

Editorial

Halaal Livelihood and Barakah

By: Hazrat Moulana Yunus Patel Saheb (Rahimahullah)

To do business is not haraam. In fact it is very virtuous. Hazrat Rasulullah (sallallahu `alaihi wasallam) said: "To earn a halaal (lawful) livelihood is compulsory after the completion of other faraaidh (obligatory duties)."

In another hadeeth, Hazrat Rasulullah (sallallahu `alaihi wasallam) said: "Glad tidings (of Jannah) are for that person whose income is pure (halaal), his interior and exterior is good and he does not cause any harm to people. Glad tidings (of Jannah) are for that person who practices on his knowledge, spends his excess wealth (on the needy) and does not engage in useless talk." (Tabraani)

So earning a halaal livelihood is 100% deen ...but certainly not the way we are doing it at present. ...What are we really chasing after? Our rizq (sustenance) is muqaddar (predestined) and it is chasing after us. Allah Ta'ala wants to give it to us easily but we want it the hard way; so it comes like that. ...And if a person falls into the traps of haraam and into unlawful and deceptive dealings, the barakah is all lost and problems prevail.

Employees

Nowadays we work seven days a week, from 7 to 7. If we don't work like this, then we make our staff slog in this manner. We have no mercy, no sympathy and no compassion for them – no thought that they have families – parents, wife and children – and they need to spend some quality time with their families, that they too are human and need some rest.

We like to spend time with our families on weekends. We take a rest and even go on holidays. But when it comes to our staff, then sadly we do not like the same for them. Even if they are sick, they are forced to come to work because we do not allow them sick leave or we will cut their pay. Such injustices and grievances are brought to our attention time and again. ...This is due to the greed we have. This is the result of hubbud-dunya. Hazrat Rasulullah (sallallahu 'alaihiwasallam) said: "The love of the world is the root of all evil." [Mishkaat]

The hadeeth shareef mentions clearly: "Whoever has faith in Allah and the Last Day, then let him meet his end while he treats people the way he would love to be treated." [Al-Mu'jamul Kabeer #10370]

In another hadeeth, Hazrat Rasulullah

(sallallahu `alaihiwasallam) said: "None of you will believe until you love for your brother what you love for yourself." [Saheeh Bukhaari and Saheeh Muslim]

Even if you open 24/7 – 365 days a year, only what is destined for you, will reach you. It will not be anything more! It will not be a single rupee more than what Allah Ta'ala has already decreed. May Allah Ta'ala grant us the understanding because we have lost all perspective of the Akhirah (Hereafter) in our pursuit for dunya. It is an obsession. In the process, we make zulm on our employees. Often it is the curses of the mazloom that sometimes tears our lives apart, because Allah Ta'ala promises to assist the oppressed.

In addition to giving other advice, Hazrat Rasulullah (sallallahu `alaihiwasallam) would caution his Companions who were deputed as governors: "Fear the pleading prayer of a wronged one (mazloom), for there is no veil between it and Allah."

There is a proverb:

"Beware of the sigh of the oppressed when they pray; Divine acceptance readily greets them."

Sukoon and Barakah

Change the pattern of work. Work in the

obedience of Allah Ta'ala and you, yourself, will see how much of sukoon (tranquility) and barakah (blessings) you will experience. All the stress, anxiety and depression will disappear. At present, we ourselves are suppressing and oppressing our souls. The physical body has got a soul. The soul wants to rise and wants to connect with Allah Ta'ala and become a true lover of Allah Ta'ala and Hazrat Rasulullah (sallallahu 'alaihiwasallam). We are suppressing and oppressing that soul. When there is suppression and oppression of the soul, depression will then follow.

All the money of dunya cannot buy the happiness and peace of the heart and soul. When we give the soul its sustenance and nourishment, which is taqwa, then Allah Ta'ala gives sukoon. Even in the midst of problems, we will still have sukoon – like a rose blooming amidst thorns. Then there will be no evidence needed to see the sukoon in the person's life.

