

E DITORIAL

Ramadhāan is Here

By: Hazrat Maulana Ilyas patel

Ramadhāan is a month of devoting oneself to the worship of Allah Ta'ala more than at any other time. It is a time of charging the batteries of imaan to a peak. It is a time to develop the noble qualities of patience and kindness towards one's fellow beings. Ramadhāan is a gift to cherish, a treasure to value and an absolute boon and blessing to the Ummah of Hazrat Rasulullah (sallallahu 'alaihi wasallam).

Programme

In order to make the best of this month, one should make a proper programme as to how one will spend this month. There will be those fortunate ones who will manage to free themselves from all worldly activities and devote the entire month of Ramadhāan for deen. Such people should be extremely grateful to Allah Ta'ala for this favour and hence they should make the best use of every moment. Many others will not have the same opportunity. Nevertheless, they too can use every moment fruitfully.

Firstly, one should look at one's daily programme and determine which worldly activities could be totally given up in this month. Such aspects must be completely avoided. If something can be postponed till after Ramadhaan, it should certainly be postponed. Then decide what can be scaled down. For example, one may decide to re-open the business half an hour later in the afternoon and take some rest at that time so that one will be fresh for taraweeh salaah at night. Perhaps one may decide to close up an hour earlier at the end of the day in order to devote that time to the recitation of the Quraan. This will not affect one's sustenance, that is fixed. In no aayah of the Quraan or in any hadeeth has it been mentioned that one will only be granted sustenance if one works from "eight to five." Rather, if one works from "nine to four" in order to devote the rest of the time for deen, Allah Ta'ala will grant one much more barakah in that time. Besides this, while one is busy in one's daily activities, one could also at the same time be engaged in zikr of the kalimah and in istighfaar. The bottom line is that one should plan one's time in Ramadhaan.

Muslim employers should attempt to make some concessions for their Muslim staff in this month and encourage them to use that time for Deen. To whatever extent possible, their workloads should also be decreased.

Refraining from Sin

The above pertains to postponing or scaling down worldly activity which is PERMISSIBLE so that one could devote more time to Deen. Generally, most people do engage in much 'ibaadah in this month. Besides the five daily salaah which is obviously compulsory, many also engage in nafl salaah, recitation of the Quraan, zikr, charity, etc. This is indeed wonderful and should be increased as much as possible. However, more important than this is... absolutely refraining from all sin at every single moment. Oftenly, in order to "pass time" people engage in idle chatter even in the month of Ramadhaan. This chatter more oftenly involves one in gheebat (backbiting) – a sin that has been described as worse than zina (adultery) in the hadeeth. What type of fast is this that a person refrains from lawful relations with his wife during the time of fasting, but engages in an act which is worse than zina? He refrains from eating the halaal

flesh of permissible animals, but “eats” the haraam flesh of his fellow brother!

Ruining the Blessings

Likewise, many people ‘piously’ comment: “In Ramadhaan I only watch the news.” Can one ever avoid the zina of the eyes and ears when watching ANYTHING on the “Shaitaan box.” What is earned by fasting, is ruined in the “news.” The month of Ramadhaan is also not for wasting in sports grounds, whether playing or spectating. Similarly, it is not a month to “pass time” touring or going for aimless “drives.” By means of these things we end up ruining the blessings of this great month.

Four Things

Apart from salaah, tilaawat, etc., Hazrat Rasulullah (sallallahu ‘alaihi wasallam) has himself stressed upon us to excessively engage in some practices. Hazrat Rasulullah (sallallahu ‘alaihi wasallam) is reported to have said: “In this month you should endeavor to perform four things in great number, two of which shall be to please your Rabb, while the other two shall be those without which you cannot make do. Those which shall be to please your Rabb are that you should recite the “Laa ilaaha illallah” in great abundance and

make much istighfaar (beg Allah Ta'ala's forgiveness with "astaghfirullah"). And as for those two without which you cannot make do, you should beg Allah Ta'ala for entry into paradise and seek refuge with Him from the fire of Jahannam." (Saheeh Ibni Khuzaimah #1887)

Virtues of Ramadhaan

One needs to have the correct concept of this gift of Allah Ta'ala in mind with the true perspective of this treasure in one's heart. For this one must become fully acquainted with the extensive guidance that Hazrat Rasulullah (sallallahu 'alaihi wasallam) has given us in this regard. For this purpose, one should read the "Virtues of Ramadhaan" by Shaikhul Hadeeth Moulana Muhammad Zakariyya Saheb (rahimahullah). Choose an appropriate time when the entire family can sit together and have this read out to them daily for ten minutes. Do not regard this as insignificant. Go ahead... try it out... and notice the difference. To read it to one's family is extremely important so that they too could appreciate this great month. May Allah Ta'ala enable us to use every moment fruitfully in this month. Aameen!

***Essay:* Spirit of the Sunnat**

By: Hazrat Maulana Ilyas Patel

Allah Ta'ala declares: *"Say (to the Believers) O Muhammad, (sallallahu alaihi wasallam)! If you love Allah, then follow me (Rasulullah sallallahu alaihi wasallam). Allah will love you and he will forgive your sins."*

This verse alone makes it abundantly clear that to earn the love of Allah Ta'ala and gain salvation in both the worlds, there is only one path – the path of Hazrat Rasulullah (sallallahu alaihi wasallam). This path of Hazrat Rasulullah (sallallahu alaihi wasallam) encompasses every aspect of our lives. From birth to death the beautiful and noble teachings of Hazrat Rasulullah (sallallahu alaihi wasallam) are to be implemented. This is known as the path of the sunnah.

"SMALL SUNNAH"?

As for the sunnah, there is really no such thing as a "small sunnah." Every sunnah of Hazrat Rasulullah (sallallahu alaihi wasallam) is worth more than the seven heavens and the seven earths. It is a unanimous view of the Fuqaha (jurists) that to mock or ridicule any

sunnah is an act of kufr. Thus the sunnah enjoys an extremely lofty position in Deen.

Nevertheless, there are those sunnats that pertain to the apparent actions of a person. The sunnats of eating, drinking, sleeping, purification, appearance, etc., all fall under this category. Every effort should be made to adhere to all these sunnats. Each one of these sunnats is worth more than the entire universe. Therefore one should strive to make them a part and parcel of one's life.

However, there are certain teachings of Hazrat Rasulullah (sallallahu alaihi wasallam) pertaining to our inner selves which, although they embody the very spirit of the sunnah, are rarely even considered as something to learn or to inculcate in oneself. Many people don't even regard them as having any connection to the Sunnah. Yet we find Hazrat Rasulullah (sallallahu alaihi wasallam) laying great stress on these internal aspects which contain the spirit of the sunnah.

THE HEART

There are many sunnats that pertain to the inner-self. These are aspects that are linked to the heart, such as, humility, contentment, good character, tolerance and

forbearance, forgiveness, sabr (patience), shukr (gratitude), etc. Likewise, to refrain from pride, riya (ostentation), anger for personal reasons, greed, love for the world, etc., are also aspects of the internal sunnats. Some examples from the Ahadith will illustrate the importance of this aspect that was accorded by Hazrat Rasulullah (sallallahu alaihi wasallam) and the Sahaba (radhialluhu anhum). For instance the humility of Hazrat Rasulullah (sallallahu alaihi wasallam) was to the utmost degree. Despite his extremely elevated position, Hazrat Rasulullah (sallallahu alaihi wasallam) would ride a donkey, milk the sheep himself, mend his shoes, help in the household chores, serve the guests personally and sit on the bare ground. He would even say: "I eat in the manner that a slave eats and I sit in the manner that a slave sits." He also disliked sitting in a distinguished position or walking in front while everyone else followed behind.

