

Al-Bushra The Glad Tidings



Volume 1 | Issue 2

The first 10 Days of DHUL-HIJJAH

Significance of the first 10 days of Dhul-Hijjah

Allāh Ta'ala has taken oath of ten nights in Sūratul-Fajr. According to the majority of the commentators of the Qur'an, the nights are those of the (first) ten days of Dhul-Hijjah.

2. Sayyidunā Abū Hurayrah Radhiyallahu Anhu related that Rasūlullāh Sallallahu alayhi wasallam said, 'On no days is the worship of Allāh more beloved to Him than in the (first) ten days of Dhul-Hijjah. The fast of each of these days is equal to the fast of a whole year, and the worship of each of these nights is equal to the worship of Laylatul-Qadr.' (At-Tirmidhī, Ibn Mājah)

3. The mother of the believers, Sayyidah Ḥafṣah Radhiyallahu Anha reports that Rasūlullāh sallallahu alayhi wasallam used to fast the (first) nine days of Dhul-Hijjah. (Abū Dāwūd, An-Nasa'i, Aḥmad)

4. Sayyidunā 'Abdullah Ibn 'Umar Radhiyallahu Anhu related that Rasūlullāh sallallahu alayhi wasallam said, 'No days are as weighty with Allāh and so liked by Him for good deeds than the first ten days of Dhul-Hijjah. So on these days increasingly read:

سُبْحَانَ اللَّهِ * وَ لَا إِلَهَ إِلَّا اللَّهُ * وَاللَّهُ أَكْبَرُ * وَالْحَمْدُ لِلَّهِ

Subḥānallāh, wa lā ilāha illallāh, wallāhu Akbar, wal-ḥamdulillāh.

Note: Although it is better to recite the abovementioned Adhkār in the order mentioned in the Ḥadīth, reciting the third kalimah will also suffice.

Virtues of the Day of 'Arafah (9th Dhul-Hijjah)

1. Sayyidunā Anas Ibn Mālik Radhiyallahu Anhu said, 'It would be said regarding the first ten days of Dhul-Hijjah that every day is equivalent to a thousand days, and the day of 'Arafah is equivalent to ten thousand days i.e. in virtue.' (At-Tarḡīb Wat-Tarḥīb)

2. Sayyidunā Ibn 'Abbās Radhiyallahu Anhu reports that Rasūlullāh sallallahu alayhi wasallam said, 'Indeed, this (i.e. the day of 'Arafah) is such a (special) day that one who controls his ears, eyes and tongue on this day will be forgiven.' (Musnad Aḥmad)

3. Sayyidunā Abū Qatādah Al-Anṣārī Radhiyallahu Anhu narrated that Rasūlullāh sallallahu alayhi wasallam was asked about the fast on the day of 'Arafah. He said, 'It compensates for the (minor) sins of the past and the coming year.' (Muslim, At-Tirmidhī, Ibn Mājah)

4. Sayyidah 'Ā'ishah Radhiyallahu Anha reports that Rasūlullāh sallallahu alayhi wasallam said, 'There is no day in which Allāh sets free more souls from the fire of hell than on the day of 'Arafah. And on that day (the Mercy of) Allāh draws near and by way of exhibiting His Pride (for the Ḥujjaj) He remarks to the angels, "What is the desire of these (servants of mine)?"' (Muslim)

5. Sayyidunā Ṭalḥah Radhiyallahu Anhu reports that Rasūlullāh sallallahu alayhi wasallam said, 'Apart from the day of the Battle of Badr there is no day on which Shayṭān is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of 'Arafah. And this is only due to him observing the (abundant) mercy descending (upon the Ḥujjaj) and Allāh forgiving (their) major sins.' (Al-Muwatta' – Imām Mālik)

