

E DITORIAL

Am I Normal

By: Hazrat Maulana Ilyaaas Patel

We are all familiar with the terms 'normal' and 'natural'. However, if asked to furnish a definition for normal and natural, how would we respond?

In the modern world, 'normal' is often defined as that which conforms to the norms of society and is deemed acceptable by society at large. However, it is obvious that this cannot be the yardstick by which we measure normality. If it were so, we would be forced to regard the behaviour of a cannibal tribe casually nibbling on their neighbours as 'normal' since their entire tribe and society accept this form of behaviour. Additionally, the yardstick of 'normal' would continue to sway and shift before the wind of society's ever-changing whims and fancies, ideals and ideas. In a nutshell, this would not signify the true 'normal', but would rather represent the collective inclinations and tendencies of society at large.

Likewise, some people attempt to define 'natural' as that which occurs in nature without

the interference of man. This definition is similarly flawed, as since cancer occurs in the human body without any human interference, cancer would then be defined as 'natural'. Furthermore, since treating the cancer would involve human intervention, the treatment would be deemed 'unnatural'!

Since the line between natural and unnatural, and normal and abnormal, has become so blurred, the most perverse, indecent and lewd of behaviours are now being justified, rationalised and promoted as being completely normal and natural!

For proof of this, look no further than the Life Orientation syllabus which among other absurd, anti-Islamic ideas, teaches that same-sex relationships are completely 'natural' and masturbation is absolutely 'normal'. In fact, the disfigurement and distortion of 'nature' has reached the point where many nudists now refer to themselves as 'naturists', implying that public nudity is actually natural!

As Muslims, we firmly believe that Allaah Ta'ala (Jalla-shanuhu) deputed the Ambiyaa ('alaihimus salaam) for the guidance of mankind. Allaah Ta'ala (Jalla-shanuhu) created them as the most perfect of all His creation in

every aspect and instilled in them the purest of natures, completely untainted and uncorrupted. These Ambiyaa ('alaihimus salaam) taught us the meaning of a pure and perfect life and showed us right from wrong, normal from abnormal, and natural from unnatural. Hence, it is Deen and the blessed way of the Ambiyaa ('alaihimus salaam) that sets the standard for us to follow.

In this blessed ahaadeeth (*Saheeh Muslim #604 and Sunan Tirmizi #1080*), Hazrat Rasulullaah (Sallallahu 'Alaihi Wasallam) has highlighted certain actions and qualities that were common among all the Ambiyaa ('alaihimus salaam), and explained that these actions and qualities constitute 'natural' and are inherent among people who are pure, normal and uncorrupted. Among these actions and qualities are; cleansing the private parts after relieving oneself (istinjaa), cleansing the mouth with the miswaak, trimming the nails and applying 'itr (perfume).

If we ponder over the above, we will realize that these actions will most definitely be normal and natural for any person whose disposition has not been tainted and corrupted, as no sane and normal person likes to be dirty and smell offensive. However, just

as these actions constitute 'being normal', Hazrat Rasulullaah (Sallallahu 'Alaihi Wasallam) mentioned another quality, and in fact commenced with mentioning that quality to highlight its importance – *the quality of hayaa (shame and modesty)*.

We thus understand that hayaa is a normal and natural quality of a human, and it is through the effect of the environment, company, etc. that a person is stripped of his hayaa, leading him to adopt unnatural behaviour and an unnatural lifestyle. Hence, it should be 'normal' for a woman to feel the urge to conceal herself from the gazes of strange men and avoid communicating with them. It should be 'normal' for a woman to feel the urge to dress in decent, concealing clothing, whether in the home or out of the home. If a woman does not feel these urges of hayaa, it is a sign that her 'normal' and pure nature has sadly been corrupted by the pollution of society.

May Allaah Ta'ala (Jalla-shanuhu) bless us all to shed the shackles of societal conformity and enable us to follow the 'natural' and 'normal' ways of the Ambiyaa ('alaihimus salaam), aameen.

TAFSEER

(Commentary of the Holy Qur'aan)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullaahi Alaihi)

SURAH AL-BAQARAH

Note: This part of Tafseer is the remaining portion of Surah Al-Baqarah Tafseer and hence connected with the previous chapter of Surah Al-Baqarah Tafseer.

