

E DITORIAL

Balance Sheet

By: Hazrat Maulana Ilyas Patel

The end of the financial year brings along a flurry of activity in the business world. Stocktaking, preparing of financials and other related aspects are given top priority. The crucial question at the end of the exercise is: "What am I worth?" If the balance sheet indicates huge assets and little or no liabilities, one is elated. Otherwise there is gloom and sadness.

Indeed halaal wealth in the possession of a pious person is a great blessing. Besides being a means of comfort and ease for him in this world, he will use this gift from Allah Ta'ala to earn the Hereafter. His wealth will not be wasted on sinful or futile things. Instead, the orphans, widows and destitute will benefit from it. He will also spend it in the many avenues of uplifting Deen.

Thus the wealth will become valuable when spent in the correct manner. However wealth itself does not contribute to how much a Muslim is "worth". His real worth is based on the wealth within him – not on what is outside.

If the angel of death arrives NOW to take one away from this temporary abode, the millions on the balance sheet will be of no avail. It is the inner-wealth reflected on the balance sheet of one's book of deeds that will show how much one is really worth.

The capital in the real balance sheet is the wealth of imaan. How wealthy a person is in terms of imaan is reflected in his obedience to the commands of his Creator and refraining from sin. Thereafter the qualities of the heart and the values of a person will determine how much he is worth.

Akhlaaq

Foremost among the qualities that make a person extremely "wealthy" is akhlaaq (good character). The worth of the one with good akhlaaq has been explained in many ahaadeeth. Hazrat Rasulullah (sallallahu 'alaihi wasallam) is reported to have said: "The believer with the most perfect imaan is the one with the best akhlaaq." (Sunan Tirmizi #2612) In another narration it is reported that the one with good character will be among the most beloved to Hazrat Rasulullah (sallallahu 'alaihi wasallam) and will be among the closest to him

on the day of Qiyaamah. (Sunan Tirmizi #2018) Hazrat Rasulullah (sallallahu 'alaihi wasallam) also declared that on the day of Judgement, nothing will be more weighty on the scales of good deeds than good akhlaaq." (Sunan Tirmizi #2003)

The details of good character have been explained in various ahaadeeth, the crux of which is the following: To join ties with those who sever relationship, to forgive those who oppress, to return ill-treatment with kindness, to talk with kind words, to be humble, not to harbour malice, etc. Such a person is worth very much. He will have a very impressive balance sheet on the day of Judgement.

Prosperity of Heart

Another great wealth is contentment. Hazrat Rasulullah (sallallahu 'alaihi wasallam) has declared: "Owning much possessions does not make one wealthy. Indeed, real wealth is the prosperity of the heart (i.e. having contentment)." (Saheeh Bukhaari #6446) Hazrat Rasulullah (sallallahu 'alaihi Wasallam) is also reported to have said: "Indeed he is successful — the one who accepts Islam, is granted sufficient sustenance and Allah Ta'ala has

blessed him with contentment upon that which he has been given." (Sunan Tirmizi #2348) Therefore, a Mu-min's balance sheet will reflect great contentment among the fixed assets.

Among the aspects that increase one's true worth are:

- Taqwa: The person of taqwa is the most noble in the sight of Allah Ta'ala. Taqwa is achieved by refraining from all sins.
- Humility: The one who humbles himself for the sake of Allah Ta'ala, Allah Ta'ala will elevate him.
- Striving to uplift Deen: Such a person is among the most beloved to Allah Ta'ala.
- Generosity: Hazrat Rasulullah (sallallahu 'alaihi wasallam) is reported to have said: "A generous person is close to Allah Ta'ala, close to Jannah, close to people and distant from hell (Sunan Tirmizi #1961)."

Other major assets of inner-wealth are sincerity, hayaa (modesty and shame), respect, patience, love, tolerance, simplicity, etc.

Love and Care

While the abovementioned qualities will

be the only wealth that will count on the day of Judgement, even in this world people are loved and appreciated due to such values and qualities. Wealth is not everything. For instance, many elderly people are showered with money and gifts by their children and others. Yet they are heartbroken. While they appreciate the gifts, what they need most is the inner-wealth – love. They need some really wealthy child or person — one whose heart is filled with the wealth of love and compassion — to care for them, spend time with them and show them true affection and love. Such a person with the wealth of love and compassion is worth more than all the billionaires of the world combined.