Learn Business the Islamic Way

Hazrat 'Umar (radhiyallahu 'anhu) would not allow a person to engage in any business or trade until he had learnt the rules and regulations which governs business in Islam. Learn the Islamic way of doing trade and business. Make the business sharee'ah compliant.

Look at how the Sahaabah-e-Kiraam (radhiyallahu 'anhum) did business. It was neither

a diversion from Allah Ta'ala nor from deen. Their tijaarah was 'ibaadah. Their business and trade brought so much of barakah. As an example: Hazrat 'Abdur Rahmaan bin 'Auf (radhiyallahu 'anhu), who is also one of the 'Asharah Mubasharah, would say, in explaining how successful Allah Ta'ala had made him: "If I lift a stone, I find gold and silver beneath it!"

They did not pursue the dunya. No, they pursued the Aakhirah and sought the pleasure of Allah Ta'ala in everything they did. So Allah Ta'ala made their sustenance extremely easy and blessed them in their earnings, because their business and trade was in accordance to the demands of sharee'ah.

In any effort to earn dunya, deen should never be considered as secondary, or be given the back seat – so to say. Deen should always take precedence and be our main concern. Our work and activities of dunya must conform to deen and sharee'ah. Deen is the nucleus, or the heart and soul of our lives.

May Allah Ta'ala inspire our hearts in His obedience, grant us the understanding of the reality of this worldly life and the realization that we need to pursue the Aakhirah instead of the dunya – since it is the Aakhirah that is everlasting while the dunya will be left behind very soon. May Allah Ta'ala grant us the taufeeq of 'amal. *Aameen!*

TAFSEER

(Commentary of the Holy Qur'aan)

By: Hazrat Maulana Mufti Muhammad Shafi Sahib (Rahmatullahi Alaihi)

SURAH AL-BAQARAH

Note: This part of Tafseer is the remaining portion of Surah Al-Baqarah Tafseer and hence connected with the previous chapter of Surah Al-Baqarah Tafseer.

The Ibrahimic way

Verse 130 speaks of the superiority of the religion of Sayyidinaa Ibrahim Alaihisalaam, from which arises his own spiritual station and glory in this religion only displays his own stupidity. (Let us note the relevant phrase in the Arabic text of this verse can be translated into English in three ways:

- (a) Such a man is stupid in himself.
- (b) He has besotted himself, and allowed himself to become stupid
- (c) He is ignorant of his own self.)

Anyhow, the point is that only he can turn away from this religion that does not possess

any understanding, or has totally lost it, for this alone is the religion of "Nature", and no one can deny it so long as his "Nature", in the essential and integral sense of the word, remains intact. The superiority of this religion is shown by the simple fact that Allah conferred a special honour on Sayyidna Ibrahim Alaihisalaam in this world and in the next on account of this very religion. As for the honour and greatness he received in this world, everyone knows how Namrud (Nimrod) with all his might failed to impress him, how he accepted gladly to be thrown into the fire rather than give up the worship of the One God, and how the Lord of the worlds changed the fire into a garden for him, so that believers and non-believers alike finally came to recognize his uprightness and his unalloyed faith. The associators of Abrabia were, after all, his progeny, and had, in spite of their idol-worship, always continued to hold him in great esteem, and even claimed to be his followers. Certain remnants of his religion were still present among them, though somewhat distorted by their ignorance for example, the

Hajj, the annual sacrifice of animals, hospitality etc. These are the manifestations of the special divine grace which had designated "the Friend of Allah" (Khalilullah) as the Imam of people. (2:124) So much for his greatness in this world. As to the next, Verse 130 has announced the exalted station Allah has granted him in the Hereafter.

Verse 131 defines the basic principles of the religion of Sayyidna Ibrahim Alaihisalaam. Allah asked him to submit himself, and he willingly and gladly agreed to submit himself to "the Lord of the worlds." Let us add that the word of command employed in this verse is *Aslim*, which comes from the same root as the word Islam. It is difficult to find an exact English equivalent, for the word signifies "to obey, to submit oneself, to surrender one's will." Anyhow, we should notice that in expected, **أَسْلَمْتُ لَكَ:**

"I submit myself to you;

more elaborately: **أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ:**

"I submit myself to the Lord of the worlds."

