

E DITORIAL

The Death Sentence

By: Maulana Ilyas Patel

When a person has been sentenced to death, he suddenly loses all taste for the pleasures of this world. If he was engrossed to a life of sin, suddenly he begins to repent and remember his Creator who had blessed him with the gift of life. He now wishes that he had spent his life in obedience to the commands of his Sustainer and Nourisher. Remorse and regret overwhelm him for his past deeds. This drastic change suddenly takes place because he has been "sentenced to death" by some mortal being like himself called the judge.

Every single person walking on this earth has been sentenced to death by the Master of all mortal judges and by the King of all kings. Even before a person is born, the time and place of his death is decreed. The death sentence from above could be carried out at any time – it could be one year from now, perhaps a month or even the next moment. It could come on any pretext; an illness, accident or murder, or even without any pretext. How often have we heard of people who "just

collapsed and passed away". But alas, how unmindful we are of this imminent death.

Falling into Vices

When a Muslim becomes unmindful of the certainty of death, he will easily indulge in many vices and sins. He will perhaps cheat, deceive, bribe and steal. Drugs may become his way of life. Gambling may become his past time. Taking interest may become his business. Adultery and fornication may become his habit. Amassing the world may become his object in life. Hankering after "the next valley of gold" may become his ambition. All this could happen, and much more, simply because a Muslim has become unmindful of death.

However, if a person is forever conscious that death could come at any moment, that irrespective of age and health one could "just collapse and pass away", there will be a totally different picture. Then whenever he is tempted to sin, the voice from within will ask: "What if death comes to me while I am involved in that sin?" This is sure to restrain a person.

Remembering Death

Hence Hazrat Rasulullah (Sallallahu 'Alaihi

Wasallam) is reported to have said: "Remember excessively the destroyer of all passions – DEATH". (*Sunan Tirmizi #2307*) Besides exhorting the Ummah to remember death excessively, Hazrat Rasulallah (Sallallahu 'Alaihi Wasallam) has declared those who do as the wisest of all people. It is reported that once Hazrat Rasulallah (Sallallahu 'Alaihi Wasallam) was asked as to who is the wisest of all men. He replied: "The wisest of men are those who remember death more than everybody else. It is such people, indeed, who win distinction in this world and who will be raised to positions of honour in the Aakhirah". (*Majma'uz Zawaaid #18157*)

Visit the Graves

In order to keep the remembrance of death alive all the time, Hazrat Rasulallah (Sallallahu 'Alaihi Wasallam) encouraged the Ummah to regularly visit the graves, to wash the dead and to attend the janaazah salaah. Visiting the graves is thus for the purpose of remembering one's death. However, the sad state of affairs is that when we occasionally do end up at the graveyard at the time of attending a burial, the opportunity to

remember death is wasted in talking of worldly matters with friends. This is actually an opportunity to visualize one's own death and prepare for the day when one will be also laid in the darkness of that narrow pit.

Benefits and Harms

Hazrat Abu Haamid Laffaaf (Rahimahullah) has written: "The one who remembers death is blessed by Allah Ta'ala with three favours:

- 1. He readily turns to Allah Ta'ala in repentance.*
- 2. He is granted contentment.*
- 3. He shows greater devotion in all modes of worship.*

The one who is heedless and unmindful of death is punished by Allah Ta'ala in three ways:

1. He persists in sin and hesitates to offer repentance.
2. He is not contented with his income.
3. He becomes sluggish in the performance of his devotions. (Fazaail-e-Sadaqaat, pg. 655)

Hazrat Imaam Ghazali (Rahimahullah) says: "Death is a tremendous thing to fear, but most people are heedless of it. Many

people do not even talk of death due to their absorption in worldly affairs. A few talk of death but their minds are occupied with other things and, therefore, it does them little good. It is important that, from time to time, one should concentrate upon death to the exclusion of all other things and imagine that death is staring one in the face. One should think of one's friends and relatives and recall to one's mind how they were placed on the bier, carried to the grave and buried under mounds of earth. One should imagine their faces and think of their high ambitions and the changes that dust might have brought on their handsome faces, and how their bodies might have decayed, how their children were orphaned, their wives were widowed, how their relatives were left to weep over their loss. One should think how their fortunes were distributed and how their clothes were left behind (never to be worn by them again)!

