

## EDITORIAL

# Adab (Respect)

By: Maulana Ilyas Patel Sahib

Allah Ta'ala has created us in this world for His worship. For our guidance Allah Paak has mentioned our friends as well as our enemies in His divine book i.e. Qur'an-e-Paak. Among enemies the most dreadful enemy mentioned in the Quran-e-Paak is Shaitaan and then nafs (carnal desire). Not only has Allah Ta'ala warned us of the enmity of Shaitaan, rather He has also pointed out to us the various tricks and ploys of Shaitaan which he uses to misguide us. Allah Ta'ala declares in the Qur'an:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

“Indeed Shaitaan is your enemy, therefore treat him as your enemy” (Surah 35 ayah 6)

For instance, one plot of Shaitaan is to make man despondent of the mercy of Allah Ta'ala. He makes a person feel as if there is no hope left for him or he is a 'write off'. It should be borne in mind that no person should lose

hope in Allah Ta'ala, irrespective of how much and how great a crime he may have perpetrated. Allah Ta'ala announces in the Qur'an:

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ

"Say! O My slaves who have wronged themselves, despair not of the mercy of Allah" (Surah 39 ayah 53)

Another strategy of Shaitaan is to mislead man through his voice. Sayyiduna Hazrat Abdullah bin Abbas (Radiyahallahu Anhum), the authority in the commentary of the Qur'an, explains that the voice of Shaitaan refers to music.

Sometimes he attacks us by threatening us with poverty and want. He urges us to adopt those means of acquiring wealth which are in conflict with the Shari'ah. He incites man to gamble, giving him hope that this will be a means of alleviating his need. Allah Ta'ala has declared gambling, whether it is through the National Lotto or in whichever form, as filth from the work of Shaitaan.

A very successful plan of Shaitaan in misleading us is to make us ungrateful for the

favours of Allah Ta'ala. The gravity of being unappreciative to the favours of Allah Ta'ala should be understood. For instance a father buys his child the latest model car in the market. The son now takes the car and sells it as scrap metal. Theoretically, the son had all the right to do what he did. Since the car belonged to him, he could do as he pleased and the father had no right to object. However, in doing so, what message has the son conveyed to his father? By abusing the gift and not appreciating it, he is actually saying that he has absolutely no need for the gift and he has sealed off all possibility of receiving a gift from his father again. Similarly, when a person does not appreciate Allah Ta'ala's favours, then by way of inference, he is saying to Allah Ta'ala that he does not require His favours, Allah Ta'ala forbid!

Let us take another example. A father gives his son one hundred rupees. The son thanks his father for the money, but then tears the note in his father's presence. Although he verbally expressed his thanks, his actions have belied him. Thus we understand

that just as it is important to verbally express our gratitude to Allah Ta'ala, likewise we have to physically appreciate His favours. Physically appreciating His favours will mean utilising those gifts in such a manner and in such avenues that are in accordance to the command of Allah Ta'ala.

Hazrat Nabi Akram (Sallallahu Alayhi Wasallam) has said, "He who is not appreciative to people has not shown his appreciation to Allah Ta'ala". We enjoy many favours of Allah Ta'ala through certain mediums. Although the actual bestower is Allah Ta'ala himself, but He bestows it via a medium. It is the teaching of Hazrat Nabi Kareem (Sallallahu Alayhi Wasallam) that just as we need to be grateful to Allah Ta'ala, we also have to be grateful, appreciative, respectful and show cognisance to those mediums through which we enjoy those favours. Irrespective of the nature of the favour, be it wealth, knowledge, etc., it is part of the shukr that we owe to Allah Ta'ala that we appreciate those people who were responsible for us enjoying that gift. It is like the taps in our homes. Although the origin of

the water is elsewhere, however, a person cannot do away with the tap. If he does, he will not receive any water. Similarly, the people that are responsible for us enjoying certain favours are also worthy of respect and appreciation. Take for instance our parents. After Allah Ta'ala, the greatest favour bestowed on any person is from his parents who were the means of his existence and fulfilment of every need of his. Just as he has to thank Allah Ta'ala, he has to show love, appreciation, respect and admiration towards his parents in order to thank them for all the favours they have relentlessly showered upon him. Likewise we have those Ulama' who are responsible for our religious upbringing. The Sahaabah Raziya'llahu Anhum (companions of Hazrat Rasulallah [Sallallahu Alayhi Wasallam]), the A'immah Arba'ah Rahimaullah (Four great Imams of Fiqh), the muhadditheen, mufasssireen etc. who have toiled and exerted themselves in learning Deen and conveying it to us in the simplest of forms. Each one of them has to be shown that respect, love and appreciation for the great service they have rendered to us in preserving our Deen.

# 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.

In summing up the qualities of "the truthful" (Al-Sadiqun). Another verse ends with the words:

أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ.

"It is they who are truthful, and it is they who are the God-fearing". (2:177).

As we have explained in our commentary on the first chapter, the Surah "Al-Fatihah" is the quintessence of the Holy Qur'an, and the essence of this Surah is the guidance towards the Straight Path (Al-Sirat al-Mustaqim). Now, in order to indicate the Straight Path the Holy Qur'an has, instead of calling it the Path of the Qur'an or the Path of the prophet or the Path of the Sunnah, spoken of the Men of Allah who can show the Straight Path to the seeker. Says the Holy Qur'an:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

"...the path of those on whom You have bestowed Your grace, not of those who have incurred Your wrath, not of those who are misguided". (1:7).

Another verse provides greater specification;

فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

"Those on whom Allah has bestowed His grace the prophets, the truthful, the martyrs and the righteous." (4:69).

Similarly, the Holy Prophet Sallallahu Alaihi Wasallam has for the benefit of all the later generations of Muslims, explicitly named certain personalities who should be followed in religious matters:

يا ايها الناس اني تركت فيكم ما ان اخذتم به لن يضلوا كتاب الله وعترتي اهل بيتي

"I am leaving behind me two things; if you stand firm by them you will never fall into misguidance – firstly, the Book of Allah, and, secondly, my descendants and the members of my family." (Tirmizi)

A Hadith reported by Al-Bukhari says:

اقتدوا باللذين من بعدي ابى بكر و عمر

"After me, follow Abu Bakr and Umar."