(To be continued, Insha-Allahu-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)

Saying this, the meeting came to a close. With the approach of the Haj season, as people started streaming into Makkah, the Quraysh posted people onto every toad leading into Makkah dispensing the following words of caution to every foreign pilgrim: "Beware of this man (Hazrat Rasulullah Salallahu Alaihi Wasalam) as he is a sorcerer."

This malicious strategy if the Quraysh failed to harm Islam in the least. In fact, the pilgrims coming into Makkah from far and wide were, by now, well acquainted with Hazrat Rasulullah Salallahu Alaihi Wasalam.

In reference to the same Waleed bin Mughirah (mentioned in the aforementioned

incident) Allah Ta'ala revealed the following verse of Surah Muddhatthir:

دَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝ وَجَعَلْتُ لَهُ مَالًا مَمْلُوءًا ۝ وَبَنِينَ
شُهُودًا ۝ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝ كَلَّا إِنَّهُ كَانَ
لَإِيْتِنًا عَيْنِدَا ۝ سَارُهُنَّهٗ صَعُودًا ۝ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝ فَقُتِلَ كَيْفَ قَدَّرَ ۝
ثُمَّ نَظَرَ ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝ فَهَلَا إِنْ هَذَا إِلَّا
سَحَرٌ يُوْثَرُ ۝ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝ سَاصِلِيْهِ سَقَرٌ ۝

"And leave me and he whom I had created alone. (I will deal with him on my own. You don't bother yourself with him.) And I granted him abundant wealth and sons who are in attendance and I made life comfortable and smooth for him (by bestowing upon him worldly honour). Then (in spite of all this) he desired that I bestow him with more. Never! He has been hostile to our signs (verses or proofs). I will compel him to climb (a slippery) mountain (of hell and then hurl him down). Verily, he deliberated and plotted. So let him glanced about. Then he scowled and assumed a furious

countenance. Then he turned away and displayed arrogance and assumed a furious countenance. Then he turned away and displayed arrogance and said: "This (Quran) is nothing but sorcery that is being transmitted (though the generations). This is nothing but the word of a human being. I will cast him into the core of Hell..." [Surahh Muddathir verses 11-26]

According to a narration, Hazrat Rasulullah Salallahu Alaihi Wasalam had recited before him the following verse that is the synopsis of good character:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

"Verily Allah decrees justice, beneficence, and giving to the relatives and He prohibits evil, abominable deeds and oppression. He advises you that you may take heed." [Surah Nahl verse 90]

(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 Zakariyya Sahib Rahmatullahi-Alaihi**

(Continued from the previous issue of AN-NOOR)

Valour and heroism

Fear of death was unknown to the Sahaabh. Therefore, they were fearless and brave. A person who can face death can meet all situations. There was neither love for wealth nor any fear for the enemy. I wish I could also have this quality from these true heroes.

Ibn Jahsh Raziyallahu Anhu and Sa'ad Raziyallahu Anhu pray for each other

On the eve of the battle Uhud, Hazrat Abdullah bin Jahsh Raziyallahu Anhu said to Hazrat Sa'ad bin Abi Waqqaas Raziyallahu Anhu: "O, Sa'ad! Let us make dua together. Let each one ask Allah for the grant of his only wish, whilst the other would say Aameen to it. In this way, the duas are more likely to be answered by Allah."

Hazrat Sa'ad Raziyallahu Anhu agreed, and they both went to a corner to make dua.

Hazrat Sa'ad Raziyallahu Anhu was first to ask Allah, saying: "O, Allah! When the

battle rages tomorrow, let me face a very strong and fierce enemy. Let him attack me with might and power, and let me drive him away with all my strength. Then, O Allah, let me be successful by killing him for your sake, and allow me to have his possessions as booty."

