

Al-Inaam

An Islamic periodical
promoting the true values of Islam

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Lessons from the Holy Qur'ān

Tablīgh and Practicing on What One Preaches

Moulāna Mahmūd Madni Saheb *(Dāmat Barakātuh)*

"Do you command people to do good and forget yourself and you are reciters of the book?" (2:44)

In this Āyah, the primary people being addressed are the Ūlema of the Yahūd, who are being castigated and rebuked for commanding their followers to obey Muhammad ﷺ and remaining steadfast upon his dīn, while they themselves were overcome by desires and were not prepared to accept Islām.

In reality there is disdain and rebuke in this Āyah for every such person who commands others to do righteous deeds, but forgets himself. Ibn 'Asākir ﷺ has mentioned that Rasūlullah ﷺ has narrated: Some inmates of Jahannum will see some inmates of Jannah and ask, " How is it that you are languishing in the fire, where as we are in Jannah because of the good actions we learnt from you?." The inmates of Jahannum will reply, "We merely spoke and advised but we never practiced ourselves."

It should not be deduced from the above-mentioned Hadīth that for a transgressor it is impermissible to advise and command others to do good or if a person is involved in a sin, he cannot prevent others from that sin. To do a good action is one good deed and to convey and enjoin a good action is a separate good deed. It is clear that a person should not leave out one good deed when he is not doing another good deed. If a person is not performing Salāh, it does not mean he should not fast also and neither does it mean that he cannot

tell others to perform Salāh. Similarly, to do a prohibited action is a sin and to not prevent others from that action is a separate sin. It does not mean that if you are committing one sin then you should commit another sin also.

Imām Mālik ﷺ has narrated a saying of Hadrat Saīd bin Jubair ﷺ that if everyone leaves out enjoining good and forbidding evil on the pretext that 'I am a sinner and when I am completely cleansed of sin then I will make Tablīgh to others', then there will be nobody to make Tablīgh because who is completely pure of sin?.

Hadrat Hasan ﷺ is narrated to have said that this is the ultimate aim of Shaytān that people discard the obligation of Tablīgh because of this wrong notion.

Maulāna Ashraf 'Ali Thānwi ﷺ used to say 'that when I perceived any bad habit within myself, I used to especially address it in my talks so that this bad habit is removed because of the blessings of my talk.'

From this we can deduce that Tablīgh is an essential and compulsory branch of Shari'ah which is the duty of each and every Muslim. We can summarise Tablīgh in the following words:

The object of Tablīgh is that Insān (human beings) adopt the qualities of Insān once more and fulfil the rights of being Insān. He (insān) is the personification of all that is materialistic, therefore he will perform Salāh, and he is also the personification of all that is good therefore he will nurture others and call others to the right path. So, ibādah (worship) and Khilāfah (vicegerency) are the two rights of Insān. The right of Ibādah is that he performs Salāh and the right

of Khilāfah is that he calls others towards Salāh. The objective of the first is that Insān becomes the servant of Allah ﷻ and the objective of the second is that he becomes the vicegerent of Allah ﷻ. The aim of tablīgh is to create a desire and enthusiasm in the hearts of people that become the servants of Allah ﷻ and at the same time become the vicegerents of Allah ﷻ. Perform Salāh and call others towards Salāh also. ◉

(Adapted from *Ma'ārif-ul-Qurān* and *Kiyā Tablīghī kām zūrūrī he*)

IMPORTANT NOTICE

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Learning the Beneficial

Moulāna Ebrahīm Muhammad

One of the attributes of the scholars of the hereafter is that they know this world is despised and the hereafter is noble. The world and the hereafter are like two co-wives. The scholars give preference to the hereafter while their actions do not contradict their statements. Their inclination is towards the beneficial knowledge of the hereafter. They abstain from that knowledge whose benefit is little, giving preference to the one whose benefit is greater.

It has been narrated that Shaqīq Balkhī told Hâtim Al-Asam, "You have accompanied me for a while. What did you learn?" He replied, "I have learnt eight issues:

1. I looked at the creation and found that every person has a beloved. When he reaches the grave, his beloved separates from him. I have made my good deeds into my beloved so that they can remain with me in the grave.

1. I pondered over the statement of Allah ﷻ : "And he guards his soul against whims (he prevented his carnal self from desires)." I strove to make my carnal self repel desires until it settled on the obedience of Allah ﷻ.

2. I saw that every person who has a valuable item with him, protects it. Then I pondered over the statement of Allah ﷻ, "All that is with you shall come to an end. But what is with Allah ﷻ is everlasting." Every time something of value

came to me, I turned it towards Allah ﷻ so that it can remain permanently for me by Him.

3. I saw the people reverting to wealth, high lineage and nobility whereas these things are nothing. I pondered over the statement of Allah ﷻ, "Indeed the noblest of you in the sight of Allah ﷻ is the most pious (Allah-fearing) of you." I practised piety in order to be noble by Him.

4. I saw that the people are jealous of one another. I looked at the statement of Allah ﷻ, "It is We who apportion among them their livelihood." So I abandoned jealousy.