It is to commemorate this event that running seven times between the two hills had been made an obligatory part of the rites of the Hajj. As she returned to her son, the mercy of Hazrat Allaah (Jalla-shanuhu) descended in the form of the archangel Jibra'il Alaihi Salaam who made a spring of fresh water spout forth from the parched ground – the same spring which is now called Zamzam. In a day or two, the water began to draw animals towards itself, and the sight of animals brought men to the place. By and by, the provisions necessary for human life became regularly available, and the future city of Makkah began to take shape.

The infant – who was to become sayyidna Ismaa'il Alaihi Salaam – began to grow up, and was soon able to take upon

himself the usual functions of human life. Under divine permission, Sayyidna Ibraaheem Alaihi Salaam came now and then to see how his wife and son were doing. It is now that Hazrat Allaah (Jalla-shanuhu) chose to submit him to the greatest of all possible trials. The son had grown up in such unpromising circumstances, and been deprived of constant fatherly care and affection. Now, the father received the command to slaughter his son with his own hand. Says the Holy Qur'aan:

فلما بلغ معه السعي قال يني انى ارى فى المنام انى اذبحك فانظر ماذا ترى قال يا ابت افعل ما تومر مستجدنى ان شاء الله من الصبرين

When he had reached the age of being able to help his father in his work, the latter said, "My son, I see in a dream that I am slaughtering you. Now, say, what do you think? He replied, "My father, do as you have been bidden; you shall find me, if Allaah (Jalla-shanuhu) so wills, one of the patient. (37:102)

Sayyidna Ibraaheem Alaihi Salaam took his son to the wilderness of Minaa and fulfilled, so far as he himself was concerned, the divine commandment. But Hazrat Allaah (Jalla-shanuhu) did not really mean to have the son slaughtered, but only to test the father. If we

consider the words of the Holy Qur'aan just cited, we shall find that in his dream, he had not seen the accomplishment of the slaughter, but only the act of slaughtering. And this much he did perform. In this respect, revelation came to him in the form of dream, picturing the act, perhaps for this very reason – that is to say, Hazrat Allaah (Jalla-shanuhu) did not want to give him a verbal command to sacrifice his son. Hence, Hazrat Allaah (Jalla-shanuhu) commended him for having: “confirmed the dream” (37:105). In recompense for this total submission to divine will, Hazrat Allaah (Jalla-shanuhu) sent down a ram from heaven to be sacrificed in place of Sayyidna Ismaa'il Alaihi Salaam. Now, the annual sacrifice of sheep or goats etc. has been made a regular form of worship in commemoration of the way of Sayyidna Ibraaheem Alaihi Salaam.

In addition to those rigorous trials, a number of other restrictions were imposed on him in the shape of certain injunctions, which too, he fulfilled as devotionally. Ten of these commandments are known as the characteristics of the Fitrah and are concerned with the cleanliness and purification of the body.

These ten have been made permanent injunctions for all the later Ummahs (or communities of believers) too, and the Last Prophet Sallallahu Alaihi wasalam has insistently commanded his followers to fulfil them.

Ibn Katheer has reported from the blessed Companion "Hazrat Abdullah ibn Abbaas Raziyallahu Anhuma that thirty elements make up the whole of Islaam, ten of which have been mentioned in Surah, ("Al-Bara'ah, or "Al-Tawbah"), the other ten in Surah 33 ("Al-Ahzaab'), and the last ten in Surah 23 ("Al-Mu'minuun"). These two had formed a part of the trials of Sayyidna Ibraaheem Alaihi Salaam, and he fulfilled these conditions with equal faithfulness.

Surah 9 lays down these ten qualities as being characteristic of true believers:

التائبون العابدون الحامدون السائحون الركعون السجدون الامرون

بالمعروف و الناهون عن المنكر والحفظون لحدود الله وبشر المؤمنين

"Those who repent, these who worship (Allaah), those who praise (Allaah), those who keep a fast, those who bow down and prostrate themselves (before Allaah), those who invite others to good deeds and forbid evil deeds, those who keep within the bounds fixed by Allaah. And give good tidings to the true believers." (9:112)

(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
Maulana Muhammad Mahommedy Sahib

(Continued from the previous issue of AN-NOOR)

On the predetermined date of the Nikaah, together with his uncles Abu Taalib and Hamzah and few other chieftains of the family, Hazrat Rasulullaah Sallallahu Alaihi Wasallam set out for Hazrat Kahdeejah Raziyallau Anha residence. Hazrat Khadeejah Raziyallahu Anha's father had already passed away before the battle of Fujjaar. Her uncle Amar bin Asad was present at her Nikaah.