TREATMENT

The Sahaba (Radiyahallahu Anhu) also followed in the footsteps of Hazrat Rasulullah (sallallahu alaihi wasallam). Once Sayyidina Umar (Radiyahallahu Anhum), after he had

become the Khalifah, came out in the bazaar with a container of water and began giving the people water to drink. Someone inquired of him as to what was the reason for this. He replied: "I received several deputations and as a result I found some change in my heart (i.e. my ego was boosted). To remove this malady I have adopted this treatment." Since they were immersed in the spirit of the sunnah, they easily detected any shadow of pride, ostentation, etc. Hence they even subjected themselves to various forms of "treatments" to cleanse their hearts of these ailments.

FORGIVENESS

We also find the entire life of Hazrat Rasulallah (sallallahu alaihi wasallam) filled with incidents of forgiveness. He forgave the Jewish lady that poisoned a lamb and gave it to Hazrat Rasulallah (sallallahu alaihi wasallam) to eat. On the occasion of the conquest of Makkah he forgave all those who had persecuted him and his Sahaba (Radiyahallahu Anhum). When Hazrat Rasulallah (sallallahu alaihi wasallam) was falsely accused of not distributing the booty fairly, all he said was: "May Allah shower his blessings on Moosa (alaihis salaam). He was troubled

with much worse things but he observed patience." The forgiveness of Hazrat Rasulallah (sallallahu alaihi wasallam) was endless. This is also a great sunnah of Hazrat Rasulallah (sallallahu alaihi wasallam). To what extent have we practiced this sunnah?

ANGER

Another aspect is that of anger. It is reported in the Hadith that Hazrat Rasulallah (sallallahu alaihi wasallam) never became angry nor did he ever take revenge for his personal self. He only displayed anger when any aspect of Deen was violated. Once a bedouin came up to Hazrat Rasulallah (sallallahu alaihi wasallam) and violently pulled his shawl thus leaving a mark on his shoulder. He then demanded that he be given something. Hazrat Rasulallah (sallallahu alaihi wasallam) merely smiled and ordered that something be given to him. Hazrat Anas (Radiyahallahu Anhu) reports that for ten long years he was in the service of Hazrat Rasulallah (sallallahu alaihi wasallam). However, in this entire period of time not once did Hazrat Rasulallah (sallallahu alaihi wasallam) rebuke him or scold him for not having fulfilled some instruction or having

committed some error. Have we judged ourselves in the light of this example? Or do we become enraged at the least abuse directed at us, and become incensed at the slightest mistake of some subordinate? Here also is a sunnah to learn and to practice.

CONCERN

In the same light it is a part of adopting the sunnah that the concerns of the blessed heart of Hazrat Rasulullah (Sallallahu alaihi wasallam) become our concern. It is reported in a Hadith that Hazrat Rasulullah (sallallahu alaihi wasallam) was in constant grief and perpetual concern (Shamaa'il Tirmizi). It is obvious that his concern was not for the material things of this world. Allah Ta'ala had offered to turn the mountain into gold for Hazrat Rasulullah (sallallahu alaihi wasallam) but he declined. His concern was that of Deen. His concern was of how to save mankind from the perpetual destruction of the Hereafter. In adopting the sunnah, this concern also should become our concern.

SERIOUS CONSEQUENCES

If one ponders over these sunnats, one will find that neglecting them will have very serious consequences. If one neglects the

sunnah of humility, one will automatically fall into the sin of pride. In this regard Hazrat Rasulallah (sallallahu alaihi wasallam) is reported to have said: "That person will not enter Jannah who has pride to the extent of a mustard seed" (Mishkaat). Likewise not inculcating the sunnah of contentment will result in one falling into greed. Greed brings about the destruction of one's wordly life as well as the life of the Hereafter. It is reported from Hazrat Rasulallah (sallallahu alaihi wasallam) that he said: "The love of the world is the root of all evil" (Mishkaat). Thus we understand that every sunnah of Hazrat Rasulallah (sallallahu alaihi wasallam) is to be practiced upon. The sunnah encompasses a complete code of life which covers the external as well as the internal aspects. Together with practicing upon the external sunnats, every effort must be made to inculcate those aspects which pertain to the inner-self, which very few even regard as sunnah. May Allah Ta'ala enable us to follow the example of Hazrat Rasulallah (sallallahu alaihi wasallam) as closely as possible. Aameen!

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.

And the mother of the Holy prophet Sallallahu Alaihi Wasallam had, during her pregnancy, seen in a dream that a light went out of her which illumined the places in far-off Syria. Then, the words of the present prayer of Sayyidna Ibrahim Alaihi Salam have been repeated in two different places in the Holy Qur'an – once in Surah "Al-Imran" (Ch.3) and then in Surah "Al-Jumma" (Ch.62). Both the passages where these words have been repeated speak of the prophethood of Sayyidna Muhammad Sallallahu Alaihi Wasallam, and thus show that he is the prophet whom Sayyidna Ibrahim Alaihi Salam had prayed for.

All these verses – namely, the present verse from Surah "Al-Baqarah", and the other

two from Surah "Al-Imran" and Surah "Al-Jumma" respectively – say the same thing about the Holy Prophet Sallallahu Alaihi Wassalam in the same words. That is to say, they define the purpose of his being sent to the world as the Messenger of Allah and his functions as a prophet. These functions are threefold. Firstly, to recite the verses; secondly, to teach the Book and also to teach "wisdom"; and thirdly, "to purify" the people. Now, let us examine the three in detail.

- (1) The verse speaks separately of "reciting" the Holy Qur'an and of "teaching" it. Since "reciting" pertains to the words, and "teaching" to their meanings, the explicit distinction between the two shows that the words of the Holy Qur'an are no less important in themselves and for themselves than their meanings, and that the recitation and preservation of the words is obligatory, and constitutes an act of worship. In order to understand this aspect of the question we have only to recall that the first and immediate listeners and disciples of the Holy Prophet Sallallahu Alaihi Wasallam not only knew Arabic very well but were

themselves very eloquent speakers of the language, some of them being even poets. For an audience like this it should have apparently been enough to recite the Holy Qur'an, without any explanation or commentary, for them to be taught—in their case, the “reciting” and the “teaching” should have, for all practical purpose, become one and the same thing. Why has the Holy Qur'an, then, mentioned them separately as two distinct prophetic functions?

If one considers the question seriously, one can easily draw two important conclusions. To begin with, one would come to see that the Holy Qur'an is no like other books where meanings are the ultimate object, while words have only a secondary place as being no more than a vehicle for the ideas, and can hence tolerate minor changes and modifications so long as the meaning does not suffer. In the case of man-made books, it would thus be totally frivolous to go on reading the words without paying any attention to the meanings. On the contrary, in the case of Holy Qur'an the words are in themselves as necessary and

inalienable a part of the intention as the meanings, and the Shari'ah had laid down particular injunctions with regard to the words of the Holy Qur'an. That is why in the Science of the Principles of Islamic Jurisprudence (*Usul al-Fiqh*) the Holy Qur'an had been defined as comprehending words and meaning both. In other words, if the meanings of the Holy Qur'an are expressed in a different language or even if certain other Arabic words are substituted for the revealed ones, such a version shall not be entitled to the name "Qur'an", In spite of the meanings being intact. Consequently, if one were to recite this, modified version in Salaah, one's prayers shall not be valid. Similarly, a reading of this version shall not bring one the reward promised in the Hadith for the recitation of the Holy Qur'an, nor shall any of the injunctions related to the Holy Qur'an apply to it. Hence the Fuqaha have forbidden the printing and publication of a translation of the Holy Qur'an without the Arabic text. It is quite wrong to speak of an "Urdu Qur'an" or "English Qur'an", simply because a translation of the original

into any language whatsoever cannot properly be called "the Qur'an".