And a third Hadith says:

عليكم بسنتى و سنة خلفاء الراشدين

"You must adopt my way (the Sunnah) and the way of Al-Khulafa al-Rashidin" – that is, the first four rightly-guided Caliphs.

In short, whether it be religion or the different sciences and arts, the acquisition of knowledge in the proper sense of the term depends on profiting from authentic books and authentic teachers. In the case of religion, however, people are, while turning to these two modes, liable to fall into the error of putting exclusive or excessive emphasis on one of them alone, which brings them more harm than good. Thus, there are, on the one hand, people who neglect the Book of Allah, and begin to adore their scholars and spiritual masters, without taking the trouble of finding out whether they are obedient to the Shari'ah or not. In fact, this has been the characteristic malady of the Jews and the Christians. Speaking of them, the Holy Qur'an says:



اتخذوا احوارهم و رهبانهم ارباباً من دون الله

"They have taken their rabbis and their monks as their lords apart from Allah." (9;31).

Obviously, this is the royal road to Shirk (association) and Kufr (infidelity), on which millions have perished, and go on perishing. On the other hand, there are people who claim that the Book of Allah is by itself sufficient for them, and that in order to understand it they do not need the guidance of a teacher or a scholar or a spiritual master. This too is a form of misguidance, for an attempt to interpret the Book of Allah on one's own, without the aid of reliable specialists, inevitably draws one into all sorts of errors, makes one a slave of one's own desires and inclinations, and may, in some cases at least, lead one straight outside the pale of Islam. So, what one is required to do is to put each of these two means of knowledge in its proper place, and to profit from both. One should be quite clear about the basic principle in this respect – to Allah alone we have been called upon to obey, while the Holy Prophet Sallallahu Alaihi Wasallam is means of helping us to know how Allah is to be obeyed, and one obeys Him on the ground that to obey the Holy Prophet Sallallahu Alaihi

Wasallam is to obey Allah Himself. Besides that, one should, when faced with difficulties in understanding the Holy Qur'an and the Hadith or in acting upon them, turn for help, willingly and respectfully, to the words and deeds of the masters in these subjects, and consider it to be the key to the door of salvation.

There is a second conclusion to be drawn from the fact that the present verse includes the teaching of the Book among the prophetic functions. As we know, Allah has promised to safeguard the Holy Qur'an Himself: "It is We who have revealed the Guidance, and it is We who watch over it." (15:9) Consequently, every single word, every consonant and every vowel of the Holy Quran has remained intact upto this day, and shall remain intact as long the world lasts. Now, according to the present verse, the teaching of the Holy Prophet Sallallahu Alaih wasallam is absolutely indispensable for a proper understanding of the Holy Qura, and without this guidance it is not possible to act upon the Holy Quran in a real sense. It logically follows from it that the teachings of the Holy Prophet Sallallahu Alaih wasallam should also receive divine protection in their own degree, and remain intact as a

whole till the end of the world, otherwise, the preservation of the words of the Holy Quran would not, by itself, fully serve the purpose for which Allah has revealed it. It goes without saying that the teachings of the Holy Prophet Sallallahu Alaihi wasallam are identical with what is called the Sunnah or the Hadith. Although Allah has not promised the same degree of protection to the Hadith as to the Holy Quran, and the words of the sunnah have not been preserved exactly in the same manner as the words of the Holy Quran, yet the prophetic interpretations too must, according to the present verse, remain intact, and it has, taken as a whole, remained intact upto this day. Whenever an attempt has been made to distort a Hadith or to invent spurious ones, the specialists in the science have always exposed the fraud.

Thus, in accordance with the prediction implicit in the present verse, Allah had preserved the teachings of the Holy Prophet Sallallahu Alaihi Wasalam from the days of the blessed Companions to our own day through fully authentic collections of the Ahadith and through the masters of the subject. And this divine protection shall continue to the last day of the world. (To be continued, Insha-Allaahu-Ta'ala)

## Seerat-e-Paak

### Seeratul-Mustafaa Sallallahu Alaihi Wasallam

By: Hazrat Maulana Muhammad Idrees Kaandhalwi Sahib  
Rahmatullahi Alaihi

*Translated By:* Mufti Muhammad Kadwa Sahib and  
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(Continued from the previous issue of AN-NOOR)

When they finished eating, Hazrat Rasulullah Salallahu Alaihi Wasallam was about to say something when Abu Lahab blurted out: "People, get up! Muhammad has cast a spell over your food today. We have never witnessed such sorcery before this day!" The moment he uttered this disparaging remark, people dispersed and Hazrat Rasulullah Salallahu Alaihi Wasallam again instructed Hazrat Ali Raziyaallahu Anhu to prepare the same meal. When they finished eating Hazrat Rasulullah Salallahu Alaihi Wasallam said: "What I have presented to you, nobody else has presented anything better than that to his people. I have brought you news about this world as well as the next."

Although Abu Lahab was Hazrat Rasulullah Salallahu Alaihi Wasallam's uncle,

just as Hazrat Abu Bakr Raziyallahu Anhu remained in the forefront of personal sacrifice, passionate conviction and unstinting love, Abu Lahab ventured to remain in the forefront of downright disbelief, persistent harassment, disdainful mockery and concentrated hostility. May Allah's wrath descent on him. On account of this enmity he harbored against Hazrat Rasulullah Salallahu Alaihi Wasallam, he forced his sons 'Utbah and Utaibah who were married to Hazrat Rasulullah Salallahu Alaihi Wasalam's daughters Hazrat Ruqayyah Raziyallahu Anha and Hazrat Umme Kulsoom Raziyallahu Anha before prophethood to break up the marriage, Abu Lahab's objective was to intensify the sorrow of Hazrat Rasulullah Salallahu Alaihi Wasallam as far as he possibly could. However, this divorce proved to be a source of Allah Ta'ala's mercy. One after the other, both these daughters were eventually married to Hazrat Usman Raziyallahu Anhu thereby, meriting the title of Zun-Noorain (a man of two radiances). Amongst the one hundred and twenty four thousand Ambiyaa and the Sahaabah Raziyallahu Anhum Ajma'een, only Hazrat Usmaan Raziyallahu Anhu had the honour of getting married to two daughters of a Rasool one after the other,

