearts became fearful and the eyes shed tears. We therefore said: "O Rasulullaah (Sallallahu Alaihi Wasallam)! Your advice was like the advice of a person who is bidding us farewell. Therefore, give us more advice." Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) said: "I

advise you to fear Allaah Ta'ala and to listen and obey even though a slave is your ruler. Certainly he who will live [i.e. after Hazrat Rasulullaah Sallallahu Alaihi Wasallam's demise] will witness a lot of disputes. Thus follow my Sunnah and the Sunnah of the pious rightly-guided Khulafaa. Hold onto it with your teeth and beware of innovation because every innovation is misguidance." (Abu Dawood, Tirmizi)

Commentary:

Sayyidina Irbaaz bin Saariyah (Raziyallahu anhu) is a Sahaabi of Hazrat Rasulullaah (Sallallahu Alaihi Wasallam). He narrates that Hazrat Rasulullaah (Sallallahu Alaihi Wasallam's) sermon was so eloquent and effective that their hearts were over-come with the fear of Allaah Ta'ala (Jalla-shanuhu) and they began crying. Thus they said to Hazrat Rasulullaah (Sallallahu-Alaihi-Wasallam) that from this sermon it seemed that he was going to leave them shortly. They, therefore, asked him for more advice. Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) advised them with the following:

1. To inculcate Taqwa (fear of Allaah Jalla-shanuhu).
2. To always listen and obey their leaders/rulers even if the ruler is a slave.
3. To always follow his Sunnah and the

- Sunnah of the pious, rightly-guided
Khulafaa,
4. To refrain from innovation.

“Certianly he who will live....”

Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) is in this sentence predicting the occurrence of many disputes after his demise. His advice is that in such disputes Muslims must always seek guidance from the Sunnah.

“Hold onto it with your teeth!”

This is Arabic colloquial and merely emphasizing the above.

Note:

Islaam abhors all kinds of discrimination. The words “even though an Abyssianian slave is your ruler” is, therefore, not discriminatory. It is only meant to emphasize the importance of obedience to the rulers of the Muslim state (provided they do not coerce the masses to sin and violate the Shariah).

Many (Infact, a great many) aayah of the Holy Qur’aan command us to follow the Sunnah of Hazrat Rasulullah (Sallallahu Alaihi Wasallam). Because of the command to follow the Sunnah, the Ulama have concluded that just as Allaah Ta’ala (Jalla-shanuhu) has promised to protect and preserve the Holy Qur’aan, the

Sunnah of Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) will also be preserved until the Day of Qiyaamah. (Otherwise, how would it be possible for us to implement the command of Allaah Ta'ala (Jalla-shanuhu) that we follow the Sunnah?) There is, therefore, no need to doubt the authenticity and authority of the Ahaadith.

The authority of the Sunnah may be understood from the fact that one of Hazrat Rasulallah (Sallallahu Alaihi Wasallam's) primary duties was to explain the Holy Qur'aan. The Sunnah is thus the best Tafseer of the Holy Qur'aan (i.e. after the Holy Qur'aan itself)

We also understand from the narration of Sayyidina Irbaaz (Raziyallahu Anhu) that the "Sunnah" includes the Sunnah of the Khulafaa-e-Raashideen (Raziyallaahu-anhum). It is, therefore, imperative for us to follow their Sunnah also.

Lesson learnt from this Hadith

1. To inculcate Taqwa (the fear of Allaah Jalla-shanuhu).
2. To always listen and obey their leaders/rulers even if the ruler is a slave.
3. To always follow his Sunnah and the Sunnah of the pious, rightly-guided Khulafaa.
4. To refrain from innovation.

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)

Abdullaah bin Jud'aan was the cousin of Hazrat Aa'ishah (Raziyallahu Anha), (her father's brother's son). Once Hazrat Aa'ishah (Raziyallahu Anha) asked: "O Prophet of Allaah (Jalla-shanuhu)! Abdullaah bin Jud'aan was an extraordinarily hospitable man. He was incredibly fond of feeding the people. Will this benefit him in any way on the day of judgment?" Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) replied: "No! This is because he fell short of saying the following dua:

رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ

"O my sustainer! Pardon my sins on the day of reckoning"

In other words, he did not seek forgiveness for his sins nor beg for Allaah Ta'ala's (Jalla-shanuhu) pardon at any time in his life.

Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) said: "Whilst walking during the hot summers, I would sometimes take shelter in the shade provided by the trough (or cooking pot) of Abdullaah bin Jud'aan."

In other words, the trough (or cooking pot) of Abdullaah bin Jud'aan was so gigantic that a person could stand in its shade. It was as though this trough or pot was a specimen of "basins as large as reservoirs".

Occupation of Trade and the Title of Al-Ameen

The people (of Makkah) maintained that Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) grew up as the most dignified, the most polite, the most supportive to his neighbors, the most forbearing, the most truthful and honest and the most remote from fighting, arguing, evil and immorality. This is why, as a young man, his people honoured him with the title Al-Ameen (the truthful).

Abdullaah bin Abu Hamsaa (Raziyallahu Anhu) says: "Before prophethood, I once engaged in a trade transaction with Hazrat Rasulullah (Sallallahu Alaihi Wasallam). I actually owed him some

money. I promised him that I would return with shortly but as fate would have it, I completely forgot about my promise. Only three days later I recalled my promise to return with the money. The moment I remembered this promise, I rushed out to the previous meeting place and found him waiting patiently there. All he said was, "You put me into difficulty. I have been waiting here for you for the last three days."

Abdullaah bin Saaib (Raziyallahu Anhu) says: "In the era of ignorance (pre-Islaamic era), I was Hazrat Rasulullaah's (Sallallahu Alaihi Wasallam) business partner. When I came to Madeenah Shareef, he asked: "Do you recognise me?" "Surely!" I replied, why not? You were my business partner and what a pleasant partner you were. You would never dilly-dally nor would you squabble over anything."

Qays bin Saaib Makhzumi (Raziyallahu Anhu) says: "I was Hazrat Rasulullaah's (Sallallahu Alaihi Wasallam) business partner in the times of ignorance. He was the most favorable of partners. He would neither quarrel nor raise a dispute.

(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)

He replied: "When the whole stock was exhausted, we longed even for that one date, We were on the verge of starvation. We moistened the dry tree-leaves with water and ate them.

When they reached this stage, Allaah (Jalla-shanuhu) had mercy on them for He (Jalla-shanuhu) always brings ease after every hardship, provided it is endured patiently. A big fish known as "Ambar" was thrown out of the sea for them. The fish was so big that they lived on it for eighteen days altogether.

They also filled their bags with the remaining portion, which lasted them right up to Madeenah Shareef. When the episode was narrated to Hazrat Nabi Akram (Sallallahu Alaihi wasallam) he said: "The fish was a provision arranged for you by Allaah (Jalla-shanuhu)."

Difficulties and hardships are not uncommon in this world to the people of Allaah (Jalla-shanuhu), these are bound to come.

Hazrat Nabi Akram (Sallallahu Alaihi Wasallam) says: "The worst trials in this world are reserved for the Holy Nabis, then for those who are next to them, and then for those who are best of the rest."

The trial of a person depends on his position near Allaah (Jalla-shanuhu). He bestows solace and comfort by His Grace and Mercy after each trial. Look how much our ancestors in Islaam have suffered in the path of Allaah (Jalla-shanuhu). They had to live on leaves of tress, strive and shed their blood in the service of the true Deen, which we now fail to preserve.

Chapter 4 Piety and scrupulousness

The habits and character of the Sahaabah (Raziyallaahu-anhum), as a whole, are worth following, as they were the people specially chosen and selected by Allaah (Jalla-shanuhu) to be the noble companions of His beloved Nabi (Sallallahu Alaihi wasallam).

Hazrat Nabi Akram (Sallallahu Alaihi wasallam) says: "I have been sent in the best period of human history."

The time of Hazrat Nabi Akram (Sallallahu Alaihi wasallam) was itself a blessed period, and the people favoured with his company were really the cream of that age.

