

## E DITORIAL

# Lesson of Aashura

By: Maulana Ilyas Patel Sahib

The tenth of Muharram is known as the day of Aashura. This is a very auspicious day in the Islamic calendar. Prior to the fast of Ramadhan becoming compulsory, fasting on the day of Aashura was fardh (obligatory). After the fast of Ramadhan became compulsory, fasting on the day of Aashura was optional. Nevertheless, Hazrat Rasulallah (Sallallahu Alaihi Wasallam) punctually kept the fast of Aashura and encouraged others to do the same. Hazrat Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said:

*“The fast of Aashura compensates for the (minor) sins of the past year” (Tirmizi).*

## **OPPOSE THE JEWS**

While reaping the virtues of fasting on the day of Aashura, an important lesson is emphasized by means of this fast. This is the lesson of firmly maintaining one's Islamic identity at all times, totally refraining from

imitating the kuffaar (disbelievers) and even avoiding any resemblance with them as far as possible. When Hazrat Rasulullah (Sallallahu Alaihi Wasallam) was informed that the Jews also fast on the tenth of Muharram, he instructed the Sahaaba (Radiyahallahu Anhum) thus: *“Fast on the ninth and tenth, thereby opposing the Jews”* (Tirmizi). It is obvious that the Sahaaba (Radiyahallahu Anhum) were not observing the fast of Aashura in order to imitate the Jews. It was a sheer coincidence that the Jews also were found to be observing this fast. Nevertheless, since this unintentional resemblance was avoidable by keeping an additional fast together with the tenth, Hazrat Rasulullah (Sallallahu Alaihi Wasallam) asked the Sahaaba (Radiyahallahu Anhum) to fast on the ninth as well. Therefore one should not fast only on the tenth as due to the resemblance with the Jews, this will be *makrooh tanzih* (a disliked act).

## THE CURSE OF ALLAH TA'ALA

Imitating “others,” which is known as *tashabbuh*, is completely forbidden. So abhorred is this practice that Hazrat Rasulullah

(Sallallahu Alaihi Wasallam) has declared: *“The one who imitates a nation is from amongst them”* (Abu Dawood). Even one gender imitating the other has been denounced. Hazrat Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: *“Allah Ta’ala’s curse be upon those women who imitate men (in their appearance, dressing, actions, etc.) and upon those men who imitate women”* (Muslim). Thus to adopt the distinct style, fashion and way of the kuffaar in any aspect of life will be *tashabbuh*, and thus Haraam.

## DRESSING

Imitating the kuffaar can occur in any and every aspect of life. However, the most obvious and apparent is in the aspect of appearance and dressing. The aspect of appearance and dressing is not a trivial matter. The banning of Muslim girls in some countries from wearing scarves to school speaks volumes of the fact that Islamic dressing and appearance have a great impact on others. Hence they wish to ban the visible identity of Muslims.

Thus when the dressing and appearance taught by Hazrat Rasulallah (Sallallahu Alaihi Wasallam) is not adhered to, and the kuffaar are imitated, at times it becomes difficult or even impossible to distinguish a Muslim from a Jew, Christian or an atheist. One would not even venture to make salaam since one would not know whether the person is Yusuf or some John, Fathima or some Jane.

## **LOVE TO RESEMBLE HAZRAT RASULULLAH (SALLALLAHU ALAIHI WASALLAM)**

The Fast of Aashura highlights the importance of avoiding any resemblance to the Jews and Christians. No person prefers to resemble the one who is his enemy. Rather, he will prefer to resemble those whom he loves. A true follower of Hazrat Rasulallah (Sallallahu Alaihi Wasallam) will love to resemble, in fact imitate, his beloved. He would love to be identified with Hazrat Rasulallah (Sallallahu Alaihi Wasallam), not with those who are the enemies of Islam and the Muslims.