thereby earning himself the title of Zun-Noorain. As long as Hazrat Rasulullah Salallahu Alaihi Wasallam continued inviting the people individually to Islam, the Quraysh left him alone without impeding his endeavors but the moment he publically proclaimed the message of Islam and started to speak ill of the idolaters and hampering the ideals of disbelief and polytheism, the Quraysh poised themselves for a spell of hostility and fierce opposition. However, Abu Taalib staunchly upheld his support for Hazrat Rasulullah Salallahu Alaihi Wasallam. On one occasion, a delegation of the Quraysh appeared before Abu Taalib and said: "Your nephew speaks ill of our idols, degrades our religion and depicts us as fools and our forefathers as misguided. Either you prevent him or you desist from intervening between him and us. We will sort it out amongst ourselves." Abu Taalib very diplomatically and affectionately sidestepped the whole issue and somehow defused the situation whilst Hazrat Rasulullah Salallahu Alaihi Wasalam continued with his invitation towards monotheism and his degrading of disbelief and polytheism. They despatched another delegation to Abu Taalib saying: "We do acknowledge your nobility and graciousness

amongst us but we will never tolerate the vilification of our idols and branding of our ancestors as fools. Either you stop your nephew or we will launch a full-scale battle in which one of us will perish." Saying this, they returned.

The unrelenting hostilities of the tribe and the bitterness of his family members had profound effect on Abu Taalib. When Hazrat Rasulullah Salallahu Alaihi Wasalam came to him, Abu Taalib said: "Dear nephew! People of your tribe came to me and this is what they had to say." Abu Taalib then went on to recount what transpired between him and the Qurayshi delegation. Abu Taalib said: "So I urge you to take pity on me and take pity on yourself as well. Please do not weigh me down with an unbearable burden."

Judging from this conversation, Hazrat Rasulullah Salallahu Alaihi Wasalam was led to believe that perhaps Abu Taalib wanted to withdraw his assistance and support from him. So with tearful eyes and a dejected heart, Rasulullah Salallahu Alaihi Wasalam said: "Uncle! By Allah, if these people place the sun in my right hand and the moon in my left and beg me to relinquish this work, I will never

relinquish it until Allah either grants this Deen dominance or until I perish.?

Saying this, Hazrat Rasulullah Salallahu Alaihi Wasallam burst into tears and stood up to leave. Abu Taalib called for him and said: "My beloved nephew! You do what you want. I will never surrender you to your enemies."

When the Qurish noticed the determined assistance and support of Abu Taalib for Hazrat Rasulullah Salallahu Alaihi Wasallam, they conferred for a third time and coming to Abu Taalib they said: "Amaarah bin Walid is an incredibly handsome and exceptionally intelligent young man of the Quraysh. Take him instead and surrender to us your nephew who is responsible for causing such severe friction amongst the people. We wish to kill him and release the people from this nuisance."

Abu Taalib replied: "Wow! How can this ever be possible? How can I surrender to the execution of the child that I have brought up myself whilst I foster your child in his place? By Allah! This can never happen."

Mut'im bin Adi remarked: "Abu Taalib! Your people have presented you with a reasonably fair ruling and a wonderful method of ridding themselves of this calamity but you



failed disappointingly in accepting this decision."

Abu Taalib retorted: "By Allah! My people have not been fair to me. You can do whatever you want!"

When the Quraysh lost all hope upon Abu Taalib, they declared their open hostility towards him (and the Muslims). They started inflicting a range of torturous punishments against the weak and vulnerable Muslims they came across amongst the other tribes. Abu Taalib invited the Banu Haashim and Banu Muttalib to support and assist Hazrat Rasulullah Salallahu Alaihi Wasallam. Upon these summons, all the members of the Banu Haashim and Banu Muttalib clans gave their assurance of all-out support and protection. From amongst Banu Haashim, only Abu Lahab joined the enemy against Hazrat Rasulullah Salallahu Alaihi Wasallam.

Rabi'ah bin Ibaad Raziyaallahu Anhu says: "I saw Rasulullah Salallahu Alaihi Wasalam in the markets of 'Ukkaaz and Banul-Majaaz inviting people towards Islam declaring: "People! Say Laa Ilaaha Illallahu, you will be successful."

(To be continued Insha Allah)

## Blessed Companions

# Stories of the Sahaabah

**Raziyallaahu Ta'ala Anhum Ajma'een**

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

(Continued from the previous issue of AN-NOOR)

He retorted: "So, after all you have broken your promise.

Knowing well what he meant, I turned back and fetched the best camel instead.

He addressed the people about him, I want two persons to do a job for Allah.

As two persons volunteered themselves, he asked them to go and slaughter the camel and distribute the meat equally among the families camping near the water, including his own, saying, 'My family will also share equally with the rest.' The volunteers carried out his instruction.

He then sent for me and asked: 'Did you intentionally ignore my instructions about spending the best out of my belongings or did you just happened to forgot about it?'

I replied: 'I did not forget your instructions, but thought it better to preserve the one for transport duties while the other was as good for eating.'

Hazrat Abu Zarr Raziya'llahu Anhu asked: 'Did you leave it for my personal need?'

'Yes,' I replied.

Then Hazrat Abu Zarr Raziya'llahu Anhu advised me: 'Come, let me tell you the occasion of my needs. That is the day when I shall be laid alone in the loneliness of the grave. Remember, there are three partners in your wealth, firstly your destiny, which does not wait to take away its share, good or bad, it will take away all that it has to take, secondly your heirs, who are waiting for the day of your death, so that they may take over their share and thirdly yourself. If you can manage, don't be the most helpless of the three partners. Take your full share, while you can. Allah says;

لن تنالوا البر حتى تنفقوا مما تحبون

"You will not attain piety until you spend of that which you love." (S3:V92)

I therefore think it advisable to send things which I love best in advance, so that they may be in safe deposit for me over there.'

