

E DITORIAL

MAKING MORE THAN MONEY

By: Hazrat Maulana Ilyas Patel

The sound of a cash register in full swing is coveted by the store owner, while the sight of a full waiting room pleases the doctor. Likewise, a long line of cars pleases the car-wash owner and the start of the new school year pleases the stationer. The common factor is that all these aspects signal that money is being made!

Making Money

The task of 'making money' is one which people generally attach tremendous importance to and thus the sight of their 'money machine' in motion causes them great delight. Furthermore, they leave no stone unturned in making money. Whether working from 8 until late, 7 days a week, in order to progress from small-store owner to entrepreneur at the helm of an economical empire, or studying for years to acquire a string of degrees that will equate half the alphabet hanging onto one's name. It is

apparent that we have made more than the required effort in seeing to our material needs.

Making a Life

While many of us have excelled at 'making money', to the extent that we have apparently secured not only our own financial future but also those of many generations to come, we have to realize that money is nothing more than a means to an end. The end and goal, in our case, is the goal of making a life of Deen which will secure us success in this world and in the Hereafter. If we lose focus of this goal and instead regard making money to be the goal in life, we will make money – but at the unaffordable expense of "breaking" our peace, happiness, family and most of all, our Deen.

Making a Home

While "making money" should not be the focus of our lives, what we truly need to invest in is "making" our homes. Though the physical structure undoubtedly stands above us, shielding us from the elements, it is the Deeni environment within the home that needs to be built in order for the inhabitants of the home to

be shielded from the elements of sin and haraam. Just as a business will not make it if the boss is not at the wheel, the environment of the home will not be made if the heads of the household – the parents – are not dedicated to this cause and do not devote themselves to it. In this regard, it is leading by practical example that proves to be the most effective.

The parents need to sit with their children, daily, and all should engage in the recitation of the Qur'aan Majeed, even if it be for just a few minutes, and even if the children have already recited the Qur'aan Majeed in madrasah. Together with this, some zikr should be made, collective Du'aa can be made and ta'leem of Fazaail-e-A'maal should be conducted.

While the above serves to form an organized method of creating the environment of Deen, we need to go a step further and ensure that our behaviour, at all times, is one that sets the standard of Deen. If we have double standards, by practicing Islam in the Masjid but abandoning its pristine teachings in the business place or while on holiday, our children will realize it and begin to behave in the same way. Thereafter, when we see them

go astray and find that our advice and warnings fall on deaf ears, we will have nobody to blame but ourselves.

Making Imaan

Another aspect that requires urgent attention is that of “making” and building the imaani defenses of our children. We live in an age and era wherein almost every billboard we see, every piece of literature we read and every place we visit will contain some factor or another that attacks the ethos, spirit and beliefs of Islaam. In the face of this heavy onslaught on imaan, the only way to effectively ‘inoculate’ our children is to see to it that they receive adequate grounding in Islaamic education. The key to this is that together with creating the environment of Deen within the home, we enroll them in a maktab (elementary madrasah) where the effort will be made to firmly embed the roots of Islaam within them.

Making Our Relationship with Allaah Ta’ala

We have built our modes of communication to the point where the mere swipe of a finger – or even simple voice input – is all it takes for one person to connect with the

next. However, in the process, we have broken our relationship with Allaah Ta'ala (Jalla-shaanuhu) and thus communicate with everyone but Him (Jalla-shaanuhu). Due to not "building" our relationship with our Most Merciful and Compassionate Creator, Sustainer and Benefactor – Allaah Ta'ala (Jalla-shaanuhu) – our lives are empty. To make our life, we must make true contact with Allaah Ta'ala (Jalla-shaanuhu) by submitting ourselves in total obedience to Him (Jalla-shaanuhu).

Allaah Ta'ala (Jalla-shaanuhu) states in the Qur'aan Majeed: ***"And whoever does good deeds, whether male or female, and he has imaan, then We will bless him with a good life"*** (Surah Nahl, V-97). Hence, we understand that it is not making money or taking a break that will give us happiness. In fact, in many instances, the exact opposite is true, as suicide is more prevalent and rife in the circles of the rich and wealthy. The key to "building" a good life, in every sense of the term, is to build our broken relationship with Allaah Ta'ala.