5. I saw the people becoming enemies of one another. I looked at the statement of Allah ﷻ, "Indeed shaytān is your enemy, so take him as an enemy." I abandoned making them into enemies while I made shaytân my only enemy.

6. I saw them disgracing themselves in search of sustenance. Then I pondered over the statement of Allah ﷻ, "Moreover, there is not a single beast on the earth but that its provision depends solely on Allah ﷻ." So I pre-occupied myself in my obligations to Allah ﷻ and I abandoned what He took responsibility for.

7. I saw them reposing their trust in their businesses and trades and health of their bodies. So I reposed my trust in Allah ﷻ.

(Excerpt from *Minhâjul Qâsidīn* by Al Maqdisi)

Ramadān is on our Doorstep

Abdullah Ādam (3rd year Ālim)

Every year without fail, we hear exclamations of disbelief. "How quickly has Ramadān come?!" they say. "How quickly has Ramadān gone?!" they say.

Ramadān

The month of peace. The month of patience. The month that brings with it an atmosphere which is near tangible. It is in the urgent recital of Huffāz after 'Asr. It is in the stillness of the night at the time of Fajr. We watch for the crescent with bated breath.

Abu Hurayrah ﷺ recounts the five exclusive favours that Nabi ﷺ had said his ummah would enjoy during Ramadān:

1. The smell from the month of the fasting person is more beloved to Allah ﷻ than the smell of musk.

2. All the fish in the ocean seek forgiveness for the fasting person until the time of iftār.

3. Jannah is beautified for us.

4. The Shayatīn are imprisoned

5. Those who fast are forgiven on the last night of Ramadān.

(Narrated from *Ahmed* and *Bayhaqi*)

Now how do we lessen the feeling of loss that we all feel whilst helping ourselves to generous amounts of Burfī on Īd morning?. How do we take advantage of this month whose first 10 days are

mercy, second 10 are forgiveness and last ten emancipation from the fire of Jahannum?.

Allah ﷻ has made fasting obligatory and Tarawīh a sunnah during Ramadān. We learn from the hadīth of Nabi ﷺ that the reward of an obligatory action during this month is multiplied by seventy, and the reward of a optional deed is upped to the reward of a fardh.

Prioritise

There is no virtue in reading Juz after Juz if we do not perform our Salāh on time. What benefit is there in a fast contaminated with easily avoidable sins like gossip, vulgarity and dishonesty. Let us be good to our families. "I'm feeling my fast" is not an excuse for a vicious temper. Nabi ﷺ said: "This is a month of Patience, and the reward of patience is Paradise. This is a month of sympathizing with people."

Our saintly elders have spent entire nights of this month in worship, completing 60 khatams (complete recitals) of the Qur'ān in less than half as many nights. We should do ourselves the honour of at least staying away from sin.

Nabi ﷺ has instructed us to increase in four things during the month of Ramadān. Two for the pleasure of Allah and two that we can not do without:

1. Abundance of Kalimah tayyibah.

2. Abundance of Istighfār

3. Asking for the ever-lasting bliss of Jannah

4. Seeking protection from the eternal punishment of Jahannam.

None of these are by any means complicated. There are no difficult supplications to learn or complex rituals to perform. How kind is Allah to his creation!

Our pious predecessors have been living examples of how we should aspire to live during Ramadān and indeed every other month of the year. Get up a few minutes earlier for sehri to perform a few rakāts of Tahajjud. Recite as much Qur'ān as possible during the day. Smile. Encourage others towards the mercy of Allah ﷻ. Compete with each other with regards to good deeds. There can only be winners in the race towards Rahmān. Who knows how many more Ramadāns there are in store for us?. Let us earn the pleasure of our creator and be from the servants that he boasts of to the angels. Let us not be from those who Nabi ﷺ has said gain nothing from their fast except hunger, and nothing from their standing at night except fatigue.

Rasulullah ﷺ is reported to have said: " Whoever fasts in Ramadan with sincere faith and full hope of reward, his past sins will be forgiven, and whoever stands in 'Ibadah on the night of power with sincere faith and full hope of reward, his past sins will be forgiven." In the Hadīth of Qutaybah it is mentioned: "and his future sins too will be forgiven."

(Reported by Nasaī)

Virtue of Passing Away On a Friday or During Ramadān

Moulāna Muhammad Abbāsomar

Sayyiduna ‘Abdullah ibn ‘Amr ibn al-‘Ās ﷺ reports that Rasūlullah ﷺ said: “Whoever passes away on a Friday will be saved from the punishment of the grave.”

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

Similar narrations have been reported by Sayyiduna Jabir ibn Abdullah ﷺ, Sayyiduna Anas ibn Mālik ﷺ and others.

(refer Hilyat al-Awliyā vol.3 pg.181)

(refer Abu Ya’ala, Majma al-Zawa’id vol.2 pg.319)

It is possible that the punishment is withheld for that day or even permanently.