The worst loser of the three partners is that man who does not spend his wealth in the path of Allah, and keeps postponing the event till at last fate takes it away from him, or he

dies and his heirs takes it over. Very seldomly heirs give away the wealth, inherited from another person, in the path of Allah so that his soul may benefit by it.

Hazrat Nabi Kareem Sallallahu Alaihi wasallam once remarked: "Man values his worldly belongings, hugging them to his soul, and boasting; my wealth, my wealth, but he either enjoys in the form of good and dress or that which he spends in the path of Allah, which will be stored up for him in the hereafter. The remainder of his wealth belongs to others, he is acting only as a guardian."

In another Hadith, it is reported that once Hazrat Nabi Kareem Sallallahu Alaihi Wasallam inquired of the Sahaabah: "Which of you would like to see his wealth in the hands of his heirs rather than keeping it himself?" They replied: "Who would like to be such a person, O Nabi of Allah Sallallahu Alaihi Wasallam?"

Thereupon Hazrat Nabi Kareem Sallallahu Alaihi Wasallam explained: "Whatever you send in advance by sending it in the path of Allah is yours, and whatever is left behind belongs to your heirs."

## **The story of Hazrat Abdullah bin Ja'far Raziyaallahu Anhu and Hazrat Abdullah bin Zubair Raziyaallahu Anhu**

Hazrat Ja'far Tayaar Raziyaallahu Anhu is a cousin of Hazrat Nabi Kareem Sallallahu Aalihi Wasallam and a brother of Hazrat Ali Raziyaallahu Anhu. His whole family is renowned for justice, generosity, valour and heroism, but Hazrat Ja'far Raziyaallahu Anhu had a special love for the poor and often mingled and associated with them. At the time of persecution by the Quraish, he emigrated to Abyssinia with the other Muslims, and was the spokesman who so successfully defended the emigrants in the court of the Negus. This story has already been given in Chapter 1.

After returning from Abyssinia, he emigrated to Madinah and was martyred in the expedition of Mootah. On receiving the news of his death, Hazrat Nabi Kareem Sallallahu Alaihi Wasallam went to his house to offer his condolences. He called his sons Abdullah Raziyaallahu Anhu, Aun Raziyaallahu Anhu and Muhammad Raziyaallahu Anhu, consoled them and blessed them with his duas. All his sons were exactly like their father, but Hazrat

Abdullah Raziyallahu Anhu was so generous and large-hearted that people called him "Qutbus Sakha" (the chief of the generous). He embraced Islam at the hands of Hazrat Nabi Kareem Sallallahu Alaihi wasallam when he was just seven.

Once on his recommendation, his uncle Hazrat Ali Raziyallahu ANhu helped some person in his need. The person sent four thousand dirhams as a present to Hazrat Abdullah Raziyallahu Anhu, but he returned the whole lot saying: "We people don't sell our good deeds."

On another occasion, somebody sent him two thousand dirhams as a present, all of which he spent in charity there and then. A trader once happened to bring a large quantity of sugar for sale in the market, but as chance would have it, there was no demand for sugar just then and this grieved him very much. Hazrat Abdullah Raziyallahu Anhu purchased the whole lot through his agent, and distributed it free of charge among the people. He always acted as a host to all the strangers who were stranded in the city during the night.

Hazrat Zubair Raziyallahu Anhu when participating in his last battle, called his son Hazrat Abdullah Raziyallahu Anhu to his side and confided to him that he had a strong feeling that was going to be his last fight, in which he was going to pass away, adding that if it turned out to be so, then Hazrat Abdullah Raziyallahu Anhu was to clear all his debts. He further advised his son to call upon his 'Master if he encountered any difficulty in doing so. His son, looking a bit puzzled, inquired as to who his master was? "Allah," replied Hazrat Zubair Raziyallahu Anhu. The same day he lost his life.

When Hazrat Abdullah bin Zubair Raziyallahu Anhu checked the accounts of his father, he discovered debts that amounted to no less than two million dirhams. Having the reputation of being a honest and trustworthy a person as any that ever breather, people flocked to him for the safe deposit of their money. He always addressed them like this: "Dear brothers, I possess no vaults for the safe-keeping of your deposits. I treat them as loans to me, and you may take the same back when you please."

(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 Faarooq Meeruti Sahib (Rahmatullaahi Alaihi)

(Continued from the previous issue of AN-NOOR)

The peer sahib indicated to his khadim (attendant) and told the aalim to ask him. This aalim was a bit hesitant because he was asked to pose the question to the khadim who was appointed to bring the mud clods for istinja. The peer sahib told him again to ask the khadim.

Eventually, he asked the khadim and he replied, "You are aware that water has three qualities. It is colourless, tasteless and odourless. A person first washes his hands so that he will be able to see if the colour is normal. He then gargles in order to determine the taste of the water and lastly he places the water into his nostrils to distinguish its smell. When one finds that all the qualities of the



water are normal he will understand that it is now pure and the water is:

على صفة المّترل من السماء

(As it is sent down from the sky).

Allah Ta'ala says:

وانزلنا من السماء ماءً طهوراً

(And We showered pure water from the skies.)

The water is now suitable to fulfil the fardh of wudhu which is a pre-requisite of salaah."

On hearing this, the very same aalim who had posed this question so that the peer sahib will fail to answer was now dumbfounded. Whilst he was still in this state of shock, the khadim left the mud clods and departed. This aalim followed him outside and asked him to repeat the answer so that he could note it down.

The khadim replied, "What explanation are you asking for? I do not know anything."

The truth of the matter was that the peer sahib had made tasarruf (made du'aa) on this khadim as a result of which he spoke. These personalities also used tasarruf in this manner.

## **The karaahat (reprehensibility) of israaf (wastage) in wudhu and its roohaani (spiritual) effects**

Q: Hazrat! Nowadays taps have been fitted in the masajid for making wudhu and this causes extra water to be used. Will this fall within the definition of israaf?