One should then say to oneself: "I shall have to suffer the same fate one of these days. How these people, who are lying in their graves, used to laugh and talk in meetings. How they indulged in lusts, but are now lying in the dust! They did not like to talk of death

but have fallen prey to it. They were intoxicated by their youthful vigour, but are lying today in the graves, forsaken and uncared for. How deeply absorbed they were in the affairs of the world but now their hands and feet are scattered apart and worms are crawling on their tongues! Their bodies have become food for worms. How heartily they laughed, but now their teeth have decayed and fallen out. They made ambitious plans and arrangements for many years to come, though death loomed over their heads little did they know, on the last day of their life, that they were destined to spend that very night in the grave!" (Fazaail-e-Sadaqaat, pg. 661)

A Bridge

Thus it is imperative that we remember death much and prepare for it. There is no guarantee for tomorrow. By then it may be too late. If we prepare NOW, we will meet death smilingly for then it will be for us that which Hazrat Rasulullah (Sallallahu 'Alaihi Wasallam) has described in the following words: "Death is a bridge that joins the lover (the righteous believer) with the BELOVED Allah Ta'ala."

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.

Hazrat Sayyidunaa Ibraaheem (Alaihi-Salaam) migrated to Makkah Shareef

Ibn Kaseer reports from Mujaahid etc. that Hazrat Sayyidunaa Ibraaheem (Alaihis-Salaam) was living in Syria when he received the revelation that Hazrat Allaah (Jalla-shaanuhu) was going to indicate to him the site of the Ka'bah, which he was required to build and keep clean for those who should assemble there for performing the Hajj and offering the Salaah. In connection with the archangel Jibra'eel (Alaihis-Salaam) to the desert where the city of Makkah is now situated and where the remains of the earlier structure of the Kab'bah stood only in the shape of a mound, and how he was commanded by Hazrat Allaah (Jalla-shaanuhu) to leave his wife and infant son behind and to return to Syria. He immediately started on the journey, but was naturally anxious

about his wife and child. So, when he was out of ear-shot, he prayed to Hazrat Allaah (Jalla-shaanuhu) for them, as has been reported in the Surah "Ibraaheem":

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمْنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ إِلَّا صَنَامًا ۝

"My Lord, make this city a place of peace, and keep me and my sons away from worshipping idols." (14:35)

And he prayed further:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ
الشَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۝

"Our Lord, I have made some of my offspring dwell in a valley which is incultivable, close to Your Holy House that they may, Our Lord, be steadfast in the prayers. So, make hearts of men tender towards them, and provide them with fruits, so that they may be thankful." (14:37)

In the earlier commandment which had brought him to his place, Hazrat Allaah (Jalla-shaanuhu) had asked him to keep His House clean. He knew that Hazrat Allaah (Jalla-shaanuhu) intended the House to be kept clean not only from external dirt but also from internal filth – namely, association (Shirk) and infidelity (Kufr). So, while departing from barren desert where he was leaving his family but where a town was to grow, he prayed to Hazrat Allaah (Azza-wa-jall),

firstly, to make it a place of safety and peace, and , secondly, to protect him and his children from idol-worship and association. "The Friend of Allaah Ta'aalaa (Jalla-shaanuhu)" had attained that degree of knowledge where one sees oneself as a mere nothing, and one makes not movement without a full realization of the truth that nothing happens independently of Divine Will, and that all one's actions and even inclinations rest in the hand of Hazrat Allaah (Jalla-shaanuhu). So, he turned to Hazrat Allaah (Jalla-shaanuhu) Himself for help in being able to carry out the command to keep the House of Hazrat Allaah (Jalla-shaanuhu) clean from association and infidelity. There is another subtle suggestion in this prayer. Hazrat Allaah (Jalla-shaanuhu) had commanded that due respect should be paid to His "House." Now, there was a likelihood that some people might begin, out of sheer ignorance, to worship the Ka'bah itself. That is why Hazrat Sayyidunaa Ibraaheem (Alaihis-Salaam) specially prayed for him and his children to be protected from association (Shrik). Then, out of his love for his wife and son, he prayed to Hazrat Allaah (Jalla-shaanuhu) to provide them, in His grace, with fruits in this barren and uncultivable land where he was leaving them under divine command.