(*Fatāwā Mahmudiyya vol.6 pg.62; Rad al-Muhtār vol.2 pg.165)*

As for the one passing away in *Ramadān* being saved from punishments, this can be deduced from the hadīth that in *Ramadān*, the doors of *Jahannam* (Hell) are closed and the doors of *Jannah* (Paradise) are opened.

(Sahih al-Bukhari hadith 3277; also refer to *Fatāwā Mahmudiyya vol.6 pg.63)*

Hafiz Ibn *Rajab* al-Hambali ﷺ states: “Our predecessors preferred a death after the performance of a good action like the fast of *Ramadān*” ... and it used to be said, *“Whoever passes away in this manner is forgiven”* .

(Lata’if al-Ma’ārif pg.173)

Imām Ibn Abid-Dunya ﷺ has narrated from Imāms; Musayyab ibn Rāfi'ī ﷺ and Khaythamah ibn 'Abdul-Rahmān ﷺ (two *tabi'īn*) that they said: It used to be said (i.e, by the *Sahabah* ﷺ): "Whoever observes the fast of *Ramadān* and passes away during that year enters *Jannah*." ◉

(Fadhā'il Shahr Ramadān pgs.44;48)

WITH MONEY YOU CAN:

BUY A HOUSE BUT NOT A HOME

BUY A CLOCK BUT NOT TIME

BUY A BED BUT NOT SLEEP

BUY A BOOK BUT NOT KNOWLEDGE

BUY A POSITION BUT NOT RESPECT

SEE A DOCTOR BUT NOT BUY GOOD HEALTH

Photo Craze

Moulānā Imtiaz Kathrāda

Nabi ﷺ said: "The people who will receive the severest punishment on the Day of Judgment are the picture makers."

The seriousness of photography is leaving our Muslim community. The danger is when a sin becomes widespread it is treated very lightly.

We never imagined this day to come, wherein let alone taking photographs; now with the cell phone almost everyone is a camera-man videoing day to day outings and get togethers.

Nabi ﷺ said: "Every picture maker will be in the fire. For every picture that he makes, a living being will be created and it will punish him in Jahannum."

As a Muslim, our firm Īmān will protect us from all forms of photography. Be it on the cell phone, computer screen or our photographs appearing in magazines and newspapers.

Many of us may have stopped taking photographs, let us now complete our repentance by erasing all stored images and by destroying all old albums containing our photographs. May Allah ﷻ protect and guide us all. Āmīn!

The Merits of Islamic Knowledge

Moulāna Ilyās Essack

The Succinct Meaning of Knowledge

Hadrat Sufyān bin Ū'yainah ﷺ says that Hadrath Ja'far Sādiq ﷺ said: The summary of the knowledge of people is in four things:

1. That a man recognizes his sustainer
2. That a man knows that Allah ﷻ has favoured him with countless bounties
3. That he knows what Allah ﷻ wants from him
4. That he recognizes how he can avoid the disobedience of Allah ﷻ.

That knowledge, which guides a person to the above-mentioned four things and inclines a person to act upon them, is in reality beneficial knowledge. If from knowledge these facts are not attained, then it is not worthy of being called knowledge.

How Will Knowledge Be Attained?

Imām Mālik ﷺ says that this 'ilm (knowledge) cannot be attained by anyone until he does not taste a bit of poverty and hardship.

Imām Shafiī ﷺ says that the person who seeks the knowledge of Dīn with unlimited financial resources and self-esteem will never be successful. On the contrary, the person who attains it with humility and humbleness, hardship and honour of knowledge, he will be successful.

Experience also shows that those students who seek knowledge in their free time and in luxury and comfort, do not attain the intricacies of 'ilm because their luxurious circumstances have turned their

attention towards outward and inward pomp. Therefore, the guardians of wealthy students should not give those under them more than a little pocket money.

The True Reality of Patience, Disinclination From the World and Humility

Ibrahīm bin Ash'ath ﷺ says that I asked the famous Hadrath Fudail bin 'Iyāz ﷺ,"What is the meaning of having patience upon adversity?." He answered, " Patience means not to complain about these adversities to anyone."

I then asked him concerning the reality of Asceticism (Sufism). He replied, "Asceticism is contentment (with ones lot) and this (contentment) is in principal affluence.

Thereafter I asked him concerning piety. He answered, "Piety is to stay aloof from sins."

Similarly, when I enquired from him concerning what the reality of humbleness was. He replied, "Humbleness is to whole heartedly accept the truth when it is told to you even though the bearer of the truth be the most ignorant of people." (Do not look at who the speaker is, but pay attention to what is being said. If it is the truth, do not resort to interpretations in not accepting it. This is humbleness.)

Three Advices

Hadrat Abbās ﷺ while advising his son Hadrat Abdullah Bin Abbās ﷺ said, "Son, do not ever attain knowledge to show people, or to debate with them. Do not be lax in the acquiring of knowledge because of three things:

1. The desire to remain ignorant
2. Disinclination from knowledge
3. Bashfulness from seeking knowledge. Do not discontinue the attainment of knowledge due to the above- mentioned 3 things (reasons)."

