

## E DITORIAL

# Spirit of the Sunnah

By: Maulana Ilyas Patel Sahib

Allah Ta'ala declares:

**“Say (to the Believers) O Muhammad, (sallallahu alaihi wasallam)! If you love Allah, then follow me (Hazrat 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

this aspect was accorded by Hazrat Rasulallah (sallallahu alaihi wasallam) and the Sahaba (radhiallahu anhum). For instance the humility of Hazrat Rasulallah (sallallahu alaihi wasallam) was to the utmost degree. Despite his extremely elevated position, Hazrat Rasulallah (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 (Radhiallahu Anhum) also followed in the footsteps of Hazrat Rasulullah (sallallahu alaihi wasallam). Once Sayyidina Umar (Radhiallahu Anhu), after he had become the Calipha, 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 Rasulullah (sallallahu alaihi wasallam) filled with incidents of forgiveness. He forgave the Jewish lady that poisoned a lamb and gave it to Hazrat Rasulullah (sallallahu alaihi wasallam) to eat. On the occasion of the conquest of Makkah he forgave all those who had persecuted him and his Sahaba (Radhiallahu Anhum). When Hazrat

Rasulullah (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 (Radiyahau 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

Rasulullah (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 concerns that permeated the blessed heart of Hazrat Rasulallah (Sallallahu Alaihi Wasallam) become our concern. It is reported in a Hadith that Hazrat Rasulallah (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 in to gold for Hazrat Rasulallah (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 worldly 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.

# 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.

For, the Holy Prophet Sallallahu Alaihi Wasalam himself has assured us in his Ummah there shall always remain till the end of the world a group of authentic scholars who shall jealously and watchfully guard the Holy Qur'an and the Hadith against all attempts at distortion or misrepresentation. This hadith by itself gives the lie to some contemporary writers who have, for the ulterior motive of discrediting the injunctions of the Islamic Shari'ah, been trying to propagate the notion that the whole body of the Ahadith we possess is inauthentic and hence unreliable. But anyone who has eyes to see can easily understand the stratagem- if one cannot trust the Hadith, one can no longer trust the text of



the Holy Qur'an. And this is exactly what the Westerners and their local allies want to accomplish – that is, to make the Muslims turn away from the Holy Qur'an.

In the end, let us note that the three prophetic functions which Sayyidna Ibrahim Alaihi Salam referred to in his prayer, and which the Holy Prophet Sallallahu Alaihi Wasalam was sent to perform, were fulfilled in his own life-time. In order to have an idea of the great transformation which the recitation of the Holy Qur'an the teaching of the Holy Prophet Sallallahu Alaihi Wasalam and his purifying influence brought about in men, it is enough to see what the Holy Qur'an says in praise of his Companions (Raziyallahu Anhum Ajma'een)

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ  
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

**“Those who are with him are hard against the disbelievers, merciful to one another; you see them bowing and prostrating themselves (in prayers), seeking the bounty of Allah and His pleasure” (48:29)**

وَمَنْ يَرْعَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ  
 فِي الدُّنْيَا ۗ وَآتَيْنَاهُ فِي الْآخِرَةِ لَمَنَ الصَّالِحِينَ ۝ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ  
 قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝ وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۗ  
 يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ •

And who turns away from the faith of Ibrahim except the one who has debased himself in folly. And indeed We have chosen him in this world, and in the other world he is certainly among the righteous. When his Lord said to him, "Submit!" He said, "I submit myself to the Lord of the worlds." And Ibrahim exhorted the same to his sons, and so did Ya'qub: "My sons, Allah has certainly chosen for you the Faith. So, let not death overtake you but as Muslims." (Verse 130-132)

The earlier verses have defined the basic principles of the religion of Sayyidina Ibrahim Alaihis salaam, called upon men to follow it, and warned them against the dangers involved in turning away from it. They have also refuted the claims of the Jews and the Christians to be the followers of this religion, while indicating Islam as the only religion which is now faithful to the Abrahamic Tradition, and which has, in present verses show the solicitude of the prophets in giving religious and spiritual and guidance to their descendants. (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)

Following his footsteps I saw a squint-eyed man calling out to the people "This man has turned into a heathen and he is a liar. (Do not believe in what he says.)"

When I enquired who this man was, I was informed that it is Hazrat Rasulallah Salallahu Alaihi Wasalam's Uncle Abu Lahab. This version of the Hadith says that Hazrat Rasulallah Salallahu Alaihi Wasalam was calling the people thus:

يا ايها الناس ان الله يامرکم ان تعبدوه ولا تشرکوا به شيئاً

"O people! Allah commands you to worship Him and to abstain from ascribing any partner unto him."

