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DO NOT IMITATE OTHERS

www.vocabulary.com describes: "The root of the word "Islam" in Arabic language اسلام: "islam", is "submission to God's will", from اسلم aslama, "he resigned, he surrendered, he submitted".

Coming into the fold of "Islam", thus, means "submission to Allah, the only God", and "Muslim" is the one who surrenders himself, unconditionally to Allah (Subhaanahu Wa Ta'aalaa) 's Will in the entire life.

Islam, therefore, covers every sphere of life. As its teachings are related to belief and worship, it provides distinct suggestions and even instructions for social, commercial and morals aspects of human life. No corner and no moment of a Muslim's life is devoid of the teachings of Islam.

If a Muslim, instead of following Islamic teachings in carrying out the routines of his life, looks at others (non-Muslims) and adopts their ways (be it in appearance or dress, food or sleep, in personal or societal affairs), this is strongly disliked, highly discouraged and extremely condemned as per Islamic teachings. It means that such a person thinks Islam as the incomplete and he has to borrow something from other than Islam, whereas Quraan declares:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ﴿٣﴾

"Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Deen (Religion and a way of life) for you." (Al-Maaidah 5:3)

The last and final message – the Quraan -- that Allah (Subhaanahu Wa Ta'aalaa) has given to mankind through his last and final Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) covers entire life. Observance of Islamic limits is first and foremost duty of a person who have pledged لا إله إلا الله محمد رسول الله "Laa ilaaha illallaah, Muhammadur Rasoolullaah" (There is no deity save Allah and Muhammad is the Messenger of Allah).

This is an undeniable fact and history itself is a witness that as long as Muslims strictly followed their religion and its universal teachings in their lives and hold fast the Quraan and Sunnah, they continued to progress in the world over and above all other nations for thousands of years. They ruled over a large part of the globe and other nations of the world were proud of imitating Muslims.

Unfortunately, the Muslims (especially living in the West and US) after imitating non-Muslims in appearance, dress, culture, etc., for the past few years, have started participating in their social events (like New Years Day) and religious events (like Christmas), now. This is increasing every year, and it seems that some Muslims want to paint them in the color of infidels to be acceptable in their society. They are trying to portray themselves not different in dress, civilization, culture and society.

Muslims have their own identity. In order to keep this identity, 'Ulamaa say that Muslims must not celebrate Christmas or holidays of non-Muslims. Through participating in such events, one may slowly lose his consciousness of this basic point of difference between Islam and Christianity. Also, one should tell his children that we are Muslims and this is not our holiday. This is the holiday of our Christian neighbors and friends.

There are people who claim that Christmas is now a secular holiday and it is very much a national holiday rather than a religious holiday. They are wrong! Christians celebrate Christmas all over the world with the belief of the "day of the birth of God's Son" or what they call "God Incarnate". Is this what you believe or want to transfer in your children???

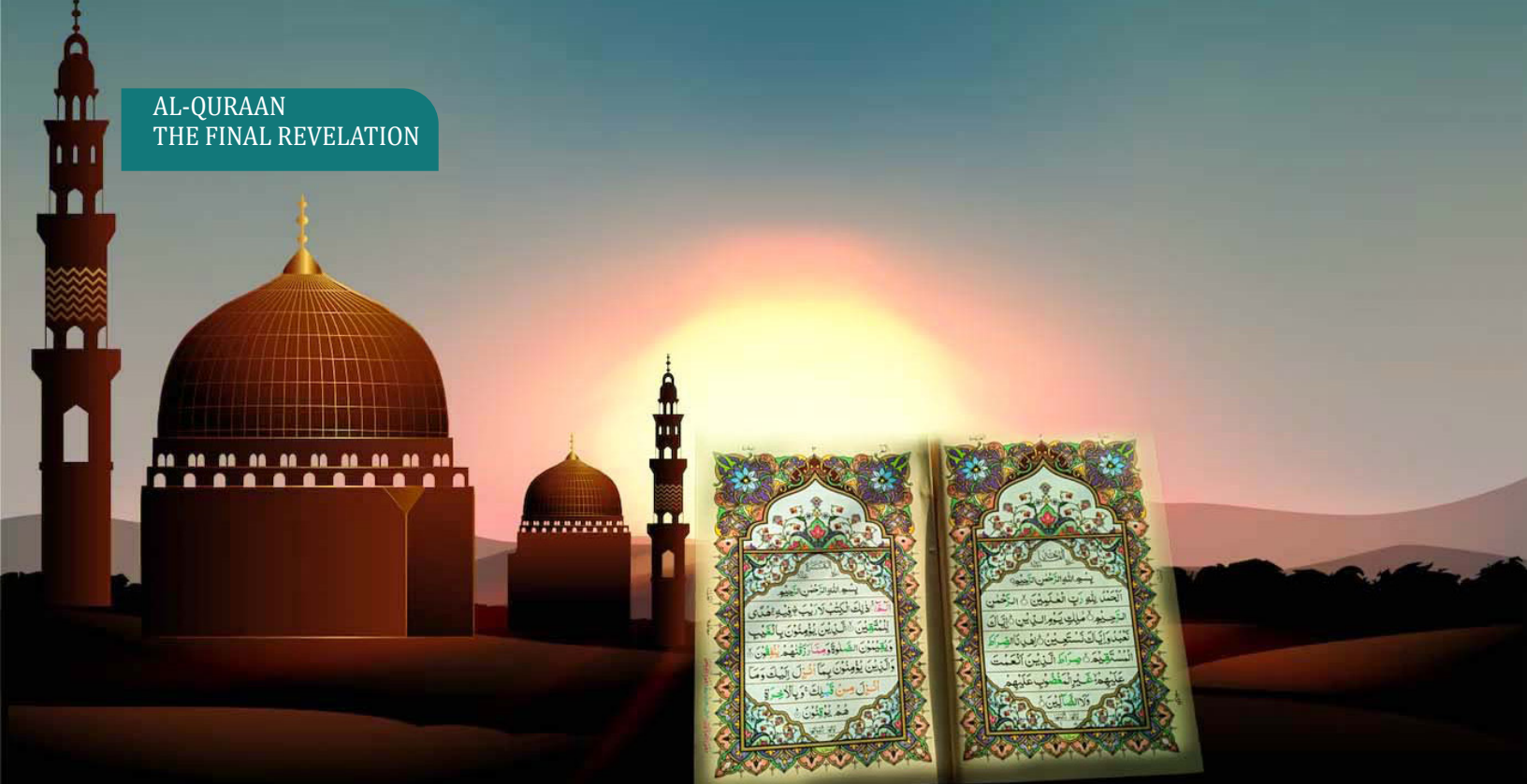
This month's issue include two very good articles exploring the subject and highlighting its impact on Muslims. The Prophet (SallAllaaho 'Alaihe WaSallam) has given a clear warning, as reported by Sayyedina 'Abdullah ibn 'Umar:

من تشبه بقوم، فهو منهم

"Whoever imitates a people is one of them." (Abu Daawood)

This Hadeeth has a general indication; whoever emulates the righteous is righteous and will be gathered with the righteous in يوم القيامة "Youm al- Qiyaamah" (the Day of Resurrection). Likewise, whoever emulates the disbelievers or the impious is a follower of their ways and belongs to them.

Among whom do you want to stand on the Day of Judgement???



Soorah Al-Faatihah

سُورَةُ الْفَاتِحَةِ (The Opening)

MAKKAN SOORAH

Part-V

Ma'aarif ul Quraan: Grand Mufti of Pakistan
Mufti Muhammad Shafi'R.A.

SELF-PRAISE IS NOT PERMITTED

It is not permissible for a created being such as man to praise himself. The Holy Quraan says:

فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنْ اَنْتَقَى ﴿٣٢﴾

“So do not claim yourselves to be pure; He is most knowing of who fears Him.”

(An-Najm 53:32)

That is to say, a man can be praised only if he fears Allah (Subhaanahu Wa Ta'aalaa), but Allah (Subhaanahu Wa Ta'aalaa) alone knows to what degree a particular man possesses this quality, known as تقوى "Taqwaa". As for Allah (Subhaanahu Wa Ta'aalaa) praising Himself, the reason is that man is not capable of praising the glory and greatness of Allah (Subhaanahu Wa

Ta'aalaa) in a befitting manner. Not to speak of others, the Holy Prophet (SallAllaaho 'Alaihe WaSallam) has exclaimed:

لَا اُحْصِي ثَنَاءً عَلَيْكَ

“I cannot properly praise You!”

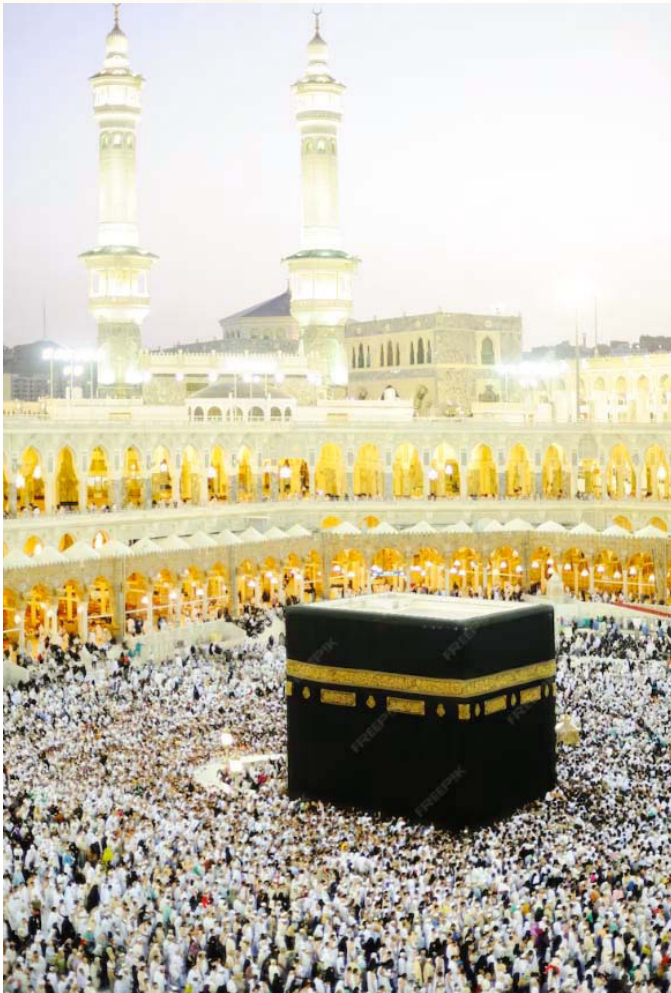
(Muslim, At-Tirmizi, An-Nasaaee, Ibne MaaJah)

Therefore, Allah (Subhaanahu Wa Ta'aalaa) Himself has taught man the mode of praising Him.

رب "Rabb" is the Exclusive Attribute of Allah (Subhaanahu Wa Ta'aalaa)

The Arabic word رب "Rabb" (Lord) is applied to a person who not only possesses a certain thing, but is also fully capable of and

responsible for nurturing it properly. Obviously, no one can act as رب "Rabb" with regard to the whole universe except Allah (Subhaanahu Wa



Ta'aalaa). So, the word, used in an absolute sense, is exclusive to Allah (Subhaanahu Wa Ta'aalaa), and it is not permissible to address or describe anyone other than Allah (Subhaanahu Wa Ta'aalaa) as رب "Rabb". A Hadeeth in the Saheeh of Muslim explicitly forbids a slave or servant to call his master a رب "Rabb". The word may, however, be employed in the case of a man too in a relative sense -- that is, in relation to a particular thing, for example, "rabb al-daar" (master of the house) etc. (Qurtubi).