While taking stock and drawing up the balance sheet to ascertain one's material wealth, let us take time to take stock and reflect on how much of inner-wealth we have acquired. If not, our real balance sheet will only reflect liabilities on the day when it will be too late to remedy the situation.

May Allah Ta'ala grant us the true wealth and make us successful when our "stock" will be taken on the day of Judgement, 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.

And the ten qualities mentioned in Surah 23 are:

قد افلح المؤمنین. الذین هم فی صلاتهم خشعون. والذین هم عن الغو معضرون. والذین هم للزکوة فعلون. والذین هم لفروجهم حفظون. الا علی ازواجهم او ما ملکت ایمانهم فانهم غیر ملومین. فمن ابتغى وراء ذلك فاولئک هم العدون. والذین هم لامنتهم وعهدهم رعون. والذین هم علی صلواتهم يحافظون. اولئک هم الورثون. الذین یرثون الفسردوس هم فیها خلدون.

“Those true believers shall certainly prosper who show humility in their Salah, and turn away from idle activities, and are keen to purify themselves, and guard their private parts except from their wives and what their right hands own (bondswomen) –which is not blameworthy, but whoever seeks after more than that is a transgressor – and those who preserve what has been entrusted to them and also their covenant, and who are regular in

performing their Salah. Those are the inheritors who shall inherit Paradise, and they shall live there forever." (23: 1-11)

And the ten qualities mentioned in Surah 33 are as follows:

ان المسلمين والمسلمات والمؤمنين والمؤمنات والقنتين والقنت
والصديقين والصدقات والصبرين والصبر والخشعين والخشعت
والمتصدقين والمتصدقات والصائمين والصائمات والحافظين فروجهم
والحفظت والذكرين الله كثيرا والذاكرت اعد الله لهم مغفرة واجرا عظيما

"Men and women who perform what Islaam enjoins upon them, men and women who are true believers, obedient men and obedient women, truthful men and truthful women, men and women who are patient, men and women who possess humility, men and women who give in charity, men who fast and women who fast, men and women who guard their private parts, men and women who remember Allaah (Jalla-shanuhu) abundantly – for them Allaah (Jalla-shanuhu) had prepared forgiveness and a great reward." (33:35)

A third question with regard to Verse 124 still remains to be answered – what degree of success did Sayyidna Ibraaheem Alaihi Salam attain in these trials? The Holy Qur'aan defines

his accomplishment in these words: "And Ibraaheem who paid his debt in full." (53:37)

As for the reward he received, Verse 124 itself has announced it: "He (Allaah) said – "I am going to make you an Imaam for the people." The Arabic word Imaam, which we have not translated here, lexically signifies "leader or chief or guide." Since the present verse is related to Sayyidna Ibraaheem Alaihi Salam, the word Imaam in this context means, above all, "a prophet", though it includes the general sense off "leadership", too, as also of the title "Patriarch" which the Jews and Christians have given to him. Prophetood, let us repeat, cannot be won through personal effort; all the same, a prophet has to display his perfection in the thirty qualities we have just referred to, leadership in a general sense, possess these qualities in their own degree, The Holy Qur'aan makes it quite plain in another place:

وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون

"And from among them We appointed some as leaders to guide men by our command, when they were patient (in restraining themselves from disobedience), and had a sure faith in Our commandments." (32:24)

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

Seerat-e-Paak

Seeratul-Mustafa Sallallahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullaahi-Alaihi
Translated By: Mufti Muhammad Kadwa Sahib and
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(Continued from the previous issue of AN-NOOR)

The third occasion the Ka'bah underwent reconstruction was just before prophethood when Hazrat Rasulullaah Sallallahu Alaihi Wasallam was thirty-five and the Quraysh decided to reconstruct the Ka'bah. The original structure erected by Hazrat Ibraaheem Alaihi Salaam was roofless whilst the walls were not actually very high. The walls were not actually very high. The walls were just above the average height of a man, approximately nine hands in height. On the passage of time, the structure fell into disrepair. Due to it lying on low ground rainwater would often find its way into the structure itself. This is why the Quraysh decided to demolish the original structure and rebuild it afresh. When all the Quraysh leaders unanimously agreed to demolish the Ka'bah and rebuilt it, Abu Wahab bin Amr Makhzoomi, Hazrat Rasulullaah's Sallallahu Alaihi Wasallam father's mother's

brother, addressed the Quraysh thus: "Bear in mind that whatever we propose to spend in the reconstruction of the Ka'bah should be from Halaal sources. The income derived from adultery, theft and usury should not be applied to this sacred mission. Only exclusively Halaal wealth should be utilised in its construction. Allaah Ta'ala (Jalla-shanuhu) is pure and He only approves of pure. In the erection of this structure, employ your purely Halaal wealth." With the reasoning that not a single person be deprived of this noble assignment of reconstructing the Ka'bah, the reconstruction was divided over the various clans in such a manner that the responsibility of each phase or element of the Ka'bah was consigned to a different clan. Each and every tribe or clan was assigned a particular task or portion in the reconstruction process.