Hazrat Abdullah Raziya'llahu Anhu said: "Aameen."

Then Hazrat Abdullah Raziya'llahu Anhu started his dua, saying, "O Allah! Let me face one of the toughest fighters among the enemy tomorrow. Let him attack me with full force and let me attack him with my full strength. Then let him have the upper hand and kill me. He may cut my nose and ears from my body. When I appear before you on the Day of Qiyaamah, You may ask me, How did you lose your nose and ears, O, Abdullah!, 'To which I may reply, These were lost in the way of Allah and His Nabi Sallallahu Alaihi Wasallam. Then You will say, Yes! Surely these were lost in my way."

Hazrat Sa'ad Raziya'llahu Anhu said: "Aameen."

In the battlefield next day, both of the Sahaabah Raziya'llahu Anhum saw their duas answered exactly as they had asked.

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

MALFOOZAAT

Statements and Anecdotes of Faqeehul-Ummat

Hazrat Maulana Mufti Mahmood Hasan Gangohi Sahib Rahmatullahi Alaihi

Compiled By:

Hazrat Maulana Mufti Farooq Meeruti Sahib (Rahmatullahi Alaihi)

(Continued from the previous issue of AN-NOOR)

Azaan will also be called out in the ears of an illegitimate child

Q: Should the azaan be called out in the ears of an illegitimate child?

A: Why not? This is no fault of the child. It appears in the hadeeth: الولد للفراش وللعاهر الحجر

Where the azaan should be called out before the jumu'ah khutbah?

Q: Is it correct to call out the azaan before the Jum'ah khutbah in the masjid?

A: The azaan that is normally given before salaah those who are not present of the approach of the salaah. Therefore, it will be better if it is called out from an elevated place so that its purpose is achieved. It is not recommended to call out the azaan from the masjid because the voice will not travel far.

With regards to the azaan before Jumu'ah, then it is to inform those who are engaged in ibaadat etc. that the khutbah is about to start and they should terminate whatever they are engaged in. Therefore, this azaan should be called out in the masjid in front of the imam and the mimbar. There is no harm if the mu'azzin goes slightly to the right or the left. The following appears in Al-Bahr-ur-Raa'iq vol

2. Pg 157: فإذا جلس على المنبر أذن بين يديه بذلك جرى الثورات

The following appears in Bazl-ul-Majhood, vol 2 pg 180:

فكونه بين يديه عام شامل لما كان في

محاذاته أو شيئاً منحرفاً إلى اليمين أو الشمال

(A similar question is discussed in Fatawaa Mahmoodiya, vol 2 pg 62)

Replying to the azaan whilst eating

If the azaan commences whilst you are eating. Then it will be better to stop eating and reply to the azaan. Thereafter, read the du'aa after azaan and continue eating. However, there is no harm if one replies whilst eating. If one continues eating without replying then also it will be permissible.

(To be continued, Insha-Allaahu-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)

Soon, it was time for Salah, and all began to pray there. However, Umar said, "Why are you praying here? Umar has now become a Muslim. Let us all go to the Holy Mosque' and pray there!" they all went to the Mosque', and Umar told the Quraysh of Makkah:

If any of you wants his wife to become a widow and his children to become orphans, he should cross my path. We will pray here from now onwards.

Allah strengthened Islam through Umar, but one can see the big role that his sister, Fatima, played in his acceptance of Islam.

Hazrat 'Ikrimah was a well known army general. When Makkah was conquered by the Muslims, he feared for his life, as he has been scheming against Islam. He therefore left Makkah. His wife, who had just become Muslim, went to the Prophet and asked him to

grant amnesty to her husband so that he, too, may turn to Islam. The Prophet agreed, and she left in search of 'Ikrimah. She saw him in a boat, crossing a river. She followed him in another boat, and they met midstream. She asked him, "Where are you going? Let us return to Makkah and continue our lives there." He replied, "They will murder me." She said, "No, I have obtained amnesty for you." She therefore returned to Makkah with her husband, who also accepted Islam. Allah made him a general of the Muslim army.

