

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Al-Inaam

An Islamic periodical
promoting the true values of Islam

Al-Inaam	An Islamic periodical
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Lessons from the Holy Qur'ān

The Jews in Madinah

Moulānā Ebrāhīm Muhammad

Historians write that when the kāfir tyrant, Bukht Nasr attacked Baitul Muqaddas, he banished the Jews from there. Many of them emigrated to Hijaz, Wadi Qura, Tayma and Madinah. At that time, there were some people of the Bani Jurhum residing there, along with some descendants of the Amāliqah tribe who planted and harvested dates.

The Jews gradually grew in number until they outnumbered the others. They expelled the others from Madinah, thereby seizing possession of the city. They resided there for as long as Allah willed. [Futūhul Buldān Pg.329]

Certain historians have mentioned that the Jews had read in the Torāh that the final messenger of Allah will appear in a city where dates flourish and which is bordered by two rocky deserts. Therefore, they set out from Baitul Muqaddas to search for this place so that they could receive him and follow him. When they recognised Madinah to be the place, they settled there. [Umdatul Akhbār Fī Madīnatil Mukhtār Pg.34, and Mu'jamul Buldān Vol.5 Pg.82]

After the Jews had been living in Madinah for a long while, two tribes from Yemen settled there. These were the Aws and the Khazraj. When Rasūlullāh ﷺ arrived in Madinah, the following tribes lived there:

- ◆ The Jews, viz. (1) The Banū Nadhīr, (2) the Banū Quraizah and (3) the Banū Qaynuqa.
- ◆ The Yemenis, viz. the Aws and the Khazraj who were later known as the Ansār.

The two Yemeni tribes were idol worshippers and were constantly fighting each other and the Jews. The Jews were regarded as the People of the Book and they used to tell the others that they are awaiting the advent of the final prophet, whom they would follow and then crush their enemies.

Despite possessing the knowledge that Rasūlullāh ﷺ was the true prophet of Allah about whom they had read in their scriptures, the Jews refused to accept him as such. They even refused to respond to the words of the Aws and the Khazraj when these two tribes reminded them that Rasūlullāh ﷺ was the very same prophet about whom they (the Jews) had threatened others. [Ibn Hishām]

Because of their jealousy and enmity, the Jews did not respond to Rasūlullāh ﷺ's preaching. Only a few of them accepted Islam, while the others always plotted against Rasūlullāh ﷺ and the Muslims.

“O Banū Isrā'īl! Remember Allah's favour which He conferred upon you. Fulfil My pledge and I will fulfil yours. Fear Me only.” (Al Qur'ān 2:40)🕒

(Adapted from Anwārul Bayān)

Liposuction

Moulana Talha Desai

Liposuction is a cosmetic surgical procedure in which fat is removed from specific areas of the body such as the waist, thighs, abdomen, buttocks and other parts of the body by suction.

It has become a widely practiced procedure and is viewed as a quick fix to body fat. However, it is a surgery that involves incision and suctioning of tissues beneath the skin. This causes destruction to numerous blood vessels and surrounding tissues.

Liposuction is sometimes presented as a “permanent” solution in removing fat. However, it is important to realize that fat tissues and cells return even after liposuction. If an individual does not adjust his/her diet and the cause of fat is not addressed, then existing fat tissues will grow in size and new tissues could form.

Therefore, liposuction should not be viewed as a true weight loss solution, but as a cosmetic procedure. It should also be viewed as a last resort. Fitness workouts and proven weight loss formulas should first be explored.

Hippocrates, the “Father of Medicine” said, “The natural way is the only way.” He believed that the body must be treated as a whole and not just selective parts. He also believed that causes must be treated, not just symptoms. Liposuction is a perfect example of merely treating symptoms and not causes.

In the light of Sharī’ah, liposuction is administered for one of three reasons:

1. Cosmetic, i.e. to enhance one’s beauty and appearance.

Liposuction will not be permissible for cosmetic purposes, as it involves altering the natural creation of Allāh Ta’āla. Altering the

natural creation of Allāh Ta'āla for cosmetic reasons is against Sharī'ah.

Allāh Ta'āla states in the Qurān:

لَا تَبْدِيلَ لِخَلْقِ اللَّهِ

“There is no adjustment to the creation of Allāh.” (30:30)

وَلَأَضَلُّنَّهُمْ وَلَأَمْنِيْنَهُمْ وَلَأَمْرُنَهُمْ فَلْيَتَكَنَّ آذَانَ الْأَنْعَامِ وَلَأَمْرُنَهُمْ فَلْيَعْيِرُنَّ
خَلْقَ اللَّهِ

“And I (shaytān) will lead them astray, and I will tempt them with false hopes, and I will command them, whereby they shall slit the ears of cattle, and I will command them, whereby they shall alter the creation of Allah.” (4:119)

(حلال و حرام مولانا خالد سيف الله، ص ٢١٥)

2. Medical necessity

At times, obesity and excessive weight is harmful to the health and physical well being of a person. If liposuction is deemed the only effective method in remedying such an illness, then liposuction will be permissible. If other effective remedy options besides liposuction are available, they should be considered and not liposuction.

The Fuqahā (jurists) state:

الضرورات تبيح المحظورات

“Extreme necessities permit impermissibilities.”

(Sharh Al-Majalla, 1/55, Rashīdiyya)

3. Abnormality

If a person is abnormally overweight, liposuction will be permissible. Abnormality is considered a defect and the Fuqahā (Jurists) have permitted the removal of a defect by means of treatment. However, liposuction involves risks. Therefore, the advice of a reputable surgeon should be sought before opting for liposuction.