SEEKING HELP FROM ALLAH (SUBHAANAHU WA TA'AALAA)

According to the great commentator and Sahaabi, Sayyidina 'Abdullah ibne 'Abbas, the Aayah اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ (You alone we worship, and from You alone we seek help) means that one worships Allah (Subhaanahu Wa Ta'aalaa) alone and no one else, and that one turns for help to Allah (Subhaanahu Wa Ta'aalaa) alone and to no one else. (Ibne Abi Haatim, Ibne Jareer)

It has been reported from certain great Ulamaa (Muslim Scholars) and Mashaaikh (Muslim Saints) of the earliest centuries of Islam that the Soorah Al-Faatihah is the secret (i.e., the gist) of the entire Holy Quraan, and this Aayah is the secret of the whole Soorah, for the first sentence of the Aayah is a declaration of one's being free from Shirk (Polytheism), or from all desire to associate anyone with Allah (Subhaanahu Wa Ta'aalaa), and the second sentence is an expression of one's being exempt from all wish to trust in one's own power and will. Such an affirmation would naturally lead to putting oneself in the hands of Allah (Subhaanahu Wa Ta'aalaa) in all concerns. The Holy Quraan, again and again, commands us to do so!

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ
فَاعْبُدْهُ وَتَوَكَّلْ

"So worship Him and have trust in Him."
(Hood 11:123)

ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

"we have believed in Him, and in Him we placed our trust."

(Al-Mulk 67:29)

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

"He is the Lord of the East and the West; there is no god but He; so take Him for (your) Guardian."

(Al-Muzzammil 73:9)

All these Aayaat come to mean simply this -- a true Muslim should, in anything that he undertakes, rely neither on his own faculties nor on the help of a fellow creature, but should entrust himself completely to Allah (Subhaanahu Wa Ta'aalaa), for He alone is All-Powerful, and He alone is the absolute helper.

Two doctrinal points emerge from this discussion. Firstly, it is totally forbidden to worship anyone except Allah (Subhaanahu Wa Ta'aalaa), and associating anyone else with Him in worship is a deadly and unforgiveable sin. As we have already explained, عِبَادَهُ "Ibaadah" (Worship) signifies an utmost humility and willing self-abasement before someone out of the deepest love and veneration. If one behaves in this manner in relation to any created being, it is called شِرْك "Shirk" (Association) in Islamic terminology. It basically follows from this definition of "Worship" that "Association" does not merely consist in attributing divine power to figures made out of stone or metal as idolators usually do; but obeying or loving or venerating someone to the degree which is reserved for Allah (Subhaanahu Wa

Ta'aalaa) is also an *الشرک الجلی* "al-Shirk al-Jalee" (obvious association). In recounting how the Jews and the Christians indulge in Shirk (Association), the Holy Quraan says:

أَتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ

اللَّهِ

"They have taken their rabbis and their monks as gods beside Allah."

(At-Taubah 9:31)

The Sahaabi Sayyedina 'Adi Ibn Haatim, who was a Christian before accepting Islam, asked the Holy Prophet (SallAllaaho 'Alaihe WaSallam) with reference to this Aayah as to why the Holy Quraan should blame the Christians for having taken their religious scholars as lords when they were never guilty of worshipping them. The Holy Prophet (SallAllaaho 'Alaihe WaSallam) in his turn asked him if it was not a fact that their scholars had declared many things as forbidden although Allah (Subhaanahu Wa Ta'aalaa) had permitted men to eat them, and that conversely they had declared as permissible what had been forbidden, and that the Christians obeyed their scholars in both the respects. Sayyedina 'Adi admitted that it was so. Therefore, the Holy Prophet (SallAllaaho 'Alaihe WaSallam) remarked that this was exactly how they "worshipped" their scholars. This goes to prove that Allah (Subhaanahu Wa Ta'aalaa) alone has the right to establish what is permissible and what is forbidden. If one associates somebody else with Allah (Subhaanahu Wa Ta'aalaa) in this respect and, in spite of being familiar with the divine injunctions regarding what is permissible (Halaal) and what is forbidden (Haraam), goes against them, believing that someone other than Allah (Subhaanahu Wa Ta'aalaa), too, can demand obedience in these matters, one is virtually worshipping him and being guilty of the sin of Association (Shirk). But, in order to guard against a possible misunderstanding, we may remark that this Aayah of the Holy Quraan, which condemns the worship of religious scholars, does in no way apply to the generality of Muslims who, not being qualified to understand the Holy Quraan and the Sunnah by themselves or to deduce the injunctions of the Shari'ah from them, naturally depend on an Imam, a Mujtahid, a Mufti or an 'Aalim and follow his instructions in these matters. In fact, such Muslims are only acting in accordance with the Holy Quraan and the Sunnah, and obeying divine commandments. For the Holy Quraan itself says:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"Ask the men of knowledge, if you yourselves do not know."

(An-Nahl 16:43)

Another thing which comes under the category of *شرك* "Shirk" (Association) is to make votive offerings to someone other than Allah (Subhaanahu Wa Ta'aalaa); so does praying to someone else in time of need or distress, for, according to a Tradition (Hadeeth), praying is also an act of worship. Similarly, adopting such practices as are, in general, considered to be the signs or symbols of "Association" also constitute the same sin. For example, the Sahaabi Sayyedina 'Adi bin Haatim relates that when he embraced Islam and presented himself before the Holy Prophet (SallAllaaho 'Alaihe WaSallam) with a cross hanging round his neck, the Holy Prophet (SallAllaaho 'Alaihe WaSallam) asked him to remove this idol. Although at this time the cross did not have the kind of signification for Sayyedina 'Adi which it has for Christians, yet he was asked to shun a symbol of "Association" externally as well. Among the symbols of "Association" are included practices like Rukoo' (Bowling) or Sajdah "Prostrating" oneself before anyone except Allah (Subhaanahu Wa Ta'aalaa), or going round a person or thing in the prescribed manner of the *طواف* "Tawaaf" (Circumambulation) of the *كعبه* "Ka'bah". Avoiding all such symbols of "Association" is a necessary part of the pledge of fidelity to Allah (Subhaanahu Wa Ta'aalaa) made in the phrase: *إِيَّاكَ نَعْبُدُ* "You alone we worship".

Seeking Allah (Subhaanahu Wa Ta'aalaa)'s Help Directly and Indirectly

The other doctrinal point we mentioned is that one must turn to Allah (Subhaanahu Wa Ta'aalaa) alone for help and to no one else. This requires some clarification.

There is a kind of help which every man does seek from other men. The physical aspect of the universal order being what it is, it has to be so, and not otherwise. A tailor or tinker, a carpenter or a blacksmith, each is serving others, and everyone is obliged to seek his help. Seeking help of this kind neither is nor can be forbidden by any religion, for it is part and parcel of the network of physical means provided to men by Allah (Subhaanahu Wa Ta'aalaa). In the sphere of non-physical means too, it is quite permissible for one to seek the help of a prophet or a saint by asking him to pray to Allah (Subhaanahu Wa Ta'aalaa) in

one's behalf, or to mention, while praying directly to Allah (Subhaanahu Wa Ta'aalaa), the name of a prophet or a saint by way of a *وسيله* "Waseelah" (Medium) for drawing divine Mercy upon oneself. Explicit Traditions (Ahaadeeth) and implicit indications of the Holy Quraan fully justify this practice, and it would be wrong to condemn it as being forbidden or to include it among the various forms of "Shirk" (Association).

Now, what sort of supplication for help is it which can be addressed exclusively to Allah (Subhaanahu Wa Ta'aalaa) and to no one else? And, when does one fall into the sin of *شرك* "Shirk" (Association) in asking someone other than Allah (Subhaanahu Wa Ta'aalaa) for help? In reply to the second question, we may say that in this context the sin of *شرك* "Shirk" (Association) arises in two forms. Firstly, one becomes guilty of "Association", if one seeks the help of an angel or prophet or saint or any creature believing him to be omnipotent like Allah (Subhaanahu Wa Ta'aalaa). It is such an obvious heresy that even idolaters and associators in general consider it as such, for even they do not look upon their idols and gods as being omnipotent like Allah (Subhaanahu Wa Ta'aalaa). The second is the form adopted by idolaters and associators. They admit that God alone is Omnipotent, but also believe that He has delegated a part of His power to an angel or a prophet or a saint or to a smaller god who exercises a full and independent authority in that area, and to whom one may pray for help in matters within his jurisdiction. This is the supplication which the Holy Quraan forbids, and against which it warns us in the phrase *وَأَيَّاكَ نَسْتَعِينُ* (And to You alone we pray for help).

There is a simple reason for misunderstanding in this regard. Allah (Subhaanahu Wa Ta'aalaa) appoints many angels to perform quite a large number of functions even in the physical order of the universe; or, He makes many things happen through the prophets which are beyond the powers of man and which are called *معجزات* "Mu'jizaat" (Miracles), as also other incredible wonders through the saints which are called *كرامات* "Kharaamaat". The appearance may easily lead a careless observer to ignore the reality, and to conclude from what he has seen that the angels or the prophets or the saints could not have

worked such wonders if Allah (Subhaanahu Wa Ta'aalaa) had not given them the necessary power and authority.

This faulty argument which is no more than an illusion, gives birth to the belief that the prophets or the saints enjoy absolute power



and authority in their own degree. It is not so. Miracles and wonders are the direct acts of Allah (Subhaanahu Wa Ta'aalaa), but they are manifested through prophets and saints so that people may recognize their spiritual station -- prophets and saints themselves have no powers to make such things happen. This fact is borne out by so many Aayaat of the Holy Quraan. For example, the Aayah *وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ* "When you threw, it was not you that threw, but Allah threw" (Al-Anfaal 8:17) refers to a miracle of the Holy Prophet" in which he threw a handful of pebbles at an army of his enemies, and Allah (Subhaanahu Wa Ta'aalaa) willed it so that they smote the eyes of the whole army. The Holy Quraan attributes the act of throwing pebbles, not to the Holy Prophet (SallAllaahu 'Alaihe WaSallam) but to Allah (Subhaanahu Wa Ta'aalaa) Himself, which clearly shows that a miracle is manifested through a prophet, but is in reality an act of Allah (Subhaanahu Wa Ta'aalaa) Himself. Similarly, when the people of Sayyedina Nooh (Prophet Noah) demanded that, in order to establish his authenticity as a prophet, he should bring down on them the punishment and wrath of Allah (Subhaanahu Wa Ta'aalaa), he replied:

إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ ۗ

"Only Allah will bring it to you, if He so wills."

(Hood 11:33)

In other words, he declared that he himself could not bring down divine punishment on them by way of a miracle.

Another Aayah of the Holy Quraan reports what a group of prophets said to their people in reply to a similar demand:

وَمَا كُنَّا لِنَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۗ

"We cannot give you proof, except by

This again was an admission that it was not in their power to produce a miracle, for all power rests in the hands of Allah (Subhaanahu Wa Ta'aalaa). In short, it is not at all possible for a prophet or a saint to show a miracle whenever he likes and whatsoever he likes. The disbelievers used to demand specific miracles from the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and from the earlier prophets but Allah (Subhaanahu Wa Ta'aalaa) manifested only those which He Himself pleased, and not others. The Holy Quraan presents many such instances.

An ordinary example will make the discussion clear. In your room, you receive light from a lamp and air from a fan, but the lamp and the fan do not possess in themselves an absolute power to give you light and air, but need the electric current which they receive from the power house, and without which they cannot function. Giving you light and air is, in actual fact, not the work of the lamp and the fan, but of the electric current which comes from the power house. Similarly, saints, prophets and angels; all depend on Allah (Subhaanahu Wa Ta'aalaa) in everything they do; it is Allah (Subhaanahu Wa Ta'aalaa)'s power and will which makes things happen, though it manifests itself through prophets and saints as the electric current manifests itself through fans and lamps.

This example would also show that although prophets and saints have no power to make these things happen or come to be, yet their presence is not altogether irrelevant to what happens, you cannot have light and air in your room without there being a lamp and a fan. Likewise, you cannot have miracles or wonders without there being a prophet or a saint. There is, of course, a certain difference between the two situations. In spite of all the wirings and fittings being intact, you cannot have light without a lamp, nor air without a fan. But, in the case of miracles, Allah (Subhaanahu Wa Ta'aalaa) has the power, if He so wills, to manifest them even without the medium of prophets and saints. The usual way of Allah (Subhaanahu Wa Ta'aalaa) has, however, been that miracles are not manifested without the medium of prophets and saints; otherwise miracles would not serve the purpose for which they are intended.