If we build our Deen, Allaah Ta'ala who has complete control over everything, will build both our dunya and Aakhirah for us.

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.

As for the particular form in which Sayyidna Ibraaheem Alaihi Salaam was tried, the Holy Qur'aan only refers to certain "things" (Kalimah – literally, "word"). According to most of the commentators, the "things" or "words" mean certain divine injunctions. But there is some difference of views among the blessed Companions and their immediate successors as to what these injunctions were, and how many. According to some, they were ten, and, according to others, thirty. But basically there is no opposition among these views, for all the injunctions which have been mentioned in this context were, in one way or another, meant to serve as trials and tests. This is what the great commentators like Ibn Jareer and Ibn Katheer believe to be the truth of the matter. One thing

is, however, quite clear. These trials were not like academic tests, not were intended to huge mental capacities or the grasp of mere theories; the purpose, on the other hand, was to test the readiness in obeying Allaah (Jalla-shaanuhu) and the steadfastness in submitting oneself to divine commandments. This helps us to see that what really has a value in the eyes of Allaah (Jalla-shaanuhu) is not theoretical hair-splitting, but actual deeds, within and without.

Let us now relate the story if some of the more important trials. Since Allaah (Jalla-shaanuhu) intended to raise sayyidna Ibraaheem Alaihi Salaam to a specially exalted station among the prophets, and to confer on him the title of Khalilullaah (the Friend of Allaah Jalla-shaanuhu), he was made to go through very severe trials. Not only his people, but his own family also was sunk deep in idol-worshipping; in opposition to their creed and customs, he was given "Al-Deen al-Haneef", "the Pure Religion", and was asked to go out to his people, and to bring them back to the Straight Path. (To be continued, Insha-Allaahu-Ta'ala)

HADEETH SHAREEF

Tas-heelul Ahaadeeth

عَنْ عَائِشَةَ (رضى الله عنها) قُلْتُ يَا رَسُولَ اللَّهِ (صلى الله عليه وسلم) ابْنُ
جَدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ وَيُطْعِمُ الْمَسْكِينِ فَهَلْ ذَلِكَ نَافِعُهُ
قَالَ (صلى الله عليه وسلم) أَى لَا يَنْفَعُهُ أَنَّهُ لَمْ يَقُلْ يَوْمًا رَبِّ اغْفِرْ لِي خَطِيئَتِي
يَوْمَ الدِّينِ (رواه مسلم)

Translation:

Sayyiditina Hazrat Aa'ishah Raziyallahu anha narrates that she said to Hazrat Rasulallah Sallallahu Alaihi Wasallam: "O Rasulallah Sallallahu Alaihi Wasalam! In the days of Jaahiliyyah (Ignorance) Ibn Jadaan used to maintain family ties and feed the poor. Would that benefit him?" Hazrat Rasulallah Sallallahu Alaihi Wasallam replied: "No! He never said on a single day of his life: O my Sustainer, forgive me!" (Muslim)

Commentary:

It is clear from the above Hadith that Abdullah bin Jadaan was a very generous man. We learnt from another version of this Hadith (as recorded by Haafiz Ibn Katheer) that besides maintaining family ties and fulfilling the rights of the poor, he also loved

entertaining guests and freeing slaves (i.e. he would purchase the slaves and thereafter set them free). However, he was not a Muslim – he left the world without Imaan in Allaah Ta’ala (Jalla-shaanuhu) and His Noble Rasul Sallallahu Alaihi Wasallam. Sayyiditna Aa’ishah Raziyallahu Anha therefore asked Hazrat Rasulallah Sallallahu Alaihi Wasallam whether Ibn Jadaan’s good deeds will be of any benefit to him on the day of Qiyaamah. Hazrat Rasulallah Sallallahu Alaihi Wasallam replied in the negative.

We learn from this Hadith that Imaan is a pre-condition for the acceptance of all good deeds, no good deed will be accepted without Imaan. The aayaat of the Holy Qur’aan and Ahaadith in this regard are far too many and cannot all be mentioned in this short lesson. Nevertheless one such aayat is as follows: “And those who disbelieve, their actions are like a mirage in the desert – the thirsty thinks that it is water until, when he reaches it, he finds nothing.”