It should also be noted that merely being fat does not qualify a person for liposuction, according to Sharī'ah. Body fat can be reduced by fitness workouts and adhering to weight loss formulas. These options should be explored. It is only medical necessity and weight abnormality that permit liposuction. ●

يظل الرجل طفلاً حتى تموت أمه ، فإذا ماتت
شاخ فجأة

A man will continue acting like a child until his mother's death. When she passes away, he ages all of a sudden. (Saying)

The Believer

Abdul Hameed Lajporia – Toronto, Canada

"....And follow not the lusts (of your heart), for they will mislead you from the path of Almighty Allah." [Surah Sād verse 26]

Our life here in this world is like a most violent and restless sea, full of amazing wonders and forever in a state of perpetual turmoil caused by the waves of events. No one is secure from the violent waves on the surface of this deep ocean. Pleasure and pain in this world, like positive and negative forces in nature, together perform their function everywhere. Everyone who sets out on this sea is bound to be drenched by its cold waters and encounter, in the course of his or her life, a series of unpleasant and painful events: failure, deprivation, the evil of submission to desire and many other afflictions of the kind. Who is it that has remained unscathed by the arrows of time and secure from the tempest of events? The types of hardships and calamities, trials and tribulations, it is true, are different in every age, but the universal principle of hardship and suffering is intertwined with man's life in all stages. Denouncing submission to desires, Almighty Allah ﷻ informs us with the expression of truth in verse 26 of Surah Sād:

".....for those who wander astray from the path of Allah, is a grievous penalty, because they forgot the Day of Account."

And in verse 50 of Surah Al Qasas, Almighty Allah ﷻ reminds us:

"And who is more astray than the one who follows his own desires, devoid of guidance from Almighty Allah?"

And in a tradition it is reported that our beloved Nabī ﷺ said: "Almighty Allah said: By My honour, My Glory, My Greatness, My Light, My Loftiness, and by the Highness of my Station! When My slave gives preference to his or her desire over My wish, I put his or her affairs into confusion, make his or her life baffling in this world and his or her heart preoccupied with the world, although I do not give him or her anything of it except what I have pre-ordained for such a person. And by My Honour, My Glory, My Greatness, My Light, My Loftiness and by the Highness of My Station! If My slave prefers My wish to his or her desire, My angels protect him or her, the heavens and the world guarantee his or her sustenance, and I look after his or her trade and bring the world to him or her though it should be reluctant and recalcitrant."

This tradition is a very authentic one, whose text and wording bear testimony to its pure origin, that its source is no other than Almighty Allah ﷻ, the fountainhead of all knowledge. It is said: "Be apprehensive of your desires in the same way as you are apprehensive of your enemies. For there is no greater enemy for human beings than their own desires and what their tongues reap." Desires are endless and ever insatiable. If a human being takes one step in following them, he or she will be bound to take a few more. If we submit to one of the desires, we will soon be forced to yield to a number of them. If we open one door to the desires of the self, we will soon be forced to open several other doors.

Thus a single act of submission will expose us to a number of vices following it through which we will fall victim to a thousand abominations, until, Allah forbid, all the roads to our Most Exalted Creator are closed to us, as stated by Almighty Allah Himself in the most noble and glorious Qur'an. Obviously, if a human being

happens to stand on such a dangerous path as mentioned above, where it is feared that he or she may fall over the precipice of annihilation, being disowned by Nabī ﷺ, who is the mercy for all the worlds - having caused his or her indignation, what a great misfortune it would be and what disasters and woes it would involve? In verse 112 of Surah Hud, our Beloved Nabī ﷺ is addressed thus:

"Therefore stand firm (on the straight path) as you have been commanded - You and those who are with you turn (unto Allah); and transgress not (from the Path); for He sees well all that you do."

Our Beloved Nabī ﷺ is reported to have said: "Surah Hud caused my hair to turn grey on account of this verse." Although the same verse occurs in Surah Al-Shurā - though without the phrase, "And those who have turned with you," - the reason that our Beloved Nabī ﷺ has made special mention of Surah Hud is that in it Almighty Allah ﷻ has demanded from Nabī ﷺ the steadiness of his Ummah also. Nabī ﷺ feared that the task might not be carried out, otherwise he himself had the steadiness, or, rather, he was in fact the very embodiment of justice and righteousness.

If we consider ourselves one of the followers of that holy personage and a participant of his divine mission, do not be an embarrassment to him in its fulfilment on account of our ugly, vicious deeds. Just think how ashamed we would feel in front of others if our children or a family member does something odious or improper. If we are taken into the presence of Almighty Allah ﷻ and are called to account for our behaviour, and should the record of our deeds reflect nothing except evil and odiousness - how would we hide our shame in the presence of our Glorious Creator and Maker? What a great

injustice it would be! What a catastrophe we shall have invited for ourselves and what treatment will be meted out to us by Almighty Allah ﷻ?

O People of Imān! Wake up from this deep slumber and let us show remorse for our behaviour. Under no circumstances should we who profess to be the vicegerents of Almighty Allah ﷻ allow ourselves to commit the same inequities that were committed by the enemies of Allah's Din. We, who claim to be true believers, are not unjust, for the acts of injustice committed by a believer and the one who claims to be a believer, are more grievous and odious. The desires of the carnal self are numerous and of diverse kinds, varying according to their intensity as well as the desired object. Sometimes they are so subtle that one is not aware of them as suspect wiles of Shaytān and of the self, unless he or she is made conscious and waken up.

Almighty Allah ﷻ has not failed to make Himself known to the ignorant submitters to desire for they see clear proofs and decisive indications of the Glorious Creator in His creation and behold wondrous phenomena in the kingdom of the heavens and on earth that point to their Creator. The ignorant are those who have opened the gates of sin before them and followed the path of indulgence in passion and lust. The desires of their souls have gained dominance over their hearts, and because of the oppression of their own selves, Shaytān has gained dominance over them. Almighty Allah ﷻ has sealed the hearts of the transgressors. There are others about whom Almighty Allah informs us in verse 43 of Surah Al-Furqān:

"Have you seen him who has taken his desire (hawā) to be his god?" The above verse deals with people who are dominated by the love of the world and love of the self. This prevents them from perceiving

truths and realities and prevents them from performing deeds purely for the love of the Most Exalted Creator. They are lost for they are obstructed from the way of guidance. It is said that all of the efforts of Shaytān are for the sake of robbing faith. All of his efforts and labours, night and day, are for the sake of taking away the faith of men. Everyone sees the world from the window of his or her own environment and situation, and imagines that the world is exactly that which he or she has.