The portion towards the door was assigned to Banu Abdu Manaaf and Banu Zuhrah. The area between the Hajr-e-Aswad and Rukn-e-Yamaani was allocated to Banu Makhzoom and other Quryash got word of a merchant ship that was recently wrecked in the port of Jeddah. On hearing this, Waleed bin Mugheerah immediately set off for Jeddah and managed procuring the timber of this

ruined vessel for the roof of the Ka'bah. Amongst the crew members of this vessel was a Roman mason (or carpenter) by the name of Baaqum. Waleed bin Mugheerah also took him along to assist in the reconstruction.

After these initial stages of groundwork, when it came to the actual moment of demolition of the original structure, not a soul had the courage to initiate the tearing down of the first brick. In the end, Waleed bin Mugheerah, wielding a shovel, proclaimed before Allaah Ta'ala (Jalla-shanuhu):

"O Allaah! Our intentions are nothing but good." In other words, Allaah Ta'ala forbid, we harbour absolutely no evil intention in razing the Ka'bah. Saying this, he commenced demolishing the Ka'bah in the region of Hajr-e-Aswad and Rukn-e-Yamaani. The people of Makkah Shareef decided to hold back until the forthcoming night to ascertain if Waleed is struck by any divine punishment. If any form of divine reprisal assails him, we will restore the house of Allaah Ta'ala (Jalla-shanuhu) to what it was otherwise we will all assist Waleed in demolishing the present structure. The next morning found Waleed hail and hearty wielding a shovel into the Haram area.

(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)

In another Hadith it is said: "Three things accompany a person to his grave viz: His wealth (as was the prevalent custom among the Arabs of the time), his relatives and his deeds. His wealth and his relatives turn back after his burial, but his actions go in and stay with him in the grave."

Once Hazrat Nabi Akram Sallallahu Alaihi Wasallam asked the noble Sahaabah (Raziyallahu-anhum): "Do you know in what relation your relatives, your wealth and your deeds stand to you?"

The Noble Sahaabah (Raziyallahu-anhum) expressed their desire to know about it. Hazrat Sallallahu-alaihi-wasallam replied: "It can be compared to a person who has three brothers. When he is about to die, he calls one of his brothers and asks him: 'Brother! You know what is my problem? What help can you provide me at this critical moment? The brother replied: 'I shall call the doctor to you, nurse you and attend upon you.

When you are dead, I shall bathe you, enshroud you and carry you to the grave. Then I shall pray for you after you are buried." This brother is his closest family.

He puts the same question to the second brother, who responds like this: "I shall remain with you as long as you are alive. No sooner you are dead then I shall befriend someone else." This brother is his worldly wealth.

He then questions the third brother in the same way, who replies: "I shall not leave you even in your grave and I shall accompany you into that place of utter loneliness. When your deeds are weighed in the balance, I shall immediately lend my weight to the scale of your good deeds and weigh it down." This brother represents his good deeds.

"Now, tell me which of the brothers you regard to be most useful to the person?" The Sahaabah Raziyaallahu-anhum replied: "O, Nabi of Allaah! The last brother is really the most useful to him. There is no doubt about it. The other two brothers were of no use."

Hazrat Nabi Akram's Sallallahu Alaihi Wasallam verdict about haraam food

Hazrat Nabi Akram Sallallahu Alaihi Wasallam once said: "As Allaah Himself is

above all faults, He, therefore, blesses with His grace only the pure things. He instructed the Muslims, what He has laid down for His Ambiyaa (Alaihimus-salaam). He says in the Holy Qur'aan:

يا ايها الرسل كلوا من الطيبات واعلموا صالحا اني بما تعلمون عليم

"O! You Ambiyaa, Eat of the good things and do right. Lo! I am aware of what you do."
(XXIII: 51)

يا ايها الذين آمنوا كلوا من طيبات ما رزقناكم

O! You, who believe, eat of the good things where-with we have provided you."
(II: 172)

Then Hazrat Nabi Akram Sallallahu Alaihi wasallam mentioned about a person who is a traveler with untidy hair and dusty clothes, raising his hands towards the heaven, he calls out: "O, Allaah!" but his food, drink and dress are all from haraam sources. So, Allaah would never listen to him and would not answer his Du'aas, even though his outward condition showed him to be deserving.