## WHO DO WE RESEMBLE?

Therefore one should calmly consider the following: Does a Muslim choking in his tie and suit resemble the leader of all mankind, Sayyidina Hazrat Rasulullah (Sallallahu Alaihi Wasallam), or does he resemble the leaders of Israel and America?? Does a Muslim youngster in his designer jeans and T-shirt (with the "hottest" fashion label emblazoned across) resemble the leader of the youth of Jannah, Sayyidina Hassan and Husain (Radiyahallahu Anhum), or does he resemble the immoral playboys of the West? Does a Muslim woman clad in her tops and pants, or other tight-fitting garments and Western fashions, resemble the pure and chaste daughters and wives of Hazrat Rasulullah (Sallallahu Alaihi Wasallam) or is she closer in resemblance to the shameless women of the decadent West? Does such dressing identify one with Muslims or with the enemies of Islam and the Muslims?

## TEACHER AND CLOWN

In everyday life one could possibly imitate many people. A teacher could go to

school and imitate a clown in his dressing and behaviour. However, he does not do so since such imitation, or even resemblance, is demeaning for a teacher. Indeed he will dress as a teacher dresses. Likewise, every Muslim and true follower of Hazrat Rasulallah (Sallallahu Alaihi Wasallam) is a teacher and an inviter to Islam by his actions and deeds. He will not imitate or resemble those who are astray and thus appear to be one of them. He will conduct every aspect of his life from eating, sleeping and dressing to aspects of marriage, business or even running the state — in the manner that an inviter to Islam must conduct himself. A true *Mu'min* and an inviter to Islam can only choose to imitate Hazrat Rasulallah (Sallallahu Alaihi Wasallam) and adopt his teachings.

Thus while observing the fast of Aashura, let us take this important lesson and totally shun imitating the Jews and Christians. Let us adhere to resembling Hazrat Rasulallah (Sallallahu Alaihi Wasallam), the Sahaaba (Radiyahallahu Anhum) and pious people of the Ummah. In this lies our success of this world and the Hereafter.

# 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.

Such formulations are no older than four centuries, and are the necessary products of certain dilemmas which historically arose in the society of the Christian West. They do not and cannot, as such, belong to a religious or metaphysical approach to things. In so far as an activity can be described as specifically "human", it cannot be purely automatic, but is preceded by thought. In other words, all "practice" is governed by a "theory", and all "action" guided by "thought" or some principle, good or bad. The rule is so general that it applies even to the action of those who have been promoting the dichotomy. As far as the Islamic way of looking at things is concerned, it goes without saying that no action or practice, however good, can have the slightest merit or spiritual efficacy until and unless it carries a divine sanction. It logically

follows that the foremost duty of a Muslim is to acquaint himself with divine commandments, and then to obey them. One can, if one likes, give to the first the name of "theory", and the second the name of "practice". But there is no dichotomy involved, nor any choice called for. No "practice" can be valid without being put into "practice". It is "theory" which makes "practice" meaningful, and it is through "practice" alone that one acquires a true knowledge of "theory". They are not two entities, but only two ways of considering the same reality. What finally is "realization" – or making the essential truths "real" to oneself.

In the West itself, and as late as the end of the Middle Ages, there were people who knew that theories and praxis went together in the terminology of spiritual disciplines. In fact, the Greek word does, in its original meaning, say all that we have been trying to explain here. For, even if "theology" in modern European languages has come to mean just a speculation or a supposition, even a fancy, the Greek verb *theoreo* signified "to see", and the noun *theoros* denotes the "man who sees". Thus, *theoria* was not merely a fancy, but a truth which could be "seen", or actively realized.

Now that we are on the subject of purification (*tazkiyah*), we might add another important



consideration. From the days of the First Prophet to the days of the Last Alaihi Salam, it has been the Way of Allah that in order to guide men and to show them the Straight Path, He has been sending them not only His Books but His prophets also. This indicates the general principle that for their guidance men need, on the one hand, a Divine Teaching revealed in the form of a Book, and, on the other, a human teacher in the form of a prophet who should train and discipline them into absorbing the divine guidance fully. Men need not merely one of these, but both. For, a man alone can be the teacher of another man, and not a book – which serves only as an aid. That is why Islam began with a Book and a Prophet, and the two, working together, produced a society of men who are unparalleled in history for their rectitude. For the coming generations too, the two basic principles of guidance have continued to function in the form of the Sahri'ah and "the Men of Allah". The Holy Qur'an has emphasized the point again and again. Let us quote a few instances:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

"O believers, fear Allah, and be with truthful".  
(9:119).