If, Allah forbid, you have not reformed yourself before you depart from this home of delirium, in what manner do you expect to meet your Glorious Creator, when your heart is black and your eyes, ears and tongue are polluted by sin? How can you restore that with which you have been entrusted by your Exalted Creator and Maker when it has become polluted and wicked, while it was given to you in perfect purity and cleanliness? These eyes and ears which are under your control, this hand and tongue which are at your command, these organs and limbs with which you live, all have been entrusted to you by Almighty Allah ﷻ, and were given to you in perfect purity and righteousness.

When the time comes to return this trust, it is possible that you will be asked if this is the right way to protect the trust which was given to you; when the trust was placed under your control, was it like this? Was the heart which you were given like this? Were the eyes, the other organs and limbs this polluted and dirty? What will be your answer to these questions? How will you meet your Lord and Creator when you have committed such treachery by submitting to your desires?

Islam places the crown of vicegerency on man's head; there can be no greater honour. The entire structure of Islam is based upon the

doctrine of Divine Unity, and when it declares that man is Khalifatullah, the vicegerent of Almighty Allah ﷻ on earth, it elevates him so much that one cannot think of a higher and nobler concept of humanity. The heart is devoid of peace. His soul is unhappy. He has reached a stage where life seems less than meaningless, even pointless. He is dazed and bewildered. What is needed at this juncture is for Islam to pull it out of the morass of frustration and disillusionment, give it a new message and breathe new life into it. Life has been moving at a pace that has left man breathless. The glitter, the glamour and the allurements of this egotistical world are taking him at breakneck speed and he does not know where he is heading to.

A believer whose spirit is full of faith and sincere intentions and who has established an unbreakable bond with Almighty Allah's infinite power, is more powerful than any degenerate power in the whole world. Even if he or she should suffer any setback and defeat in his or her confrontation with the material power of bātil [evil], he or she will not consider himself or herself insecure and abandoned because he or she relies on the great power of Almighty Allah ﷻ and is lead by His Guidance, which is true guidance. ●

لا تطعن في ذوق زوجتك،

فقد اختارتك أولاً

Don't be critical of your wife's taste, for she is the one who selected you in the first place.

Recitation in Ramadān

Moulana Ebrahim Muhammad

The prolific author, Imām Hāfiz Abū Abdillāh Muhammad Ibn Ahmad Adh-Dhahabī ؒ (748 A.H.) wrote a book, “*Manāqibul Imām Abī Hanīfah wa Sāhibayhi*” outlining the merits of the great jurist of Islam, Imām Abū Hanīfah ؒ. He devoted one chapter to his worship. He writes that Imām Abū Hanīfa’s standing at night in worship and tahajjud was widely narrated (*tawātur*). Due to his excessive salāh, he was referred to as ‘*al-watad*’ - a peg. Some scholars have narrated that he would complete the entire Qur’ān in one rak’at at night in salāh. Regarding his recitation of the Qur’ān in Ramadān, Adh-Dhahabī ؒ says,

ربما ختم أبو حنيفة القرآن في رمضان ستين مرة

(مناقب الامام أبي حنيفة وصاحبيه أبي يوسف ومحمد بن الحسن للإمام الحافظ محمد بن أحمد الذهبي ص ١٣ , المكتبة الأزهرية للتراث)

“He used to sometimes make 60 complete recitations of the Qur’an in Ramadān.”

Sa’īd Ibn Jubair was a jurist that cried excessively. He was a giant among the scholars. When he passed away, Maymūn commented that every person on earth is in need of his knowledge. Al-A’raj narrates that he (Sa’īd) cried at night to the extent that his eyes became bleary. Once he entered the Ka’bah and recited the Qur’ān in one rak’at. Hāfiz Abū Nu’aym Isfahānī ؒ narrates,

كان سعيد بن جبير يختم القرآن فيما بين المغرب والعشاء في شهر رمضان .

(حلية الأولياء وطبقات الأصفياء للإمام الحافظ أبي نعيم الأصفهان ج ٤ ص ٣٠٣ , دار الكتب العلمية)

“Sa’id Ibn Jubair رضي الله عنه used to complete the Qur’ān between Maghrib and ‘Ishā in the month of Ramaḍān.” (In those days they would delay the Ishā Salāh, as mentioned later.)

Imām Ibn Rajab Al-Hambalī writes the following about some of our predecessors:

وكان بعض السلف يختم في قيام رمضان في كل ثلاث ليال ، وبعضهم في كل سبع ، منهم قتادة . وبعضهم في كل عشرة ، منهم أبو رجاء العطاردي ، وكان السلف يتلون القرآن في شهر رمضان في الصلاة وغيرها ، كان الأسود يقرأ في كل ليلتين في رمضان ، وكان النخعي يفعل ذلك في العشر الأواخر منه خاصة ، وفي بقية الشهر في ثلاث . وكان قتادة يختم في كل سبع دائماً ، وفي رمضان في كل ثلاث ، وفي العشر الأواخر كل ليلة . وكان للشافعي في رمضان ستون ختمة يقرأها في غير الصلاة ، وعن أبي حنيفة نحوه ،

(لطائف المعارف فيما لمواسم العام من الوظائف للإمام الحافظ زين الدين بن رجب الحنبلي ، ص ٢٤٤ دار ابن حزم ، وانظر سير أعلام النبلاء للإمام شمس الدين محمد بن أحمد الذهبي ، ج ٥ ص ٢٧٦ مؤسسة الرسالة)

“Some of the predecessors used to complete the Qur’ān in tarāwīh every three nights. Some of them completed it every seven nights; among them was Qatadah ؓ . Some of them completed it every ten nights; among them was Abū Rajā Al-Ūtāridī ؓ . The predecessors used to recite the Qur’ān in salāh as well as out of salāh. Al-Aswad ؓ used to recite the Qur’ān (and complete it) every two nights. Imām Nakha’ī ؓ used to do this particularly in the last ten nights of Ramadān, and in the remainder of the month, he would complete it every three nights. Qatādah’s permanent practice was of completing every seven days, while in Ramadān, he would complete it every three days and in the last ten days, he would complete it every night. Imām Shāfi’ī ؓ would complete 60 khatams of the Qur’ān out of salāh in Ramadān. A similar amount has been narrated about Imām Abū Hanīfah ؓ .”