Abu Taalib recited the Khutbah of Nikaah, the closing words of which were:

اما بعد فان محمدا ممن لا يوازن به فتى من قريش الا رجع به شرفا
ونبلا وفضلا وعقلا وان كان في المال قد فناه ظل زائل وعارية
مسترجعة وله في خديجة بنت خويلد رغبة ولها فيه مثل ذلك

“Muhammad (Sallallahu-alaihi-wasallam)
is a young man who, if weighed against
any other youngster from the Quraysh,
Muhammad (Sallallahu-alaihi-wasallam)

will outweigh the other in nobility, eminence, intellect and graciousness. He may be lacking in wealth but wealth is after all a passing shadow and a trust to be ultimately surrendered. He is interested in getting married to Khadeejah bint Khuwailid and she also cherishes the same interest."

At the time of this blessed Nikaah, Hazrat Rasulullaah Sallallahu Alaihi Wasallam was twenty-five years old whilst Hazrat Khadeejah Raziyallahu-anhaa was forty years old. The Mahr (dowry) was fixed at twenty camels. According to Seerat Ibn Hishaam and Hafiz Abu Bishr Daylami, the stipulated Mahr (dowry) was twelve and half awqiyyah of silver. Each awqiyyah is equivalent to forty Dirhams. Hence, the total dowry was five hundred Dirhams.

This was Hazrat Rasulullaah's Sallallahu Alaihi Wasallam first Nikaah whilst it was Hazrat Khadeejah Raziyallahu Anha's third Nikaah. We will, Insha-Allaahu-Ta'ala, discuss this in more detail in the chapter dealing with the Azwaaj-e-Mutahharaat (the blessed wives of Hazrat Rasulullaah Sallallahu Alaihi Wasallam).

The Renovation of the Ka'bah Shareef and Hazrat Rasulullaah's Sallallahu Alaihi Wasallam Arbitration

From the very inception of this universe, the Ka'bah Shareef was reconstructed five times. Initially it was constructed by Hazrat Aadam Alaihi Salaam. Hazrat Abdullah bin Amr bin Aas Raziyallahu Anhu reports that Hazrat Rasulullaah Sallallahu Alaihi Wasallam Said: "Allaah Ta'ala delegated Hazrat Jibra'eel Alaihi Salaam to command Hazrat Aadam Alaihi Salaam to erect the Ka'bah Shareef. When he completed the building, he was instructed to walk around the house (Tawaaf). He was also informed: "You are the first man and this is the first house erected for the devotion of Allaah Ta'ala.

When the flood of Hazrat Nuuh Alaihi Salaam struck, no sign of the Ka'bah Shareef was left behind; Hazrat Sayyidnaa Ibraaheem Alaihi Salaam was then commanded to reconstruct the Ka'bah Shareef. There was no trace of even the foundation left behind. Hazrat Jibraa'eel (Alaihis-salaam) came and retraced the markings of the original foundation left behind. Subsequently Hazrat Ibraaheem (Alaihi Salaam) with the wholehearted assistance of Hazrat Ismaa'eel Alaihi Salaam began reconstructing the Holy Ka'bah.

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

Blessed Companions

Stories of the Sahabah

Raziyallaahu Ta'ala Anhum Ajma'een

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

(Continued from the previous issue of AN-NOOR)

Hazrat Abu Bakr Siddeeq Raziyallahu Anhu received his allowance from the Baitul-Maal in the interest of all the Muslims, and that too at the request of the most prominent Sahaabah. Again the amount taken was almost the minimum possible, and hardly sufficient for him, as we have already seen in the story (in the last chapter) about his wife's inability to cook one sweet dish during the whole month.

In spite of all this he was so particular that he made over his garden to the Baitul-Maal in lieu of what he had received from the public funds.

The story of Ali bin Ma'bad Rahmatullahi Alaihi

Hazrat Ali bin Ma'bad (Rahmatullahi Alaihi) is a Muhaddith. He says: "I was living in a rented house. Once I wrote something which

I wanted to dry up quickly. The house walls were of mud and I intended to scrape a little mud from there to dry up the ink, but I thought: "This house is not mine, and I cannot scrape the walls without the owner's permission.

