

## E DITORIAL

# Life Time Opportunity

By: Hazrat Maulana Ilyas Patel

You have been given an opportunity of a lifetime. A business operates twenty four hours a day. The owner wishes to take a holiday and has requested you to run the business for one month. The arrangement is that for every second that you will personally man the business, you will get paid twenty rupees. If you have to leave the business for any necessity, the person who relieves you will get the money for the duration of time that you are out! You have obviously grabbed the opportunity with open arms.

## **OVER-TIME**

First let the above scenario settle in the mind. Now imagine that the month of running the business has just commenced. A close friend phones to invite you to a lavish function. "You must come," he urges. Your almost spontaneous reply would perhaps be: "I am sorry but I am very busy and will not be able to attend." The first weekend comes. Your children want to "go out for a drive." "Not

today. I am very busy," says their father. The children's mother also wholeheartedly agrees.

After all she is also dreaming every night about what she will do with the twenty rupees per second that her husband is earning. Hence she does not ask to be taken anywhere. How can she even think of it. Twenty rupees per second — and just for one month only! And you ... well obviously you are working beyond the limits of overtime. No time to eat in peace. Only the minimal amount of sleep. No shopping. No "drives." No time to sit around with friends over coffee. And entertainment? Whatever is that? The very word sounds unfamiliar. All this due to the once in a lifetime opportunity of earning twenty rupees per second for one month.

### **ANSWER ON DAY OF JUDGEMENT**

Yet, if the person who slogged for the entire month to earn twenty rupees per second ... passes away on the thirtieth day, the wealth he earned will be of no use to him. He cannot take it along to his grave. If he does live to use it, the tax-man will be there to first take his share. He will have to worry about how to protect his wealth. Besides this, he will

have to answer on the Day of Judgement about how he earned it and where he spent it. Generally, despite the abovementioned problems we will grab the opportunity of running the business for one month.

## **PETTY CASH**

Allah Ta'ala is also granting us a lifetime's opportunity. The month of Ramadhaan with its unlimited blessings is here. One month in earnings at the rate of twenty rupees per second cannot even be called petty cash in comparison to the rewards that Allah Ta'ala grants and the blessings and mercy that He showers in the month of Ramadhaan. Every Ramadhaan must be treated as a once in a lifetime opportunity since we have no idea whether we will live till the next Ramadhaan.

What are the rewards of good deeds in the month of Ramadhaan? The reward of every Fardh (compulsory) act is multiplied seventy times while every Nafl (optional) act earns the reward of one Fardh out of Ramadhaan. It is important to understand the latter aspect in its proper perspective.

Tahajjud (Nafl Salaah in the last third of the night) is an extremely great ibaadah. Great virtues have been narrated for this Salaah. However, a lifetime of tahajjud cannot equal one Fardh of Fajr Salaah! Yet in the month of Ramadhaan Allah Ta'ala grants us the reward of a Fardh action for every Nafl performed.

## **ENTERTAINMENT?**

Thus, can we afford to waste this time? Can we still have time for "drives?" Is it possible for a person who values Ramadhaan in a similar manner that he values twenty rupees a second, to spend hours "eating out" at after taraweeh feasts, or have time for other idle pursuits? Can we afford to spend valuable time glued to the airwaves listening to the "opinions" and "views" of all and sundry in Deeni matters whereas that time could have been used to at least recite Durood Shareef? And entertainment? Have we heard that word before??? Thus the last thing that any Muslim who values Ramadhaan will bother about is who somewhere in the world is whacking a little red ball all over a field or who is kicking a ball between two posts!!!

## SHORTEST TARAWEEH

Thus it also does not behove of people who value Ramadhaan to try to “save time” from the performance of ibaadah. Many people “work out” the shortest taraweeh — where they will be able to leave in the shortest possible time and head for the food outlets where ample time will be whiled away. Think of the twenty rupees per second. We would break the records for over-time work. Thus in Ramadhaan we should break the record for the amount of time spent in Salaah, tilaawat (recitation of the Qur’an Shareef), zikr, dua, etc. Ramadhaan is not a month to “save” time from the performance of these acts. Rather it is a month to engage every moment possible in these acts. Apart from Salaah, tilaawat, etc., Hazrat Rasulullah (Sallallahu Alaihi Wasallam) has himself stressed upon us to excessively engage in some practices. Hazrat Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said:

**“And in this month you should endeavour to perform four things in great number, two of which shall be to please your Rabb, while the other two shall be those without which you cannot make do. Those which shall be to please your Rabb are that you**

should in great abundance recite the “Kalima Tayyiba” (Laa ilaaha il’allah) and make much istighfaar (beg Allah’s forgiveness with Astaghfirullah). And as for those two without which you cannot make do, you should beg Allah for entry into paradise and seek refuge with him from the fire of Jahannam.”

## ONE MONTH

While one should engage to the maximum in the above good deeds, the purpose of Ramadhaan must be kept foremost in mind, which is to acquire Taqwa (Allah-awareness and piety). Thus together with the maximum amount of righteous actions one must totally refrain from all sins. One month of strictly conducting oneself in this manner will Insha-Allah have the effect of enabling one to live the next eleven months in a similar manner — in the complete obedience of Allah Ta’ala.

May Allah Ta’ala enable us to appreciate and value the month of Ramadhaan — more than what we value twenty rupees per second.

# 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.

This verse gives a resume of the thirty qualities in the two words, Sabr (patience) and Yaqin (sure faith, or certitude) – the second refers to the perfection of knowledge, and the first to the perfection of actual practice.

The last question pertains to the law which lays down that the station of a guide and leader would not be granted to the unjust and the disobedient. To hold this station is, in a way, to be a viceregent of Allah, and hence this rank cannot be given to a rebel. It follows from this that Muslims, insofar as they have a choice in the matter, should not appoint as their ruler or representative a man who is a rebel against Allah or disobedient to Him.

The word Zalim (“unjust”) also shows us – and very explicitly, too – that each and every prophet is totally sinless before becoming a

prophet as much as after becoming a prophet. Certain words in the Holy Qur'an, which seem to suggest the contrary, have been employed, not in a literal or technical sense, but only metaphorically – for example, in the case of Sayyidna Adam Alaihi Salam. To interpret such expressions in the sense of technical "sin" constitutes a very grave doctrinal error, and insistence on such an interpretation opens the way to further errors.