Allah made Imaam Maalik the Imaam of the Dar-ul-Hijrah'. He was a great scholar of Madinah. While seated in Masjid-e-Nabawi, he would listen to the Hadith recitations of his students. His daughters, who were scholars of Hadith and had memorized the Qur'an, would sit behind a curtain, listening. Whenever a student would make a mistake, they would make a sound by hitting one stick on another, and thus alert their father of the error. They thus played a great part in helping Imaam Maalik Rahmatullahi Alaihi teach other scholars of Islam.

In this case, too, we realize that behind every great man, there is a woman.

(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)

Sayyiditinaa Hajra and Sayyidinaa Ismaa'eel

Sayyidinaa 'Abdullaah bin Umar, Radiyallaahu 'Anhumaa, related that, Sayyidinaa Ibraahiim, 'Alayhis Salaam, came with Umm Ismaa'eel (mother of Ismaa'eel – Sayyiditinaa Hajra), and her son Sayyidinaa Ismaa'eel, whom she was still breast-feeding, and left them at the Bayt (present-day Masjidul Haraam) under a tree at the place of the zamzam. At that time no-one lived at Makkah Mukarramah, nor was there any water. He left them there with a bag of dates and a skinbag of water.

Sayyidinaa Ibraahiim, 'Alayhis Salaam, left that place. Umm Ismaa'eel followed him and said, "O Ibraahim where are you going? Are you leaving us in this valley without

anyone or anything?" She repeated the question but he ignored her.

Sayyiditinaa Hajra: Did Allah command you to go away and leave us here?

Sayyidinaa Ibraahim: Yes.

Sayyiditinaa Hajra: Then He will never let us perish.

She then went back. Sayyidinaa Ibraahiim, 'Alayhis Salaam, continued until he reached Tha-niyyah (تَنْيَّة) (a place in Makkah Mukarramah) where no-one could see him. He turned towards the Bayt and, lifting up his hands said this du'aa:

Our Lord! Lo! I have settled some of my posterity in a barren valley near Thy holy house, our Lord! that they may establish proper worship. So incline the hearts of some men that they may yearn toward them, and provide Thou them with fruits in order that they be thankful.

Sayyiditinaa Hajra began breast feeding Sayyidinaa Ismaa'eel Alaihi-salaam, and drank from the water, until that water depleted. She and her child became thirsty. She turned away so as not to see the child suffering. She found

Safaa to be the nearest hill and climbed it. She faced the waadii (valley), hoping to see someone, but saw no one. Although she was very tired she walked until she reached the end of the waadii and came to Marwah. She climbed the hill of Marwah, but again could not see anyone. She went between Safaa and Marwah seven times.

Sayyidinaa Ibn 'Abbaas, Radiyallaahu 'Anhumaa, narrates that Sayyidina Rasulullah, Sallallaahu 'Alayhi Wasallam, had said that this was the reason people (are commanded to) do the sa'ee (walk) between Safaa and Marwah.

When she ascended from Marwah she heard a call. She said to herself, "Enough!" She then listened and heard the call again. She said, "If you can assist me then come to assist me."

She saw an angel at the place of zamzam, scratching with its heel, or said, with its wing (on the ground) till water gushed. She made a pool to catch the water. She filled her skinbag. The water gushed again after she had filled her skinbag. She drank and breastfed her child.

(To be continued Insha Allahu Ta'ala)

Great Personality

Hazrat Imaam Abu Haneefah Sahib

Rahimahullahu Ta'ala

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

(Continued from the previous issue of AN-NOOR)

The same Kitab also mentions that with an intention of murdering Hazrat Imam Sahib, a group of atheists confronted him. Imam Sahib told them: "Give me a chance to discuss a certain issue first. Then you may do whatever you please with me." He then asked them: "Do you think it is possible for a fully laden ship to sail on a raging sea without a seaman?" They replied: "This is impossible!" Hazrat Imam Sahib then remarked: "So is it possible that this universe transformation, which is in constant motion be without a Wise and Knowledgeable Creator?" When they heard this reasoning, they all repented and returned their swords to their scabbards."