After a moment I reflected: 'After all what difference does it make? It is only a very little mud that I am using. So, I scraped a little mud from a wall and used it. That night, While asleep, I saw a person in my dream, scolding me: May by tomorrow, on the Day of Qiyaamah, you may regret that saying of yours. It is only very little mud that I am using."

The requirements of piety are different with different persons. The high rank of the Muhaddith demanded that he should have been particular even about a small quantity of mud, though for a common man it was insignificant and therefore within permissible limits.

Hazrat Ali Raziya'llahu Anhu **passes by a grave**

Hazrat Kumail Raziya'llahu Anhu says: "Once, I was with Hazrat Ali Raziya'llahu Anhu on a journey. When we reached an

uninhabited place, he approached a grave and said: "O you dwellers of the graves! O you who live amongst ruins! O you who live in the wilderness and solitude! How do you fare in the other world? How has it gone with you there?"

He continued: "The news from out side is that all the wealth and riches you left behind, has long been distributed. Your children are orphans and your widows have long since remarried. Now let us hear about you.

He then turned to me: "O Kumail! If they could speak, they would have informed us that the best provision for the Hereafter is Taqwa."

Tears flowed out of his eyes, as he added. O Kumail! The grave is a container of the deeds, but one realizes it only after death."

Our good or bad actions are stored up in our graves. It is said in a Hadith that every person meets his good deeds in the grave in the form of a trusted companion who befriends and consoles him there. But his wicked deeds approach him in ugly shapes and emits bad smells, which add to his misery.

(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)

Congregational I'tikaaf

Q: Since when was there the practice of congregational I'tikaaf? Some people say that Hazrat Shaikh Zakariyyah Rahmatullahi Alaihi had initiated this new bidat.

A: Congregational I'tikaaf was in existence from the blessed era of Hazrat Nabi Akram Sallallahu-Alaihi-Wasallam. It appears in the narration of Bukhaari that Hazrat Nabi Akram Sallallahu Alaihi wasallam had mentioned. "Those who sat with me in I'tikaaf during the first ten days of Ramazaan should sit with me in I'tikaaf during the second ten days of Ramazaan.

When the last ten days approached, Hazrat Nabi Akram Sallallahu Alaih wasallam again announced in the like manner and they sat for the entire month in order to search for the Laylat-ul-Qadr.

Hazrat Shah Abdul Azeez Sahib (Alaihir-rahmah) has related that Hazrat Shah Waliyyullaah Sahib (Alaihir-rahmah) had sat in I'tikaaf with a large group of people and lot of people and a lot of faidh (Spiritual benefit) was derived through it. This appears in the Malfoozaat of Hazrat Shah Waliyyullaah Sahib (Alaihir-rahmah).

Hazrat Thaanwi Sahib Rahmatullaahi Alaihi used to sit in I'tikaaf in Thaanah-bawan with a large group. During the lifetime of Hazrat Thaanwi Sahib Rahmatullaahi Alaihi Hazrat Shaikh-ul-Hadeeth had written a letter addressed to Khwajaa Abdul-Azeez Hasan Majzoob Sahib Rahmatullaahi Alaihi. He answered the letter in pencil. Khwajaa Sahib had travelled such a great distance to thaannah-bawan just to sit in I'tikaaf.

In Sahaaranpur, Hazrat Maulana Khaleel Ahmad Sahib Sahaaranpuri Rahmatullaahi Alaihi Sahib used to sit in I'tkaaf and a large group used to join him.

A few students who had sat in I'tkaaf over here had seen Hazrat Nabi Akram Sallallahu Alaihi wasallam in their dream and Hazrat (Sallallahu-alaihi-wasallam) mentioned to them that we will meet at the Hawdh-e-Kawthar.

The proof for the topee and turban in the hadeeth

Q: Some people are of the opinion that a topee should not be worn. They hold the view that if a topee is worn then a turban should be worn as well. Otherwise, it should not be worn.

A: The following narration is recorded in Abu Daawood Shareef and in Tirmizi Shareef as well: (The difference between our attire and the attire of the polytheists is the wearing of turbans on the topees.)

The topee itself is proven from the word but the muhadditheen have commented negatively regarding this hadeeth.