To conclude, one must have firm faith in the doctrine that everything that happens is made

to happen by the power and Will of Allah, but it is also necessary to recognize the need for prophets and saints, and to admit their importance. Without such an admission, one would succeed neither in obeying divine commandments in the real sense nor in attaining Allah (Subhaanahu Wa Ta'aalaa)'s pleasure exactly like the man who, being ignorant of the worth of lamps and fans, disregards them, and remains deprived of light and air.

The problems we have discussed above perplex many a mind. But the answer is essentially simple. Taking prophets and saints as a *وسيله* "Waseelah" (Medium) for drawing Divine Mercy upon oneself is neither absolutely permissible nor absolutely forbidden. There is a condition attached to it. If one does so, believing a prophet or a saint to be all-powerful, it becomes an act of *شرك* "Shirk" (Association) and is hence forbidden. But if one takes a prophet or a saint to be no more than a medium or a means, it is permissible. But one finds that in this matter people generally adopt either of the two extreme positions, outright rejection of "Waseelah" or exaggerated veneration. The truth, however, lies between the two.

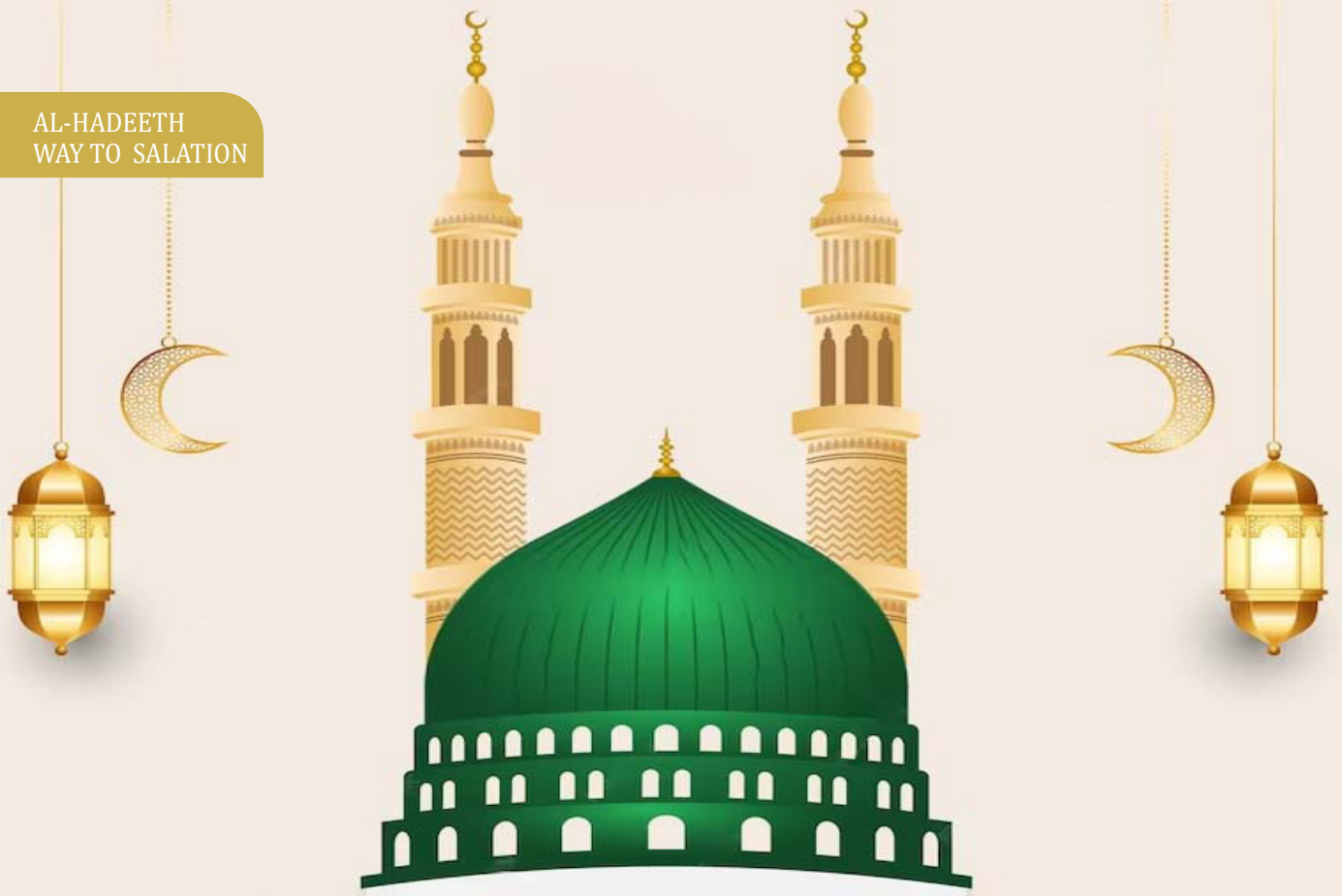
SUCCESS IN THIS WORLD AND IN THE AAKHIRAH (HEREAFTER)

As we have said before, the prayer which the Holy Quraan has chosen to recommend to everyone, in every situation and for everything one does, is the prayer for being guided in the Straight Path. Just as success in the Aakhirah (Hereafter) depends on taking the Straight Path which leads one to Jannah (Paradise), in the same way, if you come to think about it, success in all worldly concerns too depends on keeping to the Straight Path -- that is, on using the means and methods which habitually lead to the attainment of one's goal. Conversely, a little reflection will reveal that failure is always due to having strayed from the Straight Path. In view of the need for the straight path in worldly and other worldly concerns both, this is the prayer which should constantly be on the lips and in the heart of a true Muslim -- never as an empty verbal exercise, but with a sincere intention and with the meaning of the words fully present in the mind.

With Allah (Subhaanahu Wa Ta'aalaa)'s help, the commentary on Soorah Al-Faatihah ends here.

(To be continued)





TRUE FAITH AND ISLAM GUARANTEE SALVATION

Ma'aarif ul Hadeeth:
Maulana Muhammad Manzoor Nomani, R.A.

(10/10)

عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَوْ عَنْ أَبِي سَعِيدٍ، - شَكَّ الْأَعْمَشُ - قَالَ لَمَّا كَانَ غَزْوَةَ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ . قَالُوا يَا رَسُولَ اللَّهِ لَوْ أَدْنَتْ لَنَا فَتَحَرْنَا نَوَاضِحًا فَأَكَلْنَا وَادَهْنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « افْعَلُوا » . قَالَ جُفَاءً عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ فَعَلْتَ قَلَّ الظُّهْرُ وَلَكِنْ ادْعُهُمْ بِفَضْلِ أَزْوَادِهِمْ ثُمَّ ادْعَ اللَّهُ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « نَعَمْ » . قَالَ فَدَعَا بِنَطْعٍ فَبَسَطَهُ ثُمَّ دَعَا بِفَضْلِ أَزْوَادِهِمْ - قَالَ - لَجُعَلِ الرَّجُلُ يَبْجِيءُ بِكَفِّ ذَرَّةٍ - قَالَ - وَيَبْجِيءُ الْآخِرُ بِكَفِّ تَمْرٍ - قَالَ - وَيَبْجِيءُ الْآخِرُ بِكَبْسَرَةٍ حَتَّى اجْتَمَعَ عَلَى النَّطْعِ مِنْ ذَلِكَ شَيْءٌ

يَسِيرٌ - قَالَ - فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ بِالْبَرَكَةِ ثُمَّ قَالَ « خَذُوا فِي أَوْعِيَتِكُمْ » . قَالَ فَأَخَذُوا فِي أَوْعِيَتِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وَعَاءً إِلَّا مَلَأُوهُ - قَالَ - فَأَكَلُوا حَتَّى شَبِعُوا وَفَضَلَتْ فَضْلَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَاكٍ فَيُحْجَبَ عَنِ الْجَنَّةِ »

It is related by A'mash (Tabi'ee), on the authority of his teacher, Abu Saalih (not being certain whether he had related it on the authority of Abu Hurairah or Abu Sa'eed al-Khudri) that during the days of the Battle of Tabook when the stock of food had been used up completely and

Messenger of Allah), accepts the religious call of the Prophet (SallAllaaho 'Alaihe WaSallam) and makes Islam his faith from the bottom of his heart and with full certainty and dies in that state will, doubtlessly, go to Jannah.

It logically follows that if a person makes a formal declaration of the formula of Faith but does not embrace Islam and continues to profess some other religion or acknowledges Divine Unity

This Tradition also shows, incidentally, that:

(i) However great or important a man may be, even if he is the Messenger of Allah, if he expresses his opinion on anything and a follower or servant of his, endowed with a sound judgement, feels that it is erroneous or harmful, he should not hesitate to place his considered view respectfully before him and the person of higher



and Messengership but rejects the other principal tenets like belief in the Quraan and the Aakhirah (Hereafter), he shall not be worthy of the glad tidings contained in the above Hadeeth.

In fine, in this saying the testimony of Unity of Allah (Subhaanahu Wa Ta'aalaa) and the mission of the Prophet (SallAllaaho 'Alaihe WaSallam) stands for the recognition of the religious call of the divine Messenger and the acceptance of Islam as one's faith. The other Ahaadeeth (Traditions) in which the tidings of the Jannah are given only on the affirmation of Divine Unity and the pronouncement of لا إله إلا الله "Laa ilaaha illallaah" also convey the same meaning. These are, in fact, the familiar and spiritual message of the Prophet (SallAllaaho 'Alaihe WaSallam) and the embracing of the faith of Islam.

rank or position should, on his part, think calmly over it, and, if it appears to be a better and wiser suggestion, accept it in preference of his own idea.

(ii) The granting of a supplication and, specially, the manifestation of the acceptance thereof in a supernatural manner, is among the signs of Allah (Subhaanahu Wa Ta'aalaa) and an exceptional indication of devoutness and His favor that it is the source of the promotion of inner happiness and tranquility among the believers is beyond dispute. It is a legacy of Messengership as is evident from the recitation of the confessional Formula by the Holy Prophet (SallAllaaho 'Alaihe WaSallam). Those who feel inquietude instead of joy at the mention of such Divine rewards and treat the reports of miraculous happenings like these with contempt and ridicule are, in fact, spiritually sick and victims of a diseased mentality.

(It should be clear that the manifestation

of a supernatural event is a sign of devotion to Allah (Subhaanahu Wa Ta'aalaa) and of His good pleasure only when it comes to pass through the instrumentality of a person whose life is openly one of virtue and righteousness, while if it is performed by a non-Muslim whose conduct is evidently not worthy of the Shari'ah, it is استدرج "Istidraaj" in theological parlance.)

(11/11)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ. (رواه مسلم)

Sayyedina Ubaadah ibne Saamit has related to us that he heard it from the Prophet (SallAllaaho 'Alaihe WaSallam) that Allah has forbidden the Fire of Jahannum (Hell) to touch him who testifies that لا إله إلا الله محمد رسول الله "Laa ilaaha illallaah, Muhammadur Rasoolullaah" (There is no deity save Allah and Muhammad is the Messenger of Allah) with a true heart.

(Muslim)

COMMENTARY

In this Hadeeth, too, the affirmation of Divine Unity and the mission the Prophet (SallAllaaho 'Alaihe WaSallam) signifies the acceptance of the "Call of Islam". The testimony that لا إله إلا الله محمد رسول الله "Laa ilaaha illallaah, Muhammadur Rasoolullaah" (There is no deity save Allah and Muhammad is the Messenger of Allah) encompassed the whole of Islam, and whoever declares it to be true makes the whole of Islam his Faith. If, after that, he succumbs to the weakness that are peculiar to man and commits a sin, his religious consciousness will compel him to made amends for it through the prescribed methods of توبه "Taubah" (Repentance) and كفارة "Kaffaarah" (Atonement), and, ان شاء الله "In Shaa Allah" (Allah-Willing), he will, thus, be saved from the Punishment of Jahannum (Hell).

(12/12)

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ رَدَفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا مَوْجِرَةُ الرَّحْلِ فَقَالَ يَا مُعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مُعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مُعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَزَّ وَجَلَّ عَلَى الْعِبَادِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا

يُشْرِكُوا بِهِ شَيْئًا، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مُعَاذُ بْنُ جَبَلٍ. قُلْتُ لَبَّيْكَ رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يَعْبُدِيهِمْ. (رواه البخاري و مسلم واللفظ له)

Sayyedina Mu'aaz bin Jabal has narrated once he was riding on the same camel with Prophet (SallAllaaho 'Alaihe WaSallam), with only the rear part of the saddle separating them (i.e., he was sitting very close to the Prophet). The Prophet (SallAllaaho 'Alaihe WaSallam) called him:

يَا مُعَاذُ بْنُ جَبَلٍ

"O Mu'aaz bin Jabal!"