The following story is also narrated in the same Kitab:

"A group of people who regarded the recitation of Qirat behind the Imam as compulsory appeared before Hazrat Imam Abu Hanifah Rahmatullahi Alaihi to have a debate

with him on this issue. Imam Sahib addressed them: "How can I debate with all of you together? What I suggest you do that you elect one of your most senior Ulama to debate with me." They then elected one of their members on behalf of the entire group. Hazrat Imam Sahib then asked: "This elected man's debate and charge will be on behalf of all of you? They replied: "Yes! It would be like that since we have elected him on behalf of all of us." Hazrat Imam Sahib then remarked: "In exactly the same manner we have elected and appointed an Imam in Salah. His Qirat is on behalf of all of us. His recitation suffices for all of us.

The delegation finally accepted defeat (and the debate was called off)."

A person had an outstanding debt against another person of thousand dirhams but he had only one witness instead of the required two. Whenever he approached the debtor to recover the debt, he would deny owing him any money and he was even prepared to swear an oath to justify his claim. The creditor went to Hazrat Imam Abu Hanifah Rahmatullahi Alaih and presented the case before him. Imam Sahib was convinced that the creditor was truthful and the debtor was lying. He then asked the sole witness:

"Are you aware that this man is owing him a thousand dirhams?" He replied: "Yes, I am aware of that." Imam Sahib, indicating to a third person, asked the witness: "If this man (the creditor) donates the entire amount of one thousand to this man (the third person), will he become the owner of the one thousand?" The witness replied: "Yes, he will become the owner." Hazrat Imam Sahib then asked the creditor to make the third person the owner of the thousand in the form of a gift. When he made him the owner, Imam Sahib addressed the third person thus: "Present this man (the debtor) before the judge and lodge a claim for thousand dirhams against him." He then addressed the witness: "You may bear witness in court that this man (the debtor) is owing this man (the third person) a thousand dirhams." And he told the creditor – who is now the donator: "The thousand this man was owing you initially belonged to you but since you have donated the amount to this third person, it now belongs to him. Now you can also bear witness (together with the first witness) that the defendant is owing a thousand dirhams."

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

Article:

SALAAT & SALAAM

By: Hazrat Maulana Abdul Hamid Ishaq Sahib

It is narrated by Hazrat Abu-Hurairah Raziyallahu Anhu that Hazrat Rasulullah Sallallahu Alaihi Wasallam is reported to have said, "Whoever sends Salaam upon me then Allah Ta'ala returns my Rooh to me until I respond to his Sakaam." (Abu-Dawud – Hadith 1041)

In this Hadith there is no restriction of it being at the Rowdah-e-Aqdas but the author of Abu-Dawud Sharif mentioned this Hadith under the chapter of visiting the Quboor, which means that sending Salaam upon Hazrat Rasulullah Sallallahu Alaihi Wasallam refers to Salaam at the Rowdah. This is further strengthened by the narration of Shuabul Imaan:

ما من مسلم يسلم علىّ عند قبري (شعب الايمان ٣٨٥٩)

It is the system of Allah Ta'ala that is you make Salaam at the Rowdah-e-Mubarak then Hazrat Rasulullah Sallallahu Alaihi Wasallam hears the Salaam and responds to it by saying 'Walaikumus Salaam'. In a way are blessed with the honour of conversing with Hazrat Rasulullah Sallallahu Alaihi

Wasallam by making Salaam at the Rowdah-e-Mubarak. This is such a great bounty that if one was to pay with the entire world or four or five worlds to attain this bounty, then too it is a bargain.