It must be remembered that Imaan includes Imaan on every fundamental aspect of the Shari’ah, especially Imaan in all the Ambiyaa. Thus, with the advent of Hazrat

Rasulullah Sallallahu Alaihi Wasallam. Imaan includes Imaan on the Holy Qur'aan and Hazrat Rasulallah Sallallahu Alaihi Wasallam.

Hazrat Rasulallah Sallallahu Alaihi Wasallam said: "No one from my Ummah, Jew or Christian, hears of me and then dies without having brought Imaan on that with which I was sent except that he will enter the fire." (Muslim)

In other words, every Jew and Christian who does not believe in Hazrat Rasulallah Sallallahu Alaihi Wasallam and the Holy Qur'aan is disbeliever and will therefore not enter Jannah. Thus his good deeds will be of no avail to him in the day of Qiyaamah.

The Ulama explain in the light of certain Ahaadith that the Kuffaar will be rewarded for their good deeds in the world only – their reward will be wealth, rule (kingdom) etc. They will however not receive any reward in the Hereafter.

Lesson learnt from this Hadith

Imaan is a condition for the acceptance of all good deeds, no good deed will be accepted without Imaan.

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)

Grazing Goats

Just as Hazrat Rasulullah Sallallahu Alaihi Wasallam grazed goats in his childhood with his foster brothers whilst in the custody of Hazrat Haleemah Raziyalahu Anha, similarly, he grazed goats, as he grew older. Jaabir bin Abdullaah Raziyyalahu Anhu: "We were WITH Hazrat Rasulullah Sallallahu Alaihi Wasallam in a place called Zehraan. When we started plucking some fruit off a peelu tree Hazrat Rasulullah Sallallahu Alaihi Wasallam advised us to pick the black ones, as they are more succulent and tastier. We then asked him if he had ever grazed goats in his life (because how would he have known this.) Hazrat Rasulullah Sallallahu Alaihi Wasallam replied: "There is not a single messenger who did not graze goats."

Hazrat Abu Hurayrah Raziyalahu Anhu

reports that Hazrat Rasulullah Sallallahu Alaihi Wasallam said: "There was not a single prophet who did not graze goats." The Sahaabah Raziyallahu Anhum Ajma'een asked in amazement: "Even you? O Prophet of Allaah!" Hazrat Rasulullah Sallallahu Alaihi Wasallam Replied: "Yes, I used to also graze the goats of the people of the Makkah for a few Qaraarit (plural of Qeeraat, a coin weighing approximately 0.2 grams of silvere)."

Second Journey to Syria and the Encounter with Nastoora, the Monk

Hazrat Khadeejah Raziyallahu Anha was an exceeding wealthy woman of one of the noblest clans of the Arabs. Due to her noble lineage and her chastity, she was titled as Taahirah (pure) during the times of ignorance as well as the era of Islaam.

When the Quraysh despatched their trade caravans, Hazrat Khadeejah Raziyallahu Anha would also dispatch her trade goods with some reliable people as a form of Mudaarabah (business partnership). Her goods were equal to all the goods of the Quraysh put together. When Hazrat Rasulullah Sallallahu Alaihi Wasallam turned twenty-five and his trustworthiness became the

talk of the town and when not a single person of Makkah failed to refer to him with the title of Al-Aameen, Hazrat Khadeejah Raziyallahu Anha sent him a message requesting him to take her goods to Syria with an offer to double his share of the profits in relation to her other normal business partners. Due to the financial constraints of his uncle Abu Taalib, Hazrat Rasulallah Sallallahu Alaihi Wasallam gladly accepted the offer and in the company of Hazrat Khadeejah's slave, Maysarah, Hazrat Rasulallah Sallallahu-alaihi-wasallam set off for Syria.

When Hazrat Rasulallah Sallallahu Alaihi Wasallam reached Busra, he took a seat under the shade of tree. A monk by the name of Nastoora lived in the vicinity of this tree. On seeing Hazrat Rasulallah Sallallahu Alaihi Wasallam beneath this tree, he approached him and said: "From Isaa bin Maryam Alaihi Salaam right up to this present moment, beside you no other prophet has sat beneath this tree." He then remarked to Maysarah: "He (Hazrat Rasulallah Sallallahu Alaihi Wasallam) has this redness in his eyes." Maysarah responded by revealing: "yes, this redness has never left his eyes."