Whilst Rasulallah Salallahu Alaihi wasalam was engaged in inviting the people towards Islam, Abu Lahab, walking behind

Rasulallah Salallahu Alahihu wasalam, would shout:

يا ايها الناس ان هذا يامرکم ان تتركوا دين اباؤکم

**“O people! This man is commanding you to renounce the religion of your forefathers.”**

The most select of the entire creation was inviting the people towards Islam and Darus-Salaam (Jannah) whilst Abu Lahab was calling the people towards a fire of Lahab (blazing fire).

### **Qurayshi conference for hampering the spread of Islam**

When the Quraysh witnessed Islam progressing day by day, they assembled before Waleed bin Mughirah who was one of their higher-ranking elders and said: “The Haj season is almost upon us and your eminence is celebrated throughout the lands. Pilgrims from far-flung lands will soon ask you about this man (Hazrat Rasulallah Salallahu Alaihi Wasalam). So we need to formulate a consistent opinion about him. All of us should be unanimous in our opinion about him. There should not be any conflict of view lest we falsify or contradict one another and this will

obviously not be good for us. O Abu Abdush-Shams! (This was Waleed's title) Why do you not devise a cohesive verdict, which all of us will adhere to? Waleed said: "you put your thoughts forward, I will listen and then I will formulate my opinion." Some people suggested: "This man (Hazrat Rasulallah Salallahu Alaihi Wasalam) is, Allah Ta'ala forbid, a soothsayer." Waleed commented: "you are wrong. By Allah! This man can never be a soothsayer. I have had an opportunity to meet a member of soothsayers. This man neither has a single hint of a soothsayer around him nor does his speech correspond with the humming noises of the soothsayers." Some suggested that Hazrat Rasulallah Salallahu Alaihi Wasalam is mad. Waleed replied: "No, he is not mad, I am fully aware of the reality of insanity and mental illness. I don't perceive an iota of insanity in this man." People said that he is a poet. Waleed remarked: "I am a poet myself. I am thoroughly acquainted with the poetic rhythms and styles of poetry. For instance, I am intimately familiar with the poetic meters of Rajz, Hajz, Maqbud, Mabsut etc. His speech has no parallel to poetical compositions." The

people then suggested that Hazrat Rasulullah Salallahu Alaihi Wasalam is a sorcerer. Waleed commented: "He is not a sorcerer. He does not blow or engage in incantations or fasten knots like the sorcerers do." The people finally surrendered saying: "O Abu Abdish-Sahms! Then what can we assert? Waleed replied: "By Allah! In Muhammad's Salallahu Alaihi Waslam speech is an extraordinary sweetness and alluring attraction. His speech is embellished with a peculiar magnificence. The roots of his speech are incredibly fresh and its branches are fruit bearing. (In other words, Islam is like a wonderful tree. Its roots are firm and solid in the ground and its branches, laden with fruit, are growing up to the sky."

Waleed continued: "I know that whatever description you have opted for, each and every one of them is baseless and fictitious. I think that the description of sorcerer would be most appropriate. I suppose we should just let it be known to the masses that this man is a sorcerer and his speech is also bewitching. His speech triggers a rift between husband and wife, between blood brothers and between members of the same clan. This is after all the peculiarity of sorcery." (To be continued Insha Allah)

## 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)

He would then spend the money on the poor and the needy. In time, Hazrat Abdullah bin Zubair Raziyallahu Anhu cleared all the debts of his father.

He says: "Whenever I experienced any difficulty, I would pray (to Allah) O, Master of Zubair, help me, and the difficulty would be removed."

He narrates an incident with Hazrat Abdullahi bin Ja'far Raziyallahu Anhu to whom he had gone for business.

Abdullah bin Zubair Raziyallahu Anhu: "I find from the accounts of my father that you owe him one million dirhams."

Abdullah bin Ja'far Raziyallahu Anhu: "All right. You can have the money when you please."

However, on checking the accounts once again, he found that it was his mistake, and in fact this much money was due to Hazrat Abdullah bin Ja'far Raziyallahu Anhu from his

father. He therefore went to him and said: "Excuse me. It was my mistake. In fact my father owed you that much money."

Abdullah bin Ja'far Raziya'llahu Anhu: "If that is the case, then I absolve you of the debt."

Abdullah bin Zubair Raziya'llahu Anhu: "No, I must pay it."

Abdullah bin Ja'far Raziya'llahu Anhu: "All right. You may pay it at your convenience."