(We may add a few words for the benefit of those who are anxious to adopt unquestioningly the literary and philosophical mores of the West. Since the Second World War, the writings of the Danish man of letters and thinkers, Kierkegaard (who was a dilettante in theology too), have been casting a sort of paralysing fascination over the men of sensibility in the West. Particularly his book "Fear and Trembling", which deals with the trial of Sayyidna Ibrahim Alaihi Salam avowedly in the manner of a psychological novel, is supposed to have triggered into action a number of Existentialist philosophies, and even to have furnished the point of departure for all modernistic Christian theology, specially of the Protestant persuasion.

Now, Sayyidna Ibrahim Alaihi salam was, even according to the admission of Jews and Christians, a prophet, and not "l'homme moyen seneuel" which is the subject matter of the novel, of psychology, and, not the Protestant persuasion.

Secondly, he did not merely have to go through emotional stress and strain or through a problem of the



conscience, or through a "crisis of identity" – the fear and the trembling as the philosopher maintains – but was equally tried in the matter of faithfully observing divine injunctions.

Thirdly, when he knew that Allah had chosen him to be a prophet, he did not grow silent and secretive and lonely- as the fancy of our literary artist would have us believe- but proclaimed the fact to others. Without such a proclamation, he would not at all have been able to perform the function of a prophet. Infact, it has been said that "the Friend of Allah" would not take his daily meals until he had found a guest to share it with him. In short, all we wish to point out is that the nature of prophethood is a degree of reality which we can understand only partially, and that too only with the help of Divine Books, and hence it is not a sphere in which human fantasy may be allowed to roam at its sweet will).

## Verse 125

وَأَدْجَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ط وَآتَخَذُوا مِن  
مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ط وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ الْجُودِ ۝

And when We made the House a (sacred) resort for men, and a place of peace! And make from the station of Ibrahim a place of prayer. And We gave direction to Ibrahim and Isma'il: "Purify My House for those who are to circumambulate (make Tawaf) or stay in seclusion (do I'tikaf) or bow and prostrate (in prayer)." (Verse 125)

## The History of Ka'bah

In the course of the story of Sayyidna Ibrahim Alaihi Salam, we now come to the building of the "House of Allah" – the Ka'bah. An answer is thus being given to the Jews who used to deny the Holy Prophet Sallallahu Alaihi Wasalam on the ground of their assumption that prophethood could not be given to anyone outside their own clan, and who used to scoff at the Muslims for turning towards the Ka'bah in their prayers, and to believe that the Hajj was not more than a custom of the ignorant Arabs. The earlier verse had made it clear that prophethood could not be given to the unjust and the disobedient, even if they belonged to the progeny of Sayyidna Ibrahim Alaihi Salam – a rule which destroys the very basis of the presumptuousness and vanity of the Jews. The present verse reminds them that the Ka'bah was built under divine commandment by Sayyidna Ibrahim Alaihi Salam himself with the help of his son Sayyidna Isma'il Alaihi Salam, and thus suggests that the performance of the hajj and the orientation towards the Ka'bah have both been instituted by divine decree, and that the Holy Prophet Sallallahu Alaihi wasalam

is a direct descendant of Sayyidna Ibrahim and Sayyidna Isma'il Alaihi salam, and is reviving the Abrahamic Way, which the Jews too must follow.

Verse 125 briefly outlines the history of the re-construction of the Ka'bah, the characteristic qualities of the "House of Allah" and the city of Makkah, and the injunctions with regard to the respect which had to be paid to this sacred place. The Holy Qur'an returns to the subject again and again in different chapters, providing more details. We shall cite Verses 26 and 27 from the Surah "Al-Hajj" which deals particularly with the annual pilgrimage:

وَإِذَا بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا  
 وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝  
 وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ  
 ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۝

**"And when We appointed for Ibrahim the place of the House "You shall not associate anything with Me. And keep My House clean for those who circumambulate it, who stand there for the prayers, and who bow and prostrate themselves. And you on foot and on every lean camel too, coming from every deep ravine." (22:26-27)**

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

## Seerat-e-Paak

### Seeratul-Mustafa Sallallaahu Alaihi Wasallam

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

People interpreted his safety as an indication of Allah Ta'ala's pleasure thereby boosting their courage even further. All of them then earnestly embarked on this task of demolishing the K'abah. They continued digging right down until the original foundation laid by Hazrat Ibraaheem Alaihi Salaam became visible. When a Qurayshi delivered a blow to the Ibraaheemi foundation, a terrible explosion rocked the city of Makkah. At once, they discontinued digging further and started their construction in the same original foundation. As per the preceding division, each tribe amassed their respective stones and started to rebuild their allotted portion of the K'abah. Now when the building reached completion and the crucial moment of placing the Hajr-e-Aswad (black stone) surfaced, intensity violent disputes broke out between all interested parties. Swords were

unsheathed and the people became fervently determined to go to war and kill one another to acquire this noble credit of raising the stone to its place. After a few days of severe tension and no lasting solution in sight, Abu Umayyah bin Myghirah Makhzoomi, one of the eldest members of the Quraysh, submitted the opinion that the decision to raise the stone should be conferred upon the first person that enters the doors of the Haram the next morning. All parties expressed their approval to this proposal. The next morning, when they reached the Haram, they saw none other than Hazrat Muhammad Rasulullah Sallallahu Alaihi Wasalam as the first entrant of the Haram that morning. The moment they caught sight of him, with one voice they spontaneously proclaimed:

هذا محمد الامين رضينا هذا محمد الامين

**"This is Muhammad, the trustworthy. We are extremely pleased with him as arbiter. This is after all Muhammad, the trustworthy."**

Hazrat Rasulullah Sallallahu Alaihi Wasalam asked for a sheet and placing the black stone onto it, he directed: "The chief of each tribe should grasp the ends of the sheet so that none of the tribes are deprived of this grand opportunity." All of them wholeheartedly

approved of this proposal and each leader grasped a side of the sheet and hoisted it to the vicinity the black stone was to be placed. Hazrat Rasulallah Sallallahu Alaihi Wasalam then went forward and with his blessed hands raised the stone and placed it in its proper place.

The fourth time the K'abah was reconstructed was during the Caliphate of Hazrat Abdullah bin Zubair Raziyalahu Anhu. The entire structure was raised to the ground and reconstructed anew.

The Ka'bah was reconstructed a fifth time by that Hijjaj bin Yousuf whose oppression and transgression was unmatched in history. For further details research the books of history.