Imām Shāfi’ī ؓ was a celebrated jurist who was born during the same year (150 A.H.) in which Imām Abū Hanīfah ؓ passed away. Imām Mālik ؓ said to Imām Shāfi’ī ؓ , “Indeed Allāh has placed illumination in your heart, so do not extinguish it with sin.” Sufyān Ibn Uyaynah ؓ said, “If Imām Shāfi’ī ؓ has passed away, then the most virtuous person of his era has passed away.” Yahyā Ibn Sa’īd Al-Qattān ؓ said, “I have been making du’ā in salāh for Imām Shāfi’ī ؓ for the past forty years.” Imām Shāfi’ī ؓ was only thirteen years old when he was given permission to begin issuing legal verdicts (fatāwā). In another narration, it is stated that he was fifteen years old.

(البيان في مذهب الإمام الشافعي للفيقيه أبي الحسن سالم العمراني اليمني ج ١ ص ٦٦-٦٧ دار المنهاج)

The Qatādah mentioned above refers to Qatadah Ibn Di'āmah ؓ, the learned scholar of hadith, tafsīr, fiqh, Arabic and History of Lineages. He hailed from Basrah and was born blind. He was a receptacle of knowledge and was proverbial in his strength of memory. Sa'īd Ibn Musayyab ؓ said to Qatadah ؓ, "I don't think Allah has created anyone like you." Imām Ahmad Ibn Hambal ؓ said, "Qatādah ؓ was a scholar of tafsīr, the subject of the differences of the scholars, fiqh and a master at memorising. Very seldom will you find someone who can surpass him." Sufyān Thaurī ؓ said, "Was there anyone similar to Qatādah ؓ in this world?" He passed away in 118 A.H. (*Siyar A'lāmin Nubalā*, v. 5, p. 269-283)

The following has been narrated in the book, *Ittihāfus Sādātul Muttaqīn*, a commentary of Imām Ghazālī's magnum opus, *Ihyā-ul Uloom*:

... أن عمر بن حسين كان يحتم القرآن في كل يوم و ليلة ...
كان الشافعي إذا دخل رمضان ختم في اليوم والليله مرتين ، وكذلك
كان يفعلهُ الأسود ، وصالح بن كيسان ، وأبو شيخ الحنائي . قال ابن
عبد البر : كان سعيد بن جبير وجماعة يحتمون القرآن مرتين وأكثر في
ليلة ...

أنه (سليم بن عتر) كان يحتم من الليلة ثلاث ختمات ...
قال النووي في الأذكار : وأكثر ما بلغنا في ذلك عن ابن الكاتب أنه
كان يقرأ في اليوم والليله ثمان ختمات ...

كنت أصلي إلى جنب منصور بن زاذان ، فكان إذا جاء شهر رمضان ختم بنا بين المغرب والعشاء ختمتين ، ثم قرأ إلى الطواسين قبل أن تقام الصلاة ، وكانوا إذ ذاك يؤخرون العشاء في رمضان إلى أن يذهب ربع الليل ...

وقد روي عن جماعة من السلف قراءة القرآن كله في ركعة واحدة منهم : عثمان بن عفان ، وتميم الداري ، وسعيد بن جبير .

(إتحاف السادة المتقين بشرح إحياء علوم الدين للعلامة محمد بن محمد الزبيدي ، ج ٥ ص ٢٧ - ٢٩)

Umar Ibn Husain ؓ used to complete the Qur'ān every day and night. When Ramadān began, Imām Shāfi'ī ؓ would complete the Qur'ān twice during the day and night. Al-Aswad ؓ , Abū Sālih Kaysān ؓ and Abū Sheikh Hināī ؓ would do the same. Ibn Abdil Barr ؓ narrates that Sa'id Ibn Jubair ؓ and a group of people would complete the Qur'ān twice plus more at night...

Sulaym Ibn Itr ؓ (75 A.H.), a great Tābi'ī, who participated in the conquest of Egypt during the era of Umar ؓ, used to complete the Qur'ān thrice at night...

Imām Nawawī ؓ narrates in Al-Adhkār that the most which he heard about anyone completing the Qur'ān was from Ibnul Kātib (Husain Ibn Ahmad) ؓ who would make eight completions...

Hishām Ibn Hassān ؓ says, "I used to perform salāh next to Mansūr Ibn Zādhān ؓ . When the month of Ramadān approached, he would make two completions of the Qur'ān between Maghrib and Ishā. At that time they would delay the Ishā in Ramadān till a quarter of the night had passed..."

It is narrated from a group of predecessors that they completed the entire Qur’ān in one rak’at. Among them was Uthmān Ibn Affān ؓ, Tamīm Ad-Dārī ؓ and Saīd Ibn Jubair ؓ . (*Ittihāfus Sādatil Muttaqīm*, vol. 5 p. 27-29) ●

Du’ās for Ramadān

Sayyidunā ‘Ubādah Ibn Sāmit ؓ reports that Rasullullāh ﷺ used to teach the Sahabah ؓ the following du’ā at the approach of the blessed month of Ramadān:

اللَّهُمَّ سَلِّمْنِي لِرَمَضَانَ وَسَلِّمْ رَمَضَانَ لِيْ وَسَلِّمْهُ لِيْ مُتَقَبَّلًا

(رواه الطبراني في الدعاء والديلمي ، وسنده حسن – كنز العمال ٥٨٤/٨)

Allāhumma sallimni li Ramadāna, wasallim Ramadāna lī, wa sallimhu li mutaqqabbalā.

Translation: O Allah! safeguard me for Ramadān, safeguard Ramadān for me and accept it from me.

(Kitābu Du’ā of Imām Tabarāni hadith # 912-913 , also see: Hayātus Sahābah vol. 3 pg. 182 & Kanzul ‘Ummāl vol. 8 pg.584)

Salutations to Nabi ﷺ

Moulānā Ishaq Moosa

It is the nature of man that he trivializes any bounty which is freely available no matter how great a bounty it might be, e.g. the air we breathe, the water we drink, etc. From the many great bounties of Allah ﷻ, one is the bounty of Durūd Shareef. Durūd is such an act of worship, which can be recited at any time without much effort.

