

Al-Bushra

The Glad Tidings



Make The Most Of This Ramadhan

Once again, the best of all months, Ramadhān, is upon the horizon. It is a month in which at least one du'ā is accepted daily from every Muslim, one sunnah/nafl act is equivalent to the reward of one farḍ act, and one farḍ act is rewarded seventy times over. From morning to evening and evening to morning, each and every second, Allāh ta'ālā showers His choicest blessings and barakah upon His servants.

It is the month in which lies a night (i.e. Laylatul Qadr) greater in virtue than a thousand months. It is the month in which the provision of the truthful bondsmen is augmented. It is the month in which the fish in the sea seek forgiveness for the fasting servant, and Allāh ta'ālā sends mercy upon those who partake of suhūr. During the first part of this month mercy is showered, forgiveness is granted in the second part, and the last part brings emancipation from Hellfire. As for the bondsmen who keep the fasts of this blessed month with īmān and in search of Allāh's recompense, all their previous sins are forgiven.

It is during this month that the Shayātīn are shackled, all the gates of Hell are closed and all the gates of Heaven are flung open. Allāh ta'ālā makes it easy for His servants to acquire Jannah, and makes it difficult for His servants to tread paths that lead to Jahannam.

During this auspicious month we are expected to fast and keep control of our base desires so that we may acquire taqwā: a blessing that leads to success in both worlds.

O you who believe, fasting has been prescribed for you as it was prescribed for those that came before you, so that you can become muttaqīn. (2:183)

Through mujāhadah (striving), fasting, tarāwīḥ and devotion, we will develop the quality of taqwā and its nūr will enlighten our hearts. This in turn will make our hearts such that not only will they begin to shun the filth of sin, they will also begin to despise it.

But why is it then, that having witnessed the passing of this blessed month often, our lives have not yet changed, and we continue to lead a life of sins. We need to strive to make this year's Ramadhān a turning point in our lives, as there is no guarantee that we will live to see the next one. With this purpose in mind, let us ensure we follow these three points:

- 1) Abstain from sin. We must resolve to spend the entire month of Ramadhān without committing even a single sin, and resolve to continue the same after Ramadhān.
- 2) Do not waste a single second. We should make a timetable from now; set our times for our daily prescribed practices and slowly but surely increase them, e.g. our recitation of the Glorious Qur'ān, dhikr etc.
- 3) Make a firm resolution to change your life this Ramadhān. Daily, we should sit and contemplate our past, for at least fifteen minutes. In particular, we should think about what we were supposed to have done but failed to do, and how many opportunities were given to us by Allāh ta'ālā yet were wasted. As a result we should make plans to improve our future lives.

In addition, Rasūlullāh sallallāhu 'alayhi wasallam mentioned four things we must do abundantly in the month of Ramadhān, two for the Pleasure of Allāh and two that we cannot do without.

- 1) Recite in abundance the kalimah LĀ ILĀHA ILLALLĀH.
- 2) Seek His forgiveness through istighfār.
- 3) Ask for His Jannah.
- 4) Ask His refuge from the Fire of Jahannam.

My late father, Hāfidh Ibrāhīm Dhorat rahimahullāh taught me a prayer during my childhood, which I assume he did keeping in mind the aforementioned hadīth of Rasūlullāh sallallāhu 'alayhi wasallam. He taught me to recite abundantly during the month of Ramadhān:

لَا إِلَهَ إِلَّا اللَّهُ أَسْتَغْفِرُ اللَّهَ أَسْئَلُكَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنَ النَّارِ

There is none worthy of worship besides Allāh; I seek forgiveness from Allāh; I beg from You [O Allāh] Paradise, and I seek refuge in You [O Allāh] from the Hellfire.

May Allāh enable us all to truly value Ramadhān this time round, making it the beginning of a new chapter in our lives in which we gain His pleasure and become as He wishes us to be. Āmīn.

Dua- The Weapon of a Believer

We as humans go through many different situations in our life, there are joyous and happy occasions as well as times of grief and hardship. In every aspect of our life we have been taught through the teachings of the Qur'an and the life of Nabi Sallallahu alayhi wasallam that we should hold on to two qualities - Sabr and Shukr. At times of grief, hardship and affliction we should hold fast to Sabr and on occasions of happiness and joy we should show gratitude and carry out Shukr on the bounties that have been bestowed onto us by Allāh ta'ala. However there is an 'ibadah which should be held fast to in both these times, but due it being trivial in our eyes it has become neglected - Dua.