Imaam Tirmizi (Rahmatullaahi Alaihi) said: (Its chain of narrators is not strong.) Imaam Tirmizi has recorded this narration. However, in the commentary of Shamaail-e-Tirmizi, Jamul-Wasaail, it is reported that three methods are established from Hazrat Nabi Akram Sallallaahu Alaihi wasallam: (1) Only wearing a topee. (2) Performing salaah only wearing a turban. (3) Performing salaah with the turban tied over a topee.

The best would be to wear a topee with a turban tied over it. It is also better to perform salaah in this manner. However, only wearing a topee or only the turban is also correct, but it would be incorrect to do so if it implies that one is not showing importance to Salaah.

Maulana Abdul-Hayy Sahib Luckhnawi (Alaihir-rahmah) has written: After a lot of research in the writings of my father. He stated

that if one shows such importance to the turban that he does not attend the gatherings in his friends without tying a turban, then such a person's salaah and imaamat will be makrooh without tying a turban. This is because in his case performing salaah without a turban will result in him performing salaah in menial clothing.

A friend of mine by the name of Maulana Faidhul Hasan Sahib Gangohi who had written the footnotes of Usool-ush-Shaashi as well as Musallam-uth-Thuboot, Husaami, Rasheediys etc. used to wear a sherwaani [A long waist coat (jacket)] over his kurta in the month of Ramadhaan despite the boiling and sweltering summer heat. His entire clothing would be drenched in perspiration, but he would still perform his salaah wearing his sherwaani. When he used to lead the Taraaweeh salaah in this manner, people would tell him. "Why are you putting yourself under so much of difficulty? There is no need for it. Perform the salaah without the sherwaani." He would reply, "I don't visit my friends without a sherwaani, how will I be able to stand in front of Hazrat Allaah (Jalla-shanuhu) without a sherwaani?"

Q: How long should the turban be?

A: This also appears in Jamul-Wasaail. Hazrat Nabi Akram Sallallahu Alaihi wasallam had two turbans. One was sughra and the other was kubra. The length of one was six ziraa (approx. 3 metres) and the other was twelve ziraa (approx. 6 metres).

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddeeq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

When we met, his eyes filled with tears. He said to me, "For many days I have not eaten anything, please give me something to eat." He was very pious and Allaah-fearing. He never used to ask for anything from anyone. He was very particular about performing Salaah in the first saff with takbeer-e-oolaa. After qualifying he went back home for a few days. Thereafter, he went to live in Farkh Aabad.

Once he wrote to me saying, "This is the last letter I am writing to you. Now I am going to spend my life in such a place where no one knows me" After that I have no information as to his whereabouts.

Hafizul Hadith Abul Abbaas Raazi Rahmatullahi Alaihi was blind from birth. Despite this handicap, he travelled to Balkh, Bukhaara, Nishaapur and other places to learn Hadith.

Haafiz ibn Taahir Maqdisi Rahmatullaahi Alaihi,

in search of Hadith used to travel by foot. He used to place his kitaabs on his back. Due to exertion, blood used to pass out with his urine. The author of Ulama-e-Salaf, writes that Haafiz Saahib Rahmatullaahi Alaihi had travelled with much difficulty. Besides the places that have been mentioned above there were many more places that he had travelled to. These included Baghdaad, Makkah Mukarramah, Jazzrah, Tunis, Damascus, Halab, Jazeerah-e-Ishahaan, Nishaapur, Hiraat, Rahbah, Laqaan, Madeenah Tayyibah, Nahawaared, Ambaar, Ishraain, Aamil, Ahwaaz, Bustaam, Khusroo, Jard, Jarjaan, Aamad, Yusnaj, Basrah, Deenwari, Ummi, Sarkh, Shiraaz. Qazwain, Kufah.

Once Hafiz Abu Abdillaah Isfahaani Rahmatullahi Alaihi described the place he had travelled to. He writes that there were one hundred and twenty different places that he had traveled to in order to obtain ilm.

Imaam Izzud Deen Maqdisi Rahmatullaahi Alaihi went to study in Baghdad when he was fourteen years old.

Haafiz Abdul Khitaab Andalusi Rahmatullaahi alaihi travelled the whole of Spain to obtain ilm. After qualifying, he travelled to Maraakish and

other countries and thereafter, he went to Egypt, Syria, Iraq, Arabiyyah and Khuraasaan.