Hazrat Nabi Akram (Sallallahu Alaihi wasallam) **accepts a woman's invitation**

Hazrat Nabi Akram (Sallallahu alaihi Wasallam) was once returning from a funeral, when a woman invited him to partake of some food at her house. He went in with some of his Sahaabah (Raziyallahu-anhum). (When the food was served, it was noticed that Hazrat Nabi Akram Sallallahu Alaihi wasallam was trying to chew a morsel, but it would simply not go down his throat.

He (Sallallahu-alaihi-wasallam) said: "It seems that the animal has been slaughtered without the permission of its owner."

The woman said: "O, Nabi of Allaah! I had asked a man to purchase a goat for me from the market, but he could not obtain one. My neighbor had recently also purchased a goat, so I sent the man there with some money to buy the goat from him, my neighbor was out and his wife made over the goat to my man." Hazrat Nabi Akram (Sallallahu Alaihi Wasallam) directed her to go and serve the meat to the captives.

It has been noted of the pious and saintly Muslims that food obtained from doubtful sources would simply not go down their throats, so this is not such a surprising thing in the case of Hazrat Nabi Akram (Sallallahu Alaihi Wasallam), who is the fountain-head of all piety. (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)

Once, Hazrat Ibnu Umar (Raziyallahu Anhuma) had placed different dishes of food on the dastarkhaan (tablecloth) at different places. He then addressed his guests and said: "Each person should remain in the place he was assigned to." Hence, each person was seated according to his rank on the dastarkhaan.

(This humble compiler adds that, we understand from these incidents that it is not necessary to feed the same dish of food to all the guest, nor it is an act of disdain to serve all the guests with the same variety of food. It all depends on the host whether he prefers treating the guests equally or in accordance to their ranks.)

Increase in sajdahs

Once, a Sahaabi by the name of Rabeeah bin Kab (Raziyallahu Anhu) was serving Hazrat Nabi Akram (Sallallahu Alaihi wasallam) on a journey by fetching water for him. One day, Hazrat Nabi Akram (Sallallahu Alaihi wasallam) asked him to ask

for whatever he wished. This Sahaabi replied:

“Your companionship in Jannah.”

Hazrat Nabi Akram (Sallallahu Alaihi wasallam) asked him if he desired for anything else. He replied:

(I only wish for that.) Hazrat Nabi Akram (Sallallahu Alaihi wasallam) said:

(In that case, assist me in going against your carnal desire by making plenty of sajdahs.)

Hazrat Nabi Akram (Sallallahu Alaihi wasallam) meant that he should perform salaah in abundance. The number of sajdahs will increase in accordance to the increase in salaah. (Mishkaat, Vol 1, Pg 84)

The Sunnat (practice) of Hazrat Ali

(Raziyallahu Anhu)

Q: Some people are of the opinion that shaving the head is a reprehensible act; (based on the fact) that one of the signs of the hypocrites as mentioned in the hadeeth is that they will shave their heads and their necks will be thick. Is it correct?

A: This is incorrect. Hazrat Ali (Raziyallahu Anhu) used to habitually shave his head. He was big in build and had a thick neck. His beard was spread out and would reach his shoulders. His mere sight was able to cause his enemies to urinate.

A narration regarding the shaving of the beard

I once met an Egyptian aalim (who had a clean-shaven beard) in Makkah Mukarramah. (Thinking that since he is an aalim, he might have come across a narration to prove his action) I asked him:

Mufti sahib: Why do you shave your beard? Is it proven in any hadeeth?

Aalim: Then must I keep a big moustache and imitate Shaitaan?

Mufti Sahib: Can't you understand? My question is that why don't you grow a beard and imitate Hazrat Rasulullaah (Sallallahu Alaihi wasallam)? Why are you shaving your beard and imitating Shaitaan?

He remained silent and then said,

Aalim: I shave due to cleanliness and neatness.

Mufti Sahib: It appears in the Hadith, "Most definitely Allah Paak is pure and He loves purity. Further, Allah Ta'ala had granted every aspect of cleanliness and purity to Hazrat Nabi Akram Sallallahu Alaihi Wasallam. There was not a single aspect of cleanliness and hygiene unheard of in the life of Hazrat Nabi Akram Sallallahu Alaihi Wasallam, and Hazrat Nabi Akram Sallallahu Alaihi Wasallam had a beard. Hence, shaving the beard is not an act of cleanliness. Rather, growing the beard is an act of hygiene and neatness.