A hadees in Al-Bukhaari's collection of the Traditions (Ahaadees) tells us in detail how the archangel, Hazrat Jibra'eel (Alaihis-salaam) appeared and made the spring of Zamzam flow in the desert, how some people from the tribe of Jurham came and settled there, and how Hazrat Sayyidunaa Ismaa'eel (Alaihis-Salaam) was married to a lady of this tribe. We also learn from different Traditions (Ahaadees) of the Holy Prophet (Sallallaahu-Alaihi-Wasallam) that the command to settle near the Ka'bah and to keep it clean (mentioned in Verse 26-27 of the Surah Al-Hajj) was at that time addressed only to Hazrat Sayyidunaa Ibraaheem (Alaihis-Salaam), for his son was yet an infant. And in those circumstances the intention of the command was not to start the reconstruction of the Ka'bah but only to place the wife and the son of Hazrat Sayyidunaa Ibraaheem (Alaihis-Salaam) in this locality so that a human settlement should begin to take shape. On the other hand, the verse we are dealing with (2:125) repeats the same command to keep the House clean, but is addressed as much to Hazrat Sayyidnaa Ismaa'eel (Alaihis-Salaam) as to his father, for the son had now grown into a young and married man, and could be included in the command to rebuild the Ka'bah.

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

Seerat-e-Paak

Seeratul-Mustafaa Sallallaahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullaahi-alaihi
Translated By: Mufti Muhammad Kadwa Sahib and
Maulana Muhammad Mahommedy Sahib

(Continued from the previous issue of AN-NOOR)

On one occasion, the Quraysh placed some food before Hazrat Rasulullaah (Sallallaahu alaihi wasallam). Zayd bin Amr bin Nufail was also present in this gathering. Hazrat Rasulullaah (Sallallaahu alaihi wasallam) refused to partake of this meal. Subsequently, Zayd also declined to eat this food saying: "I refuse to consume an animal slaughtered on the name of anyone other than Allaah Ta'ala (Jalla-shaanuhu). I will not partake of food dedicated to a deity. I will only consume food upon which the name of Hazrat Allaah Ta'ala (Jalla-shaanuhu) had taken exclusively." Zayd bin Amr bin Nufail would often reproach the Quraysh thus: "Allaah Ta'ala (Jalla-shaanuhu) created the goat and Hazrat Allaah Ta'ala (Jalla-shaanuhu) Himself produced the grass for it to graze on. Then why do you slaughter the goat upon the name of someone other than Hazrat Allaah Ta'ala (Jalla-shaanuhu)?"

Zayd bin Amr bin Nufail was the cousin (father's brother's son) of Hazrat Sayyidunaa Umar Faarooq (Raziyallaahu-anhu). He was the father of Hazrat Sa'eed bin Zayd (Raziyallaahu-anhu), one of the Asharah Mubashirah (the ten companions conferred with glade tidings of Jannah). He was utterly revolted by idolatry and was in perpetual pursuit of the true religion. He passed away five years prior to the Prophethood whilst the K'abah was undergoing reconstruction.

Now I wish to return to the original topic. Bukhaari and Muslim narrate that Hazrat Aaishah (Raziyallaahu-anhaa) said:

اول ما بدى به رسول الله صلى الله عليه وسلم من الوحي الرويا
الصالحه فى النوم فكان لا يرى روياء الا جاءت مثل فلق الصبح

"Divine revelation upon Hazrat Rasulullaah (Sallallahu alaihi wasallam) originated with pious dreams. Whatever Hazrat (Sallallaahu-alaihi-wasallam) witnessed in his dreams, it would come to pass as true as the crack of dawn."

Ibn Abu Jamarah says: "The dreams of Hazrat Rasulullaah (Sallallaahu alaihi wasallam) are compared to dawn because the sun of Prophethood had not as yet risen. Just as the crack of dawn signifies the imminent advent of the sun. similarly, pious dreams were an introduction to the imminent advent of the sun of

Prophethood." It was as though the dawn of pious dreams is proclaiming: "Soon, the sun of Prophethood will rise." Just as the radiance of the morning continues spreading in a flash, similarly, the light of these true dreams continued to flourish until such time that the luminance of Prophethood extended to light up the mountains of Makkah Shareef. People like Hazrat Abu-Bakr Siddeeq (Raziyallaahu-anhu) who possessed the spiritual vision of the heart appeared before this sun and benefited from its brilliance whilst people like Abu-Jahal, who were enveloped in spiritual darkness, closed their eyes to this radiance and like bats they were unable to endure the radiance of this brilliant sun of Prophethood.