In short, the word Yatlu in the present verse leaves no doubt as to the fact that the 'recitation of the verses" is an end in itself, for one does not "recite" meanings, but words. Of course, it goes without saying that Allah has sent the Holy Qur'an for us to understand it and to follow its guidance. To be content with memorizing the words alone and being indifferent to the meanings would merely show one's ignorance of the nature of the Book of Allah, and one's ungratefulness. But there are so many people these days who suppose that the Holy Qur'an is like other books, and believe that it is a waste of time to read or memorize its words without knowing what they mean. In view of this wide-spread error, we cannot insist too much on the truth that the recitation of the words of the Holy Qur'an is in itself a regular act of worship and brings a great reward.

This is borne out by the practice of the Holy Prophet Sallallahu Alaihi Wasalam and his blessed Companions. They knew the meanings of the Holy Qur'an as no one else, and yet

they never thought that once they had understood it and acted upon it, nothing more was required of them. On the contrary, they kept reciting the Holy Qur'an again and again as long as they lived. Some of the Companions used to recite the whole Book of Allah in a single day, some in two days, and some in three. Reciting the Holy Qur'an in one week has always been quite a usual practice among the Muslims, which is indicated by the division of the Holy Qur'an into seven stages (Manazil). In fact, by instituting the recitation of the Holy Qur'an as an act of worship, carrying a reward of its own, and by giving it a separate and regular position among the prophetic functions, Allah Ta'ala has been very merciful to those Muslims who are not for some reason yet able to understand the meanings, and has saved them from the misfortune of being indifferent to the words and thus being totally deprived of the blessings which flow from His book. Even such Muslims should, no doubt, keep trying to understand the meanings too so that they may receive the blessings in full, and the ultimate purpose of the Revelation may be realized

(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)

Saying this, she departed but her words left a profound impression upon my heart. I felt into a state of contemplation and anxiety. Since I had an excellent friendly relationship with Hazrat Abu Bakr Raziyaallahu Anhu, I proceeded to him and sat down with him. Seeing my pensive mood, he asked: "What seems to distress you?" I related the entire incident about my aunt and her poetical predications to Hazrat Abu Bakr (Raziyaallahu Anhu). Hazrat Abu Bakr Raziyaallahu Anhu responded: "Usmaan"! You are, Maasha Allah, intelligent and decisive. You are an expert in differentiating between the truth and falsehood. What are these idols that our people bewildered between the truth and falsehood. What are these idols that our

people are bowing down to? Are these idols not blind and deaf? They can neither hear nor see. Neither can they cause harm nor are they able to confer benefit." Hazrat Usmaan Raziyaallahu Anhu replied: "By Allah! They are precisely as you profess." Upon this Hazrat Abu Bakr Raziyaallahu Anhu commented: "By Allah! Your aunt spoke the truth, Muhammad bin Abdullah is the messenger of Allah. Allah Ta'ala commissioned him with His message to the people. If you deem it appropriate, you may attend one of his discourses and listen to what he says."

Hazrat Usmaan Raziyaallahu Anhu says: "Whilst we were still in conversation, suddenly, as a stroke of fortune, Hazrat Rasulullah Salallahu Alaihi Wasallam happened to pass by. Hazrat Ali Raziyaallahu Anhu was with him. Hazrat Rasulullah Salallahu Alaihi Wasallam had a cloth in one hand. On seeing Hazrat Rasulullah Salallahu Alaihi Wasallam, Hazrat Abu Bakr Raziyaallahu Anhu stood up and whispered something into his ears. Hazrat Rasulullah Salallahu Alaihi Wasallam approached us and seated himself

before us. He then addressed Hazrat Usmaan Raziyaallahu Anhu saying: "O Usmaan! Allah invites you to Jannah. So accept His invitation. I am the messenger of Allah Ta'ala sent to you and the entire creation."

فوالله ما تماثلت حين سمعت قوله ان اسلمت واشهدت ان
لا اله الا الله وحده لا شريك له وان محمدا عبده ورسوله

Hazrat Usmaan Raziyaallahu Anhu relates: "By Allah! The moment I heard this, I was unable to restrain myself. Without any delay, I embraced Islam declaring: "I bear witness that there is none worthy of worship but Allah, He is alone and has no partner and I bear witness that Muhammad is His slave and messenger."

Hazrat Usmaan Raziyaallahu Anhu relates: Not even a few days had passed when Hazrat Rasulallah Salallahu Alaihi Wasallam's daughter Hazrat Ruqayyaa Raziyaallahu Anha came into my Nikkah. Everyone viewed this union with complimentary eye, to mark this auspicious

occasion, my aunt Hazrat Su'daa composed the following stanzas:

هدى الله عثمان الصفي بقوله فارشده والله يهدي الى الحق

“Allah has guided ‘Usmaan, His chosen servant. Only Allah has guided him and He is the only being who leads the way.

فتابع بالراى الشديد محمدا وكان ابن اروى لا يصد عن الحق

Owing to his sound discretion, Usmaan has pursued Muhammad. After all, he is the son of Arwa. (Arwa literally means contemplative and understanding. In other words, Hazrat Usmaan acted with sound thinking. Arwa the daughter of Kuraiz was actually Hazrat Usmaan's Raziya'llahu Anhu's mother) and he (Hazrat Usmaan Raziya'llahu Anhu) is a man who does not desist from the truth.

And the commissioned personality (Hazrat Rasulullah Salallahu Alaihi Wasallam) handed over one of his daughters to him in

marriage. As the union is like the sun and the full moon coming together on the horizon.

فدى لك يا ابن الهاشمين مهجتي فانت امين الله ارسلت للخلق

May my life be sacrificed for you O son of the Hashimites! (Ref to Hazrat Rasulullah Salallahu Alaihi Wasallam) You are the trusted personage whom Allah Ta'ala has sent to His creations."

Subsequent to the day Hazrat Usmaan Raziyaallahu Anhu embraced Islam, Hazrat Abu Bakr Raziyaallahu Anhu brought the following luminaries to Hazrat Rasulullah Salallahu Alaihi Wasallam: Usmaan bin Maz'oon, Abu Ubaidah bin Jarrah, Abu Salimah bin Abdul-Asad, Arqam bin Arqam Raziyaallahu Anhum Ajmaeen. All of them embraced Islam at the same time in one sitting.

Yazeed bin Rumaan narrates: "Usmaan bin Maz'oon, Ubaidullah bin Haaris, Abu Ubaidullah bin Jarraah, Adul-Rahmaan bin Awwf and Abu Salimah bin Adul Asad all got together and appeared before Hazrat

Rasulullah Salallahu Alaihi Wasallam presented them with Islam and enlightened them about the injunctions of Islam. All of them embraced Islam with one voice. These personages embraced Islam before they had taken refuge in Daar-e-Arqam.

Islam of 'Ammaar Raziyaallahu Anhu and Suhaib Raziyaallahu Anhu

Ammaar bin Yasir Raziyaallahu Anhu says: "I met Suhaib bin Sinan at the door of Daar-e-Arqam whilst Hazrat Rasulullah Salallahu Alaihi Wasallam was inside. I asked Suhaib what his intention was. He surprised me by asking the same question. "What is your purpose for turning up here?" he enquired. I replied: "I intend to go to him (Hazrat Rasulullah Salallahu Alaihi Wasallam) and listen to what he has to say." Both of us then entered Daar-e-Arqam where Hazrat Rasulullah Salallahu Alaihi Wasallam presented before us the teachings of Islam. Both of us, without further ado, embraced Islam."

(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)

Hazrat Hamzah Radiyallahu Anhu's shroud

Hazrat Hamzah Radiyallahu Anhu, who was Hazrat Nabi Akram Sallallahu Alaih Wasallam's dear uncle and one of his earliest supporters, passed away in Uhud. The ruthless enemy brutally cut off his nose, ears and organs. He was ripped open and his heart, lungs and liver were torn out and the whole body was thoroughly mutilated. While Hazrat Nabi Akram Sallallahu Alaih Wasallam was making arrangements for the burial of the dead, he caught sight of Hazrat Hamzah Raziayllahu Anhu's body and was shocked to find it in that condition. He covered the body with a sheet of cloth.