Abu Haatim Raazi Rahmatullaahi Alaihi says, "Once during a journey, when I disembarked from the ship I had absolutely no money to spend. I had two companions with me whose condition was like mine. The three of us remained hungry for three days. We travelled by foot."

In the present era it will be difficult to believe that there were such people in former times that walked hundreds of miles in search of ilm. There was a kind of desire in their hearts for knowledge as a result of which they neither could nor remain in one town or one country for too long. They used to travel across oceans and continue their search. Of today there was even a spark of that enthusiasm, we would not find this decline in ilmi pursuits. Ilm cannot be obtained without going door to door and sitting in gatherings of people of perfection.

تا بدکان حنانہ در گردی ہرگز اے خام آدمی نشوی

O you deficient one! Until you do not leave the constraints you will never attain perfection.

(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-BarakaatuhumContinued from the previous issue of AN-NOOR**Allaah's love for the sinners**

There is only one solution for sins, and that is to stop doing them. If we do not stop committing sins, then the habit of sinning will become worse, and will be very difficult to let go of. It will become a necessity that will eventually lead to one's spiritual death.

In the beginning, a sin is like a weak thread. Just as a weak thread can be broken easily even by a child, it is very easy to let go of a sin at the start. However, if one does not stop, then with the passing of time, sinning becomes a strong habit. It becomes as strong as the anchor of the ship which does not let the ship move. Then, if one wishes to stop committing sins, he is unable to do so:

وذروا ظاهر الاثم و باطنه

Leave outward sin and inward sin [Al-An'am 06:120]

وذروا ظاهر الاثم و باطنه

And the evil plot engulfs none but its own people (who make it) [Faatir 35:43]

من يعمل سواء ايجزبه

Whoever does evil shall be requited for it. [An-Nisaa 04:120]

The description of sin

وذروا ظاهر الاثم و باطنه

Leave outward sin and inward sin. [Al-An'am 06:120]

A sin is any such action which goes against the teaching of the Holy Qur'aan and the Sunnah. It is the breaking of the commands of Hazrat Allaah (Jalla-shanuhu) and letting go of the Sunnah of the Holy Prophet Sallallahu Alaihi wasallam.

We have been commanded to leave all the sins that we commit, whether openly or secretly. The example of sins is like a wound that refuses to heal. If one develops cancer in the body, it has to be treated by cutting out that body part. If this is not done, the cancer spreads all over the body, eventually leading to one's death.

(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)

6. It is necessary for the woman to keep in mind her husband's temperament. If he wants her to adorn and beautify herself, she must do so within the limits of the Islaamic Shari'ah. She must not displease him by showing him a defiant mood in any legal act. She must not observe a nafl saum (optional fast) without her husband's consent (Bukhaarii). When he beckons her she must respond, otherwise the malaa-ikah (angels) will curse her except when there is any genuine and valid excuse for her denial established in the Islaamic Shari'ah. (Bukhaarii)

These are the etiquettes that must be taught to children before they marry so that they conduct their lives accordingly.

7. Those who cannot marry must keep themselves undefiled and virtuous.

No two persons will disagree that wealth is the source of worldly happiness, fortune and success. It is a basic necessity of life. It eases all difficulties. It removes obstacles. Often it is the only yardstick, and no-one turns towards a man of knowledge and good manners if he is not well off. This being so, what should a young man do who has no riches and so cannot marry? Under these circumstances, he must endeavour to remain virtuous and chaste. It is the command of the Noble Qur'aan. (Surah Nuur, 24:33) It is an excellent mental achievement that strengthens a young man's will power making him firm of intention. He develops angelic qualities and is peaceful and serene. The question remains, however, how is he able to attain this status? What does Islaam suggest? This has been discussed in early articles, carried by An-Noor, under the sub-title "The remedy for riddance from this habit" (masturbation). The headings of the discussions under this subtitle are reproduced her with further discussion.

Early marriage, nafl (voluntary) saum (fasts), shun whatever excites sex, engage in fruitful pursuit, good company, act on medical

advice and fear Hazrat Allaah (Jalla-shanuhu).