(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  
Maulana Muhammad Mahommedy Sahib

(Continued from the previous issue of AN-NOOR)

### Open Proclamation of Islam

Over a period of three years, Hazrat Rasulullah Salallahu Alaihi Wasallam continued inviting people to Islam secretly and people steadily embraced Islam. After this period of three years, Hazrat Rasulullah Salallahu Alaihi Wasallam was instructed to proclaim this invitation openly. The following verses were revealed:

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٢)

“Therefore proclaim (Islam) openly that which you have been instructed and turn away from the disbelievers.” [Surah Hijr verse 94]

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ (٢١٤) وَأَخْفِضْ

جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (٢١٥)

“And warn your close relatives and treat with affection those believers who have followed you.” [Surah Shy’araa verse 214-215]

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ (٨٩)

“And say (O Muhammad!) I am indeed an open warner.” [Surah Hijr verse 89]

In response to such verses, Hazrat Rasulullah Salallahu Alaihi Wasallam ascended Mount Safa and summoned each of the tribes by name. When they had all assembled around him, he asked them: “If I caution you about an invading army on the other side of this mountain that is about to attack you, would you believe me?” In one voice they all responded: “Surely, why not! We have only known you to be honest and truthful.” Hazrat Rasulullah Salallahu Alaihi Wasallam said: “I am warning you about a severe punishment that may befall you (if you do not accept my message from Allah Ta’ala).” Abu Lahab retorted: “Woe to you. May you perish. Did you assemble us here for this reason only?” Upon this the Surah “Tabbat Tadaa Abi Lahab (May the hands of Abu Lahab perish.) This entire Surah was revealed on account of this incident.

### **Invitation to Islam and Ta’aam (meals)**

Hazrat Ali Raziyallahu Anhu narrates: “When the verse: ‘And warn your close

relatives' was revealed, Hazrat Rasulullah Salallahu Alaihi Wasallam instructed me to bring a Saa' (app. 3.2 kg) of grain, a shoulder of a goat and a bowl of milk. He then requested me to summon all the children of Muttalib. I executed his instructions as directed. Approximately forty people assembled in response to his invitation. Amongst them were his uncles; Abu Taablib; Hamzah; Abbaas and Abu Lahab. Hazrat Rasulullah Salallahu Alaihi Wasallam took the meat and shred it with his blessed teeth. Placing the meat into a bowl, he bade the others "Take the name of Allah Ta'ala and start eating." Each and every one of them ate to their fill from this one small dish of food, In fact, there was little left over as well. All of them were well satiated with this food whereas it was evidently sufficient for one person only. Hazrat Rasulullah Salallahu Alaihi Wasallam then instructed me to produce the bowl of milk and offer it to all of them. All of them were quenched with just this one bowl whereas a bowl of milk is not really much. Let alone forty people, a bowl of milk is barely enough for just one person.

(To be continued Insha Allah)

Blessed Companions

# Stories of the Sahaabah

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

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

(Continued from the previous issue of AN-NOOR)

Hazrat Abu Talha Raziyallahu Anhu came to Hazrat Nabi Akram Sallallahu Alaih Wasalam's presence and spoke out from his heart, "O, Nabi of Allah! I love Bir-Ha very much. As Allah wants us to spend that which we love, I make over that garden to be spent in the path of Allah as you please." Hazrat Nabi Akram Sallallahu alaih Wasallam was very pleased and remarked: 'What a fine present (to Allah)! I think it would be best utilized if you distribute it among your own heirs.'

Hazrat Abu Talha acted upon the advice of Hazrat Nabi Sallallahu Alaih wasallam.

After reading a verse of the Quran or listening to a well-delivered sermon, are we prepared to part with any of our belongings so quickly for the sake of Allah.