Night of 'Īdul-Adḥā

The nights of both 'Īds are described in the Ḥadīth as amongst the great and sacred nights in the Islamic calendar. To remain awake on the nights of 'Īd and perform 'ibadah is a source of great virtue and reward. Sayyidunā Abū Umāmah Radhiyallahu Anhu reports that Rasūlullāh sallallahu alayhi wasallam said, 'Whosoever stays awake and performs 'ibadah (worship) on the nights of the two 'Īds, with hope for reward (from Allāh Ta'ala), his heart will not die on the day (i.e. at the time of death or on the Day of Qiyāmah) when hearts will die (i.e. will be in anguish due to being void of Imān or as a result of sins):' (Ibn Mājah) Imām Shāfi'ī Rahimahullah reports that it would be said, 'Indeed du'ā is accepted on five nights: The night of Jumū'ah (i.e. Thursday night), the night of 'Īdul-Adḥā, the night of 'Īdul-Fiṭr, the first night of Rajab and the night of the middle (15th) of Sha'bān.' (Al-Umm, Shu'abul-Imān)

Virtues of Udḥiyah (Qurbānī)

Rasūlullāh sallallahu alayhi wasallam said, 'The son of Ādam does not carry out on Yawmun-Naḥr (10th Dhul-Hijjah) a deed more beloved to Allāh than the animal sacrifice. It (i.e. the sacrificed animal) shall come on the Day of Judgement with its horns, hair, and hooves (to be weighed). The sacrifice is accepted by Allāh before the blood reaches the ground. Therefore, sacrifice with an open and happy heart.' (At-Tirmidhī)

Takbirāt of Tashrīq

The takbirāt of tashrīq are:

اللَّهُ أَكْبَرُ * اللَّهُ أَكْبَرُ * لَا إِلَهَ إِلَّا اللَّهُ * وَاللَّهُ أَكْبَرُ * وَاللَّهُ أَكْبَرُ * وَلِلَّهِ الْحَمْدُ

Allāhu Akbar, Allāhu Akbar, lā ilāha illallāhu wallāhu Akbar, Allāhu Akbar, walil-lāhil ḥamd.

• It is wājib for every adult Muslim to recite these takbirāt of tashrīq once after every farḍ ṣalāh from the Fajr of 9th Dhul-Hijjah till the 'Aṣr of 13th Dhul-Hijjah (i.e. total of 23 ṣalāh). Men will recite them audibly and women softly.

• The Takbirāt of Tashrīq should be recited immediately after concluding the farḍ prayer.

Shaykhul Ḥadīth Mawlana

MUHAMMAD SALEEM DHORAT رَفَضَلَهُ اللَّهُ

End of Year Reflection

Allah Ta'ala through his infinite grace and mercy blesses us with seasons and moments through which the servant of Allah can easily gain the proximity of Allah Ta'ala. One such moment is the month of Ramadhan, wherein Allah Ta'ala along with chaining away the shayateen, multiplies the actions of his servants manifold. Similarly the month of Dhul-Hijjah also holds many virtues which have been outlined in the article of my respected Shaykh Halidhullah on the front page. Along with these mentioned points, a Muslim should also derive benefit from this blessing in another way. The month of Dhul-Hijjah is the last month of the Islamic calendar and I have had the privilege of hearing my respected teacher and shaykh impart some very valuable advices at the year's end, which inshaAllah I will try and pen down.

As the Islamic year will be coming to an end, the question should arise in our minds - what should I, as a Muslim, be doing? The answer to this is very simple; let us take the example of a businessman. At the end of each financial year he sits down and ponders upon two things - his income and his expenditure. After completing these two lists he will then calculate if this financial year has been profitable for his business or unprofitable. In either case he will then further calculate and try to reduce his expenses for the upcoming year in order to increase his profit margins or decrease his loss.

Likewise a Muslim should reflect over the good of the past year as well as the bad; has he become closer to Allah ta'ala over the past 12 months or more distant? A Muslim should question himself, that if I was to be reckoned by Allah Ta'ala for only the year 1445 then would Jannah be my final abode or Jahannam? If the answer is Jannah, then we should be grateful to Allah Ta'ala, and if the answer is the latter then despite the loss we should not lose hope. Unlike the businessman who cannot do anything after incurring a loss, if a Muslim incurs a loss he can totally wipe the effects of this loss by repenting to Allah Ta'ala and mending his ways. By doing this the year of 1445 will no longer be a loss for him in the hereafter.