He replied:

لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ

"Here I am. At your service."

Then, again, after a little while he said:

يَا مُعَاذُ بْنُ جَبَلٍ

"O Mu'aaz bin Jabal!"

He replied:

لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ

"Here I am. At your service."

Then, (again for the third time) after a little while he said:

يَا مُعَاذُ بْنُ جَبَلٍ

"O Mu'aaz bin Jabal!"

He replied:

لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ

"Here I am. At your service."

The Prophet (SallAllaaho 'Alaihe WaSallam), then, said:

هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَزَّ وَجَلَّ عَلَى الْعِبَادِ

"Do you know what is the claim of Allah on His slaves?"

Sayyedina Mu'aaz replied:

اللَّهُ وَرَسُولُهُ أَعْلَمُ

"Allah and His Messenger know best."

The Prophet (SallAllaaho 'Alaihe WaSallam) observed:

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

"The claim of Allah upon His bondsmen is that they worship Him and obey Him and associate no one with Him."

Then, after travelling for some time, he said:

يَا مُعَاذُ بْنُ جَبَلٍ

"O Mu'aaz bin Jabal!"

He replied:

لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ

"Here I am. At your service."

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

هَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ
 "Do you know what is the claim of the
 bondsmen to Allah?"

He replied:

اللَّهُ وَرَسُولُهُ أَعْلَمُ
 "Allah and His Messenger know best."

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

أَنَّ لَا يُعَذِّبُهُمْ
 "It is that He does not punish them."

(Bukhari and Muslim)

COMMENTARY

A few points are worthy of note in this Hadeeth.

(i) The way in which Sayyedina Mu'aaz has mentioned the fact of his riding on the camel with the Prophet (SallAllaaho 'Alaihe WaSallam) and sitting so close to him at His back before narrating the main Hadeeth can be due to various reasons:

Firstly, the special affection of the Prophet (SallAllaaho 'Alaihe WaSallam) had for Sayyedina Mu'aaz and the place of great trust and confidence he enjoyed with him ought to be kept in mind in order to understand why the Prophet (SallAllaaho 'Alaihe WaSallam) chose to tell Sayyedina Mu'aaz something he did not want to be made known to the general body of Muslims, as is clear from the succeeding Hadeeth.

Secondly, by describing the event item by item, Sayyedina Mu'aaz might have meant to emphasize his certitude about the Hadeeth, that he remembered the Hadeeth so well that even the minute details were prescribed in his memory.

Thirdly, since the lovers are given to prolong the description of what transpired during the memorable moments spent in the company of the beloved so as to derive the utmost pleasure from it. Sayyedina Mu'aaz, too, might have related in detail the event or his riding with the Prophet (SallAllaaho 'Alaihe WaSallam) on the same camel.

Fourthly, The Prophet (SallAllaaho 'Alaihe WaSallam) called Sayyedina Mu'aaz thrice at brief intervals, and then, at the third time he related the first portion of what he had to tell, and when he calling him the fourth time, he spoke of the second

portion. The commentators have explained it by suggesting that the Prophet (SallAllaaho 'Alaihe WaSallam), perhaps, wanted to draw the attention of Sayyedina Mu'aaz fully, so that he listened carefully to what he was going to say. Another explanation can be that the Prophet (SallAllaaho 'Alaihe WaSallam) had not decided whether to tell it to Sayyedina Mu'aaz or not, and he told him only when his mind was fully made up, but to us, both the interpretations are rather far-fetched. What appears more probable is that the Prophet was seized with an unusual state of feeling at that time. He addressed Sayyedina Mu'aaz and then, before he could say anything got lost in thought. Hence, the intermissions. But Allah knows best.

Fifth, the substance of the Hadeeth is that the claim of Allah (Subhaanahu Wa Ta'aalaa) upon the bondsmen is that they should worship and obey

no one save Him and ascribe no partners to Him, and if they did so and fulfilled the claim, Allah (Subhaanahu Wa Ta'aalaa) has accepted for Himself the right of the bondsmen that He would not bring down His punishment upon them.

In the above Hadeeth, also, worshipping of Allah (Subhaanahu Wa Ta'aalaa) and keeping away from شرک "Shirk" (Polytheism) stands for the acceptance of Islam and

observance of its tenets, and since during those days the doctrine of Divine Unity was the main dividing line between Islam and paganism, it has been made the starting point in this as well as many other sayings of the Prophet (SallAllaaho 'Alaihe WaSallam). Besides worship of Allah (Subhaanahu Wa Ta'aalaa) and avoidance of Shirk marks the indispensable characteristic of Islam, and therefore, it is often used to signify the Islamic faith itself. The view (that in this Hadeeth, worship of Allah and abstention from polytheism denotes the acceptance of Islam as one's creed) is further supported by another report of it (which we are going to reproduce below), again from Bukhari and Muslim, in which belief in and affirmation of Divine Oneness and Messengership also mentioned, and in yet another version, Salaah (Prayers) and Sawm (Fasting) are spoken of as well along with the testimony of the Oneness of Allah and mission of the Prophet (SallAllaaho 'Alaihe WaSallam). 🌱🌱





SOME OF THE PROPHET'S MANNERS & CHARACTERISTICS

Part III

Sent by: Brother Syed Abdullah Madni

22. AGGRANDIZING THE LIMITS SET BY ALLAH (SUBHAANAHU WA TA'AALAA) AND ALWAYS SEEKING THE MODERATE PATH

Sayyeditina 'Ayesah said:

مَا خَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَأْتُمْ، فَإِذَا كَانَ الْأَثْمُ كَانَ أَبْعَدَهُمَا مِنْهُ، وَاللَّهُ مَا انْتَقَمَ لِنَفْسِهِ فِي شَيْءٍ يُوْتَى إِلَيْهِ قَطُّ، حَتَّى تَنْتَهَكَ حُرْمَاتُ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ.

"Whenever the Prophet (ﷺ) was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake."

(Bukhari)

23. PLEASANT FACIAL EXPRESSION

Sayyeditina 'Abdullah bin al-Haarith said:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"I have not seen anyone who smiled more than Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)."

(At-Tirmizi)

24. HONESTY, TRUSTWORTHINESS AND RELIABILITY

The Prophet (SallAllaaho 'Alaihe WaSallam) was well known for his honesty. The pagans of Makkah al Mukarramah, who were openly hostile towards him, would leave their valuables with him. His honesty and reliability was tested when the pagans of Makkah al Mukarramah abused him and tortured his Sahaabah (Companions) and drove them out of their homes. He ordered his cousin, Sayyeditina Ali bin Abi Taalib to return to people their valuables and then come to me.

25. BRAVERY AND COURAGE

As for his courage and bravery under normal circumstance Sayyedinah Anas bin Maalik said:

One night the people of Madinah al Munawwarah were frightened by a noise and the people went towards its source. The Prophet (SallAllaaho 'Alaihe WaSallam) peace, met him, having already reached the source of the noise before them and he was saying:

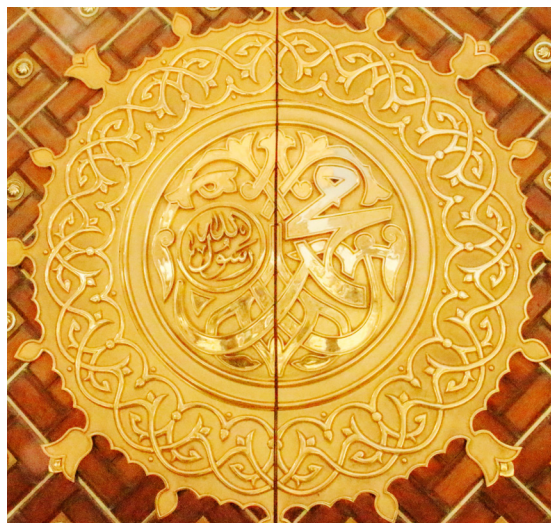
لَنْ تَرَاوَعُوا، لَنْ تَرَاوَعُوا

“Do not be frightened! Do not be frightened!”

He was riding a horse belonging to Abu Talha without a saddle and a sword was hung around his neck.

(Al-Adab al-Mufrad)

Riding a horse with no saddle with his sword in anticipation that there might be a reason or need to use it, shows his courage and bravery. He did not wait for others to investigate the source of trouble as is usually done in these situations.



26. BASHFULNESS AND MODESTY

Sayyedinah Abu Ayyoob al-Ansari said that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسَّوَاكُ وَالتَّوَكُّلُ

“There are four traditions of the Messengers: Modesty, wearing fragrance, using the tooth-stick, and marriage.”

(At-Tirmizi)

Sayyeditina 'Ayeshah said that a woman asked the Prophet (SallAllaaho 'Alaihe WaSallam) about the bath which is taken at the end of the menstrual period. The Prophet (SallAllaaho 'Alaihe WaSallam) said:

خُذِي فِرْصَةً مُمَسَّكَةً، فَتَوَضَّئِي ثَلَاثًا

“Take a piece a cloth perfumed with musk and clean the private parts with it thrice.”

The Prophet (SallAllaaho 'Alaihe WaSallam) felt shy and turned his face. Sayyeditina 'Ayeshah said:

فَأَخَذْتُهَا فَجَذَبْتُهَا فَأَخْبَرْتُهَا بِمَا يُرِيدُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“So, I pulled her to myself and told her what the Prophet (SallAllaaho 'Alaihe WaSallam) meant.”

(Bukhari)

27. HUMBLENESS

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was the most humble person. He was so humble that if a stranger were to enter the Masjid and approach the Prophet (SallAllaaho 'Alaihe WaSallam)'s sitting place while he was sitting with his Sahaabah, one would not be able to distinguish him from them. Sayyedinah Anas bin Maalik said that once, while we were sitting with Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) in the Masjid, a man on his camel approached. After he tied it with a rope, he asked:

أَيُّكُمْ مُحَمَّدٌ

“Who amongst you is Muhammad?”

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was sitting on the ground while he was leaning, with his Sahaabah. We directed the Bedouin, saying:

هَذَا الرَّجُلُ الْأَبْيَضُ الْمَتَكِيُّ

“This white man leaning on the ground.”

(Bukhari)

The Prophet (SallAllaaho 'Alaihe WaSallam) did not differ nor distinguish himself from his Sahaabah.

The Prophet (SallAllaaho 'Alaihe WaSallam) would not hesitate to help the poor, needy and widows in their needs. Sayyedinah Anas bin Maalik said that a woman from the people of Madinah al Munawwarah who was partially insane said to the Prophet (SallAllaaho 'Alaihe WaSallam):

يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً

“I have to ask you [your help] about something.”

He said:

يَا أُمَّ فُلَانٍ انظُرِي أَيَّ السِّكِّكِ سَنَيْتِ، حَتَّى أَقْضِيَ لَكَ

حَاجَتَكَ

“O Mother of so-and-so! Choose which road you would like (to meet me on) so that I may give you the help you need.”

He then stood aside with her on some road until she finished telling him what she needed.

(Musim)

28. MERCY AND COMPASSION

Sayyedinah Abu Masood al-Ansari said that

a man came to the Prophet (SallAllaahu 'Alaihe WaSallam) and said:

يَا رَسُولَ اللَّهِ إِنِّي لَأَتَأَخَّرُ عَنِ الصَّلَاةِ فِي الْفَجْرِ مِمَّا يَطِيلُ بِنَا
فَلَانَ فِيهَا

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! By Allah! I do not pray Fajr Salaah because so and so lengthens the Salaah.”

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) became furious and I had never seen him more furious than he was on that day.

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

يَا أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ
مُنْفِرِينَ، فَمَنْ أَمَّ النَّاسَ فَلْيَتَجَوَّزْ، فَإِنْ
خَلْفَهُ الضَّعِيفُ وَالْكَبِيرُ وَذَا الْحَاجَّةِ

“O People! Verily there are among you those who chase people away! If you lead people in prayer, shorten the prayer. There are old and weak people and those with special needs behind you in prayer.”