Therefore, those who wish to have their Du'aas accepted must abstain from haraam. No wise person would like to run the risk of his Du'aas being rejected.

(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)

Will the Sunnat of tying a turban be achieved by wearing a scarf?

Q: People normally wear scarves. Will the Sunnat of the turban be achieved through this?

A: The Sunnat of wearing a scarf will be achieved.

Collective Du'aa

Q: Is collective Du'aa after salaah established?

A: It appears in the hadeeth that Du'aas made after the fardh salaah are acceptable. Hence, everybody desires that his Du'aa be accepted and thus each person makes Du'aa. This is an unintentional collective Du'aa.

It is reported in the hadeeth that whoever raises his hands in Du'aa after the fardh salaah Allaah Ta'ala feels ashamed to reject his Du'aa. Thus, every person desires that his Du'aa be accepted. Therefore, every musalli

will raise his hands in Du'aa and coincidentally a collective Du'aa transpires.

Hazrat Maulana Mufti Muhammad Shafee Sahib had written an entire booklet trying to prove the correctness Du'aa/

A Du'aa to be recited after every salaah has been recorded in "Amul-ul-Yowmi wal-Laylah" which is written by Haafiz Ibnu Sunni. These two haadeeth are recorded there, as well as the wordings of the Du'aa.

Shaking the hands at the time of musaafahah (greeting)

Shaking the hands at the time of musaafahah (Musaafahah will translate as shaking both hands in our context, but it actually means clasping both hands when greeting. Shaking the hands when making salaam, is other sunnat. The hands should only be clasped. (Tansi)) is indicative of one's sins falling away. That is why some have the habit of saying: (May Allaah Ta'ala forgive us) when greeting each another, although it is not proven in the hadeeth.

Making Du'aa at the time of mu'aanaqah (embracing)

Q: Is there any Du'aa to be recited at the time of mu'aanaqah?

A: I have no knowledge of this. However, at the time of the battle of Khaybar some of Hazrat Nabi Akram's Sallallahu Alaihi wasallam relatives who had migrated to Ethiopia returned. Among them were Hazrat Ja'far and Hazrat Zubayr (Raziyallahu-anhuma). On that occasion Hazrat Nabi Akram Sallallahu Alaihi Wasallam made mu'aanaqah with Hazrat Ja'far Raziyallahu Anhu and said, "I do not know whether the arrival of Ja'far brings more joy or the victory of Khaybar."

Wearing thin (refined) clothing

Q: Should one abandon wearing thin and refined clothing and what is the source of: (Whoever's clothing is thin and refined his deen becomes frail and weak.)?

A: I have no knowledge of this. However, one should not wear so thin clothing that exposes the figure of one's body. (It appears in the hadeeth) (Many women are naked yet wearing clothes.) One explanation of this is that they wear such thin clothing through which their bodies are exposed.

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddeeq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

In the book of Bustaanul-Muhadditheen, it is narrated that Hazrat Abu Bakr Ismaeel (Rahmatullahi Alaihi) was barred from travelling anywhere by his relatives. Wherever he wished to travel to, they always placed impediments in his path. In that time, Muhammad bin Ayyoob Raazi (Rahmatullahi Alaihi), who was a very great Aalim and Muhaddith, passed away. When Hazrat Abu Bakr Ismaeel (Rahmatullahi Alaihi) heard this he was extremely grieved and tore all the clothes on his body in grief.

On seeing this, his relatives gathered and asked him the reason for this. He replied, "Have you not seen what a great Aalim has been passed away? You did not allow me to go to him. I am very grieved at this." His relatives consoled him saying that even though he passed away there are many, now go and benefit from them.

Subsequently, he left his home town and travelled to different towns and countries and took benefit from great Ulamaa and

Muhadditheen. He accomplished and mastered the fields and sciences of Hadith and his achievements extended over the domains of Deen and Dunyaa.