Allah ﷻ mentions in the Noble Qurān:

“We have elevated your mention.”

The kalima, the adhān, the iqāmah and salāh cannot be completed without the mention of Nabi ﷺ; so great is the status of Nabi ﷺ.

Do you know the life of Nabi ﷺ? Besides the name Muhammad, do we know the other names of Nabi ﷺ. Ibnul Arabi ؒ quotes that some sufis mention that Allah Ta’ala has a thousand names and Nabi ﷺ too has a thousand names. Do we know the names of the Azwāj Mutahharāt – the wives of Nabī ? Do we know the names of the children and grandchildren of Nabi ﷺ? We claim to be the lovers of Nabi ﷺ, but we don’t even know the basic history of Nabi ﷺ. We should try to take out some time daily, even if it is just five minutes, to study the history of Nabi ﷺ. There are many books available in English. We should try to obtain them and read them.

When studying the Noble Qurān, we find that it contains many commandments about salāh, fasting, etc. The Noble Qurān also mentions the lives of many Ambiyā ؑ. For example, Allah ﷻ mentions about Adam ؑ, and how the angels were made to prostrate before him. However, in no other command and in honour

of no other Nabi did Allah ﷻ state the He Himself performs a certain act and hereby commands the believers to also perform this ībadah except for the ībādah of sending Durūd and Salām on Nabi ﷺ. This honour has been reserved only and only for Nabi ﷺ.

Allah ﷻ mentions:

“Verily Allah Ta’ala and His angels continuously send Durūd on Nabi ﷺ. O believers, you too send Durūd and salutations on Nabi ﷺ.”

What a privilege isn’t it to join in such an act which Allah ﷻ Himself does.

The question arises; how do we send Durūd on Nabi ﷺ?

The Sahāba ؓ asked Nabi ﷺ, “O Nabi ﷺ how should we send Durūd on you?” Nabi ﷺ replied: “Say,

اللهم صل على محمد عبدك وعلى آله وأزواجه وذريته كما صليت على
إبراهيم وآل إبراهيم وبارك على محمد وأزواجه وذريته كما باركت
على إبراهيم وآل إبراهيم إنك حميد مجيد

O Allah, send salutations on Nabi ﷺ and his wives and family just as You send salutations on Ibrahim ؑ and his family, and O Allah send blessings on Nabi ﷺ just as You send blessings on Ibrahim ؑ and his family.”

Ibn Abi Hajla ؓ mentions that Allah ﷻ commanded us to send Durūd on Nabi ﷺ but we are unable to do justice, so we ask Allah ﷻ to send the Durūd on our behalf. Allah ﷻ is more aware of the rank of Nabi ﷺ.

Imām Mustafa Turkumani ؓ mentions that Nabi ﷺ is pure, He is free of all faults, whereas we are full of faults. So we ask Allah ﷻ to send salutations on our behalf.

Halimi ؓ mentions that by reciting Durūd, we are not doing a favour to Nabi ﷺ, we are not asking intercession for Nabi ﷺ. Nabi's ﷺ status is greater than the likes of us asking intercession for Nabi ﷺ. The ihsān (favour) of Nabi ﷺ is very great upon us. We are unable to repay this ihsān of Nabi ﷺ. Allah ﷻ, through His infinite mercy made Durūd a means to repay Nabi ﷺ

Therefore, when reciting Durūd, we should ponder over the difficulties that Nabi ﷺ went through because of us. We should ponder on the ihsān of Nabi ﷺ on us. This will create the love of Nabi ﷺ in our hearts. It will make it easy for us to follow the sunnah and lifestyle of Nabi ﷺ.

Abu Muhammad Marjāni ؓ mentions that by reciting Durūd, you are not doing any good to Nabi ﷺ. The benefit of Durūd returns to the one reciting the Durūd.

Let us take a look at some of the virtues of reciting Durūd.

1. Salutations from Allah ﷻ, angels and messengers
2. Forgiveness of sins
3. Raising of stages

Whosoever recites one Durūd on Nabi ﷺ, Allah Ta’ala and His angels send on him seventy Durūds. Recite however much or however little you want.

Whoever sends Durūd upon me, it reaches me. I send salutations on him and besides this, he also receives tens of rewards.

Can there be a greater honour than Nabi ﷺ sending salutations on us?

Whoever sends one Durūd on me, Allah Ta’ala sends ten Durūds on him, forgives ten sins, and raises him ten stages.

4. Fulfilment of all needs of this world and the hereafter
5. Forgiveness of sins

When a quarter or a third of the night used to pass, Nabi ﷺ used to call out: O people remember Allah, O people remember Allah. The sounding of the first trumpet has come which will be followed by the second trumpet. Death has come with what it entails, death has come with what it entails. The narrator, Sayyiduna Ubayy ؓ, asked Nabi ﷺ: “O Nabi of Allah I love to send a lot of salutations upon you. How much of my time should I dedicate in sending Durūd on You?” Nabi ﷺ replied: “It is up to you, if you increase, it’s better for you.” Sayyiduna Ubayy ؓ asked, “Should I make half my time for Durūd?” Nabi ﷺ replied, “It is up to you, if you increase, it’s better for you.” Sayyiduna Ubayy ؓ asked, “Should I dedicate two thirds of my time for Durūd?” Nabi ﷺ replied, “It is up to you, if you increase, it’s better for you.” Sayyiduna Ubayy ؓ said, “I will dedicate all my time to Durūd.” Nabi ﷺ replied, “In that case, all your needs and worries will be fulfilled and all your sins will be forgiven.”

6. Reward of freeing a slave

Durūd on Nabi ﷺ is more effective in getting one's sins forgiven than water is in extinguishing a fire. Salām on Nabi ﷺ is better than freeing a slave. Love of Nabi ﷺ is better than sacrificing lives in the path of Allah ﷻ.

What is the reward of freeing a slave? For every organ of the slave being freed, Allah ﷻ emancipates the one freeing the slave from the fire of jahannam.