A: Yes, it will fall under the definition of israaf and this will be makrooh when the amount used is more than the shar'ee requirement.

(It is stated in Ad-Durr-ul-Makhtaar:

ومكروه الاسراف

(Israaf is makrooh)

It is further stated in Radd-ul-Mautaar:

(قوله: والاسراف) اى بان يستعمل منه فوق الحاجة الشرعية، لما اخرج ابن ماجه وغيره عن عبد الله بن عمرو بن العاص ان رسول الله صلى الله عليه وسلم مر بسعد وهو يتوضا فقال: ما هذا السرف؟ فقال: افى الوضوء اسراف؟ فقال: نعم، وان كنت على نهر جار

Q: Will this israaf have a spiritual effect?

A: Yes, It will definitely have a spiritual effect.

## **Salaah**

### **Engaging in Zikr during the makroofh times of salaah is more virtuous**

Q: Is it more virtuous to engage in Zikr or to recite the Quraan during the makrooh times of salaah (sunrise, zawaal and sunset)?

A: It is more virtuous to engage in zikr because the recitation of the Quraan is a rukn (fundamental) of salaah, and salaah is makrooh during these times. Therefore, engaging in zikr will be more virtuous, although it will not be makrooh to recite Qur'an Shareef.

### **Performing salaah and making sajdah-e-tilaawat during makrooh times**

Q: Is it correct to perform janaazah salaah or sajdah-e-tilaawat during the makrooh times?

A: No, It is incorrect. However, if the janaazah arrives during these times or the aayat of sajdah is recited during these times, then both will be correct though makrooh-e-tanzeehi.

## **Using one's discretion for determining the time of sunrise and sunset**

Q: Once we were stranded in France. It was announced that the flight will not depart as scheduled and we disembarked. The ceiling was covered with mirrors. Hence, we did not know whether it was night or day nor did we know the direction of the qiblah. We saw a Panjabi Hindu and asked him the time of sunset. He replied, "Sometimes it sets at two'o'clock and sometimes at eight 'o'clock. I don't really know."

Q: What did you then do?

A: We decided that since there was the mas'alah of taharri (Using one's discretion) we should practice it to determine the qiblah.

..... Whichever direction you face, Allah Ta'ala is there.)

Q: What did you do the salaah times?

A: Can one not use his discretion? I did this as well. One may employ his discretion.

## **Reading Asr salaah after mithl-e-awwal in the haram Sahreef and whilst on journey**

The mufti behi (view on which the fatwa is issued) with regards to the time for the commencement of Asr salaah according to the Hanafi mazhab is mithl-e-thaani (when the

shadow of and object reaches double its length). According to the view of sahibain (Imam Abu Yusuf and Imam Muhammad) and one view of Imam Abu Hanifah, the time for Asr salaah commences after mithl-e-awwal (when the shadow of an object equals its original length) which corresponds to the view of a'immah thalaathah (the three imams of fiqh, Imam Malik, Imam Shaafi'ee and Imam Ahmad bin Hambal). (Tahtaawi'ala Maraaqil Falaah, pg 95)

In the Haram Shareef Asr salaah is performed after mithl-e-awwal, and when I am in the haram I also perform Asr salaah with them. Likewise, when I am travelling and there is no chance of me being able to perform the Asr salaah after mithl-e-awwal, I perform it after mithl-e-awwal.

### **Azaan called out at once from different musjids**

When the azaan is called out from different musjids at the same time one should reply to the azaan of the masjid he will be attending to perform his salaah. (Shaami, vol 1, pg 268/Kabeeri, pg 363)

## 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)

## **Behind every successful Muslim Man is a woman**

Seeking knowledge is an obligation for every Muslim man and woman. In fact, I say that if a man has two children, a girl and a boy, and can only afford to educate one child, then he should educate his daughter. This is because when you educate a man, you educate him alone. When you educate women, however, you educate the whole family.

When women obtain Islamic knowledge, then only shall we see the coming generations being nurtured well. Behind every successful Muslim man, there is a woman, be it his wife, mother, sister or daughter.

## **Who is a true servant of Allah?**

The human being is a guest in this world for a very short time. Neither did he come here by his will, nor will he leave by his will. He therefore has no right to live his life according to his own desires. If he lives

according to the rules of the Lord who created him, and by whose commanded he will leave this world one day, he will be victorious.

The purpose and aim of this life is the worship of Allah, and His remembrance. In reality, a servant of Allah is one who is obedient to and worships his Lord. One who does not do so is nothing but full of lies and deceit.

### **Closeness to Allah is for all-men and women**

Allah has opened the doors of His closeness for both men and women. He says in the Holy Quran:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

Whoever, male or female, has acted righteously, while being a believer, We shall certainly make him live a good life. [An-Nahl 16:97]

Women usually think that the attainment of a high degree of piety is a task for men only. They think that their lot is only to pray and fast, and look after the household. Whoever, if we look back into the history of Islam, we will find that women, too, played a big part, both in the expansion of Islam and as Islamic scholars. Not to be outdone by men, they, too, struggled and attained high levels of esteem.

Therefore, the attainment of closeness to Allah is as important for women as it is for men. This is only possible, however, if one obtains Islamic knowledge and follows it sincerely.

### **Seeking knowledge is compulsory**

The Prophet Sallallahu Alaihi wasallam said; seeking knowledge is obligatory upon every male and female.

Seeking knowledge is therefore an obligation for every Muslim man and women. In fact, I say that if a man has two children, a girl and a boy, and can only afford to educate one child, then he should educate his daughter. This is because when you educate a man, you educate him alone. When you educate a woman, however, you educate the whole family.

When women obtain Islamic knowledge, then only shall we see the coming generations being nurtured well. Behind every successful Muslim man, there is a woman, be it his wife, mother, sister or daughter.

If one peeks into the lives of the pious Muslim heroes of the past, one is sure to find the assistance, guidance and patience of a woman behind them.



## Behind every successful man is a woman

A successful man will always have the guidance of a woman behind him, be it his wife, mother, sister or daughter.