## **His Divine Aversion to Pagan Customs**

It is reported from Hazrat Ali Raziyallah Anhu that Hazrat Rasulallah Sallallahu Alaihi Wasallam was once asked if he ever worshiped an idol. He replied in the negative. He was then asked if he ever consumed wine. Hazrat Rasulallah Sallallahu Alaihi Wasallam again replied in the negative and remarked: "I always considered such deeds to be Kufir even though I possessed no knowledge of Imaan and the Qur'an at that stage.

Hazrat Urwah bin Zubair Raziya'llahu Anhu relates that neighbour of Hazrat Khadijah Raziya'llah Anha narrates that she heard Hazrat Rasulallah Sallallahu Alaihi Wasalam declaring to Hazrat Khadijah Raziya'llahu Anha: "By Allah! I will never worship Laat. By Allah! I will never ever worship Uzza."

Hazrat Ziad bin Haarisah Raziya'llah Anhu narrates: "During the era of ignorance, the disbelievers would respectfully stroke the stone idols of Isaaf and Naa'ilah whenever they performed Tawaaf of the Ka'bah. Once I accompanied Hazrat Rasulallah Sallallahu Alaihi Wasalam in performing Tawaaf of the Baitulah. As we passed these idols, I devotedly lay a hand on them. Hazrat Rasulallah Sallallahu Alaihi Wasalam forbade me from doing this. I thought to myself, what harm can there be in touching stone. So I stroked them again. A bit more sternly, he prohibited me again reminding me of the previous prohibition. By Allah! From that day on, I have never touched a single stone idol right up to the time when Allah Ta'ala bestowed his prophethood upon Hazrat Rasulallah Sallallahu Alaihi Wasalam and revealed His divine speech upon him."

It is reported from Hazrat Ali Raziyallahu Anhu that he heard Hazrat Rasulallahu Sallallahu Alaihi Wasalam saying: "The notion of participating in any of these pagan rituals or customs had never crossed my mind except on two occasions when Allah Ta'ala safeguard me from their evils. One night, I told my companion who usually grazed goats with us to keep an eye on the animals as I wished to go to Makkah to amuse myself with a bit of story-telling. As I entered Makkah, I was confronted with the sound of music. Upon enquiry I learnt that so and so is getting married. I also joined the ceremony but the movement I sat down, I was overcome with sleep. Moreover, Allah Ta'ala sealed my ears against the music and I dozed off utterly unaware of my surroundings. By Allah! Only the intensity of the sun beating down on my face the next morning jolted me awake. I returned to my companion only to be asked what I saw. I replied that I saw absolutely nothing. I then related my incident of falling off to sleep.

The next night, Hazrat Rasulallah Sallallahu Alaihi Wasalam again decided to join in the festivities but he fell asleep yet again. Hazrat Rasulallah Sallallahu Alaihi Wasalam says: "By Allah!



After this occasion I never thought of indulging in any form of such Jaahiliyyat customs until Allah Ta'ala bestowed upon me His divine gift of prophet hood." Bukhari and Muslim narrate on the authority of Hazrat Jaabir Raziya'llahu Anhu that during the reconstruction of the K'abah, Hazrat Rasulallah Sallallahu Alaihi Wasalam also joined the people in hauling boulders to the site, His uncle Hazrat Abbaad Raziya'llahu Anhu advised him: "son! Undo your lower garment and throw it over your shoulder so that you may be safe from the constant chafing caused by the boulders." On the advice of his uncle, he was about to undo his lower garment when he suddenly fell unconscious.

According to Abu Tufail, a mysterious voice cautioned Hazrat Rasulallah Sallallahu Alaihi Wasalam thus, "O Muhammad! Safeguard your private part." This was the first time Hazrat Rasulallah Sallallahu Alaihi Wasalam heard this mysterious voice.

According to the narration of Ibn Abbaas Raziya'llahu Anhu, Abu Taalib asked Hazrat Rasulallah Sallallahu Alaihi Wasalam what transpired. He replied: "A white-clothed person appeared before me and cautioned me to conceal my private parts."

(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 Umar Raziyallahu Anhu does not like his wife to weigh musk**

Hazrat Umar Raziyallahu Anhu once received some musk from Bahrain. He said: "I want someone to weigh it, so that it may be equally distributed among the Muslims."

His wife said: "I shall weight it."

Hazrat Umar Raziyallahu Anhu kept quit. A little later he again asked for someone to weigh the musk and again his wife volunteered. But he kept quiet this time too. When she repeated her offer for the third time, he said: "I do not like your touching the musk with your hands (while weighing it) and rubbing those hands on your body afterwards, as that would amount to something over and above my rightful share."

Any other person weighing the musk would, for that matter, have had the same

advantage, but Hazrat Umar Raziya'llahu Anhu did not like this preference particularly for any member of his own family. Look at this scrupulous anxiety to avoid selfishness.

A similar story is related about Hazrat Umar bin Abdul Aziz Rahmatullahi Alaihi (who is known as the second Umar). While he was holding the reigns of the Khilafat, musk belonging to the Bait-ul-Maal was being weighed. He closed his own nostrils, with the remark: "The use of musk is to smell it."

This was how particular the Sahaabah, their successors and our elders in Islam were.

### **Hazrat Umar-bin-Abdul Aziz** Rahmatullahi Alaihi **dismisses a governor**

Hazrat Umar-bin-Abdul Aziz Rahmatullahi Alaih appointed a person as the governor of a province. Somebody remarked that this person had held the same post under Hajjij-bin-Yusuf (the notorious blood shedder) also. Hazrat Umar bin Abdul Aziz Rahmatullahi Alaih immediately issued the orders for his dismissal.

The man protested: "I had been with Hajjaj only for a very short time.

To this, the Khalifa replied: "His company for a day or even less is sufficient to render a man unfit for public service.

"A man is known by the company he keeps. The company of pious people leaves a faint impression of piety on the character of a person and like wise evil company has its evil influences. That is why association with bad people is always discouraged. Even the company of animals is not without its own effect.

Hazrat Nabi Akram sallallahu Alaih wasllam said: "Pride and arrogance are prone to be found in those who own camels and horses, while meekness and humility characterize those who tend sheep and goats."

Hazrat Nabi Akram sallallahu Alaih Wasallam is reported to have said: "A person who associates with a pious man is like one who sits with a musk-seller. Although he does not receive any musk from the latter, the pleasant smell would still be a source of pleasure to him. But bad company may be likened to a furnace; a man sitting near one cannot escape the smoke and the fumes, even though a spark does not fall on him."