Abdullah bin Zubair Raziya'llahu Anhu: "Will you accept some land in lieu thereof?" (He had received some land as his share of booty, and he wanted to dispose of it).

Abdullah bin Ja'far Raziya'llahu Anhu: "Yes, if it suits you."

Abdullah bin Zubair Raziya'llahu Anhu says, "I made over to him a piece of waterless land. He asked his slave to spread his prayer mat on that land. He then went and said two rakaats of salaah, spending a long time in sajdah. On finishing the Salaah, he pointed out a certain spot to his slave and ordered him to dig at that spot. After a little digging, water gushed out from the pit."

The qualities of the Sahaabah mentioned in this chapter were part of their everyday life. In fact, these things were not considered to be anything unusual. (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)

**Replying to the azaan**

Generally, the fuqahaa are of the opinion that it is sunnat to verbally reply to the words of the azaan. However, Muhaqqiq Ibnu Humaam who is called Muhaqqiq alal-itlaaq by Molwi Ahmad Radha Khan, and Allamah Ibnu Jujaim Misri are of the opinion that it is waajib to verbally reply to the words of the azaan. They cite the following hadeeth as proof:

قولوا مثل يقول المؤذن (Say what the mu'azzin says.) The word (قولوا) is in the imperative tense which implies wujoob (compulsion) provided there is no evidence to the contrary. (Shaami, vo1, pg 267)

**The azaan of one who shaves or trims his beard**

It is not permissible to shave or trim the beard lesser than one fist. Therefore, the

aazan of such a person is makrooh. The fuqahaa have stated that the azaan of a faasiq (an open sinner) is makrooh because the statement of a faasiq is unacceptable in matters pertaining to Deen, and azaan is a deeni matter. (Haashiyat-ul-Tahtaawi, pg 108) However, an objection raised against this is that the purpose of azaan is notification and this can be accomplished by a faasiq. Hence, there is no problem in a faasiq giving azaan. Therefore, I explain the reason differently. The mu'azzin announces on behalf of Allah Ta'ala and this is an esteemed position which is inappropriate for a *faasiq*. (Shaami vol 5, pg 261)

## **Unable to reply to the azaan from the beginning**

If one was unable to answer reply to the azaan from the beginning and decides to reply to it after part of the azaan has been called out, then he should repeat the words of the azaan from the beginning and not from the words the mu'azzin is presently saying. (Shaami vol 1 pg 265,)

(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)

Sayyidina Umar Farooq Raziyaallahu Anhu is also known as "The desire of the Prophet sallallahu Alaihi wasallam. One day, he took his sword and left with the intention of killing the Prophet sallallahu Alaihi wasallam. On the way, he met a sahaabi who asked him where he was going. He replied, "I am going to murder the Prophet." Upon hearing this, the Shaabi said, "Why don't you first go to your sister, as both she and her husband have accepted Islam?"

Hazrat Umar Raziyaallahu Anhu became very angry and wondered how his own family could have accepted Islam without his knowledge. Immediately, he turned towards his sister's house. He knocked at the door, and heard them reading something. When he knocked again, his sister realized who it was. The Sahaabi who was teaching them the Qur'an hid himself. Hazrat Umar Raziyaallahu Anhu entered the house and told his brother in law, "I have heard you have accepted Islam." His

brother in law replied, "Islam is the true religion, I see no reason not to accept it." As soon as he heard these words, Hazrat Umar Raziya'llahu Anhu started beating his brother in law. His sister, Hazrat Fatimah Raziya'llahu Anha, tried to protect her husband, but Hazrat Umar Raziya'llahu Anhu was very angry, and slapped her on her face too. Hazrat Fatima's eyes filled with tears, and she said, "O Umar! I, too, have consumed the same mother's milk as you have. You may remove my soul from my body, but you cannot remove faith from my heart."

The words of his sister touched Hazrat Umar Raziya'llahu Anhu and his heart softened. He asked her to tell him what they had been reading. She told him that he was unclean, and should wash himself first. He therefore bathed himself and listened to the Qur'an.

انسى انا الله لا اله الا انا فاعبدنى واقم الصلوة لذكري

**Surely, I Am Allah. There is no God but Myself, so worship Me, and establish Salah for My remembrance. [Ta-Ha 20: 14]**

Hazrat Umar Raziya'llahu Anhu then said, "All right, make me a Muslim too!" The Sahaabi who was in hiding came out and said, "Congratulations! The Prophet Sallallahu Alaihi wasallam has been asking Allah to strengthen

Islam either through Umar Ibn Khattaab or Umar Ibn Hishaam (Abu Jahl)! Allah accepted the Prophet's prayers in your favour. Come, let me take you."