Allāh ta'ala mentions in the Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ
"and your lord says, call upon me and I will respond" (Ghafir:60)

In a hadeeth Nabi Sallallahu alayhi wasallam mentions :

الدُّعَاءُ مَخَّ الْعِبَادَةِ
"Dua is the essence of ibaadah(Worship)" (Saheeh Muslim)

From the aforementioned verse of the Qur'an and the hadeeth of Nabi Sallallahu alayhi wasallam we are made aware of the importance of making dua and how it should be a part of our daily life.

At a time when we as individuals, as communities and collectively as the whole ummah are suffering we have to hold fast to making dua. Besides the materialistic methods of changing the conditions of the Muslim Ummah there is also the more effective spiritual method of dua. Nabi Sallallahu alayhi wa sallam is reported to have said:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ
"Dua is the weapon of a believer " (Mustadrak Al-Haakim)

Just as a person who is being attacked by an enemy could use a weapon to defend himself, likewise dua is also a weapon that a believer can use to remove calamities and afflictions. At a time when we as a Muslim Ummah do not possess much materialistic power to make any change we have been given another avenue through which we should not forget the more important and effective avenue of dua. I have heard my beloved Shaykh and teacher Shaykh Mawlana Muhammad Saleem Dhorat damat barakatuhum mentioning after quoting this Hadith "We as a Muslim Ummah may not have anything materialistic to change things but we have everything through dua." It was amongst the practices of our pious predecessors that they would stipulate a time where they would make dua and beseech Allāh ta'ala on a daily basis and ask Allah to change the situation of the Ummah.

A point worthy of mention is that dua is not in need of any special occasion, time or place; rather a person can supplicate to Allah ta'ala at any given time and place. It is for this reason that Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
"And when My slaves ask you (O Muhammad Sallallahu alyhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)". (Baqarah:186)

Another important point is we should also learn the masnoon (prescribed) duas that have been taught to us by Nabi Sallallahu alayhi wasallam, from the time of waking up in the morning to retiring to bed. These supplications are a means of gaining the proximity of Allah ta'ala. It is unfortunate that many of us suffice on the handful of duas we learnt in maktab and leave it to that. We should acquire authentic book on duas and learn the different supplications for different occasions. Insha'allah by doing this it will be a means of us becoming habituated to talking to Allah ta'ala which in turn will lead us to the proximity and love of Allah ta'ala.

Lastly we should learn how to make dua. A leaflet 'The etiquettes of dua' written by Shaykh mawlana Muhammad Saleem Dhorat damat barakatuhum is a very beneficial read where a person can learn this. May Allah ta'ala grant this humble one and everyone to make dua a part of our lives.

Mawlana Muhammad Mogra

RECTIFYING THE INNER QUALITIES COMES FIRST

THE FOCUS OF THE MADARIS IS ON TĀ'LIM (EDUCATION) WHEREAS THE FOCUS OF THE KHANQAHS IS ON TĀRBIYYAH (NURTURING). FOR 13 YEARS IN MAKKAH MUKARRAMAH THE INNER QUALITIES WERE RECTIFIED (THEREAFTER COMMANDMENTS WERE SENT DOWN IN MADINAH MUNAWWARAH) AND THIS IS NOT POSSIBLE WITHOUT COMING TO THE MASHA'IKH IN THE KHANQAHS.

MAJALIS-E-MASEEHUL UMMAH

Tarawih

Reciting with Tajwid

Reciting the Glorious Qur'an carelessly without implementing the necessary rules of tajwid constitutes a sin, whether it be in salah or out of salah. However, the consequences can be greater when in salah as not only would it decrease the value of the recitation in the Sight of Allah ta'ala but also the value of the salah. Major mistakes in recitation could even render the salah invalid.

Unfortunately, nowadays we look for the Tarawih in which the recitation is the fastest without giving any consideration to the quality of the recitation. The masjid that holds the fastest Tarāwīḥ has the largest congregation. The reality is that when the Glorious Qur'an is recited properly in Tarawih, it only takes an extra five to ten minutes. These a few minutes which we assume we have 'saved' because of the Tarawih salah finishing early, are most often spent gossiping outside the masjid immediately after Tarawih or after reaching home.

Therefore, why not spend these moments in acquiring the Pleasure of Allah ta'ala by remaining in His House, standing before Him in salah and listening to His Beautiful Word? Is it really worth reciting the Qur'an in an incorrect manner and incurring His Displeasure to save a mere five to ten minutes? It is only once a year that we have this opportunity to recite and listen to the Glorious Qur'an in salah, hence it would