The Importance of Having Forbearance Together With Knowledge

It is the narration of Hadrat Mu'āz bin Jabal ﷺ that Nabi ﷺ is reported to have said: "Allah ﷻ has not sent to the world anything less than (complete) conviction , and the thing that he has distributed least amongst the people is the quality of forbearance , and nothing mixes with another thing and beautifies it so much like the quality of knowledge mixing with forbearance and beautifiying it."

That person who together with complete knowledge, is forbearant and bears difficult circumstances, greatly illuminates his honour and respect.

The Criteria By Which a Person May Recognize a True/Complete Scholar(Ālim)is By Three Qualities.

Ūlemā(scholars) have ascertained that no person is worthy of being called an Ālim in the true sense of the word until three qualities are not found in him:

1. Not to despise the one who is lower in knowledge than you.
2. Not to be jealous of the person who is higher than you.
3. Not to derive monetary benefit from your knowledge. ◉

(Translated from *Jāmi'ul Ilm wa Fadhluhu,* to be continued....)

Effect of the Qur'ān in our lives

Yūsuf Molapo (4th Year Ālim Student)

An old man lived on a farm in the mountains of eastern Kentucky with his young grandson. Each morning grandpa will be up early and sit by the kitchen table and read his Qur'ān. His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, "Papa, I try to read the Qur'ān just like you do but I don't understand it and what I do understand I forget as soon as I close the book (Qur'ān), what good does reading the Qur'ān do?."

The grandfather quietly turned from putting coal in the stove and replied, "Take this coal basket down to the river and bring me back a basket of water."

The boy did as he was told, but all the water leaked out before he got back to the house.

The grandfather laughed and said, "You'll have to move a little faster next time", and so he sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home.

Out of breath, the boy told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead. The old man said: "I don't want a bucket of water; I want a basket of water! You're just not trying hard enough." The boy took the basket again and left the house. The grandfather stood by the door to watch the boy try again.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast has he could, all the water would still leak out before he got back to the house. The boy dipped the bucket into the river, ran hard, but when he reached his grandfather the basket was empty.

Out of breath he said: “See Papa, it’s useless!.”
“So you think it’s useless?”,the old man asked.

“Look at the basket!”. The boy looked at the basket and for the first time he realised that the basket was different. It had been transformed from a dirty basket and was now clean both inside and outside.

“Son! That’s what happens when you read the Noble Qur’ān. You might not understand or remember everything but whenever you read it, you will be cleansed inside and outside.”

That’s the work of Almighty Allah ﷻ in our lives.

CHANGING THE FACE CAN CHANGE NOTHING
BUT FACING A CHANGE CAN CHANGE EVERYTHING
DON’T COMPLAIN ABOUT OTHERS
CHANGE YOURSELF IF YOU WANT PEACE

A Doctor Who Prescribes a Dose of Qur'ānic Verses

Spiritual healing begins where the prowess of medical science ends. This seems to be the conclusion of at least a case study of a young patient who came out from the jaws of death.

Hafiz Abbās, 22, a resident of Rājgarh, consumed a wheat poisoning pill on Feb 19 and was brought to the ICU (intensive care unit) of the Services Hospital, Lahore. Usually doctors consider such cases as 'hopeless' given the survival rate of such patients, which is only 10 per cent.

The patient's organs like liver, pancreas, kidneys and heart were deteriorating but an on-duty doctor, Dr Muhammad Javed, took it as a challenge and started treatment. "During a six-hour struggle, the patient was treated with 150 electric shocks to keep his heart beating. His stomach and kidneys were washed and with the help of supporting treatment, he came out of unconsciousness.
"I've never seen any patient whose heart beat stops 150 times and is resuscitated by as many electric shocks," says Dr Javed.

The result may be surprising for other doctors but Dr Javed was sure what worked in the case. It was not any medicine but recitation of the glorious verses from the Holy Qur'ān that did the miracle.
"During the treatment of Abbās, Surah Al-Rahmān was continuously played by his bedside and this worked as a wonder antidote," he said.

Interestingly, Dr Javed is neither a cleric nor a faith-healer. He has a distinguished record as a medical practitioner as his visiting card shows - MBBS, FCPS (Pakistan), FCCS (USA) and FDM (USA). Currently, he is the head of the Services Hospital's ICU and a consultant physician.

After staying in the ICU for three weeks, Hafiz Abbās is no more on medication and is leading a normal life. He listens to Surah Al-Rāhmān three times a day, as advised by his doctor.

Dr Javed not only prescribes this 'surah' to his patients and trainee doctors who work with him at the ward, he wants all medical practitioners to follow the divine antidote. He plays the recitation of the 'surah' on a cassette player in the ward thrice a day, which he calls ‘doses that strengthen the will power of patients.’

According to him several patients of epilepsy, brain haemorrhage and organ failures have shown unbelievable recovery because of the 'surah'.
"I really don't know how listening to these golden words works in the recovery of patients but my results say that this chapter of the Holy Qur’ān not only works but works wonders," he says. He tries to make his point through data of patients he has treated in the hospital.
During his four-year stint at the ICU of the Services Hospital, he has treated 96 cases of wheat pill cases and 75 of them survived the poison.