التائب من الذنب كمن لا ذنب له

"The one who repents from sin is like the one who has no sins" (Sunan Ibn-Majah)

Another point worthy of reflection is the value of time. While others may celebrate the passing of time on occasions such as birthdays and new year, a Muslim does not. A Muslim is fully aware that time is such a valuable asset that the loss of it is no moment of joy but rather a moment of sadness.

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ۝

"By time! Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience" (Al-Asr)

An oath is taken on something very valuable to emphasise a point of paramount importance. By taking an oath on time Allah ta'ala has highlighted just how dear this asset is. Furthermore this oath is very eloquently used to emphasise the reality we will all testify - man is at loss with regards to this very time. The speciality of time is such that once it has gone, it will never return. An Arab poet has said:

يُسِيرُ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي . وَكَانَ ذَاهِبُهُنَّ لَهُ ذَاهِبًا

"The passing of time makes a man happy, whereas in reality the passing of time is a means of his remaining lifespan reducing"

It has also been reported that Sayyiduna Ali Radhiyallahu Anhu has said the following couplets:

حَيَاتِكَ أَنْفَاسٌ تُعَدُّ فَكَلِّمَا . مَضَى نَفْسٌ أَنْقَصَتْ بِهِ جُزْءًا

"Your life is just a limited number of breaths, as each breath passes you have reduced your lifespan through it"

A person who has utilised his precious time in the obedience of his Creator has been prosperous, whereas the one who has squandered it in futile activities has suffered an incurable loss. When such is the value of time, should we really be rejoicing at the loss of this asset if we have not used every second of it to please our Lord? We should be reflecting that I have come one year closer to my death, yet have still not prepared for my journey to Allah Ta'ala.

Let us make this resolution today that we will value every moment of our lives. In particular I will remind the readers that the summer holidays are also round the corner, let us not waste the free time that we will have during this upcoming season. May Allah Ta'ala grant one and all the ability. Aameen.



Making sacrifice

Mawlana Yusuf Patel



The life of Ibrahim Alayhis Salaam teaches us many lessons; let us just look at the sacrifices Ibrahim Alayhis Salaam made.

Leaving one's wife and young child alone in a barren land, a desert with no crops or water, was a task fulfilled by Ibrahim Alayhis Salaam without questioning the command of Allah. A sacrifice wherein the chance of survival looked impossible on the apparent. However, the trust in Allah and sacrifice made by both Ibrahim Alayhis Salaam and Hajar Radhiyallahu Anha resulted in the miraculous blessing of Zamzam - the purest water on Earth.

"Then when the boy reached the age to work with him, Ibrahim Alayhis Salaam said, "O my dear son! I have seen in a dream that I 'must' sacrifice you. So tell me what you think." He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast."

Allah tells us the story when Ibrahim Alayhis Salaam was ready to sacrifice his son. Despite Isma'il Alayhis Salaam reaching an age in which he would have been a great help and support for his father, he was also ready to sacrifice himself for the sake of Allah. It was due to this submission which was so beloved to Allah that every year it is Wajib upon Muslims to fulfil the great Sunnah of Ibrahim Alayhis Salaam of Qurbani/Udhiyah. So blessed is this Qurbani that Allah has made it such that those who consume Qurbani meat in the three days of Eid are considered the guests of Allah. Due to the sacrifice made by Ibrahim Alayhis Salaam we are also reaping the rewards, benefits and blessings thousands of years later.