Let me quote a few such examples for you:

Prophet Mohammad Sallallahu Alaihi wasallam is the most beloved Prophet of Allah. He was granted the highest esteem by his Lord. When the first revelation was sent down to him Alaihimussalaam, he was afraid, and came home saying to his wife.

زملونی زملونی

Cover me, cover me!

It was the very first time the Prophet Sallallahu Alaihi wasallam had seen Jibra'eel Alaihimusalaam, and he was frightened by the Revelation. He Alaihimusalaam told Khadijah Raziyaallahu Anha:

خشیت علی نفسی

I am afraid of my life!

Hazrat Khadijah Raziyaallahu Anha confirmed him and told him Alaihisalaam:

انک لتصل الرحم

Never, O beloved! You are the one who settles differences between people.

She then mentioned more of his good qualities, saying that he was so good that Allah would never wish to harm him. Upon hearing this from his wife, the Prophet Sallallahu Alaihi wasallam calmed down and was content.

Thus, in the life of our beloved Prophet sallallahu Alaihi wasallam, we see his wife behind him, who, in times of distress, would encourage him. In fact, when they were married, she gave all her wealth to the Prophet Sallallahu Alaihi wasallam, which helped him a lot in the beginning.

Hazrat Abu Bakr As-Siddique Raziyaallahu Anhu was the Prophet's Sallallahu Alaihi wasallam companion and friend. If one looks into the circumstances of their migration to Madinah (Hijrah), one finds the role of a woman, a young girl, behind it.

According to a Hadith, the Prophet Sallallahu Alaihi wasallam went to the house of Abu Bakr Raziyaallahu Anhu and told him he needed to speak to him privately. Hazrat Abu Bakr Raziyaallahu Anhu said, "There is only me, my wife and my two daughters here. There is nobody else." The Prophet Sallallahu Alaihi wasallam was assured and said that he had been commanded to migrate. Hazrat Asma

Raziyallahu Anha, the elder daughter of Abu Bakr Raziyallahu Anhu, at once tore her waistband into two, keeping one half and putting the Prophet's Sallallahu Alaihi wasallam things in the other. Hazrat Abu Bakr Raziyallahu Anhu told his wife to be cooking food and sending it to them with Hazrat Asma Raziyallahu Anha because she was small, nobody would suspect her.

As soon as they departed, Abu Quhafah, the father of Abu Bakr Raziyallahu Anhu arrived and asked for his son. Hazrat Asma Raziyallahu Anha told him that he was gone. Abu Quhafah got worried, and asked if his son had taken all his money with him. Hazrat Asma Raziyallahu Anha told him that he had left enough behind. Abu Quhafah then relaxed. Hazrat Asma Raziyallahu Anha reports that when her father left with the Prophet Sallallahu Alaihi wasallam, he took 5000 dirham with him, leaving nothing behind except the name of Allah and His Messenger Sallallahu Alaihi wasallam.

Hazrat Asma Raziyallahu Anha says:

I would take their food to them. One day, the prophet sallallahu Alaihi wasallam noticed a bruise on my face and , seeing that I was sad, asked me what was wrong. I became tearful,

and he sallallahu alaihi wasallam once again asked me what the matter was.

I told him sallallahu Alaih wasallam:

O beloved of Allah! When I was returning home yesterday, I met Abu Jahl on the way. He caught hold of my hair, and asked me where my father and the Prophet of Allah Sallallahu Alaih wasallam were. I told him I knew where you were. He asked me to tell him, but I refused. He told me he would beat me and torture me until I told him. I replied, "Do what you can, for I will never tell." He slapped me very hard, and I fell and hit my head against a rock, and began bleeding. Abu Jahl got hold of me again and told me he would beat me severely if I did not tell him where you were. I told him, "O Abu Jahl! My life may be in your hands, But I will never place Hazrat Mohammad sallallahu Alaih wasallam in your hands.

One can therefore gauge the level of sacrifice of such a young girl for the beloved Prophet Sallallahu Alaihi wasallam, which led to the success of his emigration

(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)

The Quran Karim records the debate of Sayyiduna Nuuh, Alaihimus salaam, with his people. It states explicitly that a man is not guided unless it is willed by Allah Ta'ala. (Surah Huud, 11:32-34)

Exhortation and advice are effective when the soul is pure, the heart receptive and the man sensible. The Noble Quran repeats this truth often, making it clear that believers benefit by it. (Surah Qaaf, 50:8, Surah Dha-riyaat, 51:55, Surah Abasa, 80:3-3)

Those who study the Noble Quran will find that many of its verses employ the style of exhortation and counsel others. It encourages them to derive lessons from its warnings. It defines for them the straight path and cautions them. The influence is more marked on children because they possess pure souls and are innocent.

Murabbiis must adopt the Quranic method. It is elaborated upon in the following lines.

## **Softness is used when reproaching a child**

The influence of softness on the hearts and thinking of children is prominent. This style is very noticeable in the Quran and is directed to the hearts and minds of people in words and speeches of the Ambiyaa, Alaihiums salaam. There is separated address for children. (Surah Muqmaan, 31:13, Surah Huud, 11:42, surah Yuusuf, 12:5, Surah Baqarah, 21:38)

Women are advised in a style of its own. (Surah Aali Imraan, 3:42-43. Surah Ahzaab, 33:32) When addressing nations as a whole, the Quran Karim adopts a specific approach. Believers are addressed in a different language. Another set of words is used for the Ahli-Kitaab (People of the Book). Then, when it speaks to all the people, its style is yet different.

## **Teaching by narrating events**

This style has an effect on the nafs (soul). It also strengthens the intellect. Arguments are logical. The Noble Quran resorts to this procedure many times. This is very apparent when it recalls how the Rasuuls were treated by their people. Allah Ta'ala has also related the best of tales to the Noble Rasuul, so that it may serve as a lesson to his

people and encourage them to be constant. We see in the Noble Quran innumerable narratives of the Ambiyaa, 'Alayhimus Salaam, and their peoples. The Quran Kariim has described events at different places in different ways, in keeping with its incomparable approach. At the same time, it provides its readers with a moral to the story, for example the account of Sayyidina Musa, 'Alayhis Salaam, and Fir'aun (Pharaoh). Every time this event is narrated, a different point is brought out from a different angle.