According to the data available on the Internet, the mortality rate of those consuming aluminium phosphate (what a wheat pill contains) in European and American hospitals is 90 to 100 per cent.

Dr Javed conducted research in ten public and as many private hospitals of the city on mortalities due to the pill which is available over the counter in every street store in the country. He distributed a questionnaire among specialists and non-specialist doctors. Up to 90 per cent of the doctors said they had encountered more than 10 wheat pill patients in their service. The usual outcome or prognosis, 90 per cent of the respondents say, was that more than 90 per cent of the patients died.
The research also highlighted some startling facts: most of the doctors are unaware of the composition of the wheat pills. "When they don't know what a pill contains, the treatment they provide to the patient multiplies risk of death," he says.
Aluminium phosphate on contact with water releases PH3 (Phosphine gas) destroys the mitochondria of heart, liver and pancreas. In most cases, those who take wheat pills suffer a fatal cardiac arrest.

In case of stomach wash (through water), a person who has taken wheat pills cannot survive and this is the mistake the doctors commit in hospitals.

Dr Javed wants the government to establish a helpline and a monitoring cell on toxicology to provide immediate help to poison victims.

Many in Pakistan, who suffer from depression, high-level stress and anxiety because of multiple reasons, find wheat pills an easy escape from harsh realities, he says.
He maintains that in most cases the families come to know about the poison consumption quite late. Then they try to give water to the victim, which leads to instant death. The common symptoms are

vomiting, irritability, confusion, hypotension, metabolic acidosis and hypoxia.

Dr Javed says the families should immediately shift the patient to some hospital where doctors should first ascertain the nature of poison.

The supporting treatment like washing the stomach and kidneys should be done with palm oil. He says Pakistani medicine students should need to improve their knowledge of toxicology. He also invites biologists, bio-cell engineers and faith-healers to find the missing links between the recitation of the Holy Quran and brain cells of the human. "The ICU is open to all researchers. I play the recitation thrice a day and get good results," he says.

Āghā Irfān Khān, a staunch supporter of spiritual treatment, shared his experiences with Dawn, saying many patients get cured through 'ayāt-i-shifā' and 'Surah Al-Rahmān' even when medical science fails to find an answer.

He said a majority of people didn't readily believe in faith-healing but "many such courses are prescribed by the Qur'ān and the Sunnah".
"What is good about the system is that it doesn't keep a patient away from routine medication. It rather helps medicines prove more effective," he said.

The advancement in medicine was no doubt a significant achievement but it should not undermine the spiritual aspect, he stressed. ◉

(Source: Dawn)

Keep a Clean Heart

Yunus Moola (4th Year Ālim Student)

Before I commence with the topic, I would like you my beloved fellow Muslims, to stop and ponder about this for a moment, amongst the worst harms that a person can cause, is to himself!

Allah ﷻ says: "Leave outer and inner sins, undeniably those that commit sins will soon be recompensed because of what they perpetrated." (6:120)

Undoubtedly, I also firmly believe that no sane person will desire to harm himself. Looking at the verse the only ones that will be punished are the perpetrators of sins, thus highlighting a topic which I find pertinent and of great importance, that is to harbour ill feelings. People can say "it just happen and it is totally natural", well that's where the test lies! What's a test if it isn't difficult! All a person has to do is change his perspective from, "Why does that person get only?" to "May Allah ﷻ bless him" and let's not forget Duā for a fellow Muslim because the angels say "Āmīn" for the supplicator and it is very simple, all we have to do is just to apply our minds to it. Our beloved Rasūl ﷺ has said: "Clean your heart as this is my practice, and whoever follows me loves me and whoever loves me will be in Paradise with me." *(Tirmidhi)*

Further, our beloved Rasūl ﷺ has also gave us a simple solution as to how we can prevent harbouring ill feelings for others and it is by making excessive Salām. Let us try just by making Salām. We all know the laws of this in Shari'ah, and nothing that Nabi ﷺ taught us is devoid of wisdom. There are always reasons for the laws in our religion for e.g.: Scientists recently discovered that to harbour ill

feelings, physically ages and weakens a person! And there are many other such examples. Allah ﷻ says: "Only those with pure hearts will enter paradise" (26:89), and if we take out time to see, we will notice that most of the time we are not harming anyone else by harbouring ill feelings but the most harm is to ourselves. Sadly the majority of the time ill feeling is harboured against our own fellow Muslims! Let's open our eyes and look at the big picture!. After observing the repercussions, to harbour ill feelings is mere stupidity! We Muslims are one! Let us remember that, and let us not harm ourselves!.

May Allah ﷻ give us understanding and ability to decipher and distinguish good from evil, and to abstain from all evils. Āmīn.