Hazrat Hamzah Raziyallahu Anhu's sister Hazrat Safiyyah Raziyallahu Anha also came to see her martyred brother for the last time. Hazrat Nabi Akram Sallallahu Alaih Wasallam fearing that the sight might be too much for her

to bear, asked her son Hazrat Zubair Raziya'llahu Anhu to discourage her from seeing the body.

She however, said: "Yes, I have heard that the wretches have mutilated my dear brother's body. It is not too much in the path of Allah Ta'ala and we should accept it. I will bear all this patiently and may Allah Ta'ala in His Grace have mercy on us all."

Hazrat Zubair Raziya'llahu Anhu, informed Hazrat Nabi Akram Sallallahu Alaihi Wasallam of his mother's resolve. Hazrat Nabi Akram Sallallahu Alaihi Wasallam gave her permission to see the body. When she saw what they had done to it, she simply exclaimed, *Inna Lillahi wa Inna Ilaihi Raaji-oon* and offered a prayer for his soul.

In another Hadith, Hazrat Zubair Raziya'llahu Anhu himself narrates the incident.. He says: "We made out a woman drawing near the place where the shudaah of Uhud had been gathered. As she approached us, I recognized her to be my own mother. I advanced to stop her, but she proved to be too strong for me. She thrust me aside, with the words, Leave me alone, When I told her that Hazrat Nabi Sallallahu Alaihi wasallam had prohibited her from seeing the body, she at once stopped and explained, On hearing the news of my brother's

death, I have brought a couple of sheets for his shroud. Take these sheets and make use of them. When we took the sheets and began enshrouding the body, we noticed the dead body of an Ansaari named Hazrat Suhail Raziya'llahu Anhu lying close by in the same condition. We considered it a shame to enshroud Hazrat Hamzah Raziya'llahu Anhu in two sheets, while the body of another Muslim brother lay here. We therefore decided to use one of sheets each for two bodies. We discovered that one sheet was bigger than the other, so we drew lots and the bigger sheet came out the lot of Hazrat Suhail Raziya'llahu Anhu and the smaller one to that of Hazrat Hamzah Raziya'llahu Anhu. We found that the sheet meant for Hazrat Hamzah Raziya'llahu Anhu was too small and would not cover his body. When we covered the head, the feet were exposed and when we pulled it down to cover the feet, the head was exposed. Hazrat Nabi Sallallahu Aalihi Wasallam said, 'Cover the head with the sheet and the feet with tree leaves.'

This is how the body of Hazrat Hamzah Raziya'llahu Anhu, the dear uncle of Hazrat Nabi Akram Sallallahu Alaihi Wasallam who wore the crown of perfection, was buried. Look at the spirit of the Sahaabah, who could not tolerate Hazrat Hamzah Raziya'llahu Anhu being

enshrouded in two sheets and another Muslim brother remaining without a shroud. Although Hazrat Hamzah Raziya'llahu Anhu deserved preferential treatment due to his exalted position, his body was covered in a smaller sheet that had fallen to his lot. Can there be a better example of sympathy, equality and self-sacrifice? Is it not shameful on our part, that we, who call ourselves the followers of the illustrious people, do not possess any of these qualities?

The story of the Goat's Head

Hazrat Ibn Umar Raziya'llahu Anhu says: "One of the Sahaabah Raziya'llahu Anhu received a goat's head as a present. He thought of a neighbor who had a larger family and was in greater need of it than himself and presented the goat's head to him. This brother, on receiving the present, remembered yet another person whom he considered even more deserving than himself and sent the head to him. The goat's head is thus said to have changed hands no less than seven times and finally came back to the original person from whom the circulation had started."

From this story we learn that in spite of how poor and needy the Sahaabah were, yet they preferred others above themselves.

Hazrat Umar's Raziyaallahu Anhu wife acts as a midwife

During the time of his Khilaafat. Amir-ul-Mominin Hazrat Umar Raziyaallahu Anhu, used to himself patrol the streets and suburbs of Madinah during the night to keep watch. During one of his night-patrols, he noticed a camel-hair tent pitched in an open space. He had never seen this particular tent before. When he approached the tent, he found a person sitting outside and heard a sort of groan coming out of the tent. Hazrat Umar Raziyaallahu Anhu greeted the stranger with "Assalamu Alaikum" and sat down beside him.

Hazrat Umar Raziyaallahu Anhu asked: "From where are you brother?"

The person replied: "I am from the desert and a stranger to this place. I have come to request Amir-ul-Mominin for some help in my need."

Hazrat Umar Raziyaallahu Anhu asked, "Who is groaning like this inside the tent?" The person angrily replied: "Please mind your own business."

Hazrat Umar Raziyaallahu Anhu pleaded: "Do tell me please. May be I can be of assistance for you."

The person replied: "If you must know, then inside there is my wife groaning with labour pains."

Hazrat Umar Raziya'llahu Anhu asked: "Is there anybody else to attend her?"

"No one," replied the person.

Thereupon, Hazrat Umar Raziya'llahu Anhu got up and hurried to his house. He brought up the subject with his wife Hazrat Umme-Kulsum Raziya'llahu Anha thus: "Allah has brought you an opportunity to receive great blessings."

"What is it, O, Amir-ul-Mominin?" asked his wife.

Hazrat Umar Raziya'llahu Anhu replied: "Out there, is a poor woman of the desert in child birth, with nobody to attend her."

His wife offered herself saying: "I am ready to attend her, if it may please you so."

Hazrat Umme-Kulsum Raziya'llahu Anhu was, after all the daughter of Hazrat Fatimah Raziya'llahu Anha and the grand-daughter of Hazrat Nabi sallallahu Alaihi wasallam. How could she hesitate to be of service to a desperate sister at the time of need, such a service and a devotion which Allah Ta'ala loves best?

(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)

Ishraaq and Chaasht namaaz

According to the fuqahaa and muhadditheen there is only one nafl salaah to be performed between sunrise and zawaal and that is called salaah-ud-duhaa (chaasht). However, according to the Sufis there are two types of nafl salaahs to be performed in this time. One is Ishraaq and the other is Chaasht. They have divided the time between sunrise and zawaal into two parts. The salaah read in the first part is known as Ishraaq and the salaah read in the second part is known as Chaasht. They have interpreted some of the related ahaadeeth as Ishraaq and some as Chaasht. In this way, both these salaahs are proven from the ahaadeeth. Another point is that at times, Hazrat Nabi Akram Sallallahu Alaihi wasallam would perform salaah early and this was known as Ishraaq and

at times the same salaah was performed a little later and it was known as Chaasht.

Objection against requesting the pious to make du'aa

Q: Why do people request the pious to make du'aa if everything occurs through the will of Allah Ta'ala?

A: Why do you eat if Allah Ta'ala has the ability to fill your stomach without your eating. This is only an ilzaami (to silence) answer. The actual answer is that Allah Ta'ala has commanded us to make du'a:

ادْعُونِيْ اَسْتَجِبْ لَكُمْ

(Call unto me and I will answer you), and requesting others for their du'aas is proven through the hadeeth.

Hazrat Nabi Akram Sallallahu Alaihi wasallam had requested Hazrat Abu Bakr Raziyaallahu Anhu to make du'aa for him when he was sent as the leader of the Hujjaj in 9 A.H.

Similarly, when Hazrat Umar Raziyaallahu Anhu has asked Hazrat Nabi Akram Sallallahu Alaihi wasallam for permission to proceed for umrah, Hazrat Nabi Akram Sallallahu Alaihi Wasallam granted him permission and told him:

أشركنا في دعائك يا أخى

(O my brother! Include me in your du'aa.)

From this we understand that it is also a correct form for a senior to request a junior to make du'aa.

