

EDITORIAL

Mi'raaj

By: Hazrat Maulana Muhammad Idrees Kaandhelwi
Sahib *Rahmatullahi Alaihi*

Wisdom Behind Mi'raaj

Ten years of prophethood had gone by. All avenues of trials and tribulations were covered. Not a facet of humiliation was left untouched in the path of Allah Ta'ala. Clearly what better outcome can there be of trials and tribulations suffered in the path of Allah Ta'ala than honour, reverence and Mi'raaj (ascension)?

So when Hazrat Rasulullah *Sallallahu Alaihi Wasallam* experienced the extreme levels of distress after his emergence from the valley of Abu Taalib and after his return from Taaif, Allah Ta'ala bestowed him with the privilege of Mi'raaj and ascension and Allah Ta'ala elevated him to such a lofty level that even the most revered of the closest angels were left behind. Allah Ta'ala made him journey to the extremity of the universe. He was taken right up to the divine throne after which there is no further rank.

This is why some Aarifeen (sufis) say that this journey to the divine throne was an indication of **Khatm-e-Nubuwwat** (the termination of

prophethood). The entire creation and universe terminates at the divine throne. The existence of any creation beyond the throne is not established from the Qur'aan and Hadith. Similarly, the merits of prophethood terminate upon the existence of Hazrat Rasulallah *Sallallahu Alaihi Wasallam*.

Mi'raaj in Detail

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي
بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝

"Glory be to the Being who had taken His (special) servant in (a little part of) the night from Masjidul-Haraam to Masjidul-Aqsa the environs of which We had blessed. (The actual aim of this was) to show him from Our signs (some of which are mentioned in Surah Najm like journeying to Sidratul-Muntahaa, witnessing paradise and hell and other divine phenomena). Verily, He (Allah Ta'ala) is all-hearing, all-seeing." [Surah Israa verse 1]

One night Hazrat Rasulallah *Sallallahu Alaihi Wasallam* was lying down in Umme Haani's house. He just dozed off when the roof of the house suddenly split open. Through this gap, Jibraa'eel accompanied by other angels descended upon Hazrat Rasulallah *Sallallahu Alaihi Wasallam*. They woke him up and took him to Masjidul-Haraam. As

he reached there, he went into the Hateem area and fell asleep. Jibraa'eel and Mikaa'eel woke him up again and took him to the well of Zam Zam. There they laid him down and split his chest open. They extracted his blessed heart and rinsed it with the water of Zam Zam. A tray containing Imaan and wisdom was then brought to him. Implanting this Imaan and wisdom into his blessed heart, they restored the heart to its original position and resealed his chest. They then inscribed the seal of prophethood between his shoulder blades. (This was a physical symbol of Hazrat Rasulullah *Sallallahu Alaihi Wasallam* being the seal of all divine messengers.)

The Buraaq was then brought before him. Buraaq is actually the name of a celestial animal that is smaller than a mule but bigger than a donkey. It was white in colour and it was so fast that one step would fall as far as the eye could see. When Hazrat Rasulullah *Sallallahu Alaihi Wasallam* mounted this animal, it fell into a state of energetic friskiness. Jibra'eel *Alaihis Salaam* reproached: "O Buraaq! Why this friskiness? To this day, not a single servant of Allah more honourable than Muhammad(*Sallallahu Alaihi Wasallam*) has mounted you." Buraaq almost kneeled over in shame. It then set off with Hazrat Rasulullah *Sallallahu Alaihi Wasallam*. Jibra'eel *Alaihis*

Salaam and *Mikaa'eel Alaihis Salaam* also accompanied Hazrat Rasulullah *Sallallahu Alaihi Wasallam* on this animal.

According to certain narrations, *Jibraa'eel Ameen Alaihis Salaam* assisted Hazrat Rasulullah *Sallallahu Alaihi Wasallam* in mounting *Buraaq* after which he himself took a seat behind Hazrat Rasulullah *Sallallahu Alaihi Wasallam*.

Shaddaad bin Aws Raziya'llahu Anhu narrates that Hazrat Rasulullah *Sallallahu Alaihi Wasallam* related: "Enroute we came across a land with numerous date-palms. *Jibraa'eel Alaihis Salaam* asked me to descend and perform *Nafl Salaah*. I dismounted and performed *Salaah*. *Jibraa'eel Alaihis Salaam* then enquired: "Do you have any idea where you performed *Salah*?" I replied: "I have absolutely no idea." *Jibraa'eel Alaihis Salaam* said: "You performed *Salaah* in *Yasrib (Madinah Tayyibah)* where you are going to migrate." We then set off once again when we passed another area. *Jibraa'eel Alaihis Salaam* asked me to alight and perform *Salaah* here as well. I dismounted and performed *Salaah*. *Jibraa'eel Alaihis Salaam* informed me "You performed *Salaah* in the valley of *Saynaa* near the tree of Hazrat *Musa Alaihis Salaam* where Allah Ta'ala spoke to Hazrat *Musa Alaihis Salaam*. We then passed another area where I was again instructed to perform *Salaah*. I

dismounted once again and performed Salaah. Jibraa'eel *Alaihis Salaam* informed me that I had just performed Salaah in Madyan (the native land of Hazrat Shuaib *Alaihis Salaam*). We set off once again until we came to another area where Jibra'eel *Alaihis Salaam* asked me to dismount and perform Salaah. I alighted from the animal and performed Salah. Jibra'eel *Alaihis Salaam* informed me that this place is called Baitul-Lahm (Bethlehem) where Hazrat 'Isa *Alaihis Salaam* was born."

Baitul-Muqaddas

Hazrat Rasulullah *Sallallahu Alaihi Wasallam* arrived at Baitul-Muqaddas in this splendour and dismounted from the Buraaq. Hazrat Rasulullah *Sallallahu Alaihi Wasallam* tied the animal to the iron loop on which all the previous Ambiyaa tethered their animals.