Khateeb Tabraizi (Rahmatullahi Alaihi), the commentator of Humaasah, once found a book on Lughat which was authored by Abul-Mansoor Rahmatullahi Alaihi and contained many small volumes. In order to understand its meanings he went to one of the Ulamaa in the town. He suggested that he should go to Abul Ala Ma'ree Rahmatullahi Alaihi. Khateeb Rahmatullahi Alaihi placed those volumes in a bag and loaded it on his back and travelled by foot from Tabraiz to Ma'raa (a place in Sahaam). On the way the books became so wet with perspiration, that when the people of Baghdaad saw this, they assumed that this was due to water. Nevertheless, in this condition Khateeb Rahmatullahi Alaihi reached Ma'raa in the service of Abul A'la and found a solution to his aspirations.

Ninth Etiquette

Firmness and tolerance in the search of knowledge

Students should tolerate any difficulty and hardship that are experienced in their quest

for ilm. This is an invaluable blessing from Hazrat Allaah (Jalla-shanuhu). They should keep the lives and the examples of the Akaabireen (pious predecessors) in front of them. Those are the real saints, who for the sake of Deen tolerated different kinds of hardships and difficulties. They persisted despite these constraints and impediments.

Had they not been so dedicated, it is difficult to comprehend how Deen would have reached us? Whatever Barakah (blessing) has reached us, is through the efforts of those who had beared great difficulties and hardships during their quest for knowledge.

Hazrat Jaabir Raziyallahu Anhu narrates that Hazrat Rasulullaah Sallallahu Alaihi Wasallam said: "That person who dies whilst seeking knowledge (with the intention), of reviving Islaam, will be just a rank lower than the Ambiyaa Alaihimus Salaam.

The Ashaab-e-Suffah Raziyallahu Anhum Ajma'een were such that they used to endure hunger for days on end. If they came by anything, they would eat. If someone gave something to Hazrat Rasulullaah Salallahu Alaihi Wasallam, he would distribute it amongst them. Under such conditions they learnt from Hazrat Rasulullaah Sallallahu Alaihi Wasallam and benefitted the entire world.

(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 off 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.

You may have noticed the yellow creeper that grows on trees. It is known as the sky creeper. If it spreads, it stops the development of the tree, and the tree eventually dies. The example of sins is like that of the sky creeper.

They entwine one in such a way that one's spiritual progress comes to an end. Eventually, it leads to one's spiritual death.

A divine inspiration

A pious person once said that Allaah (Jalla-shanuhu) gave him divine inspiration (ILHAAM): Tell the people that when they want to commit a sin, they close all doors from which the world can see them, but they do not close that door from which I (ALLAAH) see them. Does he regard Me as the least in status from all those who see him?

Therefore, you should let go of all the sins that you commit, openly and in secret. It is the Mercy of Allaah (Jalla-shanuhu) that He veils all our sins.

It is written in Ikmaal ush Shaim:

O my friend! He who praises you has, in reality, praised your Lord, who has hidden your sins. In truth, if sins had a stench, then many a pious person would emit such a bodily stench that one would not even like to sit near them.

Therefore, we have been commanded to stop committing sins.

Hazrat Ataa-Ibn-Rabaah (Alaihir-rahmah) who is known for his inspirational sayings, counted amongst Hazrat Imaam Abu-Haneefah's (Alaihir-rahmah) teachers, says:

Once Allaah blessed me with a divine inspiration,

“O Ataa! Tell these people that when they go through any difficulty in sustenance, they sit in the gatherings of people and complain about Me, Whereas, when their book of deeds is presented to Me, full of sins, I do not complain about them to my gathering of Angels.”

The reasons for sinning

There are normally four reasons for committing sins. Allaah (Jalla-shanuhu) has explained them all in the Holy Qur’aan:

The First Reason:

When one thinks that no one is watching him, he commits a sin. Allaah (Jalla-shanuhu) has explained in the Quran:

ان ربك بالمرصاد

Surely your Lord is ever on the watch.

[Al-Fajr 89: 17]

The meaning of ‘Mirsaad’:

When one goes hunting, and is ready to kill his prey, he kooks at the prey for a few moments with such concentration, that he does not even blink. He stops breathing, and his body and mind became one.

This state is called ‘Mirsaad’.