Hazrat Shah Waliyullah Sahib Rahimahullah discusses in Hujjatullahil Baaligah under the quoted Hadith; the Rooh of Hazrat Rasulullah Sallallahu Alaihi Wasallam is busy witnessing his Creator to such an extent that it doesn't focus its attention in any other direction. However, with the permission of Allah Ta'ala he focuses his attention to those that present their Salaam and he even responds to them. The one presenting Salaam benefits from the Rooh of Hazrat Rasulullah Sallallahu Alaihi Wasallam. Hazrat Shah Sahib Rahimahullah states, "When I was residing in Madinah Munawwarah in 1144 Hijri, then I witnessed this again and again that I acquired blessings from the Rooh of Hazrat Rasulullah Sallallahu Alaihi Wasallam. (Rahmatullahil Waa'siah Pg. 345 V.4)

Allama Sakhaawi Rahimahullah has narrated several incidents in regards to Salaam being made at the Rowdah in his kitaab 'Al Qawlul Badee'. Hazrat Sulaiman bin Saheem Rahimahullah narrates that I had seen Hazrat Rasulullah Sallallahu Alaihi Wasallam in my dream. I asked, "O Rasul of Allah,

those people that present themselves at the Rowdah and present Salaam to you, do you understand it?" Hazrat Rasulullah Sallallahu Alaihi Wasallam said, "I understand it, and I respond to their Salaam as well."

Hazrat Ibrahim bin Shaiban Rahimahullah says, "I performed Hajj and thereafter came to Madinah Sharif. I then presented Salaam at the Rowdah of Hazrat Rasulullah Sallallahu Alaihi Wasallam. I heard the reply 'Wa'alaikas Salaam' from the room of Hazrat Rasulullah Sallallahu Alaihi Wasallam. (Al Qawlul Badi'ee fee Salaatil Habeebish Shafee Pg. 165 V. 1)

Hazrat Sayyid Ahmad Kabir Rifa'ee Rahimahullah, a contemporary of Hazrat Shaikh Abdul Qadir Jeelani Rahmatullahi Ta'ala Alaihi performed Hajj in the year 555 Hijri and presented himself at the Rowdah-e-Aqdas. He presented Salaam with the words, "Assalamu Alaika ya Jaddi" and he heard the reply, 'Wa'alaikas Salaam ya Waladi.' He went into a trance and rendered the following poetry:

فی حالة البعد وروحي كنت ارسلها تقبل الارض عنی وهی نائبتی

وهذا نوبة الاشباح قد حضرت فامدديمينك کی تحظى بها شفتی

**When we were at a distance then we
would appoint our Rooh as our deputy
and the earth would kiss the Rowdah-e-
Aqdas; now the turn of the physical body**

has arrived, so spread out your blessed hands so that my lips attain the good fortune of kissing.

Allama Sayuti Rahimahullah has written that a hand full of Noor emitted from the Rowdah-e-Mubarak (before which the sun has no radiance) which was the hand of Hazrat Rasulullah Sallallahu Alaihi Wasallam. He ran forth and kissed it and then fell unconscious. The hand then disappeared but it resulted in Masjid-e-Nabawi being filled with Noor upon Noor. Such Noor emitted that the radiance of the sun was nothing in comparison to it. A certain pious person was present at the time of the incident, so somebody asked him, "You must have been envious of this?" He said, "Leave us; even the angles were envious that we wished that we had the opportunity." (Khutbaat Hakim-ul-Ummat pg.202 V14)

Although some outward worshippers and people that had no inclination towards Tasawwuf have rejected this incident but the Ulama that research have no doubt on the authenticity of this incident. This incident has been narrated by Hazrat Thanvi Rahimahullah in Ashraful Jawaab, Mufti Abdur Raheem Laajpuri Rahimahullah in Fatawa Rahimiyyah, Allama Jalaluddin Suyuti Rahimahullah in his booklet 'Sharf-e-Muktham' together with the chain of narrators and references. Allama Safoori Ash Shaafi born in the year 894 Hijri quoted the poetry

and stated:

ولا انكار فى ذلك فان انكار ذلك يؤدى الى سوء الخاتمة العياذ بالله وان
كرامات الاولياء حق والنبي صلى الله عليه وسلم حى فى قبره سميع بصير
منعم فى قبره (نزهة المجالس و منتخب النفائس ١٩٠ ج ١)۔

And there is no rejection in that, for verily refuting it will lead to an evil death (Allah Forbid!), and verily the miracles of the Awliya is true and (Hazrat) Rasulullah Sallallahu Alaihi Wasallam is alive in his qabr, All hearing, All seeing, one that has been favoured in his qabr.