Thereafter Hazrat Rasulullah *Sallallahu Alaihi Wasallam* entered Masjidul-Aqsa and offered two Rakaat (of Tahiyyatul-Masjid). On this auspicious occasion of Hazrat Rasulullah *Sallallahu Alaihi Wasallam's* advent, the other Ambiyaa were already awaiting his arrival in the Masjid. Hadhrat Ibraaheem *Alaihis Salaam* and Hadhrat Musa *Alaihis Salaam* were also amongst the luminaries awaiting Hazrat Rasulullah *Sallallahu Alaihi Wasallam*.

Barely a few moments passed when a

number of people happened to assemble in Masjidul-Aqsa. A Muazzin called out the Azaan followed by the Iqaamah. Now the entire congregation was waiting to see who would lead them in prayer? Jibra'eel *Alaihis Salaam* held Hazrat Rasulullah *Sallallahu Alaihi Wasallam* by the hand and led him forward. Hazrat Rasulullah *Sallallahu Alaihi Wasallam* says: "I led all of them in Salaah. When I completed the Salaah, Jibraa'eel *Alaihis Salaam* asked me if I knew whom I led in Salaah. When I replied in the negative, he said: "All the prophets who were commissioned before you, every single one of them offered Salaah behind you."

According to another narration, even the angels descended from the skies upon this momentous advent of Hazrat Rasulullah *Sallallahu Alaihi Wasallam*. Hazrat Rasulullah *Sallallahu Alaihi Wasallam* then led all the Ambiyaa and the angels in Salaah.

On the termination of the Salaah, the angels asked Jibraa'eel *Alaihis Salaam*: "Who is this companion with you?" Jibraa'eel *Alaihis Salaam* replied: "This is Muhammad *Sallallahu Alaihi Wasallam*, the seal of all divine messengers." The angels asked: "Is he already commissioned as a messenger? When Jibraa'eel *Alaihis Salaam* replied in the affirmative, the angels commented: "May Allah keep him alive and well. He is a wonderful brother and vicegerent." In other words, he is our brother

and the vicegerent of Allah Ta'ala. Thereafter Hazrat Rasulullah *Sallallahu Alaihi Wasallam* met with the souls of the Ambiyaa. Each one of them praised and glorified Allah Ta'ala in his distinctive manner.

Ascension to the Heavens

Subsequent to this, Hazrat Rasulullah *Sallallahu Alaihi Wasallam*, in the company of Jibraa'eel *Alaihis Salaam* and other honourable angels embarked on their ascension to the heavens. According to some narrations, Hazrat Rasulullah *Sallallahu Alaihi Wasallam* ascended the skies mounted upon the Buraq animal similar to the preceding leg of the journey. However, according to some narrations, after his emergence from Masjidul-Aqsa, Hazrat Rasulullah *Sallallahu Alaihi Wasallam* ascended the skies with the aid of a ladder studded with gems and emeralds with the entourage of angels on either side of him.

Hazrat Abu Sa'eed Khudri *Raziyallahu Anhu* said that he heard Hazrat Rasulullah *Sallallahu Alaihi Wasallam* saying: "When I concluded my rituals at Masjidul-Aqsa, a ladder was brought before me. I have never set eyes on a ladder more beautiful than this ladder. This is the same ladder that enables the souls of people to climb to the heavens and it is the same ladder that a dying person casts his gaze upon when he is about to breathe his last. My travelling companion

Jibraa'eel *Alaihis Salaam* hoisted me upon this ladder (and I continued ascending) until I reached one of the doors of heaven, which is referred to as 'the door of the Hafazah'.

Sidratul-Muntaha

After meeting *Ambiya Alaihimus Salaam* on various heavens *Hazrat Rasulallah Sallallahu Alaihi Wasallam* was raised to the *Sidratul-Muntaha*. This is a lotus tree towering above the seventh heaven. Whatever rises from the earth stops at *Sidratul-Muntaha* (the lotus-tree of the outer extremity), and from this point onwards, it is raised further into the heavens. On the other hand, whatever descends from the *Malaul-A'laa* first descends upon *Sidratul-Muntaha* and from there it descends further to the other heavens and beyond, thus the name *Sidratul-Muntaha*.

At this very location, *Hazrat Rasulallah Sallallahu Alaihi Wasallam* beheld *Jibran'eel Alaihis Salaam* in his original form. He also witnessed some strange and amazing celestial radiances of Allah *Ta'ala*. He also saw innumerable angels and golden moths hovering about the *Sidratul-Muntaha*.

Divine Conversation

Thereafter *Hazrat Rasulallah Sallallahu Alaihi Wasallam* ascended even further where he was able to perceive the sounds made by the pens referred to as *Sareeful-Aqlaam*. This is the location where

the pens of fate are engaged in recording everything that is to transpire in the future. The angels were busy transcribing the divine edicts and religious commandments from the Lawh-e-Mahfooz (the preserved tablet).

From Sareeful-Aqqaam, Hazrat Rasulullah *Sallallahu Alaihi Wasallam* traversed through a number of concealed realms until he finally arrived in the sacred presence of Allah Ta'ala. It is said that a Rafraf (a green silken seat) was provided for his conveyance. Hazrat Rasulullah *Sallallahu Alaihi Wasallam* mounted this seat and was thus conveyed to the closest of the celestial realms before the majesty of Allah Ta'ala.

When Hazrat Rasulullah *Sallallahu Alaihi Wasallam* reached this area of 'close proximity, he fell into Sajdah. Here he caught sight of the magnificence of the radiance of Allah Ta'ala from beyond the divine screen and without any intermediary he was honoured to converse directly with Allah Ta'ala." Hazrat Rasulullah *Sallallahu Alaihi Wasallam* said: "I caught sight of the greatest of (divine radiances). Thereafter Allah Ta'ala communicated whatever He wished to communicate to me".

Hazrat Rasulullah *Sallallahu Alaihi Wasallam* was blessed with setting eyes on Allah Ta'ala and communicating with Him directly without any intermediary between them.