گر نہ بیند بروز شپره چشم چشمه آفتاب را چه گناه
چہرہ آفتاب خود فاش است بے نصیبی نصیب خفاش است

"If the bat is unable to see during the day, what is the fault of daylight? The face of the sun is naturally radiant, ill-fated is the bat."

As for the remainder of the people between the ranks of Hazrat Abu-Bakr Siddeeq (Raziyallaahu-anhu) and Abu Jahal, each and every person benefited from this sun of Prophethood according to the level of his spiritual vision and luminance of his heart. (To be continued ..., Insha-Allaahu Ta'ala)

Blessed Companions

Stories of the Sahaabah

Raziyallaahu Ta'ala Anhum Ajma'een

By: Shaikhul-Hadees Hazrat Maulana Muhammad

Zakariyyaa Sahib Rahmatullaahi-Alaihi

(Continued from the previous issue of AN-NOOR)

With this, Hazrat Rasulullah (Sallallaahu-alaihi-wasallam) stood up in salaah, humbling himself before his Creator (Azza-wa-jall) with such sincerity that tears rolled down his blessed cheeks to his blessed beard and on to his blessed chest. Hazrat Rasulullah (Sallallaahu-alaihi-wasallam) then bowed for Raku and Sajdah, and his blessed tears flowed down as fast as before and after raising his blessed head from his Sajdah, Hazrat Rasulullah (Sallallaahu-alaihi-wasallam) continued weeping in this manner till Hazrat Bilaal (Raziyallaahu-anhu) announced the approach of Fajr Salaah.

I pleaded with him: "O, Nabi of Allaah! You are sinless, as Hazrat Allaah (Azza-wa-jall) has in His kindness, forgiven you each and every sin (even if committed) in the past and which may happen in the life to come and still you grieve so much."

Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) replied: "Why should I then not be a

grateful slave of Allaah (Jalla-Shaanuhu)?” Hazrat Rasulullah (Sallallaahu-alaihi-wasallam) then added, “Why should I not be praying like this when Allaah (Jalla-Shaanuhu) has today revealed to me these verses?”

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي
الْأَلْبَابِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Verily in the creation of the Heavens and the Earth, and in the alternating of night and day, are signs (of His Sovereignty) for men of understanding. They who remember Allaah, standing, sitting and reclining... (S3:V190:191)

It has been reported in many Ahaadees that Hazrat Nabi Akram’s (Sallallaahu Alaihi Wasallam) blessed feet would get swollen because of his very long ra-kaats in Salaah. The Noble Companions (Raziyallaahu-anhum) tried to reason with him: “O, Nabi of Allaah! You are sinless and you still labour so hard!”

Hazrat Rasulullah (Sallallaahu-alaihi-wasallam) would reply: “Should I not be a grateful slave of my Allaah, then?”

Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) recitation of the Holy Qur’aan in Salaah

Hazrat Auf (Raziyallaahu-anhu) narrates: “I was once with Hazrat Nabi Akram (Sallallaahu-

alaihi-wasallam). Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) brushed his blessed teeth with a Miswaak, performed his Wuzuu and stood up for Salaah. I also availed of the opportunity to join. Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) recited Surah Baqarah in his first rakaat, Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) would pray for mercy when Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) recited any verse praising the Grace of Allaah (Jalla-Shaanuhu), and would make Du'aa for Divine forgiveness when reciting any verse referring to His anger. Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) took as much time in Ruku and Sajdah each as Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) had taken in Qiyaam. In Raku Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) recited:

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْعِظْمَةِ

Glory to Allaah! The Lord of majesty, sovereignty and magnificence.

Hazrat Rasulallah (Sallallaahu-alaihi-wasallam) recited the next three Soorahs in the remaining three rakaats and each rakaat was of about the same length as the first one."

(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)

**Jamul-Fawwa'id is a combination of
fourteen hadeeth kitaabs**

In reply to this servant's (compiler) question, Hazrat said, "Jam'ul-Fawaa'id is an excellent kitaab. It is a combination of fourteen hadeeth kitaabs. Its excellence can be gauged from the fact that Hazrat Maulana Thaanwi Sahib (Rahmatullaahi-alaihi) had given all his kitaabs to the different madaaris with the exception of Jam'ul-Fawaa'id which he kept with him. This is also stated in the preface written by Hazrat Maulana Thaanwi Sahib (Rahmatullaahi-alaihi) at the end of Jam'ul-Fawaa'id."