Is it more virtuous to recite Durood at the Rowdah or present Salaam? The opinion of Allama Baaji Rahimahullah is that Durood is more superior. Allama Sakhaawi Rahimahullah states that it is superior to stand at the Rowdah-e-Mubarak and present Salaam as the Hadith states:

ما من مسلم يسلم علىّ عند قبرى (شعب الايمان ٣٨٥٩)

[Al Qawlul Badi'ee Pg. 214 V.1]

Hazrat Shaikhul Hadith Maulana Muhammad Zakariyya Saheb Rahimahullah writes: but according to this lowly servant the word (Salaat) referring to Durood is mentioned in many narrations. Therefore, in my opinion if Durood and Salaam are both gathered in all places then it will be better. Instead of saying 'Assalamu Alaika Ya Rasulullah'

or 'Assalamu Alaika Ya Nabiyaallah' say 'Assalatu Wassalamu Alaika Ya Rasulullah' or 'Assalatu Wassalamu Alaika Ya Nabiyaallah'. In this way, we will be able to act on the view of both, Allama Baaji Rahimahullah and Allama Sakhaawi Rahimahullah. [Fadhaa'il-e-Durood].

Hazrat Mufti Shafi Saheb Rahimahullah writes, "As long as you are in Madinah Sharif, present yourself at the Rowdah and present excessive Salaam, particularly after the five daily Salaah" [Zubdah]. If one is unable to face the Rowdah-e-Mubarak directly and present Salaam then he may stand at any area of Masjid-e-Nabawi and present his Salaam, although the virtue will not be the same as standing directly before the Rowdah and presenting Salaam.

Women should also present themselves before the Rowdah and present Salaam. It is better for them to do so at night. If there is a lot of crowding then they may do so from a distance. [Jawahirul-Fiqh Pg. 176 V. 4).

*Courtesy: (An-Naseehah; Madrasa Arabia Islamiyyah,
Azadville South Africa)*

CAMPUS ROUND-UP

Editor in Chief

Training Program for Ulama-e-Kiram held at Darul-Uloom Raheemiyyah

Under the banner of Rabitah Madaaris Islamiya Arabiyyah Jammu & Kashmir two training programs of Ulama-e-Kiram were held at Darul-Uloom Raheemiyyah.

First program comprising of six sessions was held on Islahi-Mu'aashirah & Tahaffuzi-Imaan under the supervision of great Islamic scholar Hazrat Maulana Abdul Hameed Sahib Nu'mani Daamat Barakatuhum for consecutive three days from 13th of Rabiul-Awwal 1444 Hijri (10th Oct. 2022) in which more than a hundred Ulama-e-Kiram got benefitted.

Second program under the chairmanship of famous scholar of Darul-Uloom Deoband Hazrat Maulana Muhammad Ali Sahib Bijnori on Arabic Grammer was attended by Ulamae-Kiram of Madaaris of Jammu and Kashmir on 15th of Rabi-ul-Awwal 1444 Hijri (12th Oct. 2022). It was concluded on the supplication of Hazrat Maulana Bijnori Sahib on 16th Rabi-ul-Awwal 1444 Hijri before Asr Salaah.

Examinations

As per the decision of Rabitah Madaaris Islamiyyah Arabiyyah J&K, six monthly examinations of all madaaris in J&K were held from 21st of Rabi-ul-Awwal 1444 Hijri to 15th Rabi-uth-Thani 1444 Hijri, Alhamdulillah!