According to a Hadith of Abu Hurayrah *Raziyallahu Anhu*, during the course of his conversation with Allah Ta'ala, Hazrat Rasulullah

Sallallahu Alaihi Wasallam was addressed by Allah Ta'ala:

I have adopted you as my Khalil (bosom friend) and Habib (beloved). I have sent you to all the peoples of the world as a Basheer (presenter of glad tidings) and as a Nazzer (warner). I have opened your breast for you, I have relieved you of your burden and I have elevated your mention. My oneness is not mentioned but with you as My slave. I have made your Ummah the best of Ummahs that was ever raised from the people. I have declared your Ummah as the most just and moderate Ummah. I have rendered your Ummah as the first (in terms of its virtue) and last (in terms of its appearance in this world), I have made from your Ummah a group of people whose hearts contain their Injeel. (In other words, the divine words of the Qur'aan will be etched onto their hearts.) I have made you the first Prophet in terms of the creation of your Nur and the last Prophet in terms of your commission. I have awarded you the Sab'ul-Mathaani (Surah Fatihah), which I had not awarded to any messenger prior to you. I have bestowed upon you the closing verses of Surah Baqarah from the treasures beneath the divine throne, which I had not bestowed to any messenger prior to you. I have granted you the Kauthar (the celestial pond), and I have bestowed your Ummah with eight distinctive merits; Islam, Hijrah, Salaah, Sadaqah (charity),

Saum of Ramadhaan, Amr bil M'aroor (enjoining good)and Nahy 'anil-Munkar (forbidding evil). I made you a Faatih (opener or forerunner to the Ambiyaa) and Khaatam (seal of all the Prophets).....". (Alkhasayis al-Kubra)

In short, Allah Ta'ala bestowed Hazrat Rasulullah *Sallallahu Alaihi Wasallam* with innumerable bounties and blessed him with many glad tidings and awarded him with distinctive injunctions and directives.

In the same order, Hazrat Rasulullah *Sallallahu Alaihi Wasallam* returned from the heavens and landed first at Baitul-Muqaddas. From here he mounted the buraaq and reached Makkah before the break of dawn. The same morning, he recounted this incident to the Quraysh. They, as expected, were left flabbergasted in disbelief. They scoffed at him and exclaimed: "How can he possibly go to Baitul-Muqaddas and return in just one night." In order to test him, they questioned him about Baitul Muqaddas to which Hazrat Rasulullah *Sallallahu Alaihi Wasallam* responded to their questions. Hazrat Rasulullah *Sallallahu Alaihi Wasallam* also informed them about a caravan arriving Makkah (would reach Makkah on wednesday before sunset) and told them about lost camel which was later confirmed by the caravan. However, by Wednesday evening the caravan failed to make an appearance and the sun was about to set. Hazrat Rasulullah *Sallallahu Alaihi*

Wasallam made dua unto Allah Ta'ala. Allah Ta'ala delayed the setting of the sun (referred as Habsush-Shams) for a little while until the caravan entered Makkah the same evening before sunset. On seeing and hearing this, Waleed bin Mughirah dismissed the whole incident by declaring: "This is nothing but sorcery." The people also concurred with him saying: "Yes, Waleed is saying the truth".

In this manner Allah Ta'ala confirmed the truthfulness of Hazrat Rasulullah *Sallallahu Alaihi Wasallam*. The Quraysh witnessed his honesty with their own eyes, but they remained committed to their obstinacy and refutation of the truth. Some of them went to Hazrat Abu Bakr *Raziyallahu Anhu* and said: "Your friend, Muhammad (*Sallallahu Alaihi Wasallam*) says that he went to Baitul-Maqdis last night and returned before dawn. Do you believe him?" Hazrat Abu Bakr *Raziyallahu Anhu* asked: "Did Muhammad *Sallallahu Alaihi Wasallam* say that?" When they replied in the affirmative, Hazrat Abu Bakr *Raziyallahu Anhu* declared: "Then it has to be the truth. I wholeheartedly believe in whatever he says. In fact, day and night I believe in the heavenly news he conveys to us which is even beyond that." From that moment on, he was conferred with the title of Siddeeq.

May Allah Ta'ala give us taufeeq to follow our prophet Hazrat Rasulullah *Sallallahu Alaihi Wasallam* in every sphere of life. *Aameen*

TAFSEER

(Commentary of the Holy Qur'aan)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullahi 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.

In short, the essence of all the divine books, all the Shari'ahs and the teachings of all the prophets is Islam – that is, turning away from one's desires in order to obey divine commandments, and giving up individual opinion in order to submit oneself to divine guidance. But we are grieved to see that there are thousands of Muslims today, who have forgotten this basic truth, and wish to pursue their own desires in the name of Islam. What appeals to them is that kind of interpretation (rather, misinterpretation) of the Holy Quran and the Hadith which should flatter their desires. In fact, what they strive to do is to distort the Shari'ah to suit their fancies, and to do it so cleverly that the idols they really worship should appear in the garb of religion. Such men are, indeed, trying to be clever with Allah Himself who knows every particle of the universe and who

can look into the deepest recesses of the human heart – the Almighty before whom nothing avails but complete surrender and total submission.

What Islam requires of man is that he should set aside all his desires and inclinations, and seek, in everything he does, the pleasure of his Lord. And he can find this pleasure only when he knows the commandments of his Lord, and also performs these tasks exactly in the manner He has prescribed. This is what *Ibadah* or worship is, in the real sense of the word. It is the perfection of this total obedience and submission and love which constitutes the final stage of man's spiritual development, which is known as the Station (*Maqam*) of *Abdiyyah* (عَبْدِيَّة: Servanthood). This is the station where Sayyidna Ibrahim *Alaihis-salaam* receive from Allah the title of Khalilullah (the Friend of Allah), and the Last of All the Prophets the title of (عَبْدِنَا) *Abduna* (Our Servant). On the subsidiary levels of the Station of Servanthood stand the *Abdal*, the *Aqtal*, the *Awliya*, the men of Allah- the 'saints' of the Islamic Ummah, each in his own degree. This is the essence of Tawhid (the realization of unicity), on attaining which all one's fears and hopes become bound with Allah, and with no one else.