(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 Nabi Akram's Sleepless night

Once, Hazrat Nabi Akram Sallallahu Alaihi Wasallam spent a sleepless night. Hazrat Sallallahu-alaihi-wasallam would turn from side to side and could not sleep. Hazrat's Sallallahu-alaihi-wasallam noble wife asked him: "O, Nabi of Allaah! Why can't you get sleep?"

Hazrat Sallallahu-alaihi-wasallam responded: "A date was lying about, I took it up and ate it, in case it should be wasted. Now I am troubled that it might be from sadaqah."

Most probably the date belonged to Hazrat Nabi Akram Sallallahu Alaihi Wasallam himself, but because people sent their Sadaqah as well (for distribution), Hazrat Sallallahu-alaihi-wasallam could not sleep with the worry that it might be from Sadaqah. This is the perfection in honesty from the master himself that he could not sleep because of a suspicion in his mind. How would it go with those who claim themselves to be the

slaves of that very master but indulge in usury (interest), corruption, theft, plunder and every other type of haraam business without the least conscience?

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu and a soothsayer's food

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu had a slave who used to give him a portion of his daily income as the master's share. Once he brought him some food and Hazrat Abu Bakr Siddeeq Raziyallahu Anhu took a morsel from it.

Then the slave remarked: "You always enquire about the source of what I bring to you, but today you have not done so."

He replied: "I was feeling so hungry that I failed to do that. Tell me how did you obtain this food?"

The slave said: "Before I embraced Islaam, I practiced soothsaying. During those days I came across some people for whom I practiced some of my charms. They promised to pay me for that later on. I happened to pass by those people today, while they were engaged in a marriage ceremony, and they gave me this food." (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)

**Reading Du'aa at the time of musaafahah
(hand clasp)**

There is not mentioned in the hadeeth of reading: (May Allaah forgive our sins) at the time of musaafahah. However, the glad tiding of sins being forgiven at the time of musaafahah does appear in the hadeeth. People may be saying these words in expression of this glad tiding.

The words in the Du'aa after azaan

This (referring to the last malfooz) is like the hadeeth that says that whoever makes Du'aa for Hazrat Nabi Akram sallallahu Alaihi wasallam to be granted waseelah (a position in Jannah). Hazrat Nabi Akram sallallahu Alaihi wasallam will intercede on his behalf. It is only in expression of this glad tiding that these words are mentioned. Otherwise, it is not proven

from any hadeeth.

The son has not value in comparison to Hazrat Nabi Akram Sallallahu Alaihi wasallam

In the battle of Badr, Hazrat Abu Bakr Siddeeq Raziyallahu Anhu was guarding Hazrat Nabi Akram Sallallahu Alaihi wasallam whilst his son, Abdur-Rahmaan was fighting on behalf of the mushrikeen (polytheists). He became a Muslim later on.

Once, he told his father, "O my father! In the battle of Badr, you were within my reach, but I had left out the idea of attacking you because of you being my father."

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu replied, "If you were within my reach, I would not have spared. How could you have the courage to confront Hazrat Nabi Akram Sallallahu Alaihi wasallam?"

Hazrat Imaam Owzaa'ee Rahmatullaahi Alaihi

Hazrat Imaam Owzaa'ee Rahmatullahi Alaihi was a renowned muhaddith of the past. It was his routine to relieve himself once a month. When he became old and weakness crept in, he found the need to relieve himself twice a

month.

Whenever someone visited him, his mother would tell the visitor, "Make Du'aa for my son. His stomch is of no use. He now needs to relieve himself twice a month."

This is mentioned in Sheikh Abdul Wahhaab Sha'raani's kitaab, Meezaan-ul-Kubra.

The most virtuous water

The most virtuous water is the water which flowed as a mujizah (miracle) from the blessed fingertips of Hazrat Nabi Akram Sallallahu Alaihi wasallam. Zam Zam is the most virtuous water after that.