(Bukhari)

Once when the Prophet (SallAllaaho ‘Alaihe WaSallam) went to visit his grandchild he shed some tears. Sayyedina Usaamah bin Zaid narrated that the eyes of the Prophet (SallAllaaho ‘Alaihe WaSallam) became flooded with tears, whereupon Sayyedina Sa’d said to him:

يَا رَسُولَ اللَّهِ، مَا هَذَا؟

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! What is this?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ
عِبَادِهِ الرَّحَمَاءَ

“This is mercy which Allah has put in the heart of His slaves, and Allah bestows His mercy only on those of His slaves who are merciful (to others).”

(Bukhari)

29. Patience and Forbearance

Sayyedina Anas bin Maalik said that

once, he was walking with Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) while the Prophet (SallAllaaho ‘Alaihe WaSallam) was wearing a Yemeni cloak with a collar with rough edges. A Bedouin grabbed him strongly. He looked at the side of the Prophet (SallAllaaho ‘Alaihe WaSallam)’s neck and saw that the edge of the cloak left a mark on his neck.

The Bedouin said:

يَا مُحَمَّدُ، مُرِّي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ

“O Muhammad! Give me out of Allah’s wealth that you possess.”

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) turned to the Bedouin, smiled and ordered that he be given (something).”

(Bukhari)

Another example of his patience is the story of the Jewish Rabbi, Zaid bin Sa’nah. Zaid had given something as a loan to Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam). Zaid has told his story which is mentioned in different books like “Mu’jam ul Kabeer” by “At-Tabaraani”, “Dalaail un Nubuwwah (Chapter V) by “Abu Nu’aim al-Asbahaani”, etc.

It is said that two or three days prior to the return of the debt, Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) was attending the funeral of a man from the Ansar. Sayyedina Abu Bakr and Sayyedina ‘Umar, Sayyedina ‘Uthmaan and some other Sahaabah (Companions) were with the Prophet (SallAllaaho ‘Alaihe WaSallam). After the Prophet (SallAllaaho ‘Alaihe WaSallam) offered the Salaatul Janaazah (Funeral Prayer) he sat down close to a wall, when Zaid bin Sa’nah went towards him, grabbed him by the edges of his cloak, and looked at him in a harsh way, and said:

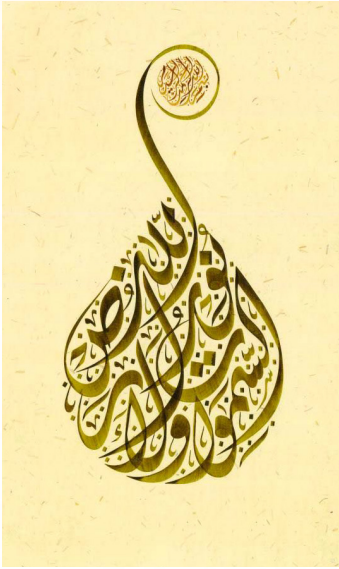
أَلَا تَقْضِي يَا مُحَمَّدُ حَقِّي، فَوَاللَّهِ مَا عَلِمْتُكُمْ بَنِي عَبْدِ الْمُطَّلِبِ

لَطْلُ

“O Muhammad! Will you not pay me back my loan? I have not known the family of Abdul-

Muttalib to delay in repaying debts!"

Zaid then, looked at Sayyedina 'Umar bin al-Khattaab and found his eyes were swollen with anger! He looked at Zaid and said:



أَيُّ عَدُوِّ اللَّهِ، اتَّقُوا
لِرَسُولِ اللَّهِ مَا أَسْمَعُ، وَتَفَعَّلَ بِهِ
مَا أَرَى

"O Enemy of Allah! Do you talk to the Messenger of Allah and behave towards him in this manner?"

The Prophet (SallAllaaho 'Alaihe WaSallam) was looking at Sayyedina 'Umar in a calm and peaceful manner, and said:

يَا عُمَرُ، أَنَا وَهُوَ أَحْوَجُ إِلَى غَيْرِ هَذَا مِنْكَ، يَا عُمَرُ أَنْ تَأْمُرَنِي بِحَسَنِ الْإِدَاءِ، وَتَأْمُرَهُ بِحَسَنِ النَّدَاءِ، أَذْهَبَ بِهِ يَا عُمَرُ فَاقْضِهِ حَقَّهُ، وَزَدَهُ عَشْرِينَ صَاعًا مِنْ تَمْرٍ مَكَانَ مَا رَعْتَهُ

"O 'Umar! You should have given us sincere counseling, rather than to do what you did. O Umar! Go and repay him his loan, and give him twenty Saa' (measurement of weight) extra because you scared him!"

Zaid said:

فَذَهَبَ بِي عُمَرُ فَقَضَانِي حَقِّي وَزَادَنِي صَاعًا مِنْ تَمْرٍ
"Umar went with me, and repaid me the debt, and gave me over it twenty Saa' of dates."

He asked Sayyedina 'Umar:

مَا هَذِهِ الزِّيَادَةُ؟

"What is this?"

Sayyedina 'Umar said:

أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَزِيدَكَ مَكَانَ مَا رَعْتَكَ

"Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) ordered me to give it, because I frightened you."

Zaid then asked Sayyedina 'Umar:

أَتَعْرِفَنِي يَا عُمَرُ؟

"O 'Umar, do you know who I am?"

Sayyedina 'Umar said:

لَا، فَمَنْ أَنْتَ؟

"No, I don't - who are you?"

Zaid said:

أَنَا زَيْدُ بْنُ سَعْنَةَ

"I am Zaid bin Sa'nah."

Sayyedina 'Umar inquired:

الْحَبِيرُ؟

"The Rabbi?"

Zaid answered:

الْحَبِيرُ

"(Yes), the Rabbi."

Sayyedina 'Umar then asked him:

فَمَا دَعَاكَ أَنْ تَقُولَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قُلْتَ، وَتَفَعَّلَ بِهِ مَا فَعَلْتَ؟

"What made you say what you said to the Prophet (SallAllaaho 'Alaihe WaSallam) and do what you did to him?"

Zaid answered:

يَا عُمَرُ، كُلُّ عِلَامَاتِ النُّبُوَّةِ قَدْ عَرَفْتُهَا فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ نَظَرْتُ إِلَيْهِ إِلَّا اثْنَتَيْنِ، لَمْ أَخْبِرْهُمَا مِنْهُ: يُسْبِقُ حِلْبَهُ جِهَلُهُ، وَلَا تَزِيدُهُ شِدَّةُ الْجَهْلِ عَلَيْهِ إِلَّا حِلْبَهَا، فَقَدْ أَخْبِرْتُهُمَا، فَأَشْهَدُكَ يَا عُمَرُ أَنِّي قَدْ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، وَأَشْهَدُ أَنْ شَطْرَ مَا لِي، فَإِنِّي أَكْثَرُهَا مَالًا، صَدَقَةٌ عَلَى أُمَّةِ مُحَمَّدٍ

"O 'Umar! I have seen all the signs of prophethood in the face of Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) except two - (the first) his patience and perseverance precede his anger and the second, the more harsher you are towards him, the kinder and more patient he becomes, and I am now satisfied. O Umar! I hold you as a witness that I testify and am satisfied that there is no true god worthy of being worshipped except God alone, and my religion is Islam and Muhammad (SallAllaaho 'Alaihe WaSallam) is my Prophet. I also hold you as a witness that half of my wealth - and I am among the wealthiest people - I give for the sake of Allah to the Muslims."

Sayyedina 'Umar said:

أَوْ عَلَى بَعْضِهِمْ، فَإِنَّكَ لَا تَسْعُهُمْ كَلِمًا

"You will not be able to distribute your wealth to all the Muslims, so say, 'I will distribute it to some of the followers of Muhammad (SallAllaaho 'Alaihe WaSallam).'"

Zaid said:

أَوْ عَلَى بَعْضِهِمْ

"(I said, then) I will distribute (the apportioned) wealth to some of the Muslims."

Both Zaid and Umar returned to Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam). Zaid said to him:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I bear witness that there is no god worthy of being worshipped except Allah, and that Muhammad is the slave of Allah and His Messenger." (Ibn Hibbaan)

(Cont.)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1 19	2 20	3 21	4 22
						11 19
						18 05
19 06	20 07	21 08	22 09	23 10	24 11	25 12
26 13	27 14	28 15	29 16			

ISLAMICS

JANUARY

2024

MON	TUE	WED	THU	FRI	SAT	SUN
01	02	03	04	05	06	07
08	09	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

CELEBRATING NEW YEAR???

Sent by: Sister Huda Bilal

Each nation has its own culture and days of celebrations. And Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaahu 'Alaihe WaSallam) have ordained the two 'Eids and every Friday as a day of celebration for Muslim Ummah (Nation). That is the lifestyle prescribed by Islam; and every believer, who sincerely believes in Allah (Subhaanahu Wa Ta'aalaa) and the Last Day, must adopt the Divine suggestions for all "routine" and "extra-ordinary" events and celebrate the days which Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaahu 'Alaihe WaSallam) have ordained for them to celebrate.

Every year, a large number of Muslims get into the festive spirit and celebrate New Year's day. Whether it's Facebook status updates, Twitter messages or even holding New Year's Eve parties – many Muslims (especially, but not exclusively in the West) go the whole 9 yards when it comes to ringing in the New Year. But is this a harmless cultural practice with no faith based significance or a step in the wrong direction?

Here are the sound reasons why the Muslims should not celebrate the New Year:

AGAINST THE SPIRIT OF ISLAM

People say there is a difference of opinion on this matter between scholars which is not a reality. Islamic Scholars – 'Ulamaa of Islam – do

not differ in such things. Only, the modern day intellectuals, probably under the awe of Western influence, permit to celebrate these events. Some 'Ulamaa may keep their lips tight in order to remain co-exist peacefully with non-Muslims around. However, there are a few points to ponder.

Firstly, those who condone the celebration of the New Year are very few.

Secondly, those who do condone it almost never actually celebrate the New Year themselves or with their families – at least not in public – showing that even though they may believe it acceptable, it is not preferable.

Thirdly, many of them predicate their views based on a number of caveats – that it is no longer a pagan or Christian ritual, that it is good Da'wah to non-Muslims and that it not involve any un-Islamic element. Most of these caveats are difficult to satisfy adequately.

No doubt, Muslims are encouraged to be warm and welcoming to non-Believers because it will attract them to our faith; it is against the spirit of Islam to show unkindness and disrespect to non-Muslims. However, by the same token, it is against the spirit of Islam to do any of the above by subordinating our own faith, culture or heritage.

There are many ways to showcase our manners and act as ambassadors for our faith without having to adopt the celebrations of others.

By adopting the celebrations of others, we may be harmlessly saying a few words to non-Believers but actually enjoying ourselves. At the same time, we may be opening the door to disappearing within the dominant culture and to a future which of blurred boundaries for our community and children.

This issue occupied the minds of greater people than us – Sayyidina ‘Uthman, Sayyidina ‘Ali and many other of the great Sahaabah (Companions) of the Prophet (SallAllaaho ‘Alaihe WaSallam). When the great assemblage of the Sahaabah of the Prophet (SallAllaaho ‘Alaihe WaSallam) had discussed this issue at length, the matter was brought to a close by the wise words of Caliph Sayyidina ‘Umar that are as relevant today as they were then. He said:

The Hijrah has separated truth from falsehood, therefore, let it become the epoch of the era.”

So, this is a hard reality that Hijri calendar was initiated by the great Sahaabi Sayyidina ‘Umar, (the Second Pious Caliph) the new year actually begins on the first of Muharram.

USUALLY INVOLVE UN-ISLAMIC PRACTICES

Let’s be honest. When you picture New Year’s Eve celebration, you don’t picture people sitting in a gathering that could take place in a Masjid or with the local Imam around. Instead, they are (and I know this is a generalization) usually events that mirror the celebrations of where this holiday originated from. It is usually an Islam free zone, which is not entirely surprising given that it has no basis or relationship to Islam.