Imām Ghazāli ﷺ has mentioned some advises in his Ihyā Ulūmud-Dīn concerning the etiquettes of fasting:

(1) To lower the gaze from every such thing which is sinful, and from everything which distracts the heart from the remembrance of Allah ﷻ.
(2) To safeguard the tongue from lies, backbiting, obscene talk and quarrelling, and to remain silent and occupy oneself with the zikr of Allah ﷻ and the recitation of the Qur'ān.
(3) Not to fill ones belly excessively even with Halāl food at the time of Iftār.

Abū Bakr ﷺ

Moulānā Rayhān Docrāt

Rasulullah ﷺ once said: *"Had I taken a bosom friend other than Allah ﷻ, it would have been Abū Bakr ﷺ."*

Name & Childhood.
His name was 'Abdul Ka'b prior to Islam. Thereafter Rasulullah ﷺ changed his name to Abdullah. However, he was better known by his pet name "Abū Bakr".

He was only two years younger than Rasulullah ﷺ. Historians say, even during his childhood days he was very close to Rasulullah ﷺ. He also stayed away from all types of evil and immoral acts that were prevalent during the days of Jāhiliyyah (ignorance). At a young age he took up trade and was a successful businessman. On a few occasions he travelled together with Rasulullah ﷺ.

Accepting Islam.
It was in the cave of Hirā when the first revelation came to Rasulullah ﷺ. After inviting his household towards Islam, the first person he invited was his close and faithful companion. Hence, he became the first male to accept Islam.

He was also the first person to give Da'wah and invite others to Islam after Rasulullah ﷺ. The day he accepted Islām he invited many friends and spoke to those intellectual friends who were close to him. Prominent leaders too were invited to this wonderful Dīn. It was through this effort of his that many Sahabah, the likes of 'Uthmān ﷺ, Khabbāb, Sa'd bin abi Waqqās ﷺ and many others entered the fold of Islam.

As-Siddīque.
Rasulullah ﷺ one said "Whenever I invited anyone towards Islam he had some reservation and second thought with the exception of Abū Bakr, he embraced Islām promptly and willingly."

When Rasulullah ﷺ went on the miraculous journey of Mi'rāj, the Kuffār of Makkah came up to Abū Bakr and said, "Listen to what your companion is claiming"! He claims he had travelled from Makkah to Jerusalem, thereafter into the heavens and back in one night, this is ridiculous."

Abū Bakr ؓ calmly responded to them, " I believe him in matters that are more far fetched i.e. Jannah, Jahannam and the life after death, why should I not believe him? If he said what you conveyed to me I believe in it totally whether it appeals to my logic or not."
Note: The above two incidents are recorded to be the reasons for him being conferred with the title "As Siddīque" the "Truthful".

Love for Rasulullah ﷺ
During the early days of Islam when the Muslims were very few in number and were oppressed by the Kuffār of Makkah, a group of Kuffār attacked Rasulullah ﷺ in the Haram area. Abū Bakr ؓ who was close by came to the aid of Rasulullah ﷺ and reprimanded the Kuffār saying, "Do you want to kill this man because he says ,"My lord is Allah?." The Kuffār beat Abū Bakr ؓ so severely that he fell unconscious. They took him home and stabilised him. When he regained consciousness, he refused to eat or drink anything until he saw Rasulullah ﷺ. In this condition accompanied by his mother he went to visit Rasulullah ﷺ. When Rasulullah ﷺ saw him in this pitiful condition he cried and it was on this occasion Abū bakr ؓ

requested Rasulullah ﷺ to make duā for his mother and she embraced Islam.

Generosity.
Rasulullah ﷺ once said, *"No person's wealth has helped the cause of Islam as much as that of Abū Bakr ؓ."* On another occasion Rasulullah ﷺ said, *"No person has done any favour except that I have repaid him with the exception of Abū Bakr, Allah ﷻ will reward him on the day of Qiyāmah".*
It was the noble practise of Abū Bakr ؓ to purchase those slaves who were tortured by their masters and liberate them for the pleasure of Allah ﷻ.

On the occasion of Tabūk, 'Umar ؓ thought it was the perfect day to beat Abū Bakr ؓ. He divided his wealth and brought half before Rasulullah ﷺ. When Rasulullah ﷺ asked him, "What did you leave behind?", he replied, "half". Indeed this was a great contribution. However, when Abū Bakr ؓ brought his contribution, Rasulullah ﷺ asked him, "What did you leave behind?". He replied, "Allah and his Rasul ﷺ".

Taqwā & Piety
Abū Bakr ؓ was a cloth merchant. After being elected as the Khalifah, 'Umar ؓ advised him that he should take a stipend from the Baitul Māl (public treasury) in order to take care of his needs and so that he will be able to free himself to attend to the affairs of the Muslims. His wife used to save some money over the months and one day presented him with a meal slightly better than the usual meal. He said, " It seems as if we are been over paid", and from that day onwards he decreased his amount from the Baitul Māl.

Before he could pass away he called his son Abdur Rahmān ﷺ and asked him to sell a particular property of his. He should then use that money to pay back the Baitul Māl for all that he (Abū Bakr ﷺ) had taken. When "Umar ﷺ heard this he said :"Indeed Abū Bakr ﷺ has set a very high standard for me to follow."