Zam Zam is even more virtuous than the water of Howdh-e-Kowthar. The reason is that when the chest of Hazrat Nabi Akram Sallallahu Alaihi wasallam was split open, his blessed heart was placed in a tray from Jannah yet it was washed with Zam Zam water. It was not the water of Howdh-e-Kowthar. This is similar to the land that is touching the blessed body of Hazrat Nabi Akram Sallallahu Alaihi wasallam. It is even more virtuous than the **Arsh** since Allaah Ta'ala does not have a physical body like us.

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddiq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

It is narrated from Hazrat Abu Dardaa Raziyaallahu Anhu, that a person who does not regard travelling to distant places in the pursuit of knowledge as Jihaad, such a person has deficiency in his understanding."

It is narrated by Hazrat Abu Abdullaah bin Zubayr Raziyaallahu Anhu that Hazrat Rasulullah Sallallahu Alaihi Wasalam said: A person who goes out in search of knowledge for fear that he will die a Jaahil (ignorant) or a person who goes out to revive the Sunnah for fear that the Sunnah will be destroyed, then his example is similar to a Mujaahid (warrior) who has come out in the path of Allaah Jalla-shaanuhu. The person whose actions have kept him behind, his lineage will certainly not be able to make him progress.

Hazrat Abdullaah bin Mubaarak Rahmatullahi Alaihi was asked: "Until when will you pursue acquiring ilm?" He replied: "Until death."

It is the saying of Ibn Abi Ghassaan

Rahmatullahi Alaihi: "A person is only an Aalim until he is a student. He becomes a Jaahil when he bids farewell to his quest for knowledge."

It is the opinion of Ibn Shabeeb Rahmatullahi Alaihi that ones disposition and temperament are corrected with proper tarbiyah (Islaamic nurturing) and knowledge is obtained by searching for it.

Imaam Abu Yoosuf Rahmatullahi Alaihi travelled to different places and gained much benefit from the asaaticah of those places. The total number of asaaticah he studied under were well over a hundred.

After Hazrat Imaam Abu Haneefah Rahmatullahi Alaihi passed away, Imaam Muhammad Rahmatullahi Alaihi travelled to Makkah Shareef, Madeenah Munawwarah, Basrah, Waasit, Shaam Khuraasaan, Yamaamah and other countries and took benefit from hundreds of teachers at these centres.

It is recorded in the biography of Ishaaq bin Rahwaih Rahmatullahi Alaihi that in those days he went to study in all the Deeni Madaaris and centres and took benefit from different Ulama and Muhaadditheen, despite them being thousands of miles apart from one another.

(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

He replied: "I am looking down into the valley where, before accepting Islam, I used to graze my camels, as a boy, I did not know how to graze camels, and they would return home with their stomachs empty. My father Khattaab would scold me and ask how would I able to lead a successful life when I didn't even know how to graze camels! I am remembering that time when I was unable to graze camels, and am now seeing how Allaah (Jalla-shaanuhu) has made Umar the Ameerul Mu'mineen through the blessings of Islaam and the Holy Qur'aan!"

Therefore, this Book raises one's status. This is why Allaah (Jalla-shaanuhu) has said:

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا

Allaah will raise the status of communities through this Qur'aan.

If we recite and act upon it, Allaah (Jalla-shaanuhu) will bless us, too, with honour.

This is why:

If the Qur'aan is in your hands, you cannot remain distressed if the Qur'aan is in your hands, you cannot remain unsuccessful if the Qur'aan is in your hands, you cannot remain a slave in this world (*A slave of either one's self, Shaitaan or another human being*)

No, it can never be, says the Qur'aan!
Come, my believing Muslims:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read and your Lord is the most Gracious [Al-Alaq 96:03]

الرحمن علم القرآن خلق الانسان علمه البيان

The Rahman (The All-Merciful Allaah) has taught the Qur'aan. He has created man, He has taught him (how) to express himself. [Ar-Rahmaan 55:01-04]

In another Aayah, it is mentioned:

هل جزاء الاحسان الا الاحسان فباي الاء ربكما تكذبن

Is there any reward for goodness other than goodness? So, which of the benefits of your Lord will you deny? [Ar-Rahmaan 55:60-61]

The Qur'aan has been sent to elevate our status.