7. Intercession of Nabi ﷺ.

Whoever recites Durūd upon me ten times in the morning and ten times in the evening will attain my intercession.

8. Pleasure and mercy of Allah ﷻ

Whoever wishes to meet Allah ﷻ whilst Allah ﷻ is happy with him, then he should recite excessive Durūd on me.

9. A hundred needs will be fulfilled - seventy of the hereafter and thirty of this world.

Nabī ﷺ said, “Whoever recites one hundred Durūds on me daily, Allah ﷻ will fulfil hundred of his needs, seventy of the hereafter and thirty of this world.”

Moulāna Abdul Ghani Phulphuri ﷺ mentions that Durūd is such an ibādah which includes the zikr of Allah ﷻ together with the zikr of Nabi ﷺ. A person begins Durūd with the mention of Allah Ta'ala, “O Allah! You send Durūd on Nabi ﷺ.”

We all aspire to be close to Nabi ﷺ in the hereafter. One way to achieve this is that we strive a lot of and sacrifice and the other is that we take the short and easy way. Nabi ﷺ mentioned:

“The closest of people to me are those who recite the most Durūd.”

These are just a few benefits and rewards of reciting Durūd on Nabi ﷺ. Allamah Sakhawi رَحِمَهُ اللهُ has mentioned approximately 50 benefits and rewards of Durūd and substantiated it with ahādīth. We should all try to set out a time daily to recite Durūd in abundance. Even whilst we are doing our daily activities, walking, driving, etc. we can also recite Durūd and attain these great rewards. This will create the love for Nabi ﷺ in our hearts. We should also try to follow the sunnah of Nabi ﷺ and stay away from anything that will distress Nabi ﷺ. ☺

Sources:

Fadhāil-e-Durūd

Al-Qawlul-Badī'

*The Night of Power is better than a thousand months.
Therein come down the angels and the Spirit by Allah's permission, on
every errand.
Peace!.. This until the rise of dawn!*

[Surah Al-Qadr]

The Madrasah System - The Pride of our Community

Moulana Yusuf Motala Saahib

The Christian community has the Church, the Jewish community has its Synagogue, the Hindu Community has its Mandir, the Sikh community has the Gurdwara and the Buddhists have their Temple and so on.....But the Muslim community not only has the Musjid but also the educational Madrasah.

Alhamdulillah, Allah ﷻ has blessed the Muslims with such a great bounty where children from as young as five learn to read the Qur'an, Islamic History, Manners and Etiquettes, Hadith (Traditions of Nabi ﷺ), Fiqh (Basic Islamic Rulings) and much more. This is also where children complete Hifz (the memorisation of 30 chapters, 114 Surahs and 6236 verses of the Holy Qur'an). This in itself is a miracle of Allah ﷻ, but the message I am trying to get across is that the Madrasah system is a bounty which, through the efforts of our pious predecessors, for hundreds of years, has educated us and has saved many of us from becoming completely neglectful of the Deen.

How many Jews can read the Torah in its original Hebrew text?
How many Christians can read the Bible in its original Aramaic text?
How many Sikhs and Hindus can read their respective books in their original text?

Today more than 80% of Muslims can read the Holy Qur'ān in its original Arabic text. This is all through the blessings of the madrasah which even your local ālim owes a great deal to. Through the

madrasah, an individual bases his or her moral values which carries them throughout their life.

Unfortunately, nowadays we don't value the madrasah as much as our predecessors did. Islamic education is being disregarded. Instead of sending our children to the Madrasah to gain the necessary Islamic knowledge and practice, we would rather send them to an after-school homework club or to football practice. We have this attitude and tend to think that when our son or daughter has completed the recitation of the Holy Qur'an once or twice, then their Islamic education is complete. We don't fully realise the spiritual benefit of the madrasah. As soon as a child steps out of the house, he or she becomes exposed to various kinds of evil temptations and mischief. The child falls prey to the tricks of Shaytān. As soon as they enter environments where there is little respect of teachers and the child sees the area as unsanctified, flirtation becomes a thing of the norm, swearing becomes a core part of the limited vocabulary, slander and backbiting become the discussions of the day. So many other vices become part of the child's everyday life.

But when a child comes home, performs Wudhu and then goes to the Madrasah, he will be safeguarded from these satanic practices. The child will sit in such an environment where the words of Allah ﷻ are recited in melodious tunes, stories of the Ambiyā ﷺ are mentioned, and Sunnahs are explained. What can be a more virtuous gathering than this?

It is for this reason that I plead to all parents not to withdraw their children at a young age because of what has been mentioned. A couple of hours of madrasah a day, really can keep Shaytān away! ☪

The Nature of Lust

Ismail Desai (5th year student)

According to some shaikhs, lust is one of the attributes of the nafs (defiant self), while others opine that it is a natural instinct controlled by the nafs just as the human soul is controlled by intelligence. The soul which is not aided by intelligence is weak and uncontrollable.

We realize that man is constantly subjected to two exertive forces in opposite directions. One from the side of the intellect and the other from lust. If the former is stronger, he enters into spiritual prosperity. If the latter gets the upper hand and is dominant, he ultimately ends up in heresy and destruction. May Allah protect each one of us from this situation, Āmīn.

Lust is an impediment to spiritual progress and man is commanded to disregard it. “He who accepts it is annihilated and he who denies and rejects it, reigns”. Allah ﷻ has said, “He who feared Allah and resisted The dictates of the nafs found his place in paradise.” Nabi ﷺ says in a hadeeth that the greatest fear which I Have about my ummah is surrendering to lust and constant ambition”. Allah says that there are people who regard their passions as their deity.

Passions are primarily sub-divided into two categories:

- (1) Passions for carnal desires as eating and drinking and
- (2) passion for power and position.

One who yields to the former becomes the slave of pubs, discos and nightclubs. One who yields to the latter becomes an oppressor. May Allah ﷻ save us from the actions of such transgressors, Āmīn.