Even when we wish to make charitable donations, we usually do it from our death-beds only, or else when we are so displeased with some relatives that we decide to

disinherit them. But, when an occasion of public spending like marriage comes round, we are eager to win popularity even if we have to take a loan on interest.

## **Hazrat Abu Zarr Raziyallahu Anhu reprimands his servant**

Hazrat Abu Zarr Raziyallahu Anhu was well known for his piety and abstinence. He kept no money on himself and likewise did not like others to hoard it. He was always fighting against the rich class. Therefore, Hazrat Uthmaan Raziyallahu Anhu during his caliphate advised him to shift to Rabzah, a small village in the desert). He had a few camels to live on and an old servant to look after them.

A tribesman from Banu Sulaim once presented himself with a request: "I wish to stay with you to benefit from your knowledge of Allah's commandments and Hazrat Nabi's Sallallahu Alaih Wasallam ways and habits. I shall also help your servant in looking after the camels."

Hazrat Abu Zar Raziyallhu Anhu replied: "I cannot keep a person with me who does not comply with my wishes, but if you will always

do as instructed, then you may remain with me, otherwise, I wish you good-bye.”

The person asked: “In what way would you like me to carry out your wishes?”

Hazrat Abu Zarr Raziyallahu Anhu replied: “When I ask you to spend from my belongings, you are required to spend the best of them.”

The person says, “I accepted Hazrat Abu Zarr’s Raziyallahu Anhu condition and stayed on with him. One day, somebody informed him that there were some poor folk camping near the spring close by and were in dire need of food. He asked me to fetch a camel. I accordingly went and intended to select the best of the lot, as I had pledged to do. It was a very king and submissive animal which was good for riding, so I decided to leave it and selected the second best. After all, it was only going to be slaughtered and eaten and for this purpose it was just as good as the other. The other one was very good for riding and much more useful to Hazrat Abu Zarr Raziyallahu Anhu and his family, While the poor would find one as tasty as the other. I therefore led the other camel to Hazrat Abu Zarr Raziyallahu Anhu.

(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)

**Making wudhu standing**

Q: How is it to make wudhu standing?

A: The wudhu will be valid.

Q: Will the wudhu be makrooh?

A: I have no knowledge of this. I have not come across any quotation that says that it is makrooh to make wudhu standing. However, sitting on an elevated place at the time of wudhu is counted as etiquette of wudhu and contradicting etiquette does not result in a makrooh act.

وقال في البحر ولا يلزم من ترك المستحب ثبوت الكراهه اذا لا بد لها من دليل خاص . شامى 84/1

Nevertheless, carrying out the rituals of wudhu and gusl is not the objective. Rather, entering into the state of wudhu and ghusl is the objective. (This could be understood through the following scenario :)

If one has to dive into a pool and the limbs of wudhu get wet, one will now be in the



state of wudhu. Similarly, if on a rainy day, a person stands beneath a gutter and his limbs get wet, he will be in the state of wudhu. In both these situations, the person was not sitting. Through this, we learn that sitting is not a requirement of wudhu.

### **Which direction must one face when having a ghusl (bath)?**

This insignificant servant (compiler – MI Noorullah) had once gestured to Moulana Isma'eel of South Africa to request Hazrat to take a rest. When he requested Hazrat to take a rest, Hazrat told him, "Someone else had put this thought in your mind."

Hazrat then said that the father of Moulana Muhammad Ali of Bombay had related to us that once in Surat, Moulana Yusuf Binnori Rahmatullahi Alaih and a few others were discussing that it is sunnat to face the qiblah when making wudhu, but whilst taking a bath in which direction must one face).

They then told me (the father of Moulana Muhammad Ali) to go to Mufti Mahdi Hasan Rahmatullahi Alaih and pose this question to him from my side, and thereafter relate his answer to them.

I went to Mufti Sahib and posed the question to him. Mufti Sahib told me, "This

question could not have been raised by you. Who asked you to pose this question?" I then related to him the entire discussion.

He then told me, "Go to my house, and bring such and such a kitaab that is on a certain shelf in my room."