## Devotion to Salaah

Salaah is the most important forms of all worship. In fact, it is the first and foremost item to be reckoned for on the Day of Qiyaamah.

Hazrat Nabi Akram Sallallahu Alaih Wasallam is reported to have said: "Salaah is the only way of differentiation between Kufr and Islam."

There are many Ahaadith about Salaah, which I have collected in a separate book.

### **Blessings of Nafil (Non-obligatory) Salaah**

Hazrat Nabi Akram Sallallahu Alaih Wasallam reported that Allah told him: "My anger descends upon a person who bears ill-will towards My friends, and only those are blessed with My love who punctually carry our Fard (obligatory) injunctions. A person keeps on advancing in my esteem through nafl, till I choose him as My beloved. I then become his ear by which he listens, his eye by which he looks, his hands by which he holds, and his feet by which he walks (i.e. his listening, looking, holding and walking are according to My wishes and commands, and he would never even dream of using any part of his body in any action against My commands.) if such a person asks for anything, I grant it to him and

if he seeks My protection, I do protect him.”

Those people are really blessed who, after performing their Fard, are in the habit of observing Nafil abundantly. May Allah give me and all my friends the strength to earn this blessing.

### **Hazrat Nabi Akram Sallallahu Alaih Wasallam spends the whole night in Salaah**

A certain person asked Hazrat A'ishah Raziyallahu Anha: “Tell me something noteworthy concerning Hazrat Nabi Akram Sallallahu Alaih Wasallam.”

She answered: “There was nothing which was not unusual about him. Everything he did was noteworthy. One night he came and lay down beside me. After sometime, he got up saying, Now let me pray to my Lord, the Sustainer.’

With this, he stood up in salaah, humbling himself before his Creator with such sincerity that tears rolled down his cheeks to his beard and on to his chest. He then bowed for Ruku and Sajdah, and his tears flowed down as fast as before and after raising his head from his Sajdah, he continued weeping in this manner till Hazrat Bilal Raziyallahu Anhu announced the approach of Fajr Salaah.

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

**MALFOOZAAT****Statements and Anecdotes of Faqeehul-Ummat,  
Hazrat Maulana Mufti Mahmood Hasan  
Gangohi Sahib رحمة الله عليه**

Compiled By: Hazrat Maulana Mufti Faarooq Meeruti Sahib  
(Rahmatullaahi alaihi)

(Continued from the previous issue of AN-NOOR)

**Saying Alhamdulillah after swallowing a morsel of food**

**Q:** *What is the basis of reciting Bismillah before eating a morsel and reciting Alhamdulillah after swallowing a morsel?*

**A:** The dua that appears in the hadeeth and that which everyone should read is:

الحمد لله الذى اطعمنا وسقانا وجعلنا من المسلمين

(All praise belong to Allah who fed us, gave us water do drink and made us Muslims.)

and:

اللهم اجعله هنيئا مريئا

(O Allah! Make it wholesome and delicious.)

Alhamdulillah is also recited whe the food is eventually emitted i.e. after one relieves himself. The following dua is recited:

الحمد لله الذى اذهب عنى الاذى و عافانى

(All praise is due to Allah who has removed this harmful matter from me and granted me ease.)

**Hafiz Ibnu Hajar was unfair in the matter of the Hanafis**

Hafiz Ibnu Hajar Rahmatullahi Alaih, the commentator of Bukhaari Shareef was a Shaafi'ee. Although Allamah Anwar Shah Kashmiri Rahmatullahi Alaih used to refer to him as Hafiz-ud-Dunya, yet he was displeased with him. He used to say, "Hafiz Ibnu Hajar was unfair when it came to the hanafis. He knew the strong proofs of the hanafis, but he would not mention them. Rather he would quote such weak proofs that could easily be rejected." He used also say, "Hafiz Ibnu Hajar considered it fardh-e-ain to refute Imam Tahaawi Rahmatullahi Alaih. Therefore, in many places he writes Tahaawi Hanafi and refutes him. According to me, it is fardh-e-ain to refute Hafiz Ibnu Hajar."

**The council appointed by Hazrat Umar Raziyallahu Anhu at the approach of his demise consisted of seven individuals**

Ulama from various countries wer invited to come to Hijaz. In one of the discussions, one of their prominent aalims said that the council appointed by Hazrat Umar Raziyallahu Anhu before his demise consisted of six individuals (to whom he entrusted the appointment of his successor).



An Indian aalim, Moulana Abdul Haleem Siddeqi stood up and said, "There were seven individuals. Hazrat Ibnu Umar Raziyaallahu Anhum was also a member. However, Hazrat Umar Raziyaallahu Anhu had mentioned regarding him, 'He will not be appointed as the Khaleefah, but will remain as a member of the council. The following appears in Bukhaari Shareef, vol 1, Pg 524).

ما اجد احق لهذا الامر من هؤلاء النفر او الرهط الذين توفي  
رسول الله صلى الله عليه وسلم وهو عنهم راض فسمى عليا و  
عثمان والزبير اطلحة وسعدا و عبد الرحمن بن عوف و قال  
يشهدكم عبد الله بن عمر و ليس له من الامر شيء

(I do not find anyone more capable for the post of Khilaafat besides these individuals with whom Hazrat Nabi Akram Sallallahu Alaih wasallam was pleased at the time of his demise. He then took the names of Ali, Uthman, Zubair, Talha, Sa'd and Abdurahman bin Auf Raziyaallahu Anhum Ajmaeen.

He then said, :Abdullah bin Umar will be a council member but he will not be appointed as a khaleefah.")

This Arab aalim did not answer him. Thereafter, he went to his mother and related this discussion to her. She replied, "This is correct. It does appear in a certain Kitaab."

This Arab aalim was so overcome with grief (due to the Indian aalim correcting him), that it led to his death.

## Definition of bid'at

**Q:** *What is the correct definition of bid'at?*

**A:** The definition of bid'at is to believe something to be part of deen whereas it is not part of deen. The basis of it is the hadeeth: (Whoever innovates something new in our religion it is rejected.) (Mishkaat Shareef, Vol 1, Pg 27)

## Recognising a person after fifty years through his feet

The incident of Hazrat Wahshi Raziyaallahu Anhu recognizing a person through his feet after fifty years is quite famous. Once, two people had travelled to Syria to enquire from Hazrat Wahshi Raziyaallahu Anhu regarding his assassination of Hazrat Hamzah Raziyaallahu Anhu. One of them covered his entire body only exposing his feet and eyes. He then asked Hazrat Wahshi Raziyaallahu Anhu if he recognized him.