*He descended from Hira to the sleeping people
Bringing down with him an alchemic potion
Was it an electric current, or a guiding voice?
That which shook up the land of the Arabs!*

(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)

Therefore, help children to marry. Spend on them. One will reap a reward for one's investment. One's honour will be protected. Where else may one's money be better spent? After death, one's wealth will be used by one's children. Therefore, spend on them while it is still possible. A great reward is promised for those who spend on their families. (Muslim) Select a pious spouse for your offspring. Let her be one who is obedient, who respects and honours her husband. When children are born, beseech Allaah (Jalla-shaanuhu) to set them on a pious path. (Surah Furqaan, 25: 74)

The behaviour of the bride and groom

1. The bridegroom must hold the bride by her forelocks and make dua to Allaah Most High, that He will let him benefit from her good and protect him from her evil. (Bukhaarii and Abuu Daawuud)
2. Each of them must perform two rakaats nafl (optional) Salaah (the wife behind the husband) and make dua that Allaah grant them both (one

- for the other) barakah, and that they live together benefaction, and separate in benefaction.
3. The bridegroom must speak very softly to his bride with affection and love. He must offer her something to eat or drink. (Ahmad) He is directed to be tender to her so that she becomes intimate with him. Her anxiety will be dispelled, and love and affection will increase.
 4. It is a rule of sexual intercourse that the fewest clothes may be removed. They must cover themselves with a sheet. (Ahmad, Tirmidhi Abu Daawuud) It is permitted for the groom to fully undress before his bride. (Tirmidhi) However, it is better to keep oneself clothed as much as possible. (Dayla-mii)
 5. First, he may kiss and fondle her. (Dayla-mii) He must not attempt intercourse straight away. It is taken as a sign of weakness and helplessness. (Dayla-mii) Get the woman to participate fully. After having intercourse, do not move away immediately. Let the woman complete her enjoyment otherwise she may feel deprived and disgusted. (Ihyaa-ul Uloom)
 6. When one comes to his wife he should say this duaa:

Bis-mil-laa-hi, Al-laa-hum-ma jan-nib-nas shay-taa-na. wa-jan-ni-bish shay-taa-na-maa ra-zaq-ta-naa.

In the Name of Allaah, O Allaah, protect us from the shaytaan. Keep the shytaan away from the children that You will grant us.

(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 people were quite taken aback with this action and decision of Imaam Sahib. Mus'ir Ibn Kidam stood up and kissed Imaam Sahib's forehead and remarked: "How thoughtless of the people to rebuke me for cherishing love for this man. Through all this, Imam Sufyaan Thawri remained silent without uttering a word." **Women are unable to give birth to another man like him**

Sharik narrates: "We were accompanying a Janazah of a boy of a noble family of Kufa. Sufyaan Thawri, Ibnul Shubrumah, Ibnu Abu Kayla, Abu Haneefah, Abul-Ahwas, Mundil and Hibban were also with us. Many of the influential people of Kufa were also accompanying the Janazah when all of a sudden, it just came to a halt. Upon investigation, the people learnt that the deceased's mother came out of the house in agitation and impatience. She opened up her head and placed her head-cloth over the bier.

The lady was a Haashimi and of noble descent. The deceased's father yelled at her to get back in the house but she refused. The father swore an oath: "Get back in the house or else you are divorced." In retaliation, she also swore an oath: "If I return home before the Janazah Salaah, then all my slaves are emancipated." In short, they exchanged a few harsh words with each other. Ultimately, both parties were at a loss for words and they didn't know what action to take. The father approached Imaam Abu Haneefah Rahmatullahi Alaihi for solving this problem, Imaam Sahib came and asked each one of them the nature of their oaths. When they informed him, he said: "Put the bier down." When it was placed on the ground, he commanded the father to perform the Janazah Salaah. The people who went ahead all came back. Lines were formed behind the bier and the Janazah Salah was performed. Imaam Abu Haneefah Rahmatullahi Alaihi, thereafter, said: "Take the body to the graveyard." And addressing the lady, he said: "Now you may return home. Your oath had been fulfilled." He addressed the father also with the same words.

Upon this, Ibnul Shubrumah declared: "The women are unable to give birth to another

personality like you. You have no problem in dealing with academic complexities.”