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

Hazrat Jaabir bin Abdullaah (Raziyallahu Anhu) says that I came to know that a certain Sahaabi (Raziyallahu Anhu) had heard a Hadith from Hazrat Rasulullaah (Sallallahu Alaihi Wasallam). Immediately, I purchased a camel, mounted it and went out in search of that Sahaabi. After travelling for month, I reached Syria and met Abdullaah bin Unais (Raziyallahu Anhu) who had heard this Hadith. I seated the camel at his door and sent a message to his house that Jaabir is standing at your doorstep. The servant returned and asked, "My master enquires whether you are Jaabir bin Abdullaah (Raziyallahu Anhu)," I replied in the affirmative. Hearing this, Abdullah bin Unais (Raziyallahu Anhu) came out and embraced me. I asked him, "I have heard that you know a Hadith regarding the oppressed, which I have not heard from

Hazrat Rasulullaah (Sallallahu Alaihi Wasallam).

He replied, "Undoubtedly I heard Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) saying, "Allaah (Jalla-shanuhu) will gather the people (and he pointed towards Syria) in such a condition that their bodies will be naked and they will be barefooted. Thereafter Allaah (Jalla-shanuhu) will call out in such a loud voice that everyone, far and close all will hear Him saying, 'I am The Judge, The King. No Jannati will be able to enter Jannah if he oppressed a Jahannami even to the extent of only a slap. In the same way Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) mentioned regarding a Jahannami. I asked, "How will they be recompensed when even their bodies and feet will be naked?" Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) replied: "With one's virtues and sins, i.e. first one's virtues will be given to the claimant. If his good deeds are depleted, then the claimant sins will be loaded on to the oppressor."

Abu Sa'eed A'maa (Rahmatullahi Alaihi) reports that Hazrat Abu Ayyoob Ansaari (Raziyallahu Anhu) travelled to Egypt from Madeenah Shareef for the sole reason that he could hear one particular Hadith from Uqbah

bin Aamir (Raziyallahu Anhu). When he reached there, Uqbah (Raziyallahu Anhu) welcomed him. Hazrat Abu Ayyoob (Raziyallahu Anhu) said, "I have come to hear one Hadith which no one besides you, from among those that are remaining, has heard."

Hazrat Uqbah (Raziyallahu Anhu) narrated the Hadith that Hazrat Rasulullaah (Sallallahu Alaihi Wasallam) said: "When a believer conceals the sin of a person, on the day of Qiyaamah, Allaah (Jalla-shanuhu) will conceal his sins." After hearing this Hadith, Hazrat Abu Ayyoob (Raziyallahu Anhu) approached his camel, mounted it and without waiting for even a moment, returned to Madeenah Munawwarah.

Sa'eed ibn Musayyib (Raziyallahu Anhu) says, "For one Hadith, at times, I used to travel for many days and nights."

It was the saying of Sha'bi (Rahmatullahi Alaihi), "If any person travels from one corner of Shaam to the other corner of Yemen for the sole purpose of listening to one aspect pertaining to knowledge, then according to me, his journey has not been wasted."

(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

Anyway, I went with him. After his meeting, he told the Russian ministers that I was his friend, and would recite something before them. They did not know what I was going to read. I started reading:

طه ۞ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۞
إِلَّا تَذَكَّرَةً لِمَنْ يَخْشَى ۞

“Taa-Haa. We did not reveal the Qur’aan to you to (make you) face hardship. Rather to remind him who has the fear (of Allaah) [Taa-Haa 20:01-03]

I read tow Rukus, in which came the Aayah:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۝
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝

Surely, I Am Allaah. There is no God but Myself, so worship Me, and establish Salaah for My remembrance. [Taa-Haa 20:14]

These were the Aayat which, when Hazrat Sayyidnaa Umar Faarooq (Raziyallahu Anhu)

heard them, he embraced Islaam.

Upon completion of recitation, I raised my head and witnessed the miracle of the Holy Qur'aan. Four people were shedding tears! Everyone was amazed. Our Minister asked them, "Why are you crying?" They replied:

"We do not know what he read, but its effect is so profound that our hearts softened, and we began weeping."