Hazrat Wahshi Raziya'llahu Anhu replied, "Approximately fifty years ago, a child was born in the house of Abiy bin Khiyaar and they needed a wet nurse for the child. They had asked me to search for a wet nurse and at that time the child was covered in a sheet. I had only seen the feet of that child. It seems that your feet are the same as the feet of that child."

This turned out to be true and this person was Abdullah the son of Adiy bin Khiyaar and his companion was Jafar bin Amr bin Umayyah Dhamari." (Bukhaari Shareef, Vol 2, Pg 583)

### **Refusing to accept an invitation due to a hadeeth**

When I was in Kanpur, I never accepted an invitation unless the students were also invited. The reason for this is that it appears in the hadeeth: (The worst food is where the rich are invited and the poor are left out.) (Mishkaat , vol 2, pg 278/ Jaami'us Sageer, Vol 2, Pg 40) Those who are considered as leaders should exercise caution in not accepting such invitations where the poor are not invited.

Etiquette

# Etiquettes for students

By: Hazrat Maulana Siddeeq Ahmad Baandwi Sahib

Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

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In the book Bustaanul-Muhadditheen, it is narrated that Hazrat Abu Bakr Ismaeel (Rahmatullahi Alaihi) that his relatives did not allow him to travel anywhere. 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 other Ulama that are alive. Whoever he wished to go to, he may

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 Lugat 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 hardships 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 Raziyallah Anahum 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 Rasulullah Salallahu Alaihi Wasalam, he would distribute it amongst them. Under such conditions they learnt from Hazrat Rasulullah Salallahu Alaihi Wasalam and benefitted the entire world.

Imaam Maalik Rahmatullahi Alahi has stated: "It is not possible to acquire this knowledge without tasting the sweetness of poverty and hunger in its quest." He explains the difficulties and the poverty of his ustaadh Hazrat Rabeeah Rahmatullahi Alaihi. He says that Imaam Rabeeah Rahmatullahi Alahi had become so poor that he had to sell the roof of his home. At times his food would be the left over rotten raisins from the stables in Madinah Munawarah. He would pick them up, clean them and eat them.

Imaam Tabraani Rahmatullahi Alaihi, in search of the knowledge of Hadith had also undergone great difficulty. He did not have a bed for thirty years. He used to sleep on grass mats.

Khateeb Rahmatullahi Alaihi writes regarding Hazrat Haisham bin Jameel Rahmatullahi Alahi that twice he had been a victim of poverty and destitution.

It is written about Hazrat Imaam Ahmad ibn Hambal Rahmatullahi Alaihi that once whilst he was studying in Makkah Mukarraamah with Hazrat Sufyaan ibn Uyaynah Rahmatullahi Alaihi, contrary to the norm; he did not attend the lessons. Everyone was surprised as he had not been absent before. After enquiring, they found that his clothes were stolen and he had no clothes to wear, nor did he have any money to purchase another set.

Ali bin Jaham, who is the narrator of this incident says, "I presented some money to him and said that accept it as a gift or as a loan. He refused to accept it. Thereafter I suggested to him to transcribe something for me and take the money as payment. Then only did he accept it." Ali bin Jaham kept that script from the hands of Imaam Saahib as a tabarruk (blessing). He used to show it to others and explain the circumstances as to how it was written.

(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

This state is called 'Mirsaad'.

Therefore, Allah watches us as closely as a hunter watches his prey. One is always under the gaze of his Lord. He should not even think that nobody is watching him.

### The second Reason:

One thinks that, no matter what he does, nobody will know. For example, no one will know with whom he spoke over the phone, what he wrote in a letter, etc. Allah has explained in the Quran that we should not think that no one will ever know of our deeds. He is such that:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

He knows the treachery of the eyes and whatever is concealed by hearts. [Al-Mu'min 40:19]

How can one think that no one knows? We know that Allah knows all that we do or intend to do!

## The third Reason

One thinks that there is no one at home, the person whom fears is not there. He is alone, and can thus do as he pleases. Allah has said in the Quran that where there are three of you, He is the fourth. Where there are four of you, He is the fifth.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

**He is with you wherever you are.**

[Al-Hadid 57:04- only the relevant portion of the Aayah is documented]

## The Fourth Reason

One thinks that no one can harm him, he feels that he is not answerable to anyone. His father has died, his children have grown up, he is not scared of his mother and he lives without fear of anyone. He says, "How can anyone harm me? They cannot do anything tome!" he becomes obstinate.

Allah has given the answer in the Quran. He says that one should not think that no one can harm him. Our matters are in the hands of such a Lord:

إِنَّ أَخَذَهُ الْيَمُّ شَدِيدٌ

**Indeed, His seizing is painful, severe.**

[Hud 11:12 – Only the relevant portion of the Aayah is documented]

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ

So, your Lord let loose on them the whip of torment. [Al-Fajr 89:13]

وَلَا يُؤْتِقُ وَثَاقَةَ أَحَدٍ

Nor can anyone shackle like He will shackle.  
[Al-Fajr 89:26]

He Subhanahu wa Ta'ala told the Bani Isra'eel:

فانى اعذبه عذابا لا اعذبه احدا من العلمين

I will give him such a punishment as I shall not give to anyone else in all the worlds.

[Al-Ma'idah 05: 155 – Only the relevant portion of the Aayah is Documented]

## Four witnesses of sin

On the Day of Judgement, each person will have four witnesses.

### The First Witness:

One's Book of Deeds:

ووضع الكتب

And the book (of deeds) will be placed (before them),

فترى المجرمين مشفقين مما فيه

Then you will see the guilty people scared of its contents.

They will say:

وَيَقُولُونَ يَوْمَئِذٍ مَا هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

And saying, "Woe to us! What a book is this! It has missed nothing minor or major, but has taken it into account.

[Al-Kahf 18:49 – Only the relevant portion of the Aayah is documented]

وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ط وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

Thus they will find whatever they did present before them, and your Lord will not wrong anyone. [Al-Kahf 18:49]

**The second witness:**

The Angels:

وَأَنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝

While (appointed) over you there are watchers. Who are noble, writers (of the deeds), who know whatever you do.

**The third witness:**

One's own body parts:

أَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝

Today We will set a seal on their mouths, and their hands will speak to Us, and their legs will bear witness what they used to do. [Ya-Sin 36:65]

The mouth which used to change statements in this world will be sealed. There will be no more statements.