Request for general du'aa

Hazrat Moulana Fakhruddin Muradabadi Rahmatullahi Alaihi the former Sheikh-ul-hadeeth of Darul Uloom Deoband had gone to Saharanpur. As he was departing, the students came up to his vehicles for musafahah (greeting) and requested him for du'aas.

He then said, "There has to be some objective for the du'aa."

I replied, "Hazrat Nabi Akram Sallallahu Alaihi wasallam had requested Hazrat Umar Raziyaallahu Anhu:

أشركنا في دعائك يا أخى

(Include me in your du'aa)

The objective of the du'aa was not specified."

On hearing this, he remained silent thinking to himself that what a foolish person I

have come across (this statement was just as some form of humour.)

Should water be drunk during meals or after meals?

In reply to this servant (compiler), Hazrat said. "Hazrat Nabi Akram Sallallahu Alaihi Wasallam did not drink water after meals and I do not know if he drank during meals. However, there are two opinions of the physicians. Some are of the opinion that it is not healthy to drink during meals and others are of the opinion that drinking after meals is equally unhealthy. Both these views are recorded in Bustaan-ul-Muhadditheen written by Faqeeh abul-Laith."

An academic research of the name Salool in the name Ibnu Salool

The name Salool that appears in the name of the leader of the munaafiqeen (hypocrites) Abdullah bin Ubayy ibnu Salool, is his mother's name and not that of his grandfather, as it apparently seems. (Footnote of Jalaalain, Vol 2, Pg 395)

Why was Hazrat Hilaal bi Umayyah Raziyaallahu Anhu admonished despite him being an old person?

Q: Ka'b bin Maalik, Hilaal bin Umayyah and Muraarah bin Rabee Raziyaallahu Anhum Ajma'een were admonished for not participating in the battle of Tabuk. However, the question that arises is why was Hilaal bin Umayyah Raziyaallahu Anu rebuked, whereas his wife had described him with the following words:

انه شيخ ضائع

(He is old and weak),

Which necessitates that jihad was not compulsory on him?

A: His wife described him in this manner whilst she was sobbing and in a state of grief. Hence, firstly this was not his actual condition. Secondly, in jihad there are duties that do not require a lot of physical strength. The objective is to be present.

Hazrat Hassan bin Thabit Raziyaallahu Anhu was made in charge of a fort wherein the womenfolk were kept. Someone came and informed him of a certain Jew who was looking at the women and requested Hazrat Hassan to kill him. Hazrat Hassan replied, "I am unable to accomplish that task. Had I been able to do so I would not have been left here."

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

Etiquettes *For* Students

By: Hazrat Maulana Sideeq Ahmad Baandwi Sahib Rahmatullahi Alaihi

(Continued from the previous issue of AN-NOOR)

It is written in the biography of Hazrat Moulana Abdul Qadir Raipuri Saahib Rahmatullahi Alaihi, who is a Buzurg of the recent era, that for years he remained in the company of his sheikh Hazrat Shah Abdul Raheem Saahib Raipuri Rahmatullahi Alaihi for reformation of his nafs. In that time whatever was achieved was due to the sheikh.

Hazrat Moulana Shah Abdul Ghanie Sahib Rahmatullahi Alaihi and Hazrat Shah Waseeullah Saahib Rahmatullahi Alaihi had spent a better part of their lives in the company of their shiekh, and underwent different degrees of difficulties. There are many people who are still alive, who have witnessed firsthand, thousands of people benefiting from the Buzurgs. Their faiz (blessings) continues to this day.

Today, those servants of Allah who are instructing with righteousness purified themselves with spiritual exercise and remained in the company of their Mashaaikh. A few examples have been cited to clearly show that if any person wishes to purify

himself from evil and adorn himself with righteousness and goodness, then it is not possible for him to achieve this alone, without aligning himself to any Sheikh-e-Kaamil. This is especially for those who have a desire to serve Deen.

Whatever it is in a Madrasah or in any other way, it is extremely necessary for him to first rectify himself and thereafter rectify others. Otherwise there is a great fear that instead of Islaah and rectification, he will open a door of his own evil which will be very difficult to shut.

It is a fact that to transform bronze and metal into gold through the process of alchemy is not the work of every one and neither does everyone possess this knowledge. To learn this art takes a very long time and the first condition is to remain a slave under the expert in this field. How can we then believe that the art of transforming mankind into men in its true sense is possessed by all and sundry?

ایں خیال است و محال است و جنوں

"This is just wishful thinking, impossible and madness."

In order to achieve this, one will have to straighten the shoes of some Allah Wala and adopt his life in conformity with his teachings. Then only will he achieve freedom from the shackles and plots of his nafs and understand its reality.

May Allah give us all the ability to practice upon these teachings, and with the dua of everyone else, may the islaah of this sinner also be made. Aameen.

Comprehensive advise by Hazrat Hakeemul Ummah Rahmatullhi Alaihi

Hazrat Hakeemul Ummah, Moulana Thanwi Rahmatullahi Alaihi writes that nowadays students have this thought in their minds that only after completing their studies will they start practicing on their knowledge. This is an evil whisper of Shaytaan, the consequence of which will be that one will never get the taufeeq (ability) to practice for the rest of one's life.

Remember, first impressions are lasting impressions. At the time of learning something, one learns that for doing a certain act there is reward of sin, then this has a special effect on one's heart. If one takes advantage of this opportunity and at that time makes an effort to practice on it then this

effect remains. Otherwise, it is removed from the heart and is not easily attained thereafter.

Whilst studying, if initially regarding the message of the Qur'an and Hadith negatively and decided that this is not a time for amal (practice), then O beloved students, do not have hope that on the completion of your studies, what you have studied will have an effect on your hearts and minds thereby effectively shaping your character and actions.

Nowadays, students think that it is permissible for them to do those things that are not permissible for others to do.

يجوز لطالب العلم ما لا يجوز لغيره

It is not known which Hadith or Aayat or which Imaams fatwa this is. In actual fact it is nothing but evil of the Nafs.

We accept that while engaged in the pursuit of Ilm, it is not appropriate for students to engage in extra nafal or zikr or spiritual exercises. This is strictly for those students who are fully engaged in their studies. This however, does not mean that they should not worry about halaal and haraam.

Without any hesitation they commit all types of wrongs. They indulge in lies, deceit, backbiting, complaining, pride, jealousy, love

for honour and position, showing off etc. They are not punctual on their salaah and their outward appearance is not in conformity with Shariah. Even worse is the fact that, although the Asaatidha are aware of these things, yet they do not reprimand these erroneous students. If the students fail the examinations the ustaadh will mete out thousands of different kinds of punishments to them and if they pass the exams then they do not object to their actions. They continue teaching them without due concern, honour them with a certificate upon completion, whereas by Allah the real call of Ilm is amal (practice). That student, who dutifully practices on his Ilm, should be regarded as being successful.

The purpose of mentioning this is not that students should not be tested in their work, their understanding, the meanings etc. The reason I'm saying this is that the main objective, which is amal, should not be ignored.

How unfortunate it is that a student does not practice on his knowledge. On receiving his certificate, he sits in a position where he lectures to people. What a negative effect it will have on the listeners! They correctly form an opinion that the Ulama say many positive things but their actions belie their utterances.

مجلس دارم زما محمد مجلس ہائے ہدیٰ توبہ فرمایاں چراغ خود توبہ کتری کھند
 دامن میں جلوہ بر خراب دھڑکی کھند چوں تجلوت می رسد آں کار دیگر نمکند

Then, instead of receiving guidance, they build up courage to leave out amal. O honorable and respected people! For the sake of Allah, please rectify this condition quickly.

Hazrat Rasulullah Salallahu Alaihi Wasalam said:

”کلکم راع و کلکم مسؤول عن رعیة“

“Every one of you is a shepherd and every one of you is answerable regarding his flock.”