I brought the kitaab for him. He opened the kitaab, extracted the entire mas'alah and noted it and gave it to me. The mas'alah was that one should face the east when taking a bath. When I returned with the mas'alah, tears swelled in the eyes of Moulana Muhammad Yusuf Binoori Rahmatullahi Alaihi and he said, "We have not appreciated this senior personality.

### **Why do the sunnats precede the faraa'idh in wudhu?**

A newly graduated aalim had gone to a peer sahib. Thinking to himself that this peer sahib has only taken up the post of a peer without even studying Hidaaya (book on Hanafi fiqh), he decided to test him.

Hence, he went up to him and asked, "Sunnats are a completion for the faraa'idh but why is it that one first washes his hands till the wrists, then gargles his mouth and then puts water into his nostrils before carrying out the fardh of washing the face, whereas these are all sunnats?

(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)

### **A crowd of angels at a sahabi's funeral**

According to a Hadith, when Hazrat Saad Raziyallahu Anhu died, the Prophet sallallahu Alaih wasallam walked to the funeral on his tiptoes. A Sahaabi asked, "O Prophet of Allah! I have never seen you walking as you are walking today!" He sallallahu Alaih wasallam answered, so many Angels have descended to attend Saad's funeral, that I cannot find sufficient space to place my feet properly." A few days after the burial, the Prophet Sallallahu Alaih wasallam said that the Throne of Allah cried for three days on the separation of Saad Raziyallahu Anhu."

### **The Angles welcome**

It is said that when the body of a pious person is being carried towards the graveyard, Allah commands His Angels to line up on both sides of the road to welcome him.

*It is the funeral of my lover, carry it out  
with pomp*

When he is laid in the grave, Allah says:

*“Sleep like a bride”*

SubhanAllah! This is because the dead person is now tired, having spent his life doing good deeds.

The scholars say that the point to note here is the reason why Allah tells one to sleep like a bride, instead of sleep peacefully, is that when a bride sleeps, only her beloved husband awakens her. When the Mu'min sleeps, he is awoken on the day of Qiyaamah by none other than his true beloved, Allah Himself!

According to a Hadith, when some Mu'mins will get up, they will see Allah and smile, and Allah will also be smiling at them. They will hear a call:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٤) ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً  
مَّرْضِيَةً (٢٨) فَادْخُلِي فِي عِبَادِي (٢٩) وَادْخُلِي جَنَّاتِي (٣٠)

*(As for an obedient man, it will be said to him.) “O contented soul, come back to your Lord, well-pleased, well-pleasing. So, enter among My (special) servants, and enter My Paradise. [Al-Fajr 89:27-30]*

(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 beloved Rasul of Allah, Sallallahu Alaih wasallam, has directed us to teach our children the kalimah (Laa Ilaaha Illallah) (Haakim). This is the theoretical side.

Putting It into practice begins when the children firmly believe that there is no other creator, or deity, besides Allah Ta'ala, and that there is no originator or maker other than Him. Cite to them the examples of the flowers, the skies, the earth, the oceans, human beings, all that they observe through their eyes. Their belief will be strengthened. They will know that true efficacy is through Allah Ta'ala alone.

Explain to them that whatever they see and hear of the world's things have not sprung up by themselves, but that there is One Who has created them. He is Allah Most High. There is none beside Him.

Accustom them to offer salaah from the age of seven. When they turn ten, punish them if they are slack in offering their salaah. (Haakim and Abu Daawud.) Teach the essence of salaah. They must know the number of rakaahs and the method of salaah. Train them to offer the salaah with jamaa'ah in the masjid. Tell them what is lawful and what is unlawful. Command them to stay away from forbidden and unlawful things. (Ibn Jarir and Ibn Mundhir) Accustom them to obey the commands and to act on them. Attune them to pious deeds. Draw them towards piety. Inculcate in them the love of the Noble Rasul Sallallahu Alaihi wasallam, and his venerable sahaabah. Urge them to make tilawah (recital) of the Noble Quran. (Tabraanii).

Our predecessors made their children memorise the Quran Karim and familiarised them with the life of the Allah's beloved Nabi Sallallahu Alaihi wasallam. They taught them Arabic literature and its nuances. They told them about the achievements of great people and impressed upon them the significance of Jihaad.