### **Lecturing and advice**

The Quran is replete with verses of advice and exhortation that mankind may benefit in this world and the next. They nourish the soul, the mind and the body. They inculcate a sense of humility. The inner self is stirred and pushed into action. There is in these verses a cure for all illnesses, a plan to prevent physical ailments and spiritual illnesses. There are verses cautioning against polytheism, and verses describing virtuous people. We find orders to worship Allah, to shun polytheism, to show courtesy to parents and neighbours, and not to be miserly. The Noble Qur'an also describes piety and pious people. It commands good conduct towards

parents and giving relatives their rights. The Noble Qur'an berates wasteful expenditure and stinginess. It prohibits parents killing their children and practising adultery. It condemns murder. It scorns at usurping the property of orphans and censures arrogant behaviour. It commands the giving of full measure. Many wise counsels are found in the Noble Qur-aan, i.e. exhortations, guidelines, and injunctions (do's and don'ts). The different methods that the Quran Kariim uses to guide its readers are:

The guidance that has been mentioned:

- A. With "Laam Ta-kiid" (stressing)"
- B. In a question form?
- C. With rational proofs that appeal to intelligence.
- D. Confirming the universality of Islaam and its all-encompassing nature?
- E. Relating to the of rules of the sharii'ah, (like being fair in passing judgment)
- F. Advocating mutual consultation.
- G. Indicating the equality of man."

Each method plays a different influence on the mind. Each creates a particular sensation in the heart. The beloved Nabii of Allaah, Sallallaahu 'Alayhi Wasallam, was very particular about giving counsel. He taught the



murabbiis and the inviters to Islaam to sermonise and to advise. He said that every individual must assume leadership and guide the people to the path of Allah. Some of the instructions of the beloved Rasuul of Allaah, Sallallaahu 'Alayhi Wasallam, in this regard are reproduced here.

Religion is being truthful to Allaah, His Kitaab (Book), His Rasuuls (Messengers) and the leaders and the general body of Muslims. Every Muslim is expected to encourage fellow Muslims towards virtue.

A person who invites others to virtue, receives a reward equal to that received by the one who responds to his invitation. An individual who invites others to piety gets a reward similar to the reward gained by the one who acts on it. If an individual is instrumental in reforming one person, he would have done better than one who acquired red camels (an expensive commodity in those days).

The Rasuul's style of lecturing was varied.

### **The anecdote approach**

Here are a few anecdotes. We see this approach in the story of the leper, the bald-headed, and the blind.'

Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, narrated an anecdote he heard from

the Noble Rasuul, Sallallaahu 'Alayhi Wasallam, Allaah Ta'aalaa intended to test three people from the Banii Israa-eel: a leper, a bald-headed man, and a blind man. He sent them an angel.

The angel came first to the leper and asked him, "What would you like most?" The leper replied, "A good complexion and skin. Remove the stigma of people hating me because of this disease." The angel passed his hand over the leper. The disease vanished and a beautiful complexion was attained. Then the angel asked, "What kind of wealth would you like most?" The leper replied, "A camel." A pregnant camel was given to him. The angel said, "May Allaah Ta'aalaa grant you barakah"

The angel then went to the bald-headed man and asked, "What would you like most?" The man said, "Good hair. Remove this stigma of people hating me because of this disease." The angel passed his hand over the bald man's head. The disease disappeared and good hair was attained. The angel then asked, "What kind of wealth would you like most?" The man said, "A cow." He was given a pregnant cow. The angel said, "May Allaah Ta'aalaa grant you barakah."

The angel then came to the blind man and asked, "What would you like most?" The man replied, "Allaah must return my sight to me, that I may see people." His eyesight was returned to him.

The angel then asked, "What kind of wealth would you like most?" The blind man said, "A goat." He was given a pregnant goat. All three animals gave birth and their progeny proliferated and filled the wadiis (valleys).

After some time the angel returned in the same form to the former leper and said, "I am a miskeen (S) (poor and needy person) and have lost my travel belongings. Today I cannot reach my destination, but by the grace of Allah Ta'aala and with your assistance, I ask you in the name of the One Who gave you a beautiful complexion and wealth to give me a camel so that I may reach my destination." The leper replied, "I have many commitments." The angel said, "I think I know you. Were you not a leper despised by people and poor, to whom Allaah Most High has granted wealth?" The leper said. "I attained this wealth from my forefathers." The angel said, "If you are lying, may AllaahTa'aalaa return you to the state you were in before."

(To be continued Insha Allahu Ta'ala)

## Great Personality

# Hazrat Imaam Abu Haneefah Sahib

Rahimahullahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

The same Kitaab also mentions that Abu Bakr Ibn Muhammad Ibn Abdullah narrated: "A few members of the Luluiyyah tribe came to Kufa. One of them had also come with his wife who was extremely beautiful. A man from Kufa clung onto her and claim that this woman was his wife. The woman also accepted his claim and agreed that she was his wife. The Lului (of the Luluiyyah clan) also claimed that this woman was his wife but he was unable to prove this. When the matter was presented before Imam Sahib, he, together with Qadi Ibnu Abi Layla and a few other Ulama, went out and instructed a few women to approach the tent of the Lului. As they approached the tent, the Lului's dog attacked the women forcing them to retreat. He then ordered the Lului's wife to approach the tent. As she came near the tent, the dog started walking around her with its tail wagging away. Imam Sahib concluded: "The truth is exposed." Thereafter

the woman also confessed the truth and returned to her husband."

A similar Mas'alah, as mentioned by our Ulama is that if a couple get together in privacy after the Nikah, will the marriage be regarded as consummated if a dog accompanies them? If the dog belongs to the husband, the marriage is consummated and the Mahr is also payable and if the dog belongs to the wife, the Khalwat (consummation) is not in order and the Mahr is not as yet payable.