Thus, they both went to Darul Arqam, where the Prophet Sallallahu Alaihi wasallam was seated, giving the Sahaabah a lesson. They knocked on the door, and a Sahaabi looking through a hole in the door and saw Umar Raziyallahu Anhu standing outside, with an unsheathed sword in his hand. Hazrat Hamzah Raziyallahu Anhu told the sahaabi to let them in, saying, "If Umar has come with a good intention, then he is welcome. However, if his intention is bad, then it will be my sword and his neck."

They opened the door, and found a changed Hazrat Umar Raziyallahu Anhu. He, who had set out to conquer had been conquered; He was ready to follow the Prophet Sallallahu Alaihi Wasallam. He sat down humbly and said, "I have come to be your servant." Upon hearing this, the Prophet sallallahu alaihi wasallam said, "AllahuAkbar!" aloud, and all the rest did the same. This was the first time that the Takbeer was said aloud. Hazrat Umar Raziyallahu Anhu was the 40<sup>th</sup> person to become Muslim, Hazrat Hamzah Raziyallahu Anhu being the 39<sup>th</sup>.

(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 angel then came to the former bald-headed man in the same form as before and said to him, "I am a miskeen and have lost my travel belongings. Today I cannot reach my destination, but by the grace of Allah Ta'ala and with your assistance, I ask you in the name of the One Who gave you beautiful hair, a beautiful countenance and wealth, to give me a cow so that I may reach my destination." The man said, "I have many commitments." The angel said, "I think I know you. Were you not bald-headed and despised, and poor, to whom Allah Most High granted wealth?" The man said, "I attained this wealth from my forefathers." The angel said, "If you are lying, may Allah Ta'ala return you to the state you were in before."

Thereafter, the angel came to the formerly blind person in the same form as before and said, "I am a miskeen and have lost my travel belongings. Today I cannot reach my destination but by the grace of Allah Most High and with your assistance, I ask you in the name of the One Who gave back to you your sight, to give me a goat so that I may reach my destination." The blind person said, "I was blind and Allah Ta'aala granted me sight. Take and leave what you wish. By Allah, I will not stop you from taking whatever you wish for Allah Azza Wajalla's sake." The angel said, "Keep your wealth, for you have been tested. Allaah Most High is pleased with you, but is angry with your two companions."

The Incident of the amazing wood Sayyidinaa Abuu Hurayrah, Radiyallaahu 'Anhu, narrates from Sayyidinaa Rasuulullaah, Sallallaahu 'Alayhi Wasallam, that Sayyidinaa Rasulullaah, Sallallaahu 'Alayhi Wasallam, once said that a man from the Bani Israa-eel asked some of his own people to lend him a thousand diinaars.

The lender: Bring witnesses that I may take their testimony.

The borrower: Allah's testimony is sufficient.

The lender: Bring a guarantor.

The borrower: Allah is sufficient as a guarantor.

The lender: You have spoken the truth. (He gave him the amount for a specified period.) The borrower travelled across the sea and completed his mission. He then looked for a boat to return to the lender and pay back the amount by the stipulated time. He could not find one. He took a piece of wood and made a hole in it. He put the one thousand diinaars and a letter to the lender in it. He sealed the hole, then took it to the sea. The borrower said:

**“O Allah, You know I took a loan of one thousand diinaars from a certain person. He asked me for a guarantor. I said Allah was enough as a guarantor. He agreed to Your guarantee. He asked me for a witness. I said Allaah is sufficient as a witness. He agreed to Your being a witness. I tried hard to**



**find a boat to send to him what was his,  
but I failed. I put this in Your trust."**

He threw the piece of wood in the sea. He then resumed his search for a boat to return to his town. Meanwhile the lender went down to the sea thinking that perhaps a boat had come with his payment. Suddenly he saw a piece of wood floating on the water. He took it home as firewood for his wife. When he chopped it, he found the money and the letter. Later the borrower came with a thousand diinaars.

The borrower: I swear by Allah. I tried to find a boat to come and repay my debt. I could not obtain a boat until now.

The lender: Did you send me something?

The borrower: I told you I could not obtain a boat before I came to you.

The lender: Allah has paid on your behalf what you had sent in the wood.

The borrower pocketed his extra thousand diinaars and left.