Thus, Islam signifies total obedience to Allah, and this obedience is possible only when one

follows the Sunnah, the way of the Holy Prophet *Sallallahu Alaihi wasallam*. The Holy Quran has laid down the principle in very explicit words:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيَسْلُمُوكَ تَسْلِيمًا ۝

"By your Lord, they will never be true Muslims till they make you the judge regarding the disagreements between them, and find in themselves no resistance against your verdict, and surrender themselves in full submission." (4:65)

In the end let us clarify an important point. As reported in Verse 132, sayyidna Ibrahim *Alaihis-salaam* made his descendants promise that before they died they should make sure that they had been Muslims. It means that one should steadfastly follow the teachings of Islam throughout one's life, so that one receives the grace of Allah and remains a Muslim upto the last breath. A number of ahadith too say that one would die in the state which one has maintained in one's life, and one would, on the Day of Resurrection, rise from the grave in the same state. This is the usual way of Allah with men – if His servant makes up his mind to do good deeds and also strives in this direction as best as he can Allah helps him and makes the task easy for him. This principle does not in any way stand in opposition to what has been said in another

hadith to this effect.

A man keeps doing the kind of good deeds for which Paradise has been promised and it seems that there is only an arm's length between him and Paradise, and then all of a sudden his destiny ever comes him, and he starts doing what would lead him to Hell, and finally he reaches Hell, on the other hand, a man keeps doing what would lead him to Hell, and it seems that there is only an arm's length between him Hell, and then his destiny overcomes him, and he starts doing what would make him worthy of Paradise, and finally he enters Paradise.

We have said that there is no contradiction involved, for some texts of this hadith mention a provision too – as it appeared to people.” That is to say, the first of these two men appeared in the eyes of the onlookers to be performing good deeds, while in fact he was doing just the opposite, similarly, the second man had from the outset been doing what would make him worthy of Paradise, though people thought him to be a sinner. (Ibn Kathir) We conclude this discussion with the remark that the man who has been steadfast in doing good deeds, should trust the divine promise, rely on the usual way of Allah with His creatures and hope that through the grace of Allah he would depart from this world in this blessed state. (To be continued, Insha-Allahu-Ta'ala)

Seerat-e-Paak

Seeratul-Mustafaa Salallahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib Rahmatullahi Alaihi

Translated By: Mufti Muhammad Kadwa Sahib and
Maulana Muhammad Mahommedy Sahib

(Continued from the previous issue of AN-NOOR)

The spread of Islam and the Quraysh of Makkah

When the Quraysh realised that Hazrat Hamzah *Raziyallahu Anhu* embraced Islam and the number of the Muslims were progressively increasing. Abu Jahal, Utbah, Shaybah Waleed bin Mughirah, Umayyah bin Khalaf, Aswad bin Muttalib and other chieftains of the Quraysh convened a meeting to deliberate over this issue. Based upon the decision reached by this consultative meeting, the members appointed Utbah bin Rabi'ah as their spokesman to Hazrat Rasulallah *Salallahu Alaihi Wasallam*. He was a man unrivalled by any of his contemporaries in sorcery, soothsaying and poetry.

Utbah came to Hazrat Rasulallah *Salallahu Alaihi Wasallam* and said: "O Muhammad! There is no doubt about your distinguished lineage and superior status but alas; you are guilty of

rupturing the unity of our nation. You condemn our idols and proclaim our forefathers as fools, this is why I wish to make a statement,” Hazrat Rasulullah *Salallahu Alaihi Wasallam* replied: “Go ahead, Abul-Waleed, I am listening.”

Utbah said: “O nephew! Why do you have to concern yourself with these issues? If wealth is what you desire, we will amass so much of wealth for you that even the richest man will not be able to compete with you. If you wish to get married, we will get you married to whichever woman you fancy and to how many women you want. If leadership is what you crave for, we will elect you as our leader. If you aspire to take on the reins of government and kingship, we will designate you as our king. If an evil spirit possesses you, we will provide the treatment to remove it.”

Hazrat Rasulullah *Salallahu Alaihi Wasallam* replied: “O Abdul-Waleed! Are you over with whatever you wanted to say?” When Utbah replied in the affirmative, Hazrat Rasulullah *Salallahu Alaihi Wasalam* said: “Okay, now listen to what I have got to say. I don’t crave for your riches and wealth and I have no inclination towards your leadership and power. I am the Rasool of Allah Ta’ala whom He has sent to you

with His divine message. He has revealed a divine book unto me and has charged me to issue His glad tidings of reward and warnings of punishment. I have conveyed His message onto you and as a form of good counsel I have cautioned you. If you accept this message, it would be a source of success for you in both the worlds. However, if you fail to accept this message, I am willing to exercise patience until Allah Ta'ala passes judgment between us."

Saying this Hazrat Rasulullah *Salallahu Alaihi Wasalam* recited the following verses:

"Haa Meem. This is the revelation from the Beneficent and Merciful. This is a book whose verses are clearly detailed, a Quran in Arabic for people who are aware. It (the Quran) is an issuer of glad tidings and an admonisher. (Rightfully they should have embraced this Quran) but most of them turn away so they hear not. And they say: "Our hearts are sealed against what you are inviting us to and in our ears are plugs and between us and between you is a screen (because of which we are unable to understand what you say). So, you do (your work) whilst we continue doing our work. Say! (in response to them O Muhammad!) I am but a human being like you (but) divine revelation is revealed upon me

that your deity is only one. So take a straight path towards Him and seek His forgiveness and woe to the disbelievers; those who do not pay Zakaat and they disbelieve in the hereafter. Truly, those who believe and do righteous deeds, for them will be a reward that will never cease. Say (O Muhammad!) Do you really disbelieve in the being Who had created the earth in two days and you ascribe partners unto Him? That is the Lord of all the worlds. And He place therein (in the earth) mountains above it (the earth) and He blessed it (the earth) and He measured therein its sustenance in four days equal (in duration) for those who enquire (about His creation). Thereafter, he focused upon the sky when it was smoke and said to it (the sky) and the earth: 'Come both of you enthusiastically or reluctantly.' Both of them replied: 'We come enthusiastically, So He completed seven skies in two days and He transmitted to adornment) and protection (against the Shayateen by using the stars as projectiles against them). Such is the strategy of the all-powerful, the all-knowing. And if they turn away, then say (O Muhammad!) I have warned you of a thunderbolt like the thunderbolt that had befallen 'Aad and Thamud."