I witnessed the miracle of the Holy Qur'aan, even those who do not believe in it or know it, when it is read to them, it penetrates their hearts, and affects them too.

The Holy Qur'aan raised the status of Humankind

Has anyone ever carved a river's path? No, the rivers carve their own paths. The Holy Qur'aan is the blessing of Allaah (Jalla-shanuhu), which carves its own path into the hearts of the people. It has been sent to us in order to elevate our status.

An example: The cover of the Holy Qur'aan has nothing written on it, but one who is unclean is not allowed to touch it. According to the rules of the Islaamic jurisprudence just as an unclean person cannot touch the written

pages of the Holy Qur'aan, he/she cannot touch the Holy Qur'aan's cover, either. Why is this? Because the cover has been joined with the pages of the Holy Qur'aan to make a complete book. Thus the cover becomes part of the Holy Qur'aan, and has gained a rise in status. Therefore, no unclean person can touch it.

Just as a cover gains so much respect by virtue of being attached to the Holy Qur'aan, Allaah (Jalla-shanuhu) will raise the status of one who will lead his life in accordance to the Holy Qur'aan.

How did he become Ameerul-Mu'mineen?

Once, during his Khilaafat, Hazrat Sayyiduna Umar Faarooq (Raziyallahu Anhu), accompanied by an army, was ascending the hills of Makkah Shareef. It was midday, and the sun was at its hottest. He stopped at one place and observed the valley below. The whole army stood by, drenched in sweat, there was no shade in sight. Someone asked, "O Ameerul- Mu'mineen! Is everthing all right? Why have you stopped here?"

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

Family Bond

BRINGING UP CHILDREN IN ISLAM

By: Hazrat Maulana Dr. Muhammad Habibullaah Mukhtaar Sahib

Translated by: Jenab Rafeeq Abdur-Rahmaan Sahib

(Continued from the previous issue of AN-NOOR)

Sayyidina Abu-Khaythamah, Raziya'llahu Anhu, had returned from jihad. It was a very hot day. Both his wives were present in a bower in the garden. He remarked, "How can it be that while the Noble Rasool Sallallahu Alaihi Wasallam of Allaah (Jalla-shanuhu) is out there in terrible heat, I am here amidst food and wives in a cool tent? This must not be! He then said, "I swear by Allaah (Jalla-shanuhu), I will not enter the bower of either of you two till I join Hazrat Rasoolullaah, Sallallahu Alaihi wasallam. They both prepared provisions for him and brought his camel. He went out seeking Hazrat Rasulullah Sallallahu Alaihi Wasallam, till he reached him at Tabuuk where He (Sallallahu-alaihi-wasallam) had camped for the ghazwah (of Tabuuk).

These were the people who were not shy to forfeit what they enjoyed, when they had to

choose between themselves and the Noble Rasuul (Sallallahu-alaihi-wasallam) of Allaah (Jalla-shanuhu), jihaad for His cause, or invite people to His deen. As a result, Allaah (Jalla-shanuhu) made them masters of the world. Today, if Muslims do not do as those people did, they will face punishment. If they deviate from the straight path, they will be sufferers. (Surah Taubah, 9:24)

In those days, whenever it was necessary, women participated in jihaad, while remaining confined within the laws of Hijab.

Sayyiditina Rabi-bint-Mu'awwidh, (Raziyallahu Anhaa), says, "We used to participate in battles with the Noble Rasuul (Sallallahu-alaihi-wasallam) of Allaah (Jalla-shanuhu). We helped in transporting the sick and dead to Madeenah Munawwarah." (Muslim)

Sayyiditina Umm-Atiyyah Ansaariyyah (Raziyallahu Anhaa) took part in seven battles. She was charged with looking after the war material, treatment of the injured and the sick.

When the Muslims faced defeat, Sayyiditina Umm-Ummaarah (Raziyallahu Anhaa),

took a sword and fought alongside the beloved Rasul of Allaah (Sallallahu Alaihi Wasallam), and shot arrows too. (Ibn-e-Hishaam)

Hazrat Sayyidatina Safiyyah-bint-Abdulmut-talib (Raziyallahu Anhaa), found a Jew in a fortress and killed him with a pole. (Ibn-e-Hishaam)

Women too, are obliged to call people to Islaam, enjoin what is good and prohibit what is disapproved just as it is the duty of men. (Surah Taubah, 9: 71)

The wisdom behind the institution of marriage

We have already discussed marriage as a social necessity. We repeat here some of the advantages.