(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)

To strengthen religious defences and restrictions

In our earlier articles carried by AN-NOOR, we have discussed various means to strengthen religious defences and to create checks against vice. When children fear Allaah, the Almighty (Jalla-shanuhu), and believe firmly that He is present everywhere and that He is aware of everything, then children becomes religious minded. They will attend religious meetings, bind themselves to fard and nafl acts, make tilaawat (recite) of the Noble Qur'aan regularly, wake up in the dead of night to offer tahajjud salaah, and keep nafl saum. They will study the lives of the Noble Sahaabah, (Raziyallahu Anhum) and other religious luminaries. They will remember death and whatever is to follow. They will distance themselves from indecent places and

disapproved acts. They will become examples of virtue and modesty.

Let us examine the lives of two chaste persons:

Hazrat Sayyidina Yuusuf, (Alaihis-salaam) was a young man. A beautiful woman of position asked him to come to her. All outlets were shut. The path to get together was open. (Surah Yuusuf, 12:23) But he did not lay down arms before this fast spinning flame. He was steadfast, however, and did not betray his trust in Allaah (Jalla-shanuhu). (Surah Yuusuf, 12:23) The wife of the ruler, tried to trap him; she used tricks and cajolery, she intimidated him, and, before other like-minded women threatened to have him arrested. (Surah Yuusuf, 12:23) Hazrat Sayyidina Yuusuf (Alaihis- Salaam) however, had his mind turned in his Du'aa to Allaah (Jalla-shanuhu) to help him to be chaste. (Surah Yuusuf, 12:23) He triumphed because of his firm belief and faith. All devilish schemes failed.

The second incident occurred during the time of Hazrat Sayyidina Umar Faarooq (Raziyallahu Anhu). A woman's husband went on jihaad. He did not return for a long time. The separation was a strain to her. She bore the separation patiently because of her belief in Allaah (Jalla-shanuhu) and the knowledge that He

is omnipresent and ever watching. In the dark of the night she remembered her husband and lamented in poetic form that she was alone, "My darling is not here!" It was the fear of Allaah (Jalla-shanuhu) Most High that kept her from sinning. Hazrat Sayyidinaa Umar (Raziyallahu Anhu), asked his daughter, Ummul Mu-mineen (mother of the believers), Sayiitina Hafsah (Raziyallahu Anhaa), "How many days can a woman endure her husband's absence?"

She replied. "Four months."

Hazrat Sayyidnaa Umar Faarooq, (Raziyallahu Anhu) directed the commanders of his army not to keep any warrior away from home for more than four months.

It is true that if our young people would adopt these principles, they would reach the peaks of modesty and chastity. They would be free of the devil's snare, and ward off temptation. They should pursue the manners of the Noble Rasool (Sallallahu Alaihi wasallam), imbibe the purity of the malaa-ikah and the chastity of the upright elders of the Ummah. If they follow this initiative, they may attain a status where Allaah, out of His Grace, makes them independent of others, and grants them wealth and riches. Indeed, Allaah the Most Merciful is the Creator of opportunities. (Suarah Talaq, 62:2-3 and Surah Nuur, 24:33)

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

Great Personality

Hazrat Imaam Abu Haneefah Sahib

Rahimahullaahu Ta'ala

**By: Hazrat Allaamah Muhammad Ibn Yूसuf Saalihi Dimashqi
Shaafi'ee Rahmatullaahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

The distribution of the deceased's estate

Wak'i-Ibn-Jarrah narrates: "I was sitting in the company of Hazrat Imaam Abu-Haneefah (Rahmatullahi Alaihi) when a lady appeared before him and said: "My brother passed away leaving behind six hundred gold coins. However, I only received one gold coin from his estate." Hazrat Imaam Sahib asked: "Who distributed the estate?" She replied: "Daawood Taai." Hazrat Imaam Sahib said: "You are entitled to this much only. Okay tell me had your brother left behind two daughters?" "Yes, she replied.

"A mother as well?"

"Yes"

Hazrat Imaam Sahib asked: "He left behind a wife?"

She replied: "Yes"

"He left behind twelve brothers and one sister?" Hazrat asked.

When she again replied in the affirmative, Hazrat Imaam Sahib added: "The

two daughters are entitled to two thirds of the estate and that amounts to four hundred coins. The mother will get one sixth which is one hundred coins and the wife will get one eighth which is seventy five. Twenty four of the remaining seventy five will go to the twelve brothers. Two coins for each one of them and the remaining coin will be your share."