(To be continued Insha Allahu Ta'ala)

## Great Personality

# Hazrat Imaam Abu Haneefah Sahib

Rahimahullahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

The same Kitab also mentions the following incident: "A man, entrusting another with a bag containing one thousand sovereigns, said: "When my son gets big, give him whatever you like out of this." When the son reached adulthood, the trustee handed over an empty bag to the boy. Perplexed with the situation, he came to Imam Sahib and explained what transpired. Imam Sahib called the trustee and asked him to hand over a thousand sovereigns and added: "You will have to hand over the coins because you hoarded it and a person only hoards that which he is attached to and gives away that which he is not attached to."

Another incident mentioned in the same book is that a man holding a glass of water in

his hand addressed his wife: "If I drink this water or drop it or place it down or I give it to anyone, you are divorced." When Imam Sahib was asked what the man should do, he replied: "He should place a cloth into the glass and draw the water out with it."

The same Kitab also mentions that Waki Ibn Jarrah said: "I had a neighbour from amongst the Huffaz of Hadith who used to hurl verbal abuse at Imam Abu Hanifah Rahmatullahi Alaih. One day, the neighbour and his wife were caught up in a domestic feud. Overcome with rage, the man said: "If tonight you ask me for a divorce and I do not issue a divorce, you are divorced: The wife shouted out: "If I do not ask you for a divorce then all my slaves are freed." When their tempers cooled down and they ultimately realised their folly, both of them were left perplexed. They went to Sufyan Thawri and Ibnu Abi Layla to sort out the problem but to no avail. Finally, he was compelled to come to Imam Sahib. Imam Sahib addressed the wife: "Ask him for a

divorce." When she asked him, Imam Sahib told the husband: "Say, You are divorced if you desire." He then addressed the wife again: "Say, I do not desire a divorce." She uttered whatever he advised her. Imam Sahib then addressed the couple: "There, both your vows are now carried out. None of you will be guilty of violating the oath." He then addressed the Muhaddith: "Repent from verbally abusing one who has taught you Ilm! He repented (from hurling verbal abuse upon Imam Sahib.) The man used to thereafter make Dua after every salah in favour of Imam Sahib."

Imam Abu Amr Uthman Ibn Muhammad Daraqisiti narrates: "A man once swore an oath as follows: "If my wife does not cook a dish which contains a cup of salt and the taste of the salt is not discerned in the cooked dish, then she is divorced." When the issue reached Imam Sahib, he advised: "Cook an egg in the dish and add as much salt as you wish. The taste of salt will not be discerned."

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

# CAMPUS ROUND-UP

Naveedul Islam

## Visit of Shaykh-ul-Qurra

**Hazrat Qari Ahmadullah Sahib** Damat Barakatuhum

Darul-Uloom Raheemiyah Bandipora Kashmir has been receiving the honor of visitation of great scholars and mashayikhs since its infancy. Recently Hazrat Qari Ahmadullah Sahib Bhagalpuri Damat Barakatuhum (*Shaykh-ul-Qurra of the Jamia Islamiyyah Taleemuddin Dabhel*), visited Kashmir valley. On 15<sup>th</sup> of Safar-al-Muzaffar 1444 AH, corresponding to 12<sup>th</sup> September 2022 CE, Hazrat Qari Sahib paid a special visit to Darul-Uloom Raheemiyah Bandipora. On this auspicious occasion, with the grace of Allah Paak, the Qira'at Sab'ah Ashra was officially started at Darul Uloom Raheemiyah Alhamdulillah. The students of Darul-Uloom Raheemiyah also got opportunity to have the opening lesson of the textbook of Qir'at, Harz al-Amani wa Wajah-al-Tahani, which is famously known as Shatabiya and is included in the curriculum of Tajweed in Islamic madrasas all over the world.

## **Participation of Hazrat Naazim Sahib in the meeting of Rabita Madaaris UP conducted in Darul-Uloom Deoband**

Rector of Darul-Uloom Raheemiyyah Hazrat Maulana Mohammad Rahmatullah Sahib Qasmi Daamat Barakatuhum participated in a special meeting conducted by Raabitah Madaaris Darul Uloom Deoband in which almost 200 madaaris of state UP were present. In this meeting various matters regarding the progress of Madaaris were discussed in detail.

## **Visit of Muslim scholars and saintly elders in Darul Uloom Raheemiyyah**

Various Ulama-e-Kiram (Muslim Scholars) and Mashayikh (Saintly Elders) visited the prestigious and leading madrasa of Jammu & Kashmir Darul-Uloom Raheemiyyah and were glad to see its advancement in every field. These scholars and mashayikh also addressed students and made Dua for this great asset of Muslim Ummah i.e Darul Uloom Raheemiyyah Bandipora.