Applaud your children at times. Utter words of praise. Award a prize or a gift at

times. Coas and encourage them, but also worn and caution them.

If a murabbii pursues the Islaamic method of rearing children, they will develop along firm Islaamic principles as shown by the Quran Karim. They will be example for others to follow.

### **Lecturing and counseling**

Exhoratation and counseling also play an important role in the training of children.

Explain to them the reality of things, engage them in useful tasks, teach them etiquette and the significance of Islaamic beliefs. The Quran exhorts its readers and beckons them towards correct aspects in various verses. It reproduces lectures and advice, for instance, of Sayyidinaa Luqmaan, alaihi salaam, advising against polytheism, extending courtesy to parents, giving them their rights and obeying them.

It quotes the Noble Rasuls Alaihimus Salaam, who exhort their people to practice contemplation. It tells its readers that the Rasul of Allah beckons them towards success and warns them of punishment. Remember, truth always prevails. (Suraah Saba, 34:46-49)

(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)

Zaranjari also mentions that a woman gave birth to a set of Siamese twins joined together by their abdomens. One of them died shortly afterwards. All the Ulama of Kufa issued a Fatawa that both the boys should be buried together. However, Imam Abu Hanifah Rahmatullahi Alaih insisted that only the dead child can be buried. He advised the family to place some soil between them in order to separate them. With the grace of Allah, the children were separated after placing sand between them. The other boy lived a normal life thereafter. Owing to this incident, the boy was referred to as the Mawla (protégé or ward) of Abu Hanifa.

The same kitab also mentions on the authority of Abdullah Ibn Mubarak that when



Imam abu Hanifah Rahmatullahi Alaih went for Haj, he went to visit Abu J'afar Muhammad Ibn Ali Ibn Hazrat Husain Ibn Hazrat Ali Ibn Abi Talib Raziyallahu Anhum. Abu J'afar asked him: "You are the same person who, on the basis of personal opinion, is "Na-uzu billah! (We seek Allah Ta'ala's refuge from this.) Please be seated as we are compelled to respect you just as we are compelled to respect your grandfather (Hazrat Rasulallah Sallallahu Alaih Wasalam) and the Sahabah Raziyallahu Anhum Ajmaeen." When he seated himself, Imam Sahib also reverentially seated himself with legs folded before him. He then submitted: "I will ask you three questions. Please furnish an answer for each one.

Firstly, tell me. Who is the weaker of both sexes, the male or the female?" He replied: "The female." He then asked: "What is the share of inheritance apportioned to both of them by the Shar'iah?" Abu J'afar replied: "A woman's share is half of that of a man." Imam Sahib then commented: "If I was employing logic (as you claim), I would have apportioned their shares the other way around. Since, the

woman is weaker; she should get a double share."

"Secondly," he continued: "Which is more virtuous, Salah or Saum?" He replied: "Salah." Imam Sahib remarked: "If I had employed logic, I would have said that a woman should perform all her Salahs she missed out whilst in her menses and not her Saum as Shar'iah has commanded because Salah is more virtuous."

"Thirdly," continued Imam Sahib: "Tell me, is urine dirtier or semen?" He replied: "Urine is dirtier." Imam Sahib remarked: "If I were employing logic, I would have said that Ghusul (bathing) is compulsory after passing of urine and not after the emission of semen because urine is dirtier. May Allah protect us all from acting in contrary to the Hadith. I analyse the Ahadith from all angles."

On hearing this discussion, Abu J'afar stood up and kissed Imam Sahib on his face.