يَوْمَ تُبْلَى السَّرَائِرُ ۝

On a day when all the secrets will be out [Al-Tariq 89:09]

AllahuAkbar!!

On reading this Aayah, the awliyaa of this Ummat would weep profusely, and say, "O Allah! You are saying.

يَوْمَ تُبْلَى السَّرَائِرُ ۝

On a day when all the secrets will be searched out.[At-Tariq 86:09]

What will become of us on this day?" and they would cry.

Hence, on the day one's body will bear witness against him, he will fight back and say:

لِمَ شَهِدْتُمْ عَلَيْنَا

**"Why did you testify against us?"**

[Fussilat 41:21 – Only the relevant portion of the Aayah is documented]

The body parts will say:

قَالُوا أَنْطَقَنَا اللَّهُ

**"We were made to speak by Allah.**

[Fussilat 41:21 – only the relevant portion of the Aayah is documented]

(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)

## **An important letter**

We reproduce here, in brief, a letter of Ustaadh Alii Tantaawii that he had written to his son. It is a glorious pen picture of Islaam as seen by the youth today, and a reassuring speech from a man of insight. With much wisdom and dignity, it invites the reader to upload Islaamic values.

“Son, why do you write to me with hesitation and shame? Do you think that you are the only one who is tempted by his base desires? The only one trapped in its net? No, son! It is not so. Be merciful to yourself. The malady you speak of is a malady afflicting every young man today. Many see dreams that cause them insomnia. How many have become

deprived of their business and employment! What must the young do in these very difficult days when young blood rushes with excitement, and sexual desires flare up? Allah has shown us the institution of marriage to counter it. However, circumstances draw you towards a thing that is very evil.

**The courses open to you are:**

Drown yourself in your emotions and low desires and be lost in lustful dreams. Read vulgar stories, see naked films, and look at beautiful girls everywhere. The result will be that you will see a woman in everything. You will be confused, turn mad or have a nervous breakdown.

**Masturbate.** It is a grave sin and a poison that kills. A person who masturbates is soon fatigued, often sick and always defeated. His body degenerates rapidly. He avoids people. He fears life and may suffer from impotency.

Be trapped in the quicksand of unlawful sexual relations. Go to the dens of immorality. Mortgage your health, youth, future and

religious beliefs. You will not get educated or achieve success. You will not only be irreligious but also relinquish your worldly entitlement. You will visit prostitutes, one after the other. You will ruin your health and waste your youth. Known wrestlers, land owners and wealthy men became a poor reflection of their previous selves when they succumbed to this sin. Allah Most High, punishes habitual sinners through sickness and frailty. A man of thirty looks like a feeble old man of eighty. But, whoever safeguards his youth, his old age is safeguarded for him. I hear you asking, "What is the cure for this sickness? The cure is that you adopt the way that Allah has chosen for you. To act on the innate nature given us by Allah is to adopt the way of Allah. We must remember that for everything that He has declared unlawful He has created something lawful. Thus, if interest is outlawed. Trade and commerce are permitted. If adultery is disallowed, marriage is legal. Therefore, the cure you seek is in marriage. If you lack the wherewithal to enter a married life, then control yourself. Raise your spirits.



Look at a teapot that is placed on a fire. It boils if you shut it to prevent steam from escaping, it will burst because of the steam inside. If you pierce a hole in it, all the water will pour out and the teapot will burn itself. Alternatively, if you attach a tube to it, like the pipe connected to an engine, it will drive factories, run trains and perform other tasks for you.

The first example depicts the condition of a person who is lost in lustful desires and sexual thoughts. The second is of a misled person who veers off the path and goes to prostitution dens. The third projects a noble soul, a virtuous person.

Therefore, lighten the burden on your soul by applying yourself to spiritual, intellectual or physical activities. The trapped potential within you should be turned to good use. Turn towards Allah. Concentrate on *ibaadah*(Worship). Apply yourself to fruitful employment. Engage in study. Exercise, do not be idle. Man hankers after sound health and strength. Exercise and build your health. Develop your body. Do not waste your strength

in sinful activities. Let not your strength be sacrificed at the altar of a woman.

This is the medicine. Only marriage is a complete and full remedy. If that is not possible, then the sedative, and momentary cure, is through magnanimity and self-restraint. This is the most practical prescription to this malady."

### **The hymn sung by senseless, mischievous people**

They argue that mischief will be checked if we permit men and women to mix freely in society and familiarise them with it. They hold that immorality will be curbed. They say, too, that if restrictions on prostitution dens are lifted other clandestine houses of sin will spring up in different localities.

This is nonsense and a foolish argument. The infidel nations have long experimented with this idea, but the results have been adverse. Immorality has increased manifold in their lands. Regarding their suggestion to open up prostitution dens, the question is how many dens must be allowed so that all the aspiring youth

are served? Thousands of prostitutes will be required. Besides, if young men are permitted to visit these dens, they may abandon the idea of a married life. What will become then of the girls awaiting marriage? Must such dens be set up, then, where make prostitutes solicit female customers? This is very strange! It is not sensible. It is prompted by lustful minds. These people do not support the noble ideas that manners be promoted, women advance, civilisation progress and a healthy atmosphere be built. They use empty words. They raise a new slogan each day. They aim to corrupt Muslim girls. It is very sad that, in order that we may be termed progressive, we are willing to give up the values of Islaam too. Therefore, my son, get married! It does not matter that you are a student. If you cannot marry, then create in yourself the fear of Allah. Make dua to Him to make you chaste and pure. Busy yourself in Ibaadah, teaching, exercise and other fruitful endeavours. This is the only way to save yourself from a sinful life.

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

## Great Personality

# Hazrat Imaam Abu Haneefah Sahib

Rahimahullaahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

Upon this, Imam Sahib remarked: "Why do you ask the defendant when the plaintiff is not really the opposing party of this lawsuit. He claims that his mother was slandered. Why don't you first establish if he is his mother's legal representative or not?" When Ibnu Abi Layla replied in the negative, Imam Sahib commented: "Find out if his mother is dead or alive. If she is alive, it is imperative upon her to make this man her legal representative and if she has died then it is another matter altogether." When Ibnu Abi Layla asked if his mother was alive or dead, he replied that she had passed away. Ibnu Abi Layla then asked: "Can you present witnesses to testify that she had passed away?" Upon presenting witnesses, Ibnu Abi Layla resumed questioning the defendant as to what he had to say in his defence.