O respectable ustaadhs! You are appointed guides over your students and they are your flock. If you are going to adopt an unconcerned attitude towards their behavior and actions then do you think you will not be answerable for this? You should keep a check on every condition of all your students. It is not necessary to spy on them. If, through some indications, you become aware of any faults then most definitely, you should reprimand and correct them, especially if the misdemeanor is a weakness in this character. You should also make an effort to make them regular on the sunan and mustahabaat, over and above the faraaidh and waajibaat which are fundamental and obligatory

(To be continued Insha-Allahu-Ta'ala)

Sulook

Potions for the Heart

A Translation of Dawaa-e-Dill

By: Hazrat Peer Zulfikaar Ahmad Naqashbandi Sahib

Daamat-Barakaatuhum

(Continued from the previous issue of AN-NOOR)

What has made us careless about death?

My dear brothers and sisters, we should reflect today on what we are, and what we are doing. When death comes, we shall not be able to evade it, or prepare for it! This life is the only life, and this time is the only time, that we have been given to prepare for death. There is no extra time. Therefore, we should think of the time that we have been given as a blessing. Every day, we see people dying, young and old. There is no specific age limit for death. When time is up, it is over. Thus, we should prepare ourselves for death today, and know that we are unaware when our turn will come.

If we do not prepare for death today, it will be as though a bride is rushing to have her ears pierced on her wedding day, while the groom has arrived to take her away. How shameful that would be! When the Angel of death comes, one will be regretful and will say:

قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ (١٠٠)

He will say, "My Lord send me back, so that I may act righteously in that (world) which I have left behind."

But it will be said to him:

كَلَّا

Never!

Therefore, prepare yourself for death today, as no one can avoid it.

A constant reminder of death

Hazrat Umar Farooq Raziyallahu Anhu, being a great Sahaabi, had appointed a man to be with him and continuously remind him of death. The man did so. One day, Hazrat Umar Raziyallahu Anhu asked him to find another job. The man asked, "Why? Don't you want to be reminded about death anymore?" Hazrat Umar Raziyallahu Anhu replied that his grey beard would now keep reminding him of death.

The message of death

The Prophet Sallallahu Alaihi wasallam said, "O Angel of death! Do be sending a message, or a sign, before you come." The Angel of death answered, "O Messenger of Allah! So many signs are sent, but the human beings do not understand them, for example

old age, weakness of eyesight, cavities and cracks in the teeth, bodily weakness, illness – these are all signs of death.

We human today are blind and ignorant of the hereafter, and have kept ourselves very busy in our worldly deeds. We should always be prepared for death. Who knows when it wills strike, at what age, and in what way?

Death is a confined reality

- ❖ If kingship could avoid death, the Fir'awn would never have died.
- ❖ If being a vizier could avoid death, then Haman would never have died.
- ❖ If strength could avoid death, then Rustam would never have died.
- ❖ If medicine could avoid death, then Plato and Glen would never have died.
- ❖ If wisdom could avoid death, then Hazrat Luqman Alaihi Salaam would never have died.
- ❖ If faithfulness could avoid death, then a pious wife would never let her young husband die.

And

- ❖ If love could avoid death, then a mother would never let her innocent son die.

Many times, we see a young man lying in bed, with his family members around him asking him what is wrong with him, but he keeps silent.

His daughter cries: O father, tell me what is wrong with you! I will always obey you and bring you anything you desire! Please tell me, what's wrong with you? Who will love me the way you do? But the father remains silent.

His sister then cries: O brother, what is wrong? Tell me, I am your sister! I will try and fulfill all your needs; I will stay awake at night and look after you! I will sacrifice my bed! But he does not answer.

His wife comes forward and cries: O dearest! At least tell me what is wrong! Why are you so quiet? You had promised you would be at my side in happiness and sorrow! You were my companion, and we have shared all, why are you so silent today? Why do you not recognize my voice today? But he remains quiet.

His mother comes forward and cries: O my child, the light of my eyes, tell me what is wrong! I have sent your brother to get the doctor. I will spend all my wealth to help you! You have always obeyed me; tell me if you are in pain! What is wrong? After my marriage, I pleaded to Allah for a son. People told me I had a good husband, wealth and beauty, what

more could I want? But I never stopped praying. When you were born, my happiness knew no bounds. All my sorrows went away. I always put you ahead of anyone else. I always saw to your needs, and did the best shopping for you. I nurtured you with great care. I loved those who loved you, and despised those who disliked you. Whenever you returned home late from work and everyone was asleep. I would stay awake until your return, always praying for you. Tell me what is wrong, why aren't you talking today?

But the son remains quiet. His moment has come. His soul is being captured, the whole family surrounding him is crying helplessly, and no one can do anything.

The Holy Qur'an says:

فَلَوْ لَا إِذَا بَلَغَتِ الْحُلُقُومُ. وَأَنْتُمْ حِينْدٍ تَنْظُرُونَ.
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ.

So why (do you) not (intervene) when the soul (of a dying person) reaches the throat, and you are watching? And We are closer to him than you, but you do not perceive. [Al-Waqi'ah 56:83-85]

(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)

When children hear and see parents say and do everything impeccably, virtue will become entrenched. Islamic manners will be implanted in them. If parents want their children to be truthful, trustworthy, spotless and kind, then they will have to adopt these qualities themselves. If parents have adverse qualities, then they cannot expect their children to be better.

It has been commanded that children be taught the noble seerah of the Noble Rasul Sallallahu Alaihi Wasallam (Tabraanii). His Noble sahaabah Raziyallahu Anhu always adopted this procedure. Let the children identify with the honourable Sahaabah, Raziayllahu Anhu who acted on the standard set by the Qura'an and Hadith. (Surah An'aam, 6:90 Bayhaqii and Daylamii) Choose good friends for them in madrasah and school. There should be in the right direction. Environment and friends have great influence on

a child. It is very difficult to create a proper atmosphere for one's child in today's tumultuous times. However, fruitful results may be achieved if parents make serious efforts and practise efficient supervision. If, in spite of their best efforts, the parents do not succeed, they will have the consolation of having tried their best, and may hope to be acquitted in the court of Allah Ta'ala.

If the eldest child is reared virtuously then the succeeding children will follow suit. Therefore, give full attention to the first child, so that the eldest becomes an example to the others.

Murabbiis must match their actions to their preaching, otherwise they will be sinning. (Surah Saff, 69:2-3, Surah Baqarah, 2:44)

Before commanding his people to do something, or prohibiting them, Sayyidina Umar Raziya'llahu Anhu informed his household of his intention, and told them that they must be the first to obey him. He warned them that if he found anyone disobeying him, he would mete out the sternest of punishment. Only then did he go and command his people to do, or cease to do, anything. Naturally, they obeyed him.

On the day of qiyaamah, severe torment will be the fate of the one who did not do what

he expected others to do. (Bukhaarii and Muslim)
The lips of such people will be cut with scissors of fire and they will suffer dishonor from the pungent odour emitting from their wounds.

Therefore, let your virtuous pattern raise the children into sunbeams of reform and guidance and fountains of learning.

Teach them through good habits.

According to the Noble Quran, children are born in an environment of monotheism, true religion, and faith in Allah Ta'ala. (Surah Rumm 30:31) This truth is mentioned in the hadith. (Bhukharii)

Therefore, introduce children to the oneness of Allah Ta'ala, cultivate good manners in them, and urge them to observe the rules of the shari'ah.

If children are brought up in the line with excellent Islaamic training and in pious surroundings, their imaan in Allah Ta'ala will be strong and they will grow up on manners set by Islaam. They will attain mental discipline. The Noble Rasul Sallallahu Alaihi wasallam, had commanded us to provide excellent Islamic training to our children. (Tirmidhi, Abdurrazzaaq, Sa'eed bin Mansuur and Tabrranii) Qualities of virtue and devotion to Allah Ta'ala are brought about by a good environment. A good setting is

instrumental in developing and nurturing a child on Imaan and Islamic etiquette.