Photography is impermissible

A person sought permission to take a photograph of me. I did not permit him and told him that photography is impermissible. This person responded saying,

Person: The impermissibility is with regards to idols.

Mufti Sahib: Hazrat Aaishah (Raziyallaahu-anhaa) had hung a curtain with pictures on it in her apartment. On seeing it, Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) tore it and said that the people to be inflicted with the worst punishment will be those who draw pictures.

(Bukhaari Shareef, Vol 2, Pg 880)

In this incident, there were no idols, yet Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) tore the curtain with pictures and expressed his displeasure.

Person: This is only a reflection, similar to a person's image reflected in water. One does not play any role in it.

Mufti Sahib: Man does play a role in it, for the simple reason, that the camera does not capture the picture out of its own accord. The entire process is commenced by man's action. Then man also completes the developing of the photo as well.

Question: Is the picture of Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) shown to a dead person in the grave?

Answer: The hadees does not explicitly mention whether a picture would be shown or all the barriers between the dead person and Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) will be removed and the physical self of Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam) would be shown. It has been narrated in Hadees Shareef that a dead person is being questioned in these words, "Who is this person" without showing a picture or the physical self of Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam)

The commentators of Hadees have presented these explanations. It is possible that it will differ from person to person. This is similar to a court case. One has to present details of the case without it being in front of him. When one appears in court, he is then questioned regarding this case which he is fully aware of. Similarly, the dead person knows in advance that he will be questioned regarding Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam). Hence, the question will be in reference to the knowledge he has to Hazrat Nabi Akram (Sallallaahu-alaihi-wasallam).

Etiquette

Etiquettes for students

By: Hazrat Maulana Siddeeq Ahmad Baandwi Sahib
Rahimahullaahu-Ta'ala

Continued from the previous issue of AN-NOOR

Hazrat Iss-haaq-bin-Rahaway (Rahmatullaahi-Ta'ala-alaihi), a companion of Hazrat Imaam Ahmad-bin-Hambal (Rahmatullahi-Ta'ala-alaihi), explains that during his student days he used to sew (and sell) trousers and with that income fulfill all his needs. If anybody wanted to give him something, he would refuse. When he was leaving for Yemen, he still owed a small sum of money to the baker, but he did not have anything with him. He left behind the shoes he was wearing and proceeded barefoot. He took care of his provisions for the road by taking on whatever odd jobs he could find.

Hazrat Imaam Abu-Yoosuf Sahib (Rahmatullaahi-alaihi) said, "I and many others with me, went out in search of knowledge. However, benefit had reached only those, whose hearts were ripened with sour milk," Thereafter, he mentioned an incident (explaining this statement). He says, "In my home the roti used to be prepared very early

in the morning and sour milk used to be spread onto it. I used to eat it and attend lessons. When I used to return I would eat the same food again. Those who had enthusiasm for good food would be preoccupied in the preparation of their food, but they were deprived of a great portion of ilm.”

Hazrat Imaam Shaafi'ee Sahib (Rahmatullaahi-Ta'ala-alaihi) explained his condition during his student days. He said: “I had become an orphan. My mother sent me to the maktab, but we did not have anything to give the Ustaaz. It was my good fortune that whenever the Ustaaz left the classroom then I would look after the students. In this way I completed my Qur'aan Shareef. Thereafter, I would attend the gatherings of the respected Ulamaa in the Masjid. Whenever I heard a Hadees or Mas'alah, I memorised it immediately. My mother was so poor that she had no money to even buy paper for me. Out of desperation, I used to look for some bones. If I found any, I picked up and used it to write on. When it was covered with writing, I used to keep it safely at home in an old earthenware.

Hazrat Allaamah-ibn-Jawzi (Rahmatullaahi-alaihi) writes about his student days. He says, “We

passed the morning and evening in such a way that there was no preparation of food. But all thanks to Allaah (Jalla-Shaanuhu), who saved us from being obligated to the creation.”

Hazrat Nizaamud-Deen (Rahmatullaahi-alaihi) was five years old when his father passed away. His mother, who was a very pious and Allaah-fearing woman, made arrangements for his ta'leem (studies). Most of the time there used to be poverty in the home. When there was no food in the home, his mother used to say, "Today we are the guests of Allaah (Jalla-Shaanuhu). "Khawjah Saahib (Rahmatullaahi-alaihi) says: I used to get extremely happy when I used to hear these words. One day, a servant of Allaah (Jalla-Shaanuhu) brought some grain to our house. For several days we continuously prepared roti from this grain. I became very perplexed and was waiting in anticipation for the next occasion my mother would announce that we are once again the guests of Allaah (Jalla-Shaanuhu). Eventually the grain got finished and my mother announced that today we are the guests of Allaah (Jalla-Shaanuhu). On hearing this, I became so happy that I cannot explain it.”