[Surah Haa Meem Sajdah verses 1-13]

(To be continued Insha Allah u Ta'ala)

Blessed Companions

Stories of the Sahaabah

Raziyallaahu Ta'ala Anhum Ajma'een

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

(Continued from the previous issue of AN-NOOR)

Thus a person like him, brought up in luxury and comfort, was now living life of poverty and difficulty. Once, Hazrat Nabi Akram *Sallallahu Alaihi wasallam* was sitting with the Sahabah *Raziyallahu Anhum* when Hazrat Mus'ab *Raziyallahu Anhu* passed in front of them. He had only one sheet of cloth to cover his body. This sheet had a number of patches, including one of skin. Hazrat Nabi Akram *Sallallahu Alaihi Wasallam* with tears in his eyes mentioned Hazrat Mus'ab's *Raziyallahu Anhu* life of luxury before Islam.

In the battle of Uhud, Hazrat Mus'ab *Raziyallahu Anhu* held the flag of Islam. When the Muslims on being temporary defeated were scattered in confusion, he held the flag and stood at his post like a rock. An enemy came and cut his hand with a sword, so that the flag might fall resulting in defeat being inflicted on the Muslims. He at once took the flag in the other hand. The enemy then cut the other hand also. He held the

flag to his chest with the help of his bleeding arms. The enemy at last pierced his body with an arrow. He fell down dead and with him fell the flag that he had not allowed to fall while he was alive. Another Muslim ran and took over the flag.

At the time of his burial, he had only one sheet to cover his body. This sheet was too short for his size. When it was drawn to cover the head, the feet would be left open, and when it was drawn to cover the feet, the head would become uncovered. Hazrat Nabi Akram *Sallallahu Alaihi Wasallam* said:

“Cover his head with the sheet and his feet with “Azkhar’ leaves.”

Such was the end of the youth who was brought up in luxury and comfort. The person who used to wear clothes worth two hundred dirhams does not have sufficient clothing to cover his dead body.

Look! With what bravery he tried to keep the flag up and did not allow it to fall till he was dead. This is the miracle of Imaan. Once Imaan gets into a person, it makes him forget everything else, whether wealth, luxury or life itself.

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

MALFOOZAAT**Statements and Anecdotes
of Faqeehul-Ummat**

Hazrat Maulana Mufti Mahmood Hasan Gangohi Sahib Rahmatullahi Alaihi

Compiled By:

Hazrat Maulana Mufti Farooq Meeruti Sahib (Rahmatullahi Alaihi)

**Proof for reciting durood shareef
after du'aa-e-qunoot**

Q: *Hazrat! Is the recitation of durood shareef after du'aa-e-qunoot proven in any kitaab?*

A: Yes. It is proven and established. This appears in Noor-ul-Iedaah, pg 94.

Moulana Irshaad Sahib asked whether this was the fatwa or not and Hazrat replied in the affirmative. (ويسن الدعاء المشهور ويصلى على النبي صلى الله عليه وسلم به يفتى. الدر المختار)

Moulana then asked, "Do you also recite it?" Hazrat replied in the affirmative.

Hafiz Muhammad Tayyib sahib then enquired as to which durood shareef should be recited. Hazrat replied, "Recite any durood shareef. Read (صلى الله عليه وسلم).

(Maraaqil Falaah, pg 209 with reference to Nasai)

What should one do if he does not know the du'aa-e-qunoot

Q: *What must one recite if he does not know the du'aa-e-qunoot?*

A: He should either read:

(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

(O our Rabb! Grant us the good of this world and the hereafter and save us from the punishment of Jahannum,) or:

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

(Guide us to the straight path.)

Q: Is Surah Ikhalaas insufficient?

A: Yes. It is insufficient because it is not a du'aa.

Q: Can one say: *Ya Rabbi* (O my Lord!) in pace of du'aa-e-qunoot?

A: This is also one view. The other view is that one should repeat the du'aa (*اللَّهُمَّ اغْفِرْ لِي*) (O Allah! Forgive me.)

(Maraaqil-Falaah, pg 209/Shaaami, vol 1, pg 448)

The obligation of Khurooj bin sun'ih (terminating the salaah with one's own action) is not explicitly reported from Imam Abu Hanifah *Rahmatullahi Alaihi*

It is not explicitly reported from Imam Abu Hanifah *Rahmatullahi Alaihi* that it is fardh

(obligatory) for a *musallee* to terminate his salaah with his own individual action. However, Abu Sa'eed Burda'ee had presented a few masaa'il through which he deduced that khurooj bin sun'ihi is a fardh. For example, the sun rose before one could make salaam in the Fajr salaah, or the time for the masah of one's *moza* (leather socks) expired whilst sitting in tashahud, or the Zuhr time expired whilst sitting in tashahud of the Jumu'ah salaah. In all these situations, the fatwa of Imam Abu Hanifah Rahmatullahi Alaihi is that one's salaah is incomplete.