It ensures the protection of one's lineage (Surah Nahl, 16:72) and guards society from deviation. (Bukhaarii and Muslim). It calls on both husband and wife to shoulder family responsibilities. (Bukhaarii and Muslim) It protects society from many maladies and calamities. (Maalik and Ibn-e-Maajah) It is within marriage that families gain psychological and spiritual peace. (Surah Ruum, 30:21) A pious and upright progeny comes about through marriage. (Musannaf-Abdur-Razzaaq and Bayha-qii)

(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)

The invited guests comprised of the influential as well as the lower classes. A man got both his daughters married to two brothers. When all the guests finally gathered to eat, the host ran out and exclaimed: "We have a huge problem." When asked what the problem is all about, he replied: "We prefer the problem to remain confidential." When Hazrat Imaam Sahib (Alaihir-rahmah) enquired about the problem, he said: "The problem is that last night, each brother ended up with the other brother's wife in error. Hazrat Imaam Sahib (Alaihir-rahmah) asked: "Did both couples consummate the marriage as well?" When he replied in the affirmative, Hazrat Sufyaan Thawri remarked: "We do have a judgment made by Hazrat Ali (Raziyallahu anhu) in exactly in the same circumstances. When Hazrat Mu'aawiyah (Raziyallahu Anhu) was confronted with the same issue at hand, he referred the matter to Hazrat Ali (Raziyallahu Anhu). Hazrat Ali (Raziyallahu Anhu) decreed that Mahr is binding upon both the husbands owing to their

consummation and he sent each of the women back to their respective husbands. Nothing else is binding upon them.

All the people remained silent upon Imaam Sufyaan Thawri's speech and regarded his opinion in a very favourable manner. Hazrat Imaam Abu-Haneefah Sahib (Alaihir-rahmah) also remained silent.

Imaam Mus'ir Ibn Kidaam turned towards him and said: "Imaam Abu-Haneefah! Why don't you say something about this?" Sufyaan Thawri remarked: "What else can he add to this? Hazrat Imaam Sahib (Alaihir-rahmah) said: "Bring both the husbands to me." When they appeared before him, he asked each one of them: "Do you prefer to keep the woman you slept with last night?" When each one of them replied in the affirmative, Hazrat Imaam Sahib (Alaihir-rahmah) asked: "What is the woman's name who slept with your brother?" When each one of them gave him the name of the other woman, Hazrat Imaam Sahib (Alaihir-rahmah) asked each one of them to utter her name and divorce her. Accordingly, they issued the Talaq. Thereafter, Hazrat Imaam Sahib (Alaihir-rahmah) recited the Khutbah of Nikaah and re-performed each brother's marriage with the woman he slept with and he, thereafter, commented: "Consider this a fresh marriage altogether."

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

CAMPUS ROUND-UP

Fayyaz Ahmad Zarroo

Monthly assessment of students' ability in their studies

As is norm in the contemporary schools to assess the students' ability in their studies every month or bimonthly under the CCE system so that a learning program of educational excellence will be launched by which the previous shortcomings and weaknesses of the students will be overcome and their aptitude for learning will be improved significantly. In the same way, Daarul-Uloom Deoband is always urging upon the respected Heads of Deeni-Madaaris to assess the ability of the students of elementary classes of Arabic every month at their respective institutes. In compliance with these academic rules and regulations of Daarul-Uloom Deoband, the Honourable Chancellor of this varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi Daamat-Barakatuhum, asked the concerned faculty of the Raheemiyah varsity Bandipora Kashmir, during the last days of the month, to assess the students' ability in their Arabic studies of elementary classes at the Raheemiyah campus and submit the assessment report to their office.

The respected teaching staff of this varsity conducted the assessment and submitted the report to the office of the Honourable Chancellor (HC) of this varsity in no time. The office has also properly appreciated the performance of the faculty members of this varsity and gave them their best wishes for the happy future and success.