An incident between Qaazi Abu Laylaa and Hazrat Imaam Sahib

Hasan-Ibn-Abu-Maalik narrates that Hazrat Imaam Abu-Haneefah (Rahmatullahi Alaihi), together with Imaam Abu-Yoosuf went to Ibnu-Abi-Laylaa for some work or the other. When they appeared before him, he asked his doorkeepers to summon those who wished to file a case in court. It appears as though he wanted to exhibit his rulings and decisions before Hazrat Imaam Abu-Haneefah (Rahmatullahi Alaihi). He attended to many cases in Hazrat Imaam Sahib's presence when finally two men entered the court-room. One of them claimed: "The defendant has verbally abused me and slandered my mother by referring to me as a son of an adulteress. May Allaah Ta'ala honour your goodself. I request you to redeem my right from him. (In other words, I request you to institute the penal code of slander which is eighty lashes.) Ibnu-Abi-Laylaa then asked the defendant what he had to say in his defence.

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Travels of The Honourable Chancellor of the Raheemiyyah varsity

On 04 February 2019, the Honourable Chancellor of Daarul-Uloom Raheemiyyah varsity Bandipora Kashmir, Hazrat Maulana Muhammad Rahmatullah Sahib Qasmi Daamat-Barakatuhum, went to Daarul-Uloom Deoband, as per schedule, and attended there the meeting of the Executive Council (Majlis-e-Aamilah) of Daarul-Uloom Deoband. On the same day, the meeting of the Executive Council (Majlis-e-Aamilah) of Markazi Raabitah-e-Madaaris-e-Islaamiyyah Arabiyyah Daarul-Uloom Deoband was also convened there after Maghrib-Salaah. It was presided over by the Honourable Chancellor of Daarul-Uloom Deoband, Hazrat Maulana Mufti Abul-Qasim Nu'maani Sahib Daamat-Barakatuhum. The meeting was attended by the elected members of the Consultative Council (Majlis-e-Shooraa), esteemed faculty members of Daarul-Uloom Deoband and the respected representatives from different areas. After attending both of the meetings at DU Deoband, Hazrat Maulana Sahib went to Nadwatul-Ulamaa Lucknow next day and offered their condolences to Hazrat Maulana Sayyid Muhammad Raabia' Sahib Al-Hasni An-Nadvi Sahib (esteemed rector of Nadwatul-Ulamaa Lucknow) on the recent demise of their brother, Hazrat Maulana Sayyid Muhammad Waazih Rasheed Nadvi Sahib (Alaihir-rahmah). On February 07, 2019 Hazrat Maulana Sahib attended the meeting of Majlis-e-Aamilah of Jamiat-e-Ulamaa-e-Hind at its Central Office New

Delhi. And on 08 February 2019, Hazrat Maulana Sahib returned the Raheemiyah campus Bandipora Kashmir.

As per a tight schedule, Hazrat Maulana Sahib again went to Bangalore on 15 February 2019 where Hazrat visited some prominent institutions of education and made there brief speeches of improvement. Hazrat Maulana Sahib also travelled to Kerala, Coimbatore, Hyderabad and Telangana where Hazrat met many most eminent scholars of Islaam and participated in many programmes of educational expansion and improvement. Hazrat Maulana Sahib also inaugurated two buildings of Abdul-Hakeem Commerce College Mail-vesharam run by Muslim Educational Society. These buildings are meant for teaching the recently introduced post graduate (PG) classes at the campus of this Commerce College and the same were also inaugurated by Hazrat Sahib.

While returning from Hyderabad to New Delhi, Hazrat Maulana Sahib visited the shrine of Sultaanul-Mashaaikh, Hazrat Khaawjah Nizaamud-deen Awliyaa Sahib (Alaihir-rahmah) and performed Eisaal-e-sawaab there. After completion of this long journey, our very well-travelled Hazrat Maulana Sahib (Daamat-Barakatuhum) returned the Raheemiyah Campus Bandipora Kashmir safe and sound.

Snowy, chilly and lovely weather

In the begining of March 2019, the Kashmir valley, once again, experienced fresh snowfall followed by chilly weather. Then came sunny days and the weather was lovely. These seasonal changes in temperature are the views of Qudrat and wisdom of Allaah Almighty (Jalla-shanuhu) and occur as per His plan and will. Therefore, His (Jalla-shanuhu) servants must be obedient and satisfied in all circumstances without complaining of anything.