Ebrahīm Khawaas ﷺ states that there was a monk in Rome who was living in solitude for seventy years. Once I went to see him. As I approached him, he opened a window and said that Oh Ebrahīm! I know why you have come here. I am sitting here not because I have taken to asceticism, but because my nafs (lower self) is like a ferocious dog, and I am here to prevent it from harming the people. When I heard this I said, oh Allah how powerful art thou That thou has shown the way of righteousness to an infidel. Hearing this he said, Oh Ebrahīm! How long will you seek Men and seek yourself. And when you find it guard it From lust which comes in three hundred and sixty robes of piety to deceive mankind and lead it to destructions.

Shaytaan dares not enter man's heart and lead him astray unless he detects a streak of lust therein and decorates it to you. This is what we call wasāwis (satanic suggestions). It originates from lust.

Nabi ﷺ says in a hadeeth that passion and sensuality are in the nature of mankind. Shaytaan is very clever And shrewd individually who will unknowingly and deceptively Enter the heart of every pious person. Without presenting ourselves in the intensive care unit of a shaikh kaamil, we will never be able to tame and develop the nafs (lower self). We will never be able to resist Shaytāni deceptions and plays. May Allah ﷻ give us all the tawfīq to realize the importance of resisting evil lusts and temptations in all its forms and paradigms. Āmīn ☪

Passing Away on a Friday or in Ramadān

Sayyiduna ‘Abdullah Ibn ‘Amr Ibnul-‘Āṣ رضي الله عنه reports that Rasulullah صلى الله عليه وسلم said, “Whoever passes away on a Friday will be saved from the punishment of the grave.”

(Musnad Ahmad vol.2 pg.220; hadith 7050, 6646)

Similar narrations have been reported by Sayyiduna Jabir Ibn Abdullah رضي الله عنه (refer *Hilyat al-Awliya vol.3 pg.181*), Sayyiduna Anas ibn Malik رضي الله عنه (refer *Abu Ya’ala, Majma al-Zawa’id vol.2 pg.319*) and others.

It is possible that the punishment is withheld for that day or even permanently. (*Fatawa Mahmudiyya vol.6 pg.62; Rad al-Muhtar vol.2 pg.165*)

As for the one passing away in *Ramadan* being saved from punishments, this can be deduced from the hadith that in *Ramadan*, the doors of *Jahannam* (Hell) are closed and the doors of *Jannah* are opened. (*Sahih al-Bukhari hadith 3277; also refer Fatawa Mahmudiyya vol.6 pg.63*)

Hafiz Ibn *Rajab* Al-Hambali رحمته الله states, “Our predecessors preferred a death after the performance of a good action like the fast of *Ramadan* ... and it used to be said, ‘Whoever passes away in this manner is forgiven’.” (*Lata’iful-Ma’arif pg.173*)

Imam Ibn Abid-Dunya رحمته الله has narrated from Imams: Musayyab Ibn Rafi’i رضي الله عنه and Khaythamah Ibn ‘Abdur-Rahman رضي الله عنه (two *tabi’in*) that they said, “It used to be said, (i.e. by the *Sahabah* رضي الله عنهم), “Whoever observes the fast of *Ramadan* and passes away during that year, enters *Jannah*.” (*Fadha’il Shahr Ramadan pgs.44,48*)

Du'ās of Hajj

Moulana Ishāq Moosa

Hereunder are some duas and adhkar mentioned in the Noble Ahadith to recite during Hajj:

Ibn Abi Husain relates that Nabi ﷺ said that the dua on the day of Arafah recited most by himself and the Ambiyā ﷺ before him was:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

مصنف ابن أبي شيبة - (ج ١٥ / ص ٣٢٦) المجلس العلمي

It is narrated by Ali ﷺ that Nabi ﷺ said the dua recited most by himself and the Ambiyā ﷺ before him on the day of Arafah was:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا
وَفِي بَصَرِي نُورًا ، اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي ، وَأَعُوذُ
بِكَ مِنْ وَسْوَاسِ الصَّدْرِ ، وَشَتَاتِ الْأَمْرِ ، وَفِتْنَةِ الْقَبْرِ ، اللَّهُمَّ إِنِّي
أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ ، وَشَرِّ مَا يَلِجُ فِي النَّهَارِ ، وَشَرِّ مَا
تَهْبُّ بِهِ الرِّيَّاحُ وَشَرِّ بَوَاقِ الدَّهْرِ

مصنف ابن أبي شيبة - (ج ١٥ / ص ٣٢٦) المجلس العلمي

Abdur Rahman Ibn Shatr رحمه الله asked Ibnul Hanafīyah رحمه الله as to what is the best zikr to read in hajj? Ibnul Hanafīyah رحمه الله replied:

لَا إِلَهَ إِلَّا اللَّهُ ، وَاللَّهُ أَكْبَرُ .

It is narrated from Nabi ﷺ that the one who recites the following ten words a thousand times on the night of Arafah, he will not ask Allah for anything except that Allah ﷻ will grant it to him, unless what he asks for is a means of breaking family ties or it is a sinful thing he is asking for.

سُبْحَانَ الَّذِي فِي السَّمَاءِ عَرْشُهُ ، سُبْحَانَ الَّذِي فِي الْأَرْضِ مَوْطِنُهُ ،
سُبْحَانَ الَّذِي فِي الْبَحْرِ سَبِيلُهُ ، سُبْحَانَ الَّذِي فِي النَّارِ سُلْطَانُهُ ،
سُبْحَانَ الَّذِي فِي الْجَنَّةِ رَحْمَتُهُ ، سُبْحَانَ الَّذِي فِي الْقُبُورِ قَضَائُهُ ،
سُبْحَانَ الَّذِي فِي الْهَوَاءِ نِعْمَتُهُ ، سُبْحَانَ الَّذِي رَفَعَ السَّمَاءَ ، سُبْحَانَ
الَّذِي وَضَعَ الْأَرْضَ ، سُبْحَانَ الَّذِي لَا مَنجَى مِنْهُ إِلَّا إِلَيْهِ

المطالب العالية للحافظ ابن حجر العسقلاني - (ج ١ / ص ٣٤٦) دار المعرفة

One should also exert oneself in du'ā, asking for one's needs of this world, the grave and the hereafter.