The aforementioned anecdotes of Ibrahim Alayhis Salaam teach us a vital lesson - sacrifice brings the help and blessings of Allah ta'ala. Furthermore, as a result of the sacrifices made for Allah, Ibrahim Alayhis Salaam was granted the title Khalilullah (Friend Of Allah). Likewise, if we want to gain a lofty status in the eyes of Allah we must also carry out many sacrifices for Allah ta'ala, most importantly, sacrificing our impermissible desires. The fundamental requirement for taqwa (piety) is to sacrifice all that which is impermissible and displeases our Creator and to be punctual with all the commands of Allah ta'ala. Whenever there is a clash between the desires of our nafs and the command of Allah, we must endeavor to sacrifice this desire, and in turn gain control over our nafs.

To help us achieve this goal we must firstly make dua to Allah ta'ala that He gives us the ability to control our desires in those challenging times wherein we experience this clash. Alongside this we should also frequent the gathering of the pious and God-fearing Ulama; this will play a vital role in helping us succeed in this goal.

May Allah ta'ala grant us all the ability to sacrifice all unlawful desires for the sake of Allah ta'ala.

OUR PIOUS PREDECESSORS

SHAYKUL ISLAM MAWLANA
HUSAIN AHMAD MADANI رحمه الله

He was born on 19th Shawwal 1296 AH (1879) in Bangar, Moe, District Annow (UP). Mawlana Husain Ahmad Madani was a Husayni Sayed (desidant of the family of Nabi sallallahu alayhi wasallam). His father was Sayed Habibullah - a head master in middle school - and mother was Noorun-Nisa. Both were spiritually associated to Mawlana Fazlur Rahman Ganj Muradabadi. He was the third of five brothers.

Hadhrat Mawlana was put into both Islamic and secular education at the tender age of four. In the mornings he would learn Arabic and Quran from his mother before accompanying his father at school. At the age of 12 in 1309 (1891) he enrolled in the Aalimiyyah class at the great Islamic seminary - Darul Uloom Deoband where he studied under great luminaries such as Shaykhul Hind Mawlana Mahmood ul Hasan Deobandi.

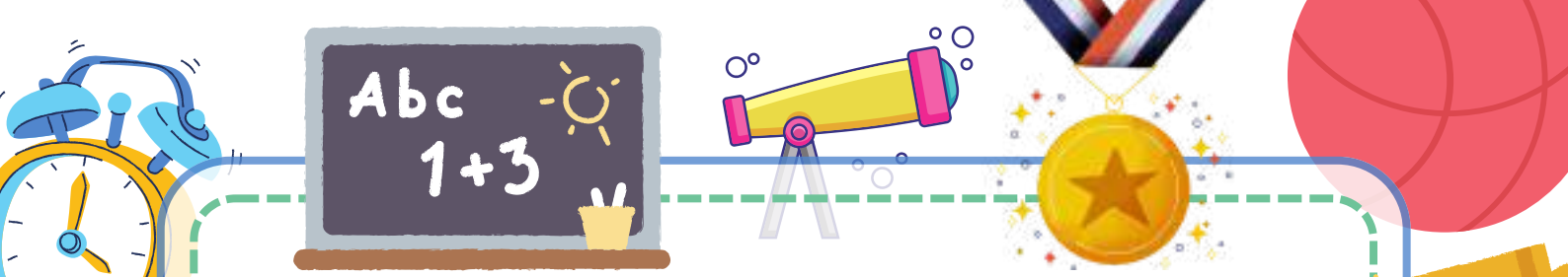
He completed the dars-e-nizaami in 1316 (1898). After studies the family migrated to Madinah Munawwarah where he imparted a dars of Hadeeth for 4 years in Al Masjid un Nabawi. There he would also benefit from the company of Haji Imdadullah Muhajir Makki. He pledged bay'at to Mawlana Rasheed Ahmad Gangohi, from whom he also received Khilafah.

After 4 years he returned back to India where he was appointed a teacher at Darul Uloom Deoband, before becoming the Shaykhul Hadith in 1346-1377 AH (1929-1950).

Thousands of people benefited from him both academically and spiritually. The likes of Mawlana Maseehullah Khan Sahib and Mawlana Saleemullah Khan Sahib are his students.