Simplicity

Outside Madinah Munawwarah lived an old blind lady. 'Umar ﷺ always used to see to the needs of this old lady. But surprisingly whenever he got there somebody beat him to it and her needs were already fulfilled. One day he set out very early only to know that it was Abū Bakr ﷺ who had beat him to this.

May Allah ﷻ also bless us with the many outstanding qualities that were found in his pious and righteous servants. Āmīn.

I AM A MUSLIM

KILL ME AND CALL IT….**COLLATERAL DAMAGE**

IMPRISON ME AND CALL IT…**SECURITY MEASURE**

EXILE MY PEOPLE AND MASSES AND CALL IT…**NEW MIDDLE EAST**

ROB MY RESOURCES, INVADE MY LAND, ALTER MY LEADERSHIP AND CALL IT…**DEMOCRACY**

Wonders of the black seed

Hafiz Suhaib Kadwa (1st year Medical Student)

Black seed, also known as kulunji, is a tiny seed that is derived from an herbaceous plant from the buttercup family. The plant grows up to a height of 30-45 cm. This plant is believed to be indigenous to the Mediterranean region but is also cultivated in the Middle East, North Africa and certain areas of Asia. The plant is known scientifically as Nigella sativa. Black seed is known commonly in Arabic as Habbat-ul-Baraka (blessed seed). In English, it is commonly referred to as the black cumin.

This medicinal seed is of great significance to Muslims as Rasulullah ﷺ has on numerous occasions advised us as to the many health benefits that lie in this seed. It has been narrated by Khālid bin S'ad ﷺ:

"We went out and Ghālib bin Abjar was accompanying us. He fell ill on the way and when we arrived at Madinah he was still sick. Ibn Abī 'Atīq came to visit him and said to us, "Treat him with black cumin. Take five or seven seeds and crush them (mix the powder with oil) and drop the resulting mixture into both nostrils, for 'Aisha ﷺ has narrated to me that she heard Rasulullah ﷺ saying, "This black cumin is healing for all diseases except As-Sām." 'Aisha ﷺ enquired, "What is As-Sām?". Rasulullah ﷺ replied, "Death."

Abu Hurairah ﷺ also narrates:
I heard Allah's messenger ﷺ saying, "There is healing in black cumin for all diseases except death."

Both these Ahādith quoted above are narrated from Sahih Al-Bukhāri. Rasulullah ﷺ urged his followers to use black seed as a natural panacea (cure-all).

Black seed has withstood the test of time. People from many eras have benefited from the healing properties of this plant. Black seed was found in the tomb of King Tutankhamun in Egypt. Dioscorides, a Greek physician prescribed the black seed in the first century AD, for a variety of ailments. People in North Africa, Asia and certain areas in Europe have used the black seed as a flavouring to bread, cakes and curries and as a food preservative.

The chemical composition of this marvellous seed is quite unique and contains a variety of essential nutrients. It contains 15 amino acids, including all the essential acids, carbohydrates, proteins, dietary fibre, essential fatty acids comprising linolenic and linoleic fatty acids (commonly known as omega 3 and omega 6), and also contains minerals such as calcium, iron, sodium and potassium.

In recent times, over 150 books and articles have been published by medical professionals on this topic. Extensive research still continues in many Universities and health research centers in the Islamic world as well as in Western countries with regard to the healing qualities of kulunji. To date, many studies have been carried out and have proved the words of our beloved Rasūl ﷺ.

In the field of AIDS research at a Medical Research Centre in Riyadh, findings suggest that the Black seed could play an important role in the treatment of cancer, AIDS, and other immune deficiency ailments. It was found that the black seed increased the body's resistance to the HI virus.

In 1997 a study undertaken on the anti-cancer activity of the Black Seed, undertaken at the International Immuno-Biology Research Laboratory, concluded, "The activities of (Black Seed) blocked the tumour growth and dissemination in metastasis (spread of disease within the body) and have remarkable promises for clinical use."

Imām Ibn Qayyim Al-Jauziyyah, a great Islamic scholar, has written about the healing abilities of Kulunji in his famous book, 'Healing with the medicine of Rasulullah ﷺ'. He has listed as many as 50 ailments for which Kulunji acts as an effective cure and furthermore suggests that the number of ailments, which Kulunji is known to cure, is more than double the amount listed by him.

A few of the astounding treatments using black seed is given below:

Flu & Nasal Congestion -Place three to four drops of black seed Oil in each nostril, relieves flu and cold symptoms.

Toothache & Gums-Cook black seeds with vinegar. Add black seed Oil. Rinse the mouth with this mixture.

Ulcers -Roast powdered black seeds over a fire. Mix them with oil of orrisroot, or the oil of henna plant. Spread this over the festering rural ulcers. After applying, wash off with vinegar.

Kidney stones-Blend ground black seed with honey and drink with some warm water.

Worms-Heat black seeds with vinegar and place on the stomach.