وليس فيه نص عن ابي حنيفة انه فرض وانما استنبطه ابو سعيد البردعي لما راى
جواب ابي حنيفة في هذه المسائل انها تبطل فقال من ذات نفسه ان الصلاة لا تبطل
الا بترك فرض ولم يبق عليه الا الخروج منها بفعله فقال: الخروج من الصلاة
بفعل المصلى فرض عنده. زيلعي على الكثر، ج 1-ص 151، ومثله في الشلمى

The termination point for earning the virtue for takbeer-e-tahreemah

One will be able to receive the reward for takbeer-e-tahreemah until the ruku. However, there is a large difference between being present at the time of the actual takbeer-e-tahreemah and receiving the reward for it. For example, the virtue of reading ishraq is receiving the reward of performing hajj and umrah, but performing hajj or umrah is a complete different matter. (Shaami, vol 1, pf 153).

(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)

When Khwaja Mo'in ud deen Ajmeri *Rahmatullahi Alaihi* travelled to Bangladesh, many Hindus converted to Islam and many Muslims repented from their sins and took the Oath of allegiance (Bay'at) with him. When he returned home, his mother asked him why he looked so pleased. He replied, "Because 700,000 Hindus have accepted Islam and 7,000,000 Muslims have repented and taken the Bay'at. This is why my heart is full of joy today."

His mother said, "All that has happened is nothing to do with you; it is all my doing."
He asked, "How is that?"

She replied, "From the day you were born, I never breastfed you without ablution. Due to blessing of this action, Allah has made so many people convert to Islam through you!"

Once again, one sees the role of a woman, a mother, behind a successful man.

The body of Hazrat Khwaja Qutb-ud-deen Bakhtiar Kaki *Rahmatullahi Alaihi*, until today,

rests near Qutb Minar in Delhi. He had the word "Kaki", which means food, attached to his name, the story is as follows:

When he was born, his parents tried to think of ways to make their son pious. His mother came up with an idea. When he started going to Madrassa, she would prepare food for him and hide it in the cupboard. When her son returned home, he would tell her he was hungry, and wanted something to eat. She would then tell him, "O my son, we are all given food by Allah. He is Al-Razzaq, the One Who gives livelihood, He is the Giver," In this way, she introduced him to Allah and His Qualities. She then told him, "Ask Allah to provide you with food," Her son asked, "How should I do so?" She replied, "Lay out the prayer mat and pray to Him."

Her son at on the prayer mat, lifted his hands and prayed to Allah, saying, "O Allah! I have just returned from the Madrasa. And I am hungry, do give me food!"

Having done this, he asked his mother what he should do next. She told him, "Look for it; Allah must sent the food," The boy looked around, found the food in the cupboard and ate it.

This routine went on, and the boy now became inquisitive, and started asking questions about Allah daily. He would say, "Mother, Allah

gives food to everyone, including the birds and animals! How many treasures does He have with Him that they do not diminish?" He tried to get as much information as he could about Allah, and his mother was pleased that her son was learning about Allah and developing a connection with Him.

One day, his mother was out visiting some relatives, and lost track of time. When she realized that her son must have come home by now, she left for home immediately, and cried and prayed to Allah on the way, "O Allah! I did all so I could build my child's faith in You! If this faith is broken today, all my work will have been in vain. O Allah, please protect it!"

She continued praying until she reached home. Upon entering, she found her son sleeping peacefully. She quickly prepared food and lovingly woke her son, saying, "My child! You must be very hungry today!" He awoke and replied, "No, I am not hungry." Surprised, she asked him why?

He said, "When I came home from the Madrassa, I sat to pray, and said, "O Allah! I am very hungry, and my mother is also not at home, please give me food!" I then got up and looked around. I found the food and ate it. Mother, I have never eaten such tasty food before!"

(To be continued Insha Allahu 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)

Thereafter the foundation of the Bayt was laid. Sayyidina Isma'eel *Alaihis Salaam* carried the stones and Sayyidina Ibrahim *Alaihis Salaam* did the building. When the building (i.e., walls) grew high, he brought the stone that is called 'maqaam' for Sayyidina Ibrahim's *Alaihis Salaam* use. He stood on it while building. Sayyidina Isma'eel *Alaihis Salaam* passed stones to him. Both recited:

Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower. *Surah Baqarah, 2:127.*

The question and answer approach

This draws the attention of the listeners to the subject and spurs them to accept advice.

Sayyidina 'Abdullah bin 'Amr bin Al-Aas, *Radiyallaahu 'Anhu* said, "I heard Sayyidina Hazrat Rasulullah, *Sallallahu 'Alayhi Wasallam*, say, Do you know who is a Muslim?"

They: Allah and His Rasuul *Sallallahu 'Alayhi Wasallam*, know best.

He: A Muslim is one from whose tongue and hands other Muslims are safe

He: Do you know who is a Mu-min?

They: Allah and His Rasuul *Sallallahu 'Alayhi Wasallam*, know best.

He: A Mu-min is a person from whom the life and Possessions of the Mu-minuun are secure and safe.

He then mentioned the muhaajir (emigrant), and said, A muhaajir is the one who migrates from evil and abstains from it. (*Ahmad*)

Sayyidina Abuu Hurayrah, *Radiyallahu 'Anhu*, said Sayyidina Hazrat Rasulullah, *Sallallahu 'Alayhi Wasallam*, said, "If there is a river flowing past the door of your house, and you wash in it five times a day, will there be any dirt left (on the body)?"

They: There will be no dirt left.

He: That is an allusion to the five salawaat (namaaz, Prayers), with which Allah erases sins. (*Muslim*)

Sayyidinaa Abuu Hurayrah, *Radiyallaahu 'Anhu*, said Sayyidina Hazrat Rasulullah, *Sallallahu 'Alayhi Wasallam*, said, Do you know who is a muflis (insolvent)?

They: A muflis among us is one who has neither dirhams, nor belongings.