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

# CAMPUS ROUND-UP

Hazrat Maulana Rahmatullah Saheb Damat Barakatuhum

## Visit of Hazrat Maulana Muhammad Ibrahim Sahib Damat Barakatuhum

By the grace of Almighty Allah, on 26<sup>th</sup> of Dhul-Qa'dah 1443 AH, corresponding to 26<sup>th</sup> of June 2022, Hazrat Maulana Muhammad Ibrahim Sahib Pandor (Khalifa Shaykh-ul-Hadith Hazrat Maulana Muhammad Zakariyyah Rahmatullahi Alaihi and Khadim-Khas Hazrat Faqih-ul-Ummah Mufti Mahmood Hasan Gangohi Rahmatullahi Alaihi) visited Kashmir valley after a long span of three years. People from all the expanses of Kashmir, attending khanqah majlis were eagerly waiting. On reaching Darul-Uloom Raheemiyyah, Hazrat Maulana inspected first Darul Uloom Raheemiyyah's Library without any pause or rest. Immediately after this, he met the khuddam of the khanqah who were serving the guests since the time of great Hazrat, i.e Faqih-ul-Ummah Maulana Mufti Mahmood Hasan Gangohi Rahmatullahi Alaihi. Following that, Hazrat Maulana had a brief meeting with the teachers of Darul-Uloom Raheemiyyah in the guest house of the varsity. Later on, Hazrat Maulana visited Masjid Sharief where

he delivered some profound nasa'iah (advices) to thousands of people including the students of Darul-Uloom Raheemiyyah.

The gist of Hazrat Maulana's bayan was that with Eiman (faith) a person gets connected with Allah Ta'ala and he becomes the wali (friend) of Allah Ta'ala, then it is a matter of his own choice whether he promotes or weakens this relationship. Hazrat Maulana explained that this proximity and connection becomes weak due to sins. If a person commits sins excessively then his faith also becomes shaky. Hazrat Maulana said that among other sins in this age, mobile phone is also a radical source of sins. It should be used with extra heedfulness and only when necessary. Explaining further, Maulana said that we should also learn a lesson from mobile phones e.g, the fact that message is sent from one mobile phone to another, it does not seem to affect the shape and weight of the cell phone. Even if a pdf book of thousands of pages is sent to a mobile phone, its weight does not increase. But on the Day of Judgment, all the things that have been uttered or heard on the mobile phone will be weighed. At that time, all these things will carry weight. Hazrat Maulana explained that while using a mobile phone its battery gets

drained out. Similarly, faith is weakened due to sins. Therefore, it is necessary to make sure that the battery of faith continues to be charged. For this, one should keep on striving for forgiveness and good deeds. Faith gets also refreshed from the gatherings of Ulema and Sulhaa (righteous people). Hazrat Maulana also explained that the real taubah is the name of "remorse of the heart". When a person deeply regrets his sins and his heart is wounded then mercy from Allah Ta'ala descends on him. The shattered heart filled with deep penitence and eyes dripping down with the tears of remorse will save a person from the fire of Hell. Hazrat Maulana also narrated three very effective heart-wrenching incidents of taubah (repentance) which touched the hearts of the audience and filled their eyes.

According to the poet;

دل سے جو بات نکلتی ہے اثر رکھتی ہے۔

"What comes out of the heart has an effect."

Finally, Hazrat Maulana explained that the sole purpose of the cell phone is to establish communication between people. No matter how busy a person is, when the bell rings, every other work is stopped and an answer to the call is given. In the same way, our connection with Allah Ta'ala is through

faith. This is called "wilayah". By faith, man becomes a "wali" (friend of Allah Ta'ala). It is up to him how hard he works on faith, how many good deeds he does and how high he gets. Therefore, man should strengthen this bond of wilayah so strong that when Allah's command comes, no matter where one would be engaged, in any occupation, trade, agriculture, office, madrasah or bazaar, one must immediately respond and the divine command should be fulfilled. After this brief and effective advice, the majlis was concluded on the Dua's of Hazrat Maulana. After concluding this majlis, Hazrat Maulana visited Masjid Rahmatal-lil-Aalamin (sallallahu alaihi wasallam) near the madrasah. Hazrat offered Zuhr namaz there and performed a nikah immediately after the prayers. After that they visited the newly established institution Madrasah Islah-ul-Banat running under the supervision of Darul Uloom Raheemiyyah. The women and students present behind the veil got an opportunity to listen the advices of Hazrat Maulana from the loudspeaker of the madrasah.

May Allah Paak grant us taufeeq to follow the footsteps of our Akabireen. Ameen!