He was a package of piety and spirituality as well as an ocean of knowledge. He was accepted by all, thus gaining the title 'Shaykhul Arab wal Ajam' (Shaykh of the Arabs and non Arabs).

He passed away on 18th Jamadul - Ula 1377 (5th December 1960) and was buried in Deoband next to his beloved teacher Hadhrat Shaykhul Hind.



GOAL TO BE KIND

"Watch where you are going!" Yelled Rashid as Zakariyya hurried past.
 "Sorry," Zakariyya whispered avoiding eye contact with Rashid out of fear.
 Rashid was always fighting and shouting at the boys in his Maktab class. Everyone was scared of him.
 His younger brother Haroon sat across from him and let out a heavy sigh. It was hard seeing his older brother treat everyone like that.

"Are you going to play footie with us today?" Haroon's classmate asked him eagerly. All the children made a plan to meet up after class but no one invited Rashid.

"What's wrong Rashid?" Asked his ustaad when all of the children walked out at home time. Rashid was left behind as everyone left chatting happily. The sun was shining and it was a lovely evening with plenty of time left for maghrib salaah.

Rashid was sulking but didn't reply.

"Are you not joining the boys for football?" His ustaad asked.

"I wasn't invited," Rashid muttered.

"Rashid," his ustaad said gently. "If we treat others badly no one will want to spend time with us. Everyone will be weary of the one who treats them badly and scared of angering them." Rashid listened carefully.

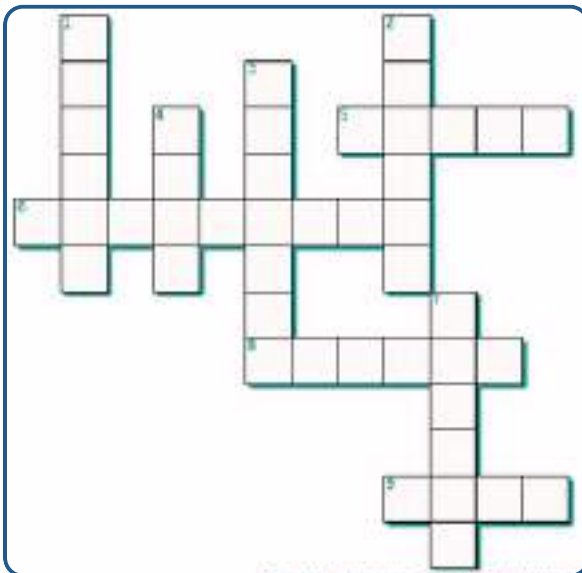
"Shaytaan is always trying to make us argue and upset with our Muslim brothers and sisters. By listening to shaytaan we make him happy. We don't want to make Shaytaan happy do we?" Rashid shook his head.

"When we make Allah happy by being kind to others, Allah will love us ... and if Allah loves us, everyone will love us Rashid." His ustaad patted him on the head, "Let's make the intention to defeat shaytaan and make Allah happy."

"Insha Allah," Rashid replied determined to try his best.

Moral:

We should always try our best to behave in a good manner with others. If we treat others badly no one will want to spend time with us. We should look at our Nabi صلى الله عليه وسلم as our role model. He had the best character and was loved by everyone.



Across

5. What is the name of Ismail Alayhis Salaam's mother?
6. Which celebration do Muslims celebrate on the 10th of Dhul-Hijjah?
8. Which city is the Ka'bah situated in?
9. What is the name of the Islamic pilgrimage?

Down

1. Which son was Ibrahim Alayhis Salaam ordered to sacrifice?
2. Where do Pilgrims go on the 9th of Dhul-Hijjah?
3. Which Prophet left his family in the desert that later became Makkah Makammah?
4. How many sacred months are there in the Islamic calendar?
7. What special water is found in a well in Makkah Mukarramah?

Note: The story in the previous edition was about Shaykh Abdul-Qadir Jilani, not Shaykh Junaid Baghdadi!