Nabi ﷺ was seen on the day of Arafah, lifting his hands so high that one could see his armpits. (i.e Nabi ﷺ exerted himself in du'ā).

المطالب العالية للحافظ ابن حجر العسقلاني - (ج ١ / ص ٣٤٥) دار المعرفة

Children's Corner

Birthday Parties

Moulānā Ismail Moosa

Islam is a complete way of life. Before carrying out any action we should always weigh it in the light of the Qur'ān, Hadith and the actions of our pious predecessors.

When we look at the lives of Nabi ﷺ and the Sahaba رضي الله عنهم, we never find any mention of celebrating birthdays, in spite of the fact that there was no greater day than the day when Nabi ﷺ came into this world.

With regards to our pious predecessors, they not only refrained from birthday parties, they even discouraged them and regarded them to be totally alien to Islam. This has been expressed by great scholars, the likes of Faqihul Ummah Mufti Mahmudul Hasan Gangohi and Moulānā Yusuf Ludhwani رحمه الله . (Fatāwā Mahmudiyya 3:179 Jāmia Farūqia and Āp ke masāil 8:126 Maktaba Ludhwāniyya)

In the west, huge amounts of money are spent on birthdays, and a person is really overtaken by pride when he is self-centred and showered with gifts.

On the contrary, we as Muslims do not follow the customs of the disbelievers for fear of being counted amongst them. It is related in a hadith which is recorded in Sunan Abī Dāwūd that whoever emulates a nation, he is from amongst them.

A Muslim uses this time to reflect on how much more closer he is getting to his grave. He realizes that another year has passed in his

life and his death is drawing closer. He introspects to see if in the past year of his life, he carried out the objective for what he has been created, i.e. devoting oneself in the worship of Allah. He repents for all his past sins and now makes firm resolutions for the future.

As for the issue of inviting your friends to watch a movie, you should first ponder over the harms of television. The eyes are one of the routes to the mind. Hence, everything which is seen by a person has a direct impact on his mind, and ultimately it affects his behaviour. Thus, all the crime, kidnapping, murder, etc. are the results of what is broadcasted on television.

Also every programme is accompanied with a host of other evils and sins. It is almost impossible to watch a film which does not have music. In light of hadith this causes hypocrisy to grow in the heart. Another evil is that a person will inevitably see the opposite sex, which has been termed in the Ahadith as the fornication of the eyes. The pictures of animate objects are also totally abhorred in Shariah. Also keep in mind the time that is wasted in these frivolous pursuits. Keeping these harms in mind many eminent scholars of the past century passed the ruling of the impermissibility of television. Examples of these great scholars are Mufti Mahmud ul Hasan Gangoi, Mufti Rasheed Ahmad Ludhwani, Mufti Yusuf Ludhwani, Mufti Mahmood Ashraf Uthmani and many others.

(Fataawa Mahmudiyya (19-505) Jamia Farooqia, Ahsanul fatawa (8-287) Saeed, Aap ke masaail (9-334) Maktaba Ludhwaniyya and Ahkamut tarfeeh (75))

In light of what was mentioned above, we learn that both birthday parties and watching movies are not only prohibited in Muharram, they are prohibited all year long. Even if it was not Muharram, we should still discourage you from going forward with this intention.

From here we can also see the great need to equip ourselves with Islamic knowledge so that we do not fall in the snares of Shaytān unknowingly. Try to invest some money in Islamic literature which you can purchase under the guidance of your local Ālim. By taking out some time to read every day, and listening to the discourses of our Ulama, we will soon learn to practice on Islam in the exact way sought to us from Allah and his Messenger ﷺ. ☪

Poetry

Days

by Umme Eesaa

Days of darkness, when I was blind
Why do you beckon to me so?
Days of misguidance, when I was ignorant,
Why do you lecture me so?
Days of loneliness, when I was in grief,
Why do you yearn for me so?
With the light for me to see, what shadows of yours do I require?
With the knowledge I have received, what secrets of yours would I seek?
With His love within my heart, what company of yours would I yearn?
Begone!
The Days of past are to me lost.
The Days of present are to me a boon.
And the Days of future are in His Hands. ☪

Call Centre Enquiries

British Rail Customer: "How much does it cost to Bath on the train?"

Operator: "If you can get your feet in the sink, then it's free."

Customer: "I've been ringing 0700 2300 for two days and can't get through to enquiries, can you help?"

Operator: "Where did you get that number from, sir?"

Customer: "It was on the door to the Travel Centre".

Operator: "Sir, they are our opening hours".

Samsung Electronics

Caller: "Can you give me the telephone number for Jack?"

Operator: "I'm sorry, sir, I don't understand who you are talking about."

Caller: "On page 1, section 5, of the user guide it clearly states that I need to unplug the fax machine from the AC wall socket and telephone jack before cleaning. Now, can you give me the number for Jack?"

Then there was the caller who asked for a knitwear company in Woven.

Operator: "Woven? Are you sure?"

Caller: "Yes. That's what it says on the label - Woven in Scotland".

On another occasion, a man making heavy breathing sounds from a phone box told a worried operator: "I haven't got a pen, so I'm steaming up the window to write the number on".

Caller: "I'd like the RSPCA please".

Operator: "Where are you calling from?"

Caller: "The living room".

Computer Capers

Tech Support: "I need you to right-click on the Open Desktop"

Customer: "OK".

Tech Support: "Did you get a pop-up menu?"

Customer: "No".

Tech Support: "OK. Right-click again. Do you see a pop-up menu?"

Customer: "No".

Tech Support: "OK, sir. Can you tell me what you have done up until this point?"

Customer: "Sure. You told me to write 'click' and I wrote 'click!'."

Caller: "I deleted a file from my PC last week and I have just realized that I need it. If I turn my system clock back two weeks will I have my file back again?"

Welsh Directory Enquiries

Caller: "I'd like the number of the Argoed Fish Bar in Cardiff, please".

Operator: "I'm sorry, there's no listing. Is the spelling correct?"

Caller: "Well, it used to be called the Bargoed Fish Bar but the 'B' fell off". ☹



وآخر دعوانا ان الحمد لله رب العالمين

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