He: A muflis from my ummah is one who comes on the day of qiyaamah with salaah; siyaam (fasts) and zakaah. One will come whilst one had swore at this one; slandered this one; ate up the possessions of this one; shed the blood of this one; hit this one; hence this one will be given from his good deeds; and this one from his good deeds. If his good deeds deplete before all dues to others are paid, the sins of the oppressed will be thrown onto him. Then he (ultimately) will be thrown into the fire (jahannam).”(*Bukhari & Muslim*)

Commence the sermon by swearing an oath to Allaah

The listener will fathom the significance of the talk. This is mentioned in some ahaadiith. (*Bukhari and Muslim*)

A little light-heartedness during the speech helps

This means that boredom will not set in among the listeners who will maintain their interest. We have an example where the Noble Rasuul *Sallallahu 'Alayhi Wasallam*, told a man who asked for a camel, “We will give you the child (young offspring) of a she-camel.” (*Abu Dawuud & Tirmidhi*)

(To be continued Insha Allahu Ta'ala)

Great Personality

Hazrat Imaam Abu Haneefah Sahib

Rahimahullahu Ta'ala

**By: Hazrat Allamah Muhammad Ibn Yousuf Saalihi Dimashqi
Shaafi'ee Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Qadi Abul-Qasim Ibn K'as narrates that Yahya bin Abdul-Hamid Hamani reports that his father Abdul-Hamid said: "I was sitting in the company of Imam Abu Hanifah *Rahmatullahi Alaihi* when a man came to him and said: "Sufyan Thawri was talking ill of you. Imam Sahib responded: "May Allah forgive me as well as Sufyan Thawri. He is a very great person. If he passed away in the era of Ibrahim Bakha'i, his death would have been disturbing to the Muslims even though there were great Imams like Ibrahim Nakha'i around."

Qadi Abul-Qasim Ibn K'as narrates that J'afar Ibn Raf'i said: "I lived in the company of Imam Abu Hanifah *Rahmatullahi Alaihi* for a period of five years. I haven't seen any one as silent as him."

Khatib Baghdadi narrates that Sulayman Ibn J'afar Ibn Abu Shaikh said: "Musawir Warraq, the poet, composed the following satire in defamation of Imam Sahib:

**“We were quite at ease without Din prior to this,
Until we were afflicted with the people of logic.**

**They came from the market-place when their
income dropped,**

**They then turned to their opinions at times of
destitution. As for the non-Arab, (a reference to
Imam Sahib), they don’t even get any income
from the public treasury and,**

**As for the freed slaves (also a reference to him),
there are signs of poverty around them.”**

When Imam Sahib heard of these words, he met him and told him: “Although you have compiled these satirical verses against me, I still wish to keep you cheerful.”

He then sent a sum of money to the poet. Deeply moved by his noble gesture, the poet then compiled words of praise in favour of Imam Sahib. He said:

**“We the people of the city (or the learned
people) are ever in need of a Fatawa,**

**We present to them the most feasible logic in the
manner presented by Abu Hanifah,**

**Even if jurist has to listen to his Fatawa,
He would record it in his book.”**

Abdullah Ibn Raja Ghadani narrates that one of Imam Abu Hanifah *Rahmatullahi Alaih's*

neighbours was a cobbler by trade. The entire day he would be busy mending shoes and at night he would come home intoxicated and sing:

“They (the people or the neighbours) have destroyed me and what type of youngster they have destroyed?

A youngster who can face adversity in battle and in the protection of the borders,

As though I am not from a noble clan and I have no family-ties with the family Umar, (whereas I am from a noble family, a man of outstanding capabilities from the family of Umar.)

Everyday I am dragged before all the people, Alas! This is my condition. Only to Allah, do I complain of my wretched condition and my patience is for Him alone.”

Whilst engaged with his nightly Salah, Imam Sahib *Rahmatullahi Alaihi* could hear him. When he failed to hear him one night, Imam Sahib *Rahmatullahi Alaihi* made enquiries as to his whereabouts. People informed him that the police had arrested him. Immediately after Salah the next morning, Imam Sahib mounted his mule and went to the door of the governor of the city. When the doorkeepers informed the governor of Imam Sahib’s arrival, he asked them to send him in mounted. When he arrived before the governor, the governor received him

very warmly and honorably. He then said: "It would have been most appropriate if I myself came before you. All you had to do was to send a message and I would have presented myself to you."

Imam Sahib *Rahmatullahi Alaihi* replied: "One of my neighbours was arrested by the police a few nights ago. I request the governor for an issuance of his release." The governor replied: "Surely." He then issued a command for all prisoners arrested from that night to that particular day to be set free.

As Imam Sahib was returning from the governor, the cobbler also started walking behind him. Imam Sahib *Rahmatullahi Alaihi* addressed him: "O young man! We have destroyed you." To this the cobbler replied: "Never! In fact, you have taken me into great consideration and protected me. May Allah grant you the most superior form of recompense for honouring and protecting your neighbour."

The cobbler then repented from the consumption of intoxicants. He gave it up permanently. He then started frequenting Imam Sahib's *Rahmatullahi Alaihi* Majlis and eventually turned out to be included amongst the Fuqaha of his times."

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

Essay

Exam Time

By: Hazrat Maulana Ilyas Patel sahib

As the end of the year approaches, the level of concern, worry and anxiety rises. It becomes a time of working hard and burning the midnight oil. Leisure and pleasure are sacrificed. Everything possible is done to achieve the best pass. There is total support and assistance in whichever way possible from family and friends. After all,... it's exam time. Passing will open many doors and failing will result in many setbacks. Thus, nothing must come in the way of passing the exams.

While working hard to pass the minor exams, which one must obviously do, does it remind one of the MAJOR exams? This life itself is a major exam. A further exam, will take place in the grave and yet another exam will be conducted on the Day of Qiyaamah. What one achieves in the exam of this life will determine whether one passes or fails in the examinations that follow it. Are we concerned about passing the MAJOR exams? Are we prepared to make the sacrifices and to try and

achieve the best possible results? Do we support our families, friends and others to help them pass? Failing the minor exams is a minor problem and setback, while failing the MAJOR exams is absolutely disastrous. There is no way to make for the loss. Therefore, the main focus must be on the MAJOR exams. Hence, let us reflect over the serious exams and tests that life presents to us and check whether we are passing or failing.