Sayyidina Abii Sa'eed bin Sa'd bin Sinaan Al-khudari, Raziya'llahu Anhu says that the Noble Nabi Sallallahu Alaihi wasallam said, "There was once a man who had killed ninety-nine people. He sought the most learned on earth. He was referred to a raahib (monk). He came to the monk and said that he had killed ninety-nine people. Was there repentance for him? The monk said, 'No.' The man killed the monk, making the total one hundred. Then again he sought the most learned on earth. He was referred to an aalim (scholar). He said to the scholar, I have killed a hundred people. Is there repentance for me? The scholar said, 'Yes. Go to a certain place, where people are worshipping Allah Ta'ala. Worship with them and do not return to your people, because they live in an evil place.' So he set out. Half way on the journey he died. The angels of mercy and punishment were in conflict. The angels of mercy said, 'He was coming to Allah repenting'. The angels of punishment said, 'He did not do a good deed.' An angel came to them in the form of a human. They asked him to arbitrate. The man said, 'Measure the distance between the two places. He belongs to the place to which the distance is less. The distance was measured.

The distance to the intended place was found to be less. The angels of mercy took him.

In another narration it is stated that Allah Ta'ala, the Merciful, commanded the one (distance) to increase and the other to decrease. The one (distance) was found to be a palm span less, and he was forgiven. It was the policy of our salaf (pious predecessors) to choose murabbiis for their children in accordance with these basic principles. They created the right atmosphere to teach them excellent manners and etiquette.

It is reported of Uqbah bin Abii Sufyaan that he gave wise instructions to a teacher when he entrusted his son to him. He said, "The children will watch you. They will consider virtuous whatever the murabbii considers a virtue. Tell them about the ulamaa, the men of letters and the wise men. Teach them to respect and fear Allah Ta'ala Most High. Be like a physician to them.

Khalifah Mansurr asked the prisoners of Banu Umayyah what has distressed them most during their days of captivity. They said their inability to rear their children had been most painful to them.

Ibn Siinaa said each institution should have well-mannered children because the others would learn from them.

Some people contend that man is good or bad by nature, and it is not possible to alter the unseen aspect of good or evil. This is nonsense. It is contrary to the teachings of Shari'ah and is not supported by wisdom or experience. Allah Ta'ala has expounded to man both paths, the right and the wrong, the path of virtue and of vice. (Surah Balad, 90:10) At the same time, He has granted humans an intellect and a free will to choose. (Surah Shams, 89:7-10 and Surah Dahr, 76:3) A person's surroundings and fellow humans determine the path one will choose. It is for this reason Allah Ta'ala, the exalted, sent His Nabiis and Rasuuls to mankind.

It is known from experience and observation that a person who lives in an immodest and unchecked society ends up a criminal and an intolerable rogue. If, however, one is blessed with a pious murabbii or companion, one becomes a devout and pious believer. It may be likened to the ability of humans, throughout history, to tame wild and savage beasts. Horses have been trained to dance, birds to talk, sing and play, and other beasts to do various tasks. When the nature of dumb animals can be altered, what cannot be expected of humans, inclined as they are by nature to submission and comprehension? With proper guidance, a person may be trained swiftly.

(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 Quran mentions everything

Hazrat Bashir Ibn Yahya narrates that Hazrat Imam Abu Hanifah Rahmatullah Alaih said: "There is nothing that the Quran does not mention. As Allah says: "There is neither anything fresh nor dry (green nor withered) but it is mentioned in a clear book." (Surah An'am, verse 59)

He also states: "Nothing have We omitted from the book." (Surah An'am verse 38)

He also states: "(This Quran) is a clear explanation for everything." (Surah Nahl verse 89)

Upon hearing this, one person asked Imam Sahib: "Does the Quran make any mention of a tufayli (uninvited guest)?" Imam Sahib replied: "Yes, it does make mention as Allah declares: "Do not enter the houses of the Nabi except if you are permitted to." (Surah

Ahzab verse 33) This verse was revealed when uninvited guests used to gate-crash."

Imam Sahib's astounding intellect

Hazrat Sahl Ibn Salim Ansari narrates that Hazrat Imam Sahib's neighbour's peacock was stolen. He appeared before Imam Sahib and complained of his stolen peacock. Imam Sahib advised him to remain silent and not to mention this to anybody. When Imam Sahib went to the Masjid the next morning, he remarked: "Is he not overcome with shame? A man who steals his neighbour's peacock and then comes to perform Salah whilst the feathers are still on him."

On hearing this admonishment, a man who had the peacock at home, started rubbing his hand over his head. Imam Sahib addressed him: "Brother! Please return his peacock to him." The man promptly returned to its rightful owner."

Wallah! This is Abu Hanifah's strategy

Imam Abu Bakr Ibn Muhammad Zaranjari narrates in his Kitab 'Al-Manaqib' on the authority of Faqih Abu J'afar Hindwani that Imam A'mash was not very fond of Hazrat Imam Abu Hanifah Rahmatullahi Alaihi. He would not confront him in an amicable manner nor was his character before him up to

favouable standards. One day, A'mash, issued a conditional divorce to his wife in the following manner: 'If you inform me of the depletion of the flour either by word of mouth or by writing it down or via someone else or either by indicating towards it, then you are divorced.'

Left bewildered with her plight, she sought the counsel of the people. They advised her to seek the counsel of Hazrat Imam Sahib. She went to him and explained the situation to him. He advised her: "It is quite a simple matter. Tie the empty flour-bag to his pants or to any other garment at night. When he gets up at night, he will see the empty flour-bag and realize for himself that the flour-stock is exhausted."

She did as he advised her to. When A'mash got up in the darkness of the night or when there was a bit of light, he heard the sound of the flour-bag whilst donning his pants. When he lifted his pants, the bag also came up. He saw the flour-bag empty and realized that the flour was finished. He then submitted: "By Allah! This is Abu Hanifah's strategy. How can we ever be successful in his lifetime. He has even gone to the extent of embarrassing us before our wives and

portraying our helplessness and foolishness before them."

It is narrated in Manaqib Abu Bakr Ibn Muhammad Zaranjari that a man swore an oath in the following manner: "By Allah! I will engage in sexual intercourse with my wife during the day in the month of Ramadan." The people were quite perplexed as to how this man can be legally discharged from his oath. When the matter was presented to Imam Abu Hanifah Rahmatullahi Alaihi, he said: "He should set out on a journey during the month of Ramadan and engage in sexual intercourse during the course of the journey."

Seeking proof from a claimant of prophethood is kufr

It is mentioned in the Manaqib Abu Bakr Ibn Muhammad Zaranjari that a person claimed prophethood. When asked by the people to produce some proof to verify his claim, he requested a few day grace to produce the proof. When Hazrat Imam Abu Hanifah Rahmatullahi Alaihi heard of this, he said: "A person who asks him for proof will automatically become a Kafir (disbeliever) since Hazrat Rasulullah Sallallahu Alaihi Wasalam said: *"There is no Nabi to come after me."*

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

CAMPUS ROUND-UP

Hazrat Maulana Rahmatullah Saheb Damat Barakatuhum

A historical Book Launch ceremony of 'Fataawa Darul-Uloom Raheemiyyah Kashmir'

On 21st of Rajab, 1443 AH corresponding to 23rd February, 2022 Darul-Uloom Raheemiyyah's historical ceremony was held at Hajj House, Srinagar. The ceremony was convened to launch the first volume of "*Fataawa Darul-Uloom Raheemiyyah Kashmir*." Despite the heavy snowfall and inclement weather, this outstanding masterpiece was unveiled in the assembly of Ulema-e-Kiraam and other luminaries.