(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

The body parts will say:

قَالُوا أَنْطَقَنَا اللَّهُ

“We were made to speak by Allaah”

[Surah: Fussilat or Haameem As-Sajdah 41:21 – only the relevant portion of the Aayah is documented]

Allaah Ta’ala (Jalla-Shaanuhu) says:

الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

The One Who has made everything t seak

[Surah: Fussilat or Haameem As-Sajdah 41:21 – only the relevant portion of the Aayah is documented]

Allaah Ta’ala (Jalla-Shaanuhu) says:

وَمَا كُنْتُمْ تَسْتَرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ

“And you had not been hiding your selves (When committing sins) because of (the apprehension) that your ears and your eyes and your skins would bear witness against you, but you thought that Allaah did not know much of what you did.”

[Surah: Fussilat or Haameem As-Sajdah 41:22 – Only the relevant portion of the Aayah is documented]

Think! How can we hide from our body parts when we use them to sin? They will become Royal Witnesses against us before Allaah (Azza-wa-jall) on the Day of Judgement.

The Fourth Witness

The Earth of Allaah (Azza-wa-jall):

Just as cameras take a picture and capture the moment, Hazrat Allaah's land, too, captures the moment for the doers of good deeds as well as the sinners. On the Day of Judgement, Allaah (Azza-wa-jall) will command the land to reveal what happened on it.

يَوْمَ مَعِيذُ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ

"That day it will describe all its happenings, because its Lord will have so commanded it." [Az-Zilzaal 99: 4-5]

Thus, we should all repent with a true heart, and live a pious life.

The inclination to sin and the fear of punishment

A young man once came to Hazrat Ibraaheem-bin-Adham (Rahmatullaahi-alaihi) and said:

"I do commit sins, but I also fear their punishment. However, I am unable to avoid sins. Please tell me of a way by which I can avoid punishment and keep on committing sins as well."

(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)

O, Muslim boys and girls! This is the only solution to your sexual problems. Do not fall prey to the slogans and brainwashing of your foes. They wish to realise the conspiracies of Jews, Christians and Freemasons. They scheme and conspire to erase the urge for Jihaad from the minds of Muslim youth and to render them incompetent for the defence of their nation. Their wish is that Muslims may bow down before tyrants, consent to the will of the atheists and be herded like sheep.

O, Muslims! See through this false propaganda! Be patient. Remain your self with Allaah, the Exalted, and wear the crown of honour. The Noble Qur'aan teaches us not to pursue the path of misled people. (Surah Maa-i-dah, 5: 77)

Should we impart sexual training to a child?

Most parents ask if, and when, they may impart sexual education to their children. Upon

maturity or before? Should they tell the young man, at the time of his marriage, the correct method of sexual intercourse? We will show in the light of Shari'ah that parents may tell these things to their sons and daughters. It is sometimes obligatory upon parents to tell them these things when a rule of Shari'ah is liable to be violated.

We find mention of sexual matters in many verses of the Holy Qur'aan. The Noble Qur'aan discusses the birth of man, adultery and so on.

(Surah Mu'minuun, 23:5-7, Surah Baqarah, 2:187,222, 223, 237 Surah Mu'minuun, 23:12-13, Surah Dahr, 76:2, Surah Ahqaaf, 46 ,14 Surah Israa [Bani Israa'eel], 17:32, Surah Nuur, 24:3, Surah Aaraaf, 7:80-81.

The Holy Qur'aan informs us how to guard our private parts from misuse, about intercourse at night during the Holy month of Ramazaan, not to have sex with a menstruating woman. It also tells about the birth of children, divorce before sexual intercourse, the progress of the sperm meet, pregnancy, period of breast feeding, adultery or fornication and its harmful effects, homosexuality and other matters.

(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)

To this, Hazrat Imaam Abu-Haneefah Sahib (Rahmatullaahi-Ta'ala-alaihi) remarked: "During the era of a Nabi Alaihis Salaam, is it possible for someone to know more than the Nabi Alaihis Salaam?" Again he replied, No. "And then he added: "By Allaah! I will not mention anything dealing with Tafseer. Why did you question me about something over which the Ulamaa hold conflicting views?"