Imam Abu Hanifah Rahmatullahi Alaih immediately asked him: "Why don't you ask the plaintiff if he is the only heir to his mother or are there any other heirs as well?" If there are any other heirs, then the right of seeking redress for slander will devote upon all the other heirs as well. If he is only living heir, then it is another issue."

Ibnu Abi Layla asked him if he was the only surviving heir to his mother. When he replied that he was the only heir, Ibnu Abi Layla asked him to prove this by presenting witnesses to validate his claim. When he presented witnesses to validate his claim. When he presented witnesses, Ibnu Abi Layla again started questioning the defendant. Imam Sahib admonished him once again: "Why don't you ask the plaintiff if his mother was a slave or a free woman?" When he posed the question to him, he replied that she was a free woman?" Again he was asked to present the witnesses to verify this. When he presented the witnesses, Ibnu Abi Layla again resumed questioning the defendant. Imam Abu Hanifah Rahmatullahi Alaihi again admonished

Ibnu Abi Layla: "Why don't you ask him if his mother was a Muslim or a disbeliever?" The plaintiff replied: "My mother was a free Muslim woman who hailed from so and so clan." He was again asked to present witnesses to verify this claim. Upon the presentation of his witness, Imam Sahib remarked: "Now you may question the defendant."

Ibnu Abi Layla asked the defendant: "Did you or did you not accuse his mother of perpetrating the sin of adultery?" He vehemently denied making any such statements. Ibnu Abi Layla then addressed the plaintiff: "Do you have any witness to testify in your favour?" He replied: "Yes, a group of noble men of Kufa are my witnesses." Ibnu Abi Layla remarked: "Go and summon them so that I may listen to their testimony."

Thereafter, Imam Abu Hanifah Rahmatullahi Alaihi got up to go. Ibnu Abi Layla urged him to stay on but he refused."

Hazrat Qatadah and Imam Sahib

Abul-Qasim Ibn K'as narrates that Asad Ibn Amr said: "Hazrat Qatadah came to Kufa

and stayed at Abu Burdah's house. After a little while he came out and said: "Today I will answer any question you pose on the issue of Halal and Haram (lawful and unlawful)." Imam Abu Hanifah Rahmatullahi Alaih addressed him: "O Abdul-Khattab! What do you have to say about the following Mas'alah; a man was away from his family for a number of years. His wife was informed that he died. Trusting this information to be true, she remarried and this union produced a son as well. After some time, her first husband returns home. The first husband vehemently denies that the child is his whilst the second husband accepts that it is his child. Now the question arises; did both the men accuse her of adultery or only the one who denied the child? If you answer this question on the basis of your own opinion we will point out your misconception and if you substantiate it with a Hadith, then we will establish the fictitiousness of the Hadith."

Qatadah asked if such an incident had occurred. Upon receiving a reply in the negative from the people, he remarked: "Why do you inquire about an issue which has not

even occurred as yet?" To this Imam Sahib replied: "The Ulama are ever-ready for any form of calamity. They arm themselves before the misfortune strikes them so that they are well-cognizant of the problem and how to extricate themselves from it." Upon this Qatadah submitted: "Leave this question aside and ask about Tafsir (Quranic commentary) instead."

Imam Abu Hanifah Rahmatullahi Alaih asked him: "What do you say about the following verse: He who had the knowledge of the book said, I will bring it (the throne) to you even before you vision reverts to you. (Surah Naml verse 40) Who is being referred to in this verse?"

Qatadah replied: "It refers to Asif Ibn Barkhiya, a scribe of Sulayman Alaih Salaam. He was well-versed with the Isme A'zam." Imam Sahib asked: "Was Hazrat Sulayman Alaihi Salaam well-versed with the Isme-A'zam?" No, he replied.

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



## Article

# Love for your brother What you love for yourself

By: Mufti Muhammad Ammar Mir

It was a time when our elders used to tell us their stories about how they lived their lives with meager and limited things and how they enjoyed every single moment of their life with peace and satisfaction.

It is being told that before the industrial revolution dawned upon mankind, people subsisted their lives with adequate peace of mind with holding a little concern about their future. They were unaware of such outrageous elements like selfishness and greed and these were alien to them.

When it is being elucidated about the standard of their lifestyle, It is very clear that they were living a very simple and straightforward life when comparing it with the present times. The poor man owned nothing but a little house which was built with

mud and stone, which had a wide area around where everyone used to sit and share their sorrow and joy altogether. They believed in the goodness to help one another during their requisite times, nothing was fancy and decorative in their lives, and each scrap was individually crafted with love and affection and concern for the other's assistance.

How ideal was that era! Where a daughter was given such a privilege that out of modesty no person was of the thought to uplift his gaze. It was a golden era where daughters were fortunate to get married at their appropriate time compared to the contemporary times. When the news of a new born would arrive, the ladies in the neighbourhood would stitch clothes and knot sweaters with matching boots and caps and present them as a gift of happiness to the mother. The literate people in the village were of such eminence that they would help others in filling up their legal documents and reading their personal letters.

Moving from domestic to global outlook,

the time changed from home made to factory manufactured products. When handmade products became old fashioned and manufactured items became modern. Contentment of the heart was replaced by envy, jealousy and greed. In these circumstances competition and profit became the only goal for future struggle.

We have moved now from small town and villages to bigger cities. Our food has become healthier and our diet has increased. But our hearts have become constricted and weak.

Tell me how many of us would accept stale food and be thankful in return? And how many would hand down a tattered piece of clothing and be pleased to his brother? Nonetheless this is what portrays our inner picture out and speaks out what we select for others. For example at home if a curry or fruit turns sour, we keep it aside for the maid to take her home. Similarly, when our clothes are worn out and have passed their life span, only then we give them out to others and in return hoping we have earned a hefty reward.

So, Is this the love for our Muslim brothers and sisters? We have done nothing except cheated, deceived and harmed them. Let us recall our prophet's words:

A famous hadith narrated by Hazrat Anas bin Maalik (May Allah be pleased with him), that prophet صلی اللہ علیہ وسلم said:

**None of you will believe until love for your brother what you love for yourself.” ( Bukhari and Muslim)**

Notice that our prophet صلی اللہ علیہ وسلم has associated this quality with the soundness of one's faith. Islam teaches us high morals of conduct and behaviour. Before selecting something for someone else, we must dig deep inside our heart and ask ourselves “Would I appreciate this for myself too? If not, then I should not select it for other either. We should be the one who spread goodness and not a trail of evil for others.

# CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

Concluding program of academic  
circles (Anjumans)

At the Raheemiyyah varsity

To equip the students of Daarul-Uloom Raheemiyyah Bandipora varsity with the speaking and writing skills to give voice to their conscience, a system of academic circles (which in the terminology of Deeni-Madaaris is called 'Anjuman') is in place at the Raheemiyyah varsity Bandipora since years. This system of academic circles is divided into three sections. The first section has been named as "Bazm-e-Mahmood". It is comprised of students of the Arabic Department with completion and students of Tajweed & Qir'at who are doing practice of speaking and writing every week and try to express their conscience in Urdu and in their own mother tongues. These students organize a concluding program at the end of the year in which they present the essence of their annual toil.

The concluding program of Bazm-e-Mahmood was organized here on 06 Rajabul-Murajjab 1440 Hijree corresponding to 14 April

2019 from 7:30 am to the noon. It was consisted of 55 topics viz. speeches, encomiums (Na't), poems and interesting conversations in Kashmiri, Sheenaa, Pushtu, Pahaari, Gojiree, Punjaabi, Kishtu, English, Urdu, etc.

The second section has been named as "An-Nadwah-al-Adabiyah". The respected students of the Arabic Department take part in this section of academic circle who deliver their speeches in Arabic in its weekly program being held on Thursday after Eshaa-Salaah. Its concluding program was organized on 06 Rajabul-Murajjab 1440 Hijree after Zuhr-Salaah. And 30 topics were presented in this program.

On the same day, the prize distribution session was held in which special prizes were awarded from some faculty members and from Anjuman to such students who have secured positions, and general prizes were also awarded to all the participants in this program. For writing articles and essays under the aegis of the above-mentioned Anjumans, wall periodicals viz. Al-Qaasim, Al-Imdaad, Al-Ashraf, Ar-Rasheed, Al-Anwar, Al-Husayn, Al-Hasan, Al-Abraar, At-Tayyib, As-Siddeeq, Al-Waheed, Al-Adab-al-Arabi, Al-Faarooq and Al-Mahmood are being put up in which the respected students

write their essays and articles in Urdu and Arabic.

The third section has been named as "Mahfil-e-Abraar". To showcase their speaking talents, the students of Hifz & Naazirah Department participate in the weekly program of this Anjuman on every Thursday after Maghrib-Salaah. The concluding-cum-annual program of this Anjuman was held on 29 Rajabul-Murajjab 1440 Hijree corresponding to 06 April 2019 from 7 am to Zuhr-Salaah in the upper storey of Masjid Shareef of Daarul-Uloom Raheemiyyah Bandipora. In this program, 13 students recited the Holy Qur'aan as Tilaawat-e-Kalaam-e-Paak, 15 students recited encomiums (Na'ts), poems and anthems, and 22 students made speeches on different topics.

The Honourable Chancellor of this varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qasmi Daamat-Barakatuhum, has congratulated to all the meritorious students of Raheemiyyah on securing positions and has prayed for their brilliant success in academics and ethics. Hazrat Maulana Sahib has also appreciated the faculty members of this varsity for working hard and equipping the Raheemi students with excellent education, ethics and etiquette.

## Best opportunity for achieving Sadaqah-Jaariyyah

In the blessed month of Ramazaan, Muslim men and women offer Zakaat and Sadaqaat. Daarul-Uloom Raheemiyyah Bandipora also have the expenditures (Masaarif) of Zakaat and Sadaqaat as this Daarul-Uloom has taken the responsibility of more than seven hundred (700) persons for providing them board and lodging with meals and other necessary requirements. The expenditure on their kitchen requirements is in lakhs, and on this kind of expenditure, only Zakaat and Sadaqaat are being spent. Therefore, in the blessed month of Ramazaan, when you offer help to different deserving persons with your Zakaat and Sadaqaat, you should also remember Daarul-Uloom Raheemiyyah Bandipora as to offering Zakaat and Sadaqaat to a Deeni Madarasah carries double reward: one reward is for helping the poor and destitute, other reward is in supporting for publishing Deen-e-Islaam. Hence lend the financial support for



running this institution smoothly and get the huge reward for it from the Allah Ta'ala Almighty. Make a good Du'aa for the progress of this institution. May Allah Ta'ala make your donations Sadaqah-Jaariyyah for you and may the same be beneficial for the Muslim community. Aameen.

It is pertinent to mention here that the expenditure on the construction work at Raheemiyah is extra than that has mentioned above. Therefore, the well-off persons donate in any of the following expenditures as per their likings and achieve Sadaqah-Jaariyah for them.

<b>For Zakaat, Sadaqaat etc</b>	
<b>0061010100000321</b>	Current account Daarul-Uloom Raheemiyah JK Bank Bandipora Kashmir
<b>For the construction of Masjid Shareef</b>	
<b>0061010100001226</b>	Current account Masjid Shareef Daarul-Uloom Raheemiyah JK Bank Bandipora
<b>For Sadaqah-Jaariyyah (constructions, land purchasing etc.)</b>	
<b>0061010100001532</b>	Current account Daarul-Uloom Raheemiyah JK Bank Bandipora Kashmir
<b>11662154537</b>	Current account Daarul-Uloom Raheemiyah State Bank of India branch Bandipora Kashmir
<b>For donation and general Sadaqaat</b>	

0727040100000386	Current account Daarul-Uloom Raheemiyah JK Bank Nishat Park Bandipora Kashmir
<b>Account for Relief work</b>	
0061010100001098	Current account Relief Cell JK Bank main branch Bandipora Kashmir
0005010100007472	Current account Sideeq-e-Akbar Trust JK Bank R-R Srinagar for AL- MAHMOOD Children's Home
0181010100002615	Current account for AL-MAHMOOD Children's Home Parimpora New fruit Mandi Srinagar
<b>For Masjid Shah-e-Hamdan</b>	
0727010100000084	Current account Daarul-Uloom Raheemiyah Branch Nishat Park Bandipora Kashmir

*Note: On making deposit in any account above-mentioned, please inform the office of Daarul-Uloom Raheemiyah on landline phone: 01957-225271 or send SMS to the mobile phone: 9419900002, so that the accounts of Raheemiyah and the accounts of the bank will tally with each other.*

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**• Attention Pleasee**

The esteemed readers of AN-NOOR may feel free to send their letters on email address as follows:

**[raheemiyah@gmail.com](mailto:raheemiyah@gmail.com)**