The people celebrate the advent of the New Year with nothing more than parties of mixed-sexes, singing, dancing, free flowing of alcohol, etc., which are all prohibited in Islam. It just does not behove a believer, who sincerely believes in Allah and the Last Day, to sacrifice his high Islamic morals and culture, in exchange for a pagan celebration of the mixing of sexes, dancing, music, singing, alcohol, etc.

SHOULD IT BE CELEBRATED?

Any celebration by Muslims needs to be put into context of the local and global situation of our fellow human beings. The two ‘Eids amply do so by encouraging prayers, Du’aa for those suffering and alms to the needy. However, celebrating the New Year, nowadays, does not include such thing.

It is a celebration that is cut off from the reality of the rest of the Ummah. The starvation in Somalia, the murders in Syria, the imprisonment of Gaza, the ethnic cleansing of Burma – celebrating the New Year is pretty much exactly the opposite of the “fever and wakefulness” that the Prophet (SallAllaaho ‘Alaihe WaSallam) spoke about when he said we were like one body.


Salahuddin Ayyubi was once asked why he hardly ever smiled even though this was a Sunnah of the Prophet (SallAllaaho ‘Alaihe WaSallam). He replied: “How can I smile when I know that Masjid Al-Aqsa is being defiled and the Muslims are suffering?!” That attitude, is why he achieved what he did and why we’re still debating on whether or not it is acceptable to send “Happy New Year” messages.

TECHNICALLY INACCURATE AND PAGAN

As Muslims, we have our own calendar that has been in constant use for 1400 years. The Islamic New Year is the first of Moharram; and that too, is not dedicated as a day of celebration! Thus, it does not behove a believer, who sincerely believes in Allah (Subhaanahu Wa Ta’aalaa) and the Last Day, to celebrate a holiday of the pagan or western culture; especially when we have our own rich and proud culture of Islam. To celebrate a day of another culture, is in fact to accept their culture... and although it may not sound like a big deal, it may just be a start for the person to start accepting the cultures, alien to Islam, and in time it might have an effect on his own culture.

Even though we may end up using the Gregorian calendar due to circumstances beyond our control, we know for a fact that Allah (Subhaanahu Wa Ta’aalaa) has ordained the use of the lunar calendar for us in our worship.

Those who think that the Gregorian New Year has no religious significance and seems harmless are wrong. The Gregorian calendar (so called because it was developed by Pope Gregory) decided on the 1st of January as the New Year to celebrate the circumcision of Jesus. Its origin – like so many modern-day holidays – lies in the pagan Roman festivals associated with Janus – the two headed deity who symbolized change. And for a believer, it should not constitute a day of celebration, as it has nothing to do with Islam and its teachings and guidance.

May Allah (Subhaanahu Wa Ta’aalaa) give us all many, many more in happiness, health and unity for the whole of the Ummah. Aameen. 



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PARENTS DESERVE MUCH MORE

Sent by: Haji Rafiq Sadar

“Ahmed, please come downstairs and eat”, calls Haleema, his mother, for the third time. “In a minute Mum, I’m busy, you’re so difficult... gosh... just leave me alone!” followed with a loud slam of the door.

How many of us are guilty of this? It may not be the exact same words, but in some way, we have all disrespected our parents, which they certainly do not deserve. Today’s youth have lost respect for their parents who worked so hard to raise them. It has become the “norm” to scream at our mothers. We make derogatory remarks and sometimes pretend like we cannot hear what they’re saying.

Just take a second to step back and reflect:

When you were five years old, and you decided to throw a tantrum in the middle of a supermarket? Don’t you think you embarrassed your mum then? She didn’t decide to abandon you; did she? Because at the end of the day, you’re her child and no matter what you do, she will never ever be embarrassed of you.

the one who taught you how to walk, eat, speak – you consciously choose to ignore her?

Yet a mother’s unconditional love is like no other. No matter what her daughter or son says, she will call again. Do you know why? Not because she’s your enemy and out to “get you” or because she’s purposely trying to annoy you. It’s because she genuinely cares. She cares a whole lot, more than anyone will ever care.

When you were younger, she went hungry so you could have a full stomach. She didn’t buy anything for herself so she could spend on your toys, just to see you smile. She nursed you when you were ill, she took every blame for you to hide your faults. So why do you suddenly act

like YOU are doing HER a favor by just standing in her existence? Seriously, are you for real?

JANNAH (PARADISE) IS AT THE FEET OF MOTHERS

You should instead be treating her like a queen and “kiss the very ground she walks on” for all the favors she’s done for you.

Subhaan Allah – I don’t want to sugarcoat the reality because I’ve seen this happen with my own eyes, so don’t take offence to what I say. Unfortunately, the truth is more bitter than it’s ever been. I’ve witnessed it – the endless worry and care of mothers for their children and the children’s utter disrespect and disregard for their mothers because, “It’s different now!” and “Ugh, you’ll never understand me”.

Why? Because they were never young so they obviously won’t “get you”?

This injustice is done not only to mothers but fathers, too. Sometimes children become so arrogant and enveloped in their selfishness that when their parents speak to them in their native language, they cleverly reply with English slang terms in attempt to humiliate their parents. I ask you today to contemplate on this. With the high status Allah (Subhaanahu Wa Ta’aalaa) has given to our parents, do we even pay them an ounce of the value they are worthy of?

HERE’S WHAT YOU NEED TO STOP DOING

Stop raising your voice

فَلَا تَقُلْ لِمَا أُفِي

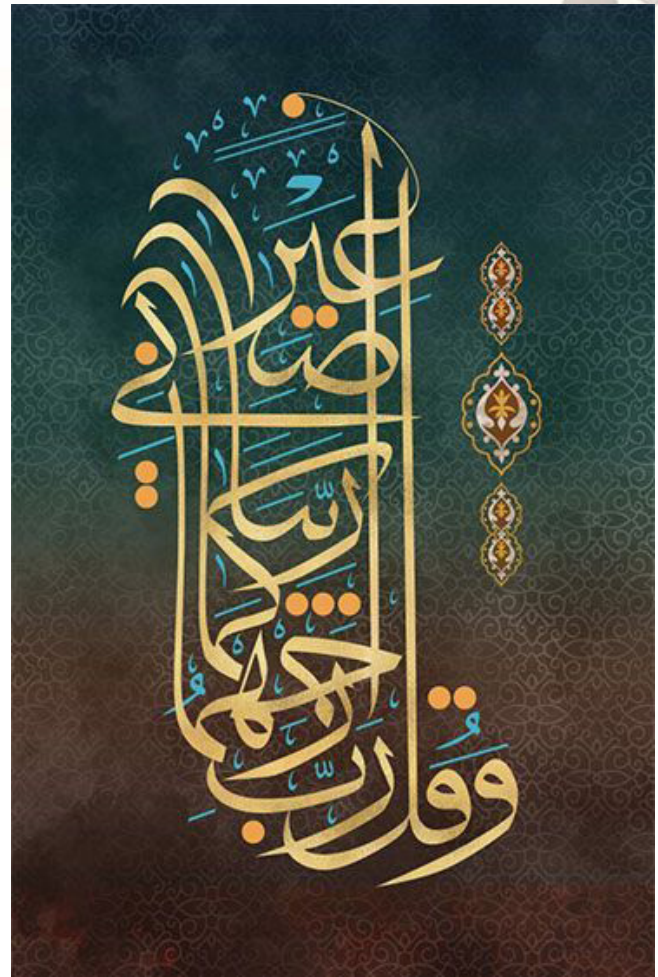
“.....Do not say to them: Uff (a word or expression of anger or contempt).....”

(Al-Israa 17:23)

What a profound statement from the Quraan. We should not even sigh heavily, let alone raise our voices. When your parents raise their voice at you, 9 out of 10 times they have a very good reason to do so. Don’t let Shaitaan (Satan) fuel your anger and ego, causing you to react totally inappropriately. Stop, listen, agree and apologize – thereafter rectify your mistake, even if you think you’re right and they’re being unjust.

STOP IGNORING THEM

So, you’re out with your friends and suddenly you see a call from “Home”. Automatically you dismiss the call. Why? Don’t want to disturb the good time you’re having with your friends, or are you embarrassed to speak to your mum and dad? Remember! When you were



five years old, and you decided to throw a tantrum in the middle of a supermarket? Don’t you think you embarrassed your mum then? She didn’t decide to abandon you; did she? Because at the end of the day, you’re her child and no matter what you do, she will never ever be embarrassed of you. You owe a hell of a lot to your parents. So, pick up that call, and politely answer their questions. Better yet, call them a few times while you’re out. It won’t kill you – you have countless minutes to spend on your friends. Spare a few minutes on your parents and spare them imagining all sorts of horrific scenarios in their minds when you don’t pick up!

STOP THINKING YOU’RE ALWAYS RIGHT

This, for me, is one of the most loathed characteristics. Think about it logically – how much worldly experience do your parents have compared to you? Making sense yet? When discussing things with parents, remember never to reject their opinions. Believe it or not, they were young once and also made mistakes, probably the same mistake you’re about to make now, which is why they are advising against it. As the Romanian

proverb goes, "Only the foolish learn from experience; the wise learn from the experience of others." So, take advantage of their knowledge, experience and wisdom that you haven't developed yet. So next time, instead of rolling your eyes and saying, "Yeah, yeah, whatever", listen – really listen. Take it in and act upon it. You can thank them in the process too.

HERE'S WHAT YOU NEED TO START DOING

Start showing some gratitude

This follows on from the last point. It won't harm you to express a word of gratitude once in a while. After all, they did clean your nappies. Parents have "bad" days too, they're human too. And they need someone to brighten up their day at times. So be that ray of light at the end of a long day. Thank them with جزاك الله "Jazaak Allah", make them smile, hug them, buy them a gift, whatever you afford. Do this randomly and they'll be so pleasantly surprised that the smile you put on their face won't disappear for a long time. It's not easy being a parent, and sometimes you think you've done it all wrong. By expressing some love, they'll be reassured that they must have done something right for you to behave in such a way.

START GOING OUT OF YOUR WAY TO PLEASE THEM

If anyone on earth deserves this, it's them. Not your friends or even your spouse, it's your parents. Allah (Subhaanahu Wa Ta'aalaa) has granted them such a high position; how can you treat them any less? Offer to help out in any way possible. Do extra tasks, massage their feet, drive them around whenever they need, help with the cooking, anything and everything which you would never do for anyone else and have to make an extra effort to do – DO IT.

START MAKING SINCERE DU'AA FOR THEM

Every child knows that their parents remember them in every Du'aa. Your parents wish nothing but well for you. They pray for your

success. It's time for you to reciprocate the favor. Pray for their wellbeing, pray for their forgiveness, pray for Jannah for them, and most importantly thank Allah (Subhaanahu Wa Ta'aalaa) for them. Make this a habit after every Salaah. Before you begging something for yourself, beg for them.

MAKE YOUR PARENTS PROUD

Evidently these points are general and there are loads more that could be mentioned, but few ones are listed here. At the end of the day, pleasing

When you were younger, she went hungry so you could have a full stomach. She didn't buy anything for herself so she could spend on your toys, just to see you smile. She nursed you when you were ill, she took every blame for you to hide your faults.

your parents will please Allah (Subhaanahu Wa Ta'aalaa), there is no one on earth who deserves your mercy and compassion more than your parents.

Do things that they feel proud on you. If they're happy, you'll also be happy, and by treating them well you increase your good deeds. Lastly, never ever disrespect them. On that note, go through this Aayah (Verse) from the

Book of Allah – the Quraan:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

"Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: Uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words; and submit yourself before them in humility out of compassion, and say: 'My Lord! Be merciful to them as they have brought me up in my childhood'."

(Al-Israa 17:23-24)

May Allah (Subhaanahu Wa Ta'aalaa) give us Taufeeq to be kind, compassionate and caring towards our parents and earn their love, not their anger.

productive muslim





CONCEPT OF CHRISTMAS

Sent by: Sister Marya Memon, USA

In recent years, an increase in the number of Western Muslims celebrating Christmas in different capacities is being clearly noticed. This may be more understandable for those new to the faith, or for those who have non-Muslim family members with whom participating in this holiday may be tricky to navigate.

Unfortunately, there is also an increasing number of Muslims, living in the West, who have jumped on the bandwagon of celebrating Christmas with really no compelling reason to do so – putting up decorations in their homes, Christmas trees, giving Christmas presents to their children, etc.