One misfortune on the heels of another

Abdullaah Ibn Mubaarak narrates: “A man came to Imaam Abu Haneefah Sahib Rahmatullahi Alaihi and informed him that he wished to build a small window on his wall. Imaam Sahib advised him: “Build whatever you wish to but don’t peep into your neighbour’s house.”

When he started constructing the window, the neighbour came to Ibnul Abi Layla and lodged a complaint. Ibnul Abi Layla prevented him from doing so. The man quickly came back to Imaam Sahib and informed him about what transpired. Imaam Sahib advised him: “Okay, go back and open up a door on your wall.” When he started constructing a door, the neighbour went back to Ibnu Abi Layla and lodged another complaint. He again forbade him from doing so. The man once again returned to Imaam Sahib and explained what transpired. Imaam Sahib asked him: What is the total cost of your wall?” He replied: “Three sovereigns.” Imaam Sahib told him: “I am responsible for the three sovereigns. Go and raze the entire wall to the ground.”

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Station Director of Radio Islaam Africa, Hazrat Maulana Haider Ali Sahib, Visits Raheemiyah varsity

The Esteemed Patron of Jamiat-e-Ulamaa South Africa-cum-Station Director of Radio Islaam, Hazrat Maulana Haider Ali Ibraaheem Sahib (Daamat-Barakaatuhu) arrived Kashmir on 16 Rabiyyul-Awwal 1440 Hijri corresponding to 25 November 2018. As soon as the Honourable Guest reached the Raheemiyah varsity Bandipora Kashmir, Hazrat was given a warm welcome at the Campus here. At the invitation of the Honourable Chancellor of the Raheemiyah varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qasmi (Daamat-Barakaatuhum), the esteemed guest gave a wonderful speech after the Fajar-Salaah of 17 Rabiyyul-Awwal 1440 Hijri corresponding to 26 November 2018 before the Raheemi students. The speech was an invaluable asset for the students in which Maulana Haider Sahib told the students that when Allaah Paak (Jalla-shanuhu) wants to guide a person to the straight path, He

(Jalla-shanuhu) bestows understanding of Deen-e-Islaam upon him. "You beloved students are fortunate enough to have been chosen for learning and studying Deen-e-Islaam, as it is the sign that Allaah Paak (Jalla-shanuhu) is pleased with you," Hazrat Maulana Sahib said. "Every second and every minute of a student is precious, so dear students value it by using it to your best, whatever habit you acquire will last for long, so equip yourselves with good habits like attending the Masjid Shareef before Azaan, recite the Holy Qur'aan in abundance in Sunan and Nawaafil, and keep yourselves aloof from bad habits," Hazrat advised.

While talking about mobile phones Hazrat Maulana Sahib remarked that this gadget is very useful only when it will be used while observing its Islaamic ethics strictly. Otherwise, it would destroy modesty (Hayaa) and faith (Eimaan) of its user. "As far as the students are concerned, using a mobile phone is a risky business for them as repelling the destructive effects of a mobile phone needs a high caliber of ethical, moral and spiritual standards embedded in the user, whereas the students have yet to achieve such a high caliber of knowledge, ethics and spirituality, hence they must avoid using

mobile phones for the sake of their faith, education and brilliant future” Hazrat advised.

The respected faculty members and the students of this educational institution felt highly honoured when Hazrat Maulana Sahib offered them Musaafahah of their blessed hands affectionately.

In Srinagar city, Hazrat Maulana Haider Ali Sahib (Daamat-Barakaatuhum) also addressed a gathering of the media persons, associated with radio, television, newspapers, etc. and shared their experiences of running the station of Radio Islaam in South Africa with them. A question-and-answer session was also held there in which Hazrat Maulana Sahib answered the questions of the media persons. This humble Editor of An-Noor, Fayyaz Ahmad Zarroo, also attended this media event and felt the speech of Hazrat Maulana Sahib very beneficial, informative, reformative and inspirational. This event was moderated by the Honourable Chancellor of the Raheemiyah varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib (Daamat-Barakaatuhum) elegantly. May both the Esteemed Personalities live long with good health and Aafiyah, Aameen.