Facial Paralysis-Consume black seed oil through the nose.

Leprosy-Help relieve the black pigmentation caused by leprosy by crushing black seeds and applying on the leprous skin.

Dandruff- Help relieve dandruff crushing black seeds and applying it on the affected area.

Bite from a rabid dog-25g of ground black seed with cold water provides instant relief against the effects of rabies.

Due to limited space available, the list is not exhaustive.

As Muslims, the true conviction of the healing powers of this seed should lie in the words of Rasulullah ﷺ. Research today, over fourteen hundred years later, has only proved the very statement of our Rasūl ﷺ. Kuffār researches and scientists have been astonished by their discoveries and it corresponds to the testimony in our holy scriptures. Alhamdulillah, it has been the means of guidance of many intellectuals whilst others have been blinded from the truth.

Abu Hurairah ؓ narrates that Rasulullah ﷺ is reported to have said: " Whoever breaks even one fast of Ramadhān without any shar'ī excuse nor illness, he will never be able to compensate for it even if he had to fast for the rest of his life" (he will never attain the same reward). *(Tirmidhi)*

Muslim Mother

Anonymous

I am a muslim mother, I love these stars of mine
This one is Ahmad, known for his jolly ways
And this is little Akram whose smile's a sunshine
Every time he looks at me, he takes my breath away.

I am a muslim mother, I will protect them all my life
No harm shall come close to them no evil shall touch
To save these precious smiles I will give my life
For the joy they give, it's fair to do this much

This day I sit with them, to feed a morsel or so
The war is here, here to trouble our souls
I hear the planes come, and hear the guns roar
Tumblers of fear into our hearts it pours

"What's that noise mommy?" asks my Ahmad politely
"Don't you worry yourself Ahmad, I am here to protect you."
"Nothing my little angel its just some fire play"
I tried to calm his fear, and what else could I do?

"I want to go see the lights and then come back to you"
He said and ran to the door, as I got up to stop him

Akram's smile turned to fear, as he too tried to roll
He had seen the worry on my face, fear had also overtaken him

No my child, don't go out, stay by me .. stay by me
I will buy you many crackers, you can see the fire play then
This one is not for you, come back my life, come back to me
Ahmad was out of sight and Akram had rolled over by then.

I ran out, here and there, where did my precious go?
My life is hung by a thread, what will I ever do?
If I lose this angel of mine, where will I ever go?
No lights are there and no roads, what will I ever do?

From this street, over to that corner, where could he have gone
Someone help me, I am lost and so is the flower of my life
Glimpse of a lining like that of Ahmad, I am sure I could have sworn
I ran and ran to see my child, struggling for his life

How could it be, he is so young, how could it happen to him
A little sigh here and a little there, he struggled by every breath
Yes there was a fire, but from a gun that had wounded him
Every breath that he took , took him that closer to his death

My life is lost, my dreams ruined, there is nowhere for me
Allah curse this war and those who brought this fate to me

I know that death doesn't wait but why like this it had to be?
Everything is black, the star's dead, there is no light to see

Ah but I have my Akram, still have my Akram safe at my home
The war isn't so cruel to take my little one too
I picked up the dead body of my Ahmad and started to head home
How will I explain this to Akram, what will I ever do?

With every step I sighed a bit, the body was not so light
I swear I could have ran a mile had Ahmad's soul not gone
In the dark I stumbled again and again, but kept up with my flight
No sooner than now for my other star, I have to be home

I walked in my street, but things have changed a lot
The road is changed, so are the homes, what have those planes done
There used to be a house here, but now its a levelled plot
Quickening my pace I leapt ahead to reach my terrified son

Have I come too far, where is my little toddler?
Where is my street, my road, my door and my home?
Where is everything, where is my little toddler?
No, no it cannot be, it cannot be simply gone!

Oh my fate, you are cursed to lose so much so soon
No value is left in your life, better to kill oneself

Oh my fate, you deserved forever to be in doom
The covenant is hard with the lord, not to despair oneself

But I swear, I swear, by that lord who keeps me alive still
I shall not rest until the one who killed my little ones
The ones who in the name of peace, caused the blood to spill
Are put to the very fate they chose for these innocent ones

I have seen so much, that no mother should, yet
Why do my tears not flow, why are my cheeks so dry?
Has my heart become a stone? has the motherhood fled?
Why do my tears not flow, why are my cheeks so dry

Oh Allah, I seek you to do what is right

‘You can’t change the past, but you can ruin your present by worrying over the future’

Beauty of Mathematics

Anonymous

Phewww!!!!! It is not easy coming up with these innovative theories of mathematics, now leave me alone and let me rest.

Absolutely amazing!

Beauty of Math!

1 x 8 + 1 = 9
12 x 8 + 2 = 98
123 x 8 + 3 = 987
1234 x 8 + 4 = 9876
12345 x 8 + 5 = 98765
123456 x 8 + 6 = 987654
1234567 x 8 + 7 = 9876543
12345678 x 8 + 8 = 98765432
123456789 x 8 + 9 = 987654321



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