The additional discussion revolves round two points:

To keep one's gaze away from forbidden things and non-mahram females. To look at non-maharm females is an arrow from the armoury of Shaytaan. One who restrains himself from evil because he fears Hazrat Allaah (Jalla-shanuhu), Hazrat Allaah (Jalla-shanuhu) will create in him such faith that the sweetness of which he will feel in his heart. After the first glance, there is attraction and inclination. It begins with a smile. Then greetings are exchanged. They promise to meet again. The, evil follows. It is because of an evil glance that a person's faculties of thinking are imparied. Duties and obligations are forgotten. It also causes deviation. Such people love to live in luxury. They are a danger to peace and security. This is why the Noble Qur'aan commands men and women to lower their gaze. (Surah Nur,24:30-31) It is through the lowering of one's gaze that one may achieve chastity and piety.

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

Great Personality

Hazrat Imaam Abu Haneefah Sahib

Rahimahullaahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

This is an inspiration from Hazrat Allaah (Jalla-shanuhu)

Hazrat Abdullaah Ibn Mubaarak (Alaihir-rahmah) also narrated: "I met Hazrat Imaam Abu Haneefah Sahib (Rahmatullaahi Alaihi) en-route to Makkah Mukarramah. A calf was barbecued for all the companions travelling with him. His friends decided to consume the meat with vinegar, but they were unable to find a utensil in which they could place the vinegar. A little later, they saw Hazrat Imaam Abu Haneefah Sahib (Rahmatullaahi Alaihi) digging a hole in the sand and placing the table-cloth over the hole. He then put vinegar onto the cloth. The companions then ate the meat with vinegar by placing the meat onto the cloth. They then addressed Imaam Sahib: "You do everything in a very pleasant manner." To this he replied: "Express your gratitude before Hazrat Allaah (Jalla-shanuhu). This is something

which Hazrat Allaah (Jalla-shanuhu) has inspired me to do."

Hazrat Imaam Sahib's intelligence averts a conspiracy

Hazrat Imaam Abu Haneefah Sahib (Rahmatullaahi Alaihi) says: "I was with Ibnu-Hubairah when I was sentenced to imprisonment. As I came to the prison, a man, prompted by some conspiracy, asked me at the door of the prison: "O Abu Haneefah! If the head of state orders someone to execute another human being, is it permissible for that person to carry out the execution order and kill him?" Hazrat Imaam Sahib turned the while question around and asked: "Was the execution Waajib (religiously binding)?" The man replied: "Yes, his execution was Waajib." Upon this, Imaam Sahib replied: "Then go ahead and kill him." The man tilted the question and asked: "If his execution is not Waajib?" Imaam Sahib replied: "The head of state will not issue an execution order against a person whose execution is not waajib."

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Fresh snowfall in Kashmir

On February 06, 2019 the entire valley of Kashmir received a fresh snowfall. A white blanket of snow covered the mountains and trees. The people of Kashmir witnessed this kind of heavy snowfall after so many years. It started after the Chillah-e-kalaan came to an end. Normal vehicular traffic, electricity supply and water supply were badly affected by this heavy snowfall. The weather turned chilly and the sole highway, known as Srinagar-Jammu National Highway, that is linking Kashmir with rest of the world, remained closed for vehicular traffic for ten consecutive days. It was opened for one way traffic hardly for two or three days then again remained closed for a week because of landslides and shooting stones triggered by rain and fresh snowfall on this road. Thousands of passengers and travellers remained stranded along this Srinagar-Jammu highway including many truckloads of food and essential commodities bound for the Kashmir valley. People in

Kashmir suffered immensely due to the closure of the highway.

However, by the grace of Allaah Almighty (Jalla-shaanuhu) all the academic and administrative activities remained going on smoothly at the Raheemiyyah campus Bandipora Kashmir during this heavy snowfall-cum-chilly winter. The heating arrangements were sufficiently put in place at the campus here including warm running water for making wuzoo and having a bath, so these arrangements did not hamper the normal academic activities at the campus of this Raheemiyyah varsity. All praise belongs to Allaah Almighty (Jalla-shaanuhu).

The beloved students and the faculty members at the Raheemiyyah varsity have expressed their profound gratitude to the Honourable Chancellor of this varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qasmi Daamat-Barakatuhum, for making comfortable arrangements at the campus during the chilly days of winter. "May Hazrat Allaah Jalla-shaanuhu grant Hazrat Maulana Sahib the best reward for their noble work and extramural services they are rendering to this prestigious institution, that is, Daarul-Uloom Raheemiyyah Bandipora Kashmir," the Raheemi students and staff supplicated.