Frankly speaking, this is not because people are unaware of the Islamic teachings on the matter; in fact, most people are aware of Shari'ah rulings about it and prohibition Verdict by 'Ulamaa (Scholars). They could not counter the strength of those arguments or its proofs. Instead, the most common response is their genuine feeling that there is no harm in it. In simple terms: It's just

a tree! It's just for fun. What's the big deal?

There are two points I would encourage all of us to reflect on in response to these thoughts and beliefs.

The first is about how we look at matters of Haraam (Prohibited under Islamic teachings) and Halaal (Allowed under Islamic teachings) and Fiqhi (Jurisprudent) rulings in general. There is a certain outlook that has become increasingly popular in our times — a feeling that these issues and rulings are petty, trivial, and irrelevant, and that religion should not be about these 'small' matters, but instead about larger ideas of spirituality, belief in Allah (Subhaanahu Wa Ta'aalaa), the Lord Almighty, and just being a good person.

This is contrary to our understanding of religion as Muslims, in which these larger spiritual ideas are actually deeply and essentially connected with an everyday practice of the faith. When one is divorced from the other, there is a severe imbalance, a fracturing, that does not allow

faith to remain intact nor for spirituality to actually be enlivened. Abiding by religious teachings is the first step and the portal to spiritual heights.

The 'petty' is in fact powerful! It is the means to spiritual growth and connection to God Most High.

Instead of dismissing these matters as topics for the small-minded, we should know that they are what make up the path to the *الواسع* Waasi' (the Vast). We are reminded by Allah (Subhaanahu Wa Ta'aalaa) to consult those who are "People

of Knowledge" that is, the 'Ulamaa (Scholars) – on matters that we do not know the rulings of.

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٦٤﴾

"And (messengers) before you other than men whom We inspired with revelation. So, ask the people (having the knowledge), if you do not know"

(An-Nahl 16:43)

Secondly, many see their participation in Christmas holiday activities as a way of having fun, with no deeper intent behind it, and also a means of fitting in a little better in a society that often makes us feel excluded. While these things may seem harmless and light to us, we should broaden our vision to consider what weight it may have on our children and their children. What family culture, traditions, and norms are we establishing and nurturing? What legacy are we leaving behind?

We must realize that we are not the first Muslims in this land, and study the waves of immigrants who came before us, as well as the African American Muslim community. We need to consider what helped keep people strong in faith, and what eroded it. While some held fast to faith, others assimilated such that they only came to know Islam as a religion their grandparents vaguely practiced, or the source of their Muslim last name. Every Muslim must read about the African Muslims enslaved in the Americas, and how they strove to keep their faith and religious traditions

even in the most difficult of circumstances.

The best legacy and treasure we can leave for our children is faith and a connection to Allah (Subhaanahu Wa Ta'aalaa). If we want to do this,



we must make Islam a vibrant reality in our lives, families, in the big decisions we make as well as in our everyday life. We should seek to attach our children's hearts to Allah (Subhaanahu Wa Ta'aalaa), Allah (Subhaanahu Wa Ta'aalaa)'s Prophet (SallAllaaho 'Alaihe WaSallam), Allah (Subhaanahu Wa Ta'aalaa)'s Book --

the Quraan, Allah (Subhaanahu Wa Ta'aalaa)'s House – the Masjid, Allah (Subhaanahu Wa Ta'aalaa)'s people – the 'Ulamaa (Scholars) and Mashaaiikh (Saints), and Allah (Subhaanahu Wa Ta'aalaa)'s Deen -- Islam. Putting aside the legal ruling, celebrating and embracing with love the holiday of another faith tradition does not benefit this effort, but will only harm it.

The best legacy and treasure we can leave for our children is faith and a connection to Allah (Subhaanahu Wa Ta'aalaa).

Our beloved Prophet (SallAllaaho 'Alaihe WaSallam) said that there would come a time in our Ummah (Nation) when someone would wake up a believer and go to sleep in disbelief. Never feel confident or arrogant in faith; it is a gift from Allah (Subhaanahu Wa Ta'aalaa), the heart is graced with, and that needs nurturing and care through those things that give it life. Learning, being in good company, remembrance of Allah (Subhaanahu Wa Ta'aalaa), recitation of the Quraan, making our homes blessed spaces imbued with Prophetic teachings... all of this and more.

May Allah (Subhaanahu Wa Ta'aalaa), guide us and guide our children and keep our hearts firm on Islam. Make us a means of a beautiful legacy of faith that continues far beyond our lifetime. May Allah (Subhaanahu Wa Ta'aalaa), protect us and our loved ones from trials in faith, and guide us to that which You love. Keep us in the Shade of His protection and draw us ever closer to Him. Aameen!





WEPT WHEN READING ON ISLAM

My name is Ethel Mae Blizzard, and I live in San Diego, California USA and here is my story on how I became Muslim.

When I was twelve years old, the elders of the Mormon Church would come over and talk to us about the Mormon religion and how Jesus met with Prophet Joseph Smith in the woods and told him about the book of Mormon and so on. When it was time, I was baptized into the Mormon faith. My mother said it was up to me to choose my religion; I chose to be with my mother.

From age 12 to 16, I was somewhat active in the church going on Sundays and Mondays for family home evenings and Wednesday nights for sisters. But I eventually backed off and by age 18, I really didn't believe in the Mormon religion. I never felt anything in my heart but I knew there was a God out there somewhere.

I had uncontrollable tears in my eyes, and I could not understand why. My heart, my body, my soul felt different now. The way I thought, did things and the way I felt about people in general opened my mind up. I now knew I had to do something about this and I wanted to convert but did not know how.

For the next 29 years, I've been soul searching for the right religion for me; one where I could believe in and feel it in my heart. I visited different religions such as: Judaism, Baptism, Seventh Day Adventist, Jehovah's Witnesses, Catholics and other Christian faiths. During the next few years, I gave up and hoped one day I would find what I was looking for.

I decided to go online one day looking for a life partner. I was on match making website and a lady sent me a message and thought I would be a good match for her friend. She introduced us and we talked at first.

Then, a month later we talked for the next 3 months and fell in love. He told me he was

Muslim, and I was like:

"Ok so what?"

It did not bother me. He wanted me to find out if we could marry in a Masjid. I was not sure if we could because I was Christian.

I asked a friend of mine who is from Turkey and she told me about Masjid Abu Bakr. So, I went to Masjid Abu Bakr to find this imam of whom I had no idea what it meant being.

I waited outside for a while and was asked if I needed some help, I said:

"Yes, I need to talk to someone who is in charge or who could answer a question for me."

Immediately, it was Imam TaaHaa who came to talk to me. I said ok no problem. It just

This made a huge difference to me, now, I knew they believe in God. Then I asked her what do Muslims believe and what is Islam and what does it mean. She let me know that Islam is a peaceful religion and not what the media makes it out to be. She let me know Muslims are peaceful people.

I asked her:

"Are you Muslim?"

She said:

"Yes."



so happened that I came right when a Salaah (Prayer) time was near and Imam TaaHaa had said he needed to talk to me more about this. So, he asked me if I could come back and we would discuss it more. I was like sure no problem. I'm not in a hurry.

The next few days I visited my Turkish friend who was at work and asked her some questions about Muslims and the Muslim religion. She told me Muslim is not a religion it is Islam that is the religion.

I had asked her who "Allah" is then. She told me: "Allah is God."

And I said back to her:

"Oh, they believe in God, I had no idea." I don't mean to sound ignorant, but I was.

I was so surprised. As she was not dressed like a Muslim and did not wear Hijab or cover at all. She told me she would get a number for me to talk to someone. Her mother

Then the Shaikh came out to greet me, and as I walked down the stairs, I was gently asked to take off my shoes, and I thought, how weird this is, take off my shoes. I was thinking: Why? I did not want to take off my shoes and I had never heard of this before.

knows someone at this Masjid and recommended me to see the Shaikh of the community.

I think mainly because this is where they went and I had no idea who was who at that time. So, I said:

"Sure, ok I will call him."

Within a couple of weeks, before speaking to the Shaikh, I was hit by another car and they totaled my car. I had not seen the Shaikh yet. I made a call to the Shaikh and told him of my intent to

meet with him and I had some general questions for him.

He gave me a time and date for me to come in. I asked my neighbor Julie if she could please take me and she wanted to know why? I told her I need to talk to a Shaikh who is like a bishop in a church or a pastor; that I wanted to know more about this religion and marriage.

She was not too happy and questioned me about it more. I just said it is important please can you take me, she finally gave in and said ok. I called Julie and left her a reminder of my appointment. The day of my appointment came and I called her, no answer, I called again still no answer, and I waited for her.

I went over to her house to find she was not there. I figured she did not care to take me to a Muslim Masjid. So, I ended up calling the Shaikh to let him know I was not going to make it. He just said:

"Don't worry, come anytime."

And he gave me the office hours.

I called Julie several times to let her know she forgot about my appointment. I did not hear from her for several days and finally, she answered my call and said she would take me the next day. The next day, I called her and no answer.

The bus system out here is not that great in Santee and it is hot desert sun. I told her:

"I really want to go Julie, please take me, this is very important I feel I need to go. Please understand ok."

Julie took me and dropped me off at Masjid. This was the day I finally got to meet with the Shaikh, there, for the first time. As I approached the Masjid, I felt something good was going to come out of this but could not determine what it would be.

I went inside and one of the gentlemen asked me could he help me I told him, I am here to see the Shaikh and that he is expecting me. Immediately, the guy went into his office and let him know.

Then the Shaikh came out to greet me, and as I walked down the stairs, I was gently asked to take off my shoes, and I thought, how weird this is, take off my shoes. I was thinking: Why? I did not want to take off my shoes and I had never

heard of this before.

But I just knew I had to talk to him. So, I took off my shoes without any hesitation. We talked about several items and some general information that I needed to know. After 2 or 3 hours, toward the end of the visit, I asked the Shaikh:

"What are Muslims? Is that the religion?"

He explained to me about God and what Muslims believe in. I asked about the 9/11 situation, and he explained everything to me as I had no idea. I asked the Shaikh:

"Do you have any books I can read on your religion. I would like to know and learn more."

He said:

"Yes, I do."

For the next 29 years, I've been soul searching for the right religion for me; one where I could believe in and feel it in my heart. I visited different religions such as: Judaism, Baptism, Seventh Day Adventist, Jehovah's Witnesses, Catholics and other Christian faiths.

He handed me several books for me to read. I received the English translation of the Quraan and other books on Islam. After my time with the Shaikh had ended, I called Julie to let her know I was done and that she could pick me up now. As I got up, I went to shake his hand as I also went to shake his hand, but he did not shake my hand. I was really confused by this as why he did not shake my hand.

At first, I thought: "Wow, Muslims don't shake hands, how rude!" I asked how come you don't shake hands and he explained to me why, and I understood and it all made sense. He answered my questions. But no, I did not marry this person I had met one on the website who is an Arab, as he was in Saudi Arabia, not Los Angeles, which he later told me. It was going to be too complicated to deal with, so I decided to leave it up to God for my future soul mate and me.

As I got up, I thanked the Shaikh for his kindness and spending the extra time with me to explain things to me to understand more. I thanked the others around me and put my shoes on and headed outside. My friend was waiting for me.

The Shaikh was also coming out, and I wanted him to know this was my friend who brought me over to see you; I introduced her to him and him to her. I wanted her to know how nice he was; and they (Muslims) are not bad people at all. I told the Shaikh, once I get a car, I will come back to ask more questions.

During the next couple of weeks, I started reading the books and read about Prophet Muhammad (SallAllaaho 'Alaihe WaSallam), being the Messenger of Allah (Subhaanahu Wa Ta'aalaa).

On June 8th, as I was reading the books, I began to have tears in my eyes and could not believe what I was reading. I felt chills all over my body as I continued to read. That night, I wrote in my diary:

"I believe!"

The dated in the diary was June 8th, 2007.

I had uncontrollable tears in my eyes, and I could not understand why. My heart, my body, my soul felt different now. The way I thought, did things and the way I felt about people in general opened my mind up. I now knew I had to do something about this and I wanted to convert but did not know how.