Hazrat Imaam Abu-Haneefah Sahib (Rahmatullaahi-alaihi) then asked him: "Are you a believer." He replied: "I hope so." When he asked him why, he replied: "I said. 'I hope so' because of the verse: "And the Being whom I hope will forgive my sins on the day of judgment." (Surah Shu'araa verse 82)

Hazrat Imaam Sahib remarked: "When Allaah Ta'ala (Azza-wa-jall) asked Hazrat Ibraaheem (Alaihis-Salaam), 'Don't you believe, he replied, 'surely I do but (I wish to know) so

that my heart is at ease. (Surah Baqarah verse 260)

So why don't you say the same thing as well?"

Upon this, Qataadah got up saying; 'By Allaah! I will not lecture before you people on any issue.' And he went back into the house."

Qaazi Ibnu Abi Laylaa commits six errors

Abu Y'aqoob Yoosuf Ibn Ahmad Makki, together with a few other narrators narrate that Hasan-bin-Ziyaad Lu'lui said: "In close vicinity to my house lived an insane lady by the name of Umm-e-Imraan. A passerby once made some remark to her. She retorted: "O you son of two adulterers!" Coincidentally, her retort was heard by the judge Ibnu-Abi-Laylaa. He arrested her and summoned her to the Masjid where he instituted the penal code. She was lashed twice-eighty lashes each, once for slandering the man's mother and once for slandering his father. When Hazrat Imaam Abu-Haneefah Sahib (Rahmatullaahi-alaihi) heard of this, he said: "Qaazi Ibnu-Abi-Laylaa has made six mistakes in instituting the penal code upon her.

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

CAMPUS ROUND-UP

Fayyaaz Ahmad Zarroo

The worship of I'tikaaf

1440 Hijree

Hazrat Allaah (Azza-wa-jall) has surely conferred favour, boon and blessing on the people of the state of Jammu & Kashmir by bestowing Daarul-Uloom Raheemiyah like great institution on them. Here, the activities like imparting religious education, running Deeni-Makaatib during morning and evening hours, publishing Islaamic literature, issuing Islaamic rulings (Fataawaa) on different matters of our Muslim community, performing Da'wah & Tableegh and engaging in relief and rehabilitation work are going on smoothly.

And for the purpose of cleaning inner-self from the germs of materialism and worldly greed, purifying the soul from the impurities of sins and improving the spiritual condition and ethics, flocks of Saalikeen are queuing up here round-the-year. They meet here the Grand Spiritual Master, Hazrat Maulana Muhammad Rahmatullaah Sahib Qaasmi Daamat-Barakaatuhum whom from they receive spiritual advices, ethical lessons and treatment for their spiritual and psycho-maladies.

In the Holy month of Ramazaan, the I'tikaaf arrangements are being made here complete in

every aspect for performing the worship of I'tikaaf during the whole month of Ramazaanul-Mubaarak. This year, 1440 Hijree, the worship of I'tikaaf was also performed here in the blessed company of the Honourable Chancellor of this varsity, Hazrat Maulana Muhammad Rahmatullaah Sahib Qasmi Daamat-Barakaatuhum (who had been conferred on Khilaafat of all the four saintly lines viz. Chistee, Qaadiree, Naqashbandee & Suhrawardee) at Khaanqaah-e-Mahmoodiyyah of Daarul-Uloom Raheemiyyah Bandipora as usual. The respected Mu'takifeen (the men who are performing the worship of I'tikaaf are called Mu'takifeen in Arabic) started arriving here even on 29th of Sha'baan 1440 Hijree and stayed here at Khaanqaah-e-Mahmoodiyyah for full month. And in the last ten days of the Holy month, the number of the respected Mu'takifeen rose up and reached 1000 plus. This enormous gathering of Mu'takifeen kept the sacred Khaanqaah abuzz with recitation of the Holy Qur'aan, Zikr and offering prayers by performing Nafl-Salaah in abundance till the culmination of the Holy month of Ramazaan.

It is prayed that may the blessings and benefits of this I'tikaaf reach the whole world and become a source of propagating Deen in the Kashmir valley in particular. And this humble editor of An-Noor, Fayyaz Ahmad Zarroo, pray that may the Esteemed Hazrat Maulana Sahib of this prestigious institution live long in good and sound health, Aameen.