Test of Happiness

One of the most severe tests is the test of happiness. Happiness here refers to any positive condition or occurrence which elicits joy and pleasure. For instance, one has received the news of passing one's minor exams (such as school exams), how does one react? Here is the MAJOR exam. Is one humbled in gratitude to Allah Ta'ala and moved to engage in nafl salaah, sadaqah, etc., to express one's thankfulness, or does one "celebrate" in a manner that is against Deen? Consider the end of the year parties that take place with music, intermingling of boys and girls and a host of other sinful activities. If one

opts for the sinful activities, one has failed the MAJOR exams.

Likewise, the test of happiness may come in the form of wealth. The major test is in how the wealth was earned and where it was spent. Was it earned through halaal sources? Does the wealth become an obstacle in acts of Deen, such as performing salaah with jamaat? Has money become the object of life? Is the wealth spent on sinful activities? Does one truly make shukr for the bounty of wealth by submitting oneself entirely to Allah Ta'ala? The answers to these questions will indicate whether one is passing or failing the MAJOR exams.

Test of Pain

At times one may be tested with pain. The test of pain could be in the form of illness, financial difficulties, little setbacks in the "minor" exams, loss of a loved one or in any other manner that evokes grief or puts one into difficulty. If one responds with sabr (patience) and without complaining against Allah Ta'ala, one has passed the MAJOR exam. What are the rewards for those who make

sabr? Allah Ta`ala declares in the Quraan Majeed, "Verily the patient ones will be given infinite rewards." (Surah Zumar v. 10)

Test of Sentiments and Feelings

An extremely crucial test, and one that we are generally unmindful of, is the test of our sentiments and feelings. To understand it simply, we are constantly under test of what is in our hearts. The heart is meant to be filled with the love of Allah Ta`ala and His beloved Rasul (*Sallallahu 'Alaihi Wasallam*). If this love is in our hearts, it will be manifested by following what Allah Ta`ala and His beloved Rasul (*Sallallahu 'Alaihi Wasallam*) have commanded. One who does this is on the road to achieving a great pass. However, if the heart is filled with the love of this world and greed for it, or filled with the love of the styles and ways of the disbelievers, one is on the road to failure.

Similarly, is the heart free of pride, jealousy, malice and other such spiritual ailments? Hazrat Rasulullah (*Sallallahu 'Alaihi Wasallam*) declared that the one with pride equivalent to a mustard seed will not enter Jannah. Likewise, he warned that jealousy burns up one's good deeds just as fire burns

wood. Thus, harbouring such evil sentiments leads to utter failure in the crucial test of the heart.

Test of Character

“The Mu-min with the most perfect imaan is the one with the best akhlaaq (character)...” declares a hadeeth. (Sunan Abi Dawood #4682) Our akhlaaq is very often tested spontaneously. When suddenly provoked, are we able to restrain our anger and control our tongue? Furthermore, are we tolerant, forgiving, compassionate, and gentle with our families, friends, employees and others? If we have erred, are we humble enough to ask for forgiveness? If we possess these and other such noble qualities, we are on the path of success. On the contrary if we are intolerant, harbour grudges, our unrestrained anger makes us swear, curse and utter what we will regret – such conduct will result in failure in the test of akhlaaq.

Test of Support

Another test that we constantly face is the “test of support”: that is to support and

help one another to pass the tests of life. Passing this test is dependent on fulfilling the duty of enjoining the good and forbidding the evil, with wisdom and good advice. On the contrary, if one becomes an obstacle for others to do good, or encourages them towards sin, one will be moving towards failure in this extremely important test. The severe consequences of failing this test befall one in this world. Hazrat Rasulullah (*Sallallahu 'Alaihi Wasallam*) is reported to have said, "You must certainly enjoin the good and forbid the wrong, or else Allah Ta'ala will send down a punishment upon you. You will then supplicate to him but He will not answer your du'aas." (Sunan Tirmizi #2169) Besides the above aspects, we are constantly tested in the MAJOR exams of life in numerous other ways. While the little and comparatively insignificant exams will come and go, the greatest focus at all times must be to pass the MAJOR exams.

May Allah Ta'ala enable us to pass in this world and the Hereafter. *Aameen!*

CAMPUS ROUND-UP

Assistant Editor

Hazrat Maulana Mohammad Ibrahim Sahib

Daamat Barakatuhum bereaved

Haji Mahmood Pandor, the elder brother of Hazrat Maulana Mohammad Ibrahim Sahib Pandor *Daamat Barakatuhum* (Khadim-e-Khas Faqeehul Ummat Hazrat Mufti Mahmood Hasan Gangohi Rahmatullahi Alaihi) left for heavenly abode on Friday in January 2023. The deceased has been blessed with two sons by Allak Paak and both of them are Aalim-e-Deen and fortunately disciples of Hazrat Qari Syed Siddique Ahmad Sahib Bandvi *Rahmatullahi Alaihi*. Hazrat Maulana Mohammad Rahmatullah Sahib *Daamat Barakatuhum*, rector Darul-Uloom Raheemiyah, made Taziyat-e-Masnoona with the bereaved family. May Allah Paak bestow Jannatul-Firdaws to deceased and patience to bereaved family, *Aameen*.

Hazrat Maulana Mohammad Rahmatullah Sahib *Daamat Barakatuhum* Visited Harmain Sharifain & Central America

On December 3rd, Hazrat Maulana Mohammad Rahmatullah Sahib *Daamat Barakatuhum* was blessed by Allah Paak to visit the most sacred lands of Makkah Mukarramah and Madinah Munawwarah to perform Umrah. After staying there for more than two weeks Hazrat Maulana Sahib attended various programmes in Masaajid and Madaaris of Trinidad, Barbados & Panama (West Indies). May Allah Paak flourish his divine Deen through our beloved Hazrat, *Aameen*.