So, within that week I was able to get a car, register and get insurance. The first place I wanted to go to was the Masjid to see the Shaikh and ask him how do I convert to this religion, as I felt it very strongly in my heart.

On June 23, I showed up at the Masjid. I went upstairs and saw some sisters talking to a couple of Christian women.

This is when I asked one of them what do I do to convert to this religion? I told her I was reading the books on Islam and now I wanted to convert to being a Muslim and did not know how.

I have gone through the Testimony of Faith while reading the books. So, there with the sisters upstairs, I did my Shahaadah in front of the girls in the Masjid. That night, June 23, 2007, I became an American Muslim.

I told her I came to see the Shaikh, she told me he was not there anymore. I was very upset as he was the one who I looked up to. It was him who gave me the books, and I wanted him to know personally how happy I was.

As far as my family goes, my mother, father, grandmother and grandfather have passed away. My brother and his 3 kids and Uncle Jr and my cousins are the only ones I have. I called up

my Uncle Jr. and told him:

"I wanted to tell you something, but don't get mad ok."

He said:

"Sure honey, what is it?"

I started off with how I used to be Mormon but did not believe in the Church and I have been searching for a religion for a long time. I then just said, I converted to Islam, and I am now a Muslim.

I was very surprised to his reaction as he had none. He was like:

"Ok honey, I don't care what you convert to, I still love ya."

I said:

"Ok cool, I love you."

It was all good.

Now my brother on the other hand, is not so open minded to what I have done. I am sure my cousins have told him about me as I have not yet told him. I know his temper and don't want to hear it from him.

I finally told my cousins by email as they are strong Mormon Church goers. She responded back to me with:

"What? You deny Jesus Christ your savor!!!"

She was not happy at all.

We did not communicate for some time until this year she emailed me Happy Easter in LARGE LETTERS. Just this week June 30, 2008 for the first time I sent her 3 pictures of me with my hijab on and copied and pasted information about Islam and what it means. I asked her to please understand. So far, I have not heard back from her regarding my pictures.

As far as friends are concerned, it seems my neighbor and I don't talk as much as we used to or hang out at all anymore. My friend Christine and I don't hang out at all now as she has not returned any of my calls.

I called her to go out and celebrate my birthday and have dinner back in May of this year 2008. The first question she asked was:

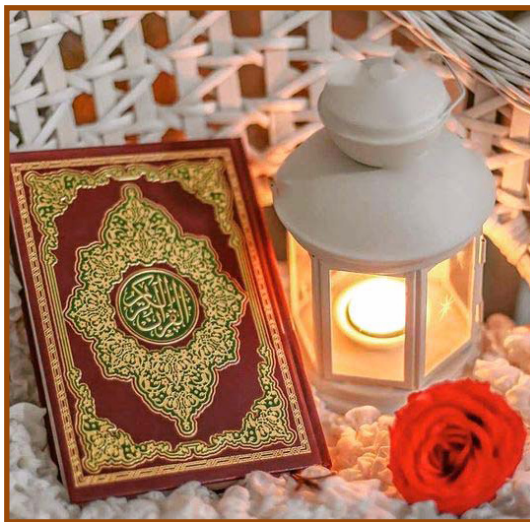
"Are you still doing that Muslim thing?"

I said:

"Yes."

She then said:

"Hey Ethel, let me call you back, ok?" she never did.



الحجامة

AL-HIJAAMAH (CUPPING THERAPY)

Sent by: Brother Shahid Hussain

Allah (Subhaanahu Wa Ta'aalaa), the Most High, stated in His Book, the Quraan:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ (٤) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (٥)

“He does not speak out of (his own) desire. It is but revelation revealed (to him). It is taught to him by one (angel) of strong faculties.”

(An-Najm 53:3-5)

He, the Almighty, also states:

وَمَا نَنْهَيْكُمْ عَنْهُ فَأَنْتَهُمْ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it). And fear Allah. Indeed, Allah is severe in punishment.”

(Al-Hashr 57:7)

From the above Aayaat (Verses), it is established that anything attributed to the Prophet (SallAllaaho 'Alaihe WaSallam) which is known to be correct, we must accept it as part of Islam and the Sunnah. Sayyedina Abu Ad-Dardaa

reported that the Prophet Sayyedina Muhammed (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالِدَوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ

“Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.”

(Abu Daawood)

And we all know that there is no cure for death. One of the many remedies, the Blessed Prophet (SallAllaaho 'Alaihe WaSallam) informed us about was that of Al-Hijamah or Cupping Therapy as it known in the west. There are numerous Ahaadeeth concerning Al-Hijaamah; many are considered Saheeh (Authentic) whereas the authenticity of some others have been questioned by few scholars. However, what is accepted unanimously is that Al-Hijaamah was practiced by the Prophet (SallAllaaho 'Alaihe WaSallam) and he encouraged others to do so.

Sayyedina Jaabir bin `Abdullah reported that he paid Al-Muqanna a visit during his illness and said that he will not leave till he gets cupped, for he has heard Allah (Subhaanahu

a remedy for every disease.

Cupping is an ancient method of treatment that has been used in the treatment and cure of a broad range of conditions throughout the Eastern



and Western cultures of the world. Conditions such as blood related disorders; hemophilia and hypertension for example, rheumatic conditions ranging from arthritis, sciatica, back pain and migraines through to psycho-social applications in the treatment of anxiety and general physical and mental well-being. Traditional theories advocate that the

Wa Ta'aalaa's Messenger (SallAllaaho `Alaihe WaSallam) saying:

إِنَّ فِيهِ شِفَاءً
"There is healing in cupping."

(Bukhari)

Sayyedina `Abdullah ibne `Abbas reported that the Prophet said:

الْشِّفَاءُ فِي ثَلَاثَةٍ : فِي شَرْطَةِ مِحْجَمٍ ، أَوْ شُرْبَةِ عَسَلٍ ، أَوْ كِيَةِ
بِنَارٍ ، وَأَنَا أَنْهَى أُمَّتِي عَنِ الْكِيِ

"Healing is in three things: cupping, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

(Bukhari)

It is also documented that the Prophet (SallAllaaho `Alaihe WaSallam) paid the copper his wages.

It is reported in Hadeeth:
قَالَ اجْتَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعْطَى الْحِجَامَ أَجْرَهُ،
وَلَوْ عَلِمَ كَرَاهِيَةَ لَمْ يَعْطُهُ.

"When the Prophet (SallAllaaho `Alaihe WaSallam) was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him."

(Bukhari)

The Prophet Sayyedina Muhammad (SallAllaaho `Alaihe WaSallam) also suggested the preferred dates for Cupping. Sayyedina Abu Hurairah reports:

مَنْ اجْتَمَعَ لِسَعِّ عَشْرَةٍ، وَتِسْعِ عَشْرَةٍ، وَإِحْدَى وَعِشْرِينَ،
كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ

"If anyone has himself cupped on the 17th 19th and 21st (of Islamic / lunar month), it will be

primary aim of Cupping is to extract blood that is believed to be harmful from the body which in turn rids the body of potential harm from symptoms leading to a reduction in well-being. To date there are no scientifically approved research trials anywhere in the world which investigated the impact of Cupping at a physiological level, although numerous small scale studies have been done promoting the benefits of Cupping for various diseases. In the West, the first and only published research trial to have explored the impact of Cupping at a functional level was done by a research team at Kings College, London (British Cupping Society). This research looked at the effect of Cupping on Knee Pain.

Traditionally, Cupping Therapy has been practiced in most cultures in one form or another. In the UK the practice of Cupping Therapy also dates back a long way with one of the leading medical journals 'The Lancet' being named after this practice. A lancet is a piece of surgical equipment that was traditionally utilized to release excess blood i.e. venesection and to prick boils. The Arabic name for Cupping Therapy is الحجامة "Al-Hijaamah" which means to reduce in size i.e. to return the body back to its natural state. The practice of Al-Hijaamah has been part of Middle-Eastern cultural practice for thousands of years with citations dating back to the time of Hippocrates (400 BC). Of the Western world, the first to embrace Cupping Therapy were the ancient Egyptians, and the oldest recorded medical textbook, Ebers Papyrus, written in approximately

1550 BC in Egypt mentions cupping (Curtis, 2005).

Cupping Therapy can be divided into two broad categories: Dry Cupping and Wet Cupping. Dry Cupping Therapy tends to be practiced more commonly in the Far-East whereas Wet Cupping is favored in the Middle East and Eastern Europe.

Traditionally it has been regarded as an effective treatment for a number of musculo-skeletal conditions as well as a general measure to maintain and promote well-being. Therefore, Cupping Therapy is indicated for a broad spectrum of problems ranging from blood disorders, pain relief, inflammatory conditions, mental and physical relaxation, varicose veins and deep tissue massage, improvement in fertility levels to name but a few.

There are many benefits to al-Hijaamah, and it is used to treat a variety of conditions. Some of the most common benefits include:

1. Relieving pain: Al-Hijaamah can be used to relieve pain in the muscles and joints. It is often used to treat conditions like back pain, neck pain, and arthritis.

2. Improving circulation: The suction created by al-Hijaamah can help to improve blood flow and circulation. This can be particularly beneficial for people with circulatory problems.

3. Boosting the immune system: Al-Hijaamah is believed to help boost the immune system, which can help to prevent illness and disease.

4. Reducing stress: Al-Hijaamah can help to reduce stress and promote relaxation. It is often used as a complementary therapy for people with anxiety and depression.

5. Treating respiratory problems: Al-Hijaamah can be used to treat respiratory problems like asthma and bronchitis.

6. Detoxifying the body: Al-Hijaamah is believed to help detoxify the body by removing toxins and impurities from the bloodstream.

Cupping Therapy has no major side effects aside from minimal discomfort due to the method of application of skin cuts to the patient. In cases where the patient's pain threshold is low, a local anesthetic is usually administered. Also, other possible minor side effects that may occur is the feeling of slight light headedness post Cupping Therapy, this is similar to the sensation one feels after having had blood taken from the doctor, as Cupping Therapy encourages blood flow to the cupped region (hyperemia), one may therefore feel warmer and hotter as a result of vasodilatation

(widening of blood vessel) taking place and slight sweating may occur. Again, this can be attributed to sound scientific rationale and there is no cause for concern.

Pregnant women or menstruating women, cancer (metastatic) patients and patients with bone fractures or muscle spasms are also believed to be contra-indicated. Also, Cupping Therapy cannot be applied to a site of DVT (Deep Vein Thrombosis), where there are ulcers, arteries or places where a pulse can be felt (Chirali, 1999).

Contrary to some claims, Cupping therapy cannot cure all diseases, and the mere fact that the Prophet (SallAllaaho 'Alaihe WaSallam) utilized this treatment doesn't promote its value to a universal cure. Indeed, the Prophet (SallAllaaho 'Alaihe WaSallam) informed there was 'cure in it' and we should thus attempt to attain maximum benefit from it, and he never said to 'cure all illnesses from it'. Therefore, it is the responsibility of the practitioner to be medically educated and well versed with the practice of al-Hijaamah and the indications / contra-indications a treatment like al-Hijaamah has. Although the practice of al-Hijaamah should be advocated and the practice of the great Sunnah re-established, caution needs to be exercised against false attributions to the potential of Cupping Therapy. The Blessed Prophet (SallAllaaho 'Alaihe WaSallam) warned us "He who introduces something new to Islam, which is not of it, will have it rejected".

In summary, al-Hijaamah is an authentic Sunnah (Tradition) of the Prophet (SallAllaaho 'Alaihe WaSallam) that has been used throughout history. There is volume of anecdotal literature present however few scientific trials have investigated the effect of Cupping at various levels to the health. Evidence thus far points favorably for the use of Cupping as a treatment tool for a spectrum of medical ailments.

Al-Hijaamah a natural way to promote healing and improve overall health and wellbeing. If anyone interested in trying al-Hijaamah, it is important to find a qualified practitioner who has experience in this type of therapy. With the right practitioner and proper care, al-Hijaamah can be a valuable addition to your healthcare routine.

We pray to Allah (Subhaanahu Wa Ta'aalaa) to give us the ability to apply the knowledge he has given us in the best possible manner and that we continue to seek a better understanding in order to find cures for the illnesses he tests us with. Aameen!