According to the history, after the advent of Islam in Kashmir, the first treatise of fataawa was prepared under the title of "Fataawa Shahabiya" in the Shahmeeri era. Later, several Ulema-e-Kiraam collectively compiled an issue under the name of "Fataawa Naqshbandiyah" analogous to Fataawa Alamgiri. After this period, the Ulema-e-Kiraam continued to perform such Deeni services. But this is the first time in the history of Kashmir that an organized collection of fataawas from any reputed institution has come to light. "Fataawa Darul-Uloom Raheemiyyah Kashmir's", first volume comprising of 640 pages, embodies elucidation to 528 famous questions from "Kitab-ut-Tahara"(Book of purification) to "Kitab-ul-Faraiz" (Book pertaining to the rules of inheritance).

The program started with the recitation of Qur'an-e-paak and Naat-e-Nabi Sallallahu Alaihi

Wassallam. This was the first time that audience got blessed to hear the recitation of Quran Paak in seven to ten different Qiraat's. The ceremony was embellished with the gathering of scholars and intellectuals. Among them, the most prominent Ulema showered the pearls of knowledge. Shaykh-ul-Hadith Hazrat Maulana Mufti Nazir Ahmad Qasmi delivered a brief and comprehensive talk on the Fiqhi history of Kashmir. The ceremony ended with the congregational dua of Nazim of Darul-Uloom Raheemiyyah, Hazrat Maulana Rahmatullah Sahib Qasmi Damat Barakatuhum.

Fataawa Darul-Uloom Raheemiyyah Kashmir, a comprehensive book of Islamic verdicts got unanimous endorsement from the eminent scholars of Islam. Khalifa Majaz Faqihul-Ummah Hazrat Maulana Ibrahim Sahib Pandor and Mohtamim of Darul-Uloom Deoband Hazrat Maulana Mufti Abul Qasim Sahib Nomani Damat Barakatuhum, although could not attend the convention due to heavy snowfall. However, they released the book amid their companions at Delhi airport, after the flight was cancelled. Hazrat Mohtamim Sahib admires the work and his preface is also penned down in the book. Hazrat Maulana Mufti Syed Mohammad Salman Mansoorpuri Madazilla-ul-Aali has contributed an excellent foreword to the book. He mentions that "*All the fatwas are comprehensive and authentic and are adorned with references.*"

It is anticipated that the release of this publication today will prove to be a milestone in the path of Fiqh and Fatwa in Kashmir. *InshaAllah.*

Madrasatul Banaat Darul Uloom Raheemiyyah Bandipora Kashmir

With the grace of Allah Almighty, on 1st of Rabi-ul-Awwal 1443 AH, the working committee of Darul Uloom Raheemiyyah Bandipora unanimously decided to establish a Darul-Uloom for girls. A sub-committee was also formed to run the institution with Mufti Muhammad Saeedullah Sahib, a teacher at Darul Uloom Raheemiyyah, as temporary incharge.

It is encouraging that the Mufti Sahib rented a house after much diligent consultation and effort with his committee. The necessary arrangements were also carried out in a very short span of time. These sincere efforts made it possible that on 27th of Rabi-ul-Awwal 1443 AH corresponding to 3rd November 2021 after Zuhar namaz, proper education of girls was started. On this occasion, members of the working committee and many dignitaries of Darul Uloom Raheemiyyah were also present.

The class work has been started by admitting forty-one girls and the staff comprising of an administrator, three female teachers and a female cook.

A portion of land covering an area of more than eight kanals has also been specified for Madrasatul Banaat. Alhamdulillah! the construction work of Madrasah has been started, esteemed readers are having an opportunity to make a contribution by donating essential materials like bricks, cement, tin sheets, iron, wood etc. In this regard, esteemed readers are requested to make dua for successful completion of this project.

Darul Uloom Raheemiyyah has also set one of its bank accounts for Madrasatul Banaat until the process of creating a permanent account is completed. Therefore, well wishers may deposit their donation (Sadaqaat, Zakaat, Khairaat, etc.) in the following account: "Current Account Jammu & Kashmir Bank 07270101000000084 (Special for Madrasatul Banaat)."

Fortunately, during this short period of time, many Ulema-e-Kiraam and Mashayikh visited the madrasah. We are extremely grateful for their presence and for their prayers. May Allah Ta'ala accept their prayers.

Aameen.

Best opportunity for achieving Sadaqah-Jariyah

In the blessed month of Ramadhan, Muslims offer Zakaat and Sadaqaat. Darul-Uloom Raheemiyyah Bandipora also has the expenditures (Masaarif) of Zakaat and Sadaqaat as this institution has taken the responsibility of more than 700 persons for providing them accommodation, meals and other necessary requirements. However, during this year only 422 students were admitted due to COVID-19 restrictions. Moreover, 300 makatib are running throughout J&K under the supervision of Darul-Uloom Raheemiyyah. Besides that, Al-Mahmood Children's Home, provides accommodation and education for 60 orphans, however, only 37 students were admitted in compliance with the COVID restrictions. This orphanage also offers helping hand for widows and poor families. The expenditure of the kitchen necessities (food items etc.) is in lakhs, in which only Zakaat and Sadaqaat are being spent. Therefore, in the blessed month of Ramadhan, when you help out different deserving persons with your Zakaat and Sadaqaat, you ought to remember Daarul-Uloom Raheemiyyah Bandipora as well. Offering Zakaat and Sadaqaat to a Deeni Madrasah, carries double reward: one reward is for helping the poor and destitute, the other reward is in the propagation of religious knowledge. Therefore, the Believers can donate in any of the following expenditures as per their likings to attain Sadaqah-Jariyah. Make a Du'aa for the progress of this institution. May Allah Ta'ala accept your donations Sadaqah-Jariyah and may the same be beneficial for the Muslim Ummah. *Aameen!*

For Zakaat, Sadaqaat etc	
0061010100000321 IFSC CODE: JAKA0WULLAR	Current account Daarul-Uloom Raheemiyyah JK Bank Bandipora Kashmir
For the construction of Masjid Shareef	
0061010100001226 IFSC CODE: JAKA0WULLAR	Current account Masjid Shareef Daarul-Uloom Raheemiyyah JK Bank Bandipora
For Sadaqah-Jariyah (Constructions, land purchasing etc.)	
0061010100001532 IFSC CODE: JAKA0WULLAR	Current account Daarul-Uloom Raheemiyyah JK Bank Bandipora Kashmir
11662154537 IFSC CODE: SBIN001362	Current account Daarul-Uloom Raheemiyyah State Bank of India branch Bandipora Kashmir
For donation and general Sadaqaat	
0727040100000386 IFSC CODE: JAKA0NIPARK	Current account Daarul-Uloom Raheemiyyah JK Bank Nishat Park Bandipora Kashmir
Account for Relief work	
0061010100001098 IFSC CODE: JAKA0WULLAR	Current account Relief Cell JK Bank main branch Bandipora Kashmir
Al-Mahmood Welfare Institute Parimpora, Srinagar	
0005010100007472 IFSC CODE: JAKA0CHINAR	Current account Sideeq-e-Akbar Trust JK Bank Residency Road, Srinagar for AL- MAHMOOD Children's Home
0181010100002615 IFSC CODE: JAKA0FRUITS	Current account for AL-MAHMOOD Children's Home Parimpora New fruit Mandi Srinagar
For Madrasatul Banaat Daarul-Uloom Raheemiyyah (Temporarily Masjid Shahi-Hamdan account is in use for Madrasatul Banaat)	
0727010100000084 IFSC CODE: JAKA0NIPARK	Current account Daarul-Uloom Raheemiyyah Branch Nishat Park Bandipora Kashmir

Note: While doing transaction in any of the accounts mentioned above, please inform the office of Daarul-Uloom Raheemiyyah on landline phone: 01957-225271 or send SMS to the mobile phone: 9419900002, so that the accounts of Raheemiyyah and the accounts of the bank will tally with each other.