Zaranjari also mentions that Ibnu Hubairah once summoned Imam Sahib and showed him a very expensive ring with a precious gemstone set on it. On it was inscribed: "Ata Ibn Abdullah. Ibnu Hubairah then said: "I abhor wearing this ring as somebody else's name is inscribed onto it and it is not possible to obliterate the name either. What do I do now?" Imam Sahib spontaneously advised him: "Where it says Ibn on the ring, deface the letter Ba and change it with Min. It will then become Ata Min Indillah (a gift from Allah)." On hearing this spontaneous answer, Ibnu Hubairah was surprised and submitted: "How nice it would be if you could visit us more frequently." Imam Sahib replied: "What will I do with you?"

If you make me one of your close companions, I will fall into Fitnah (temptation) and if you cast me aside, you will cause me tremendous grief. You do not possess that which I desire and neither do I possess that which will be detrimental to me by handing over to you."

A similar conversation also took place between Khalifah Mansur and Imam Sahib and also between Esa Ibn Yunus, the governor of Kufa and Imam Sahib. He gave them a similar answer in response to their desire of meeting Imam Sahib more often and gaining benefit from him.

Zaranjari also narrates that a heated exchange of words took place between Imam Abu Yusuf and his wife. This left her very upset and angry with him. Imam Yusuf admonished her thus: "If you don't speak to me by tonight, you are divorced." But alas! This had no avail. The same night, Imam Abu Yusuf proceeded to Imam Sahib and explained the situation to him. Imam Sahib clothes him with a new set of clothing. Applied scent on him, placed a magnificent Taylasani sheet over him and said: "Go home now and act as though you are in no need to talk to her." He went home and exposed his independence of her. On seeing this condition, she was seized

by a fit of rage and shouted: "Have you been to the house of an immoral woman?" Imam Abu Yusuf was very pleased that she spoke (and the divorce was not affected.)

The same Kitab also mentions that Abul-Mu'az Balkhi said that Imam Abu Hanifah Rahmatullahi Alaih used to maintain that all the people of Kufa are actually freed slaves. The reason for this was that when Dahhak Ibn Qays, the Khariji (Shia) came to Kufa, he ordered all men to be put to death. On hearing this, Imam Sahib putting on a sheet and long garment went up to him and said: "I wish to speak to you." He asked: "What is it you order the execution of about?" Imam Sahib replied: "Why did you order the execution of all men?" He replied: "Because they are all Murtads (renegades)" Imam Sahib asked: "Tell me, is the Din they are on today different from the Din they were upon previously? Were they following another religion from which they have reneged or is their religion invariably the same as before?" He asked: "Repeat whatever you said." Imam Sahib repeated what he said whereupon Dahhak Ibn Qays submitted: "We have erred in our judgment." They then sheathed their swords, left the people unscathed and departed.

Imam Abul-Fadl Kirmani said: "The Khawarij maintain that a person who commits a sin falls into Kufr (disbelief). And the person who does not agree with them on this belief also becomes a Kafir (disbeliever). When they came to Kufa, they were informed that this man (a reference to Imam Sahib) is the Shaikh of the Kufans. They arrested Imam Sahib and insisted he repent from Kufr (disbelief). Imam Sahib replied: "I repent from your Kufr." Again they insisted he repent from Kufr. Imam Sahib asked: "Is this accusation you level against me based on conviction or suspicion?" They replied: "On suspicion." Imam Sahib commented: "Thy Holy Quran declares: "Verily some forms of suspicion are a sin. And this sin (according to your belief) is Kufr. So you should repent from Kufr." They retaliated by saying: "You also repent from Kufr." Imam Sahib replied: "I repent from all forms of Kufr."

Abul-Fadl Kirmani adds: "In reference to the same incident, some of his enemies allege that Imam Abu Hanifah Rahmatullahi Alaih twice repented from Kufr."

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



# CAMPUS ROUND-UP

Hazrat Maulana Rahmatullah Saheb Damat Barakatuhum

## Eid-al-Adha Holidays

Eid-ul-Adha is marked as a commemoration of Prophet Ibrahim (alaihis salaam's) love and sacrifice for Allah (Subhanahu wa Ta'ala) and is celebrated by Muslims all around the world with intense zeal and zest. In the first week of Dhul-Hijjah, the students of Darul-Uloom Raheemiyyah left for their home to celebrate Eid with their parents. The eid prayer at Darul-Uloom Raheemiyyah was offered in the congregation at 6am (Ishraq time). Thousands of Muslims from all walks of life offered Eid Namaz with great enthusiasm in the Masjid Sharief of Darul-Uloom Raheemiyyah. The sacred act of sunnat-e-Ibrahimi i.e, Qurbani (sacrifice) started following the Eid Salaah. In Madrasah, the process of sacrifices started as usual on behalf of those who requested to perform their sacrifices, which Madrasah considers a privilege to cooperate in fulfilling their obligation. Darul-Uloom Raheemiyyah has been managing this sacred practice for many years and these sacrifices are made among such areas or people where the need is discerned.

By the grace of Almighty Allah, more than fifteen hundred people got the privilege to perform this act of Qurbani. The management of Madrasah appointed a committee under the supervision of Maulana Hameedullah Sahib who performed this service within a well-specified period with great ease and efficiency. May Allah Ta'ala accept the sacrifices and hard work of these fellows in His Highness. Aameen!

On 16<sup>th</sup> of Dhul-Hijjah 1443 AH, after the end of the Eid-ul-Adha holidays, the students and teachers attended the seminary and the education system at Madrasah got resumed at its own pace. At least three consecutive years have passed in such a way that this aura was completely affected. The global epidemic, where the corona virus affected all domains of social, economic and educational institutions. Religious education and learning, which has been described in the Holy Hadith with blessed words like; خيركم من تعلم القرآن وعلمه could not remain without being affected. Alhamdulillah! Now, after a gap of many years, this system of ta'leem (education) and tarbiyat (training) has been revived. We pray Almighty Allah Ta'ala to accept this Madrasah as a reason for the propagation and preservation of His Deen. And grant us taufeeq to get blessed from this beacon of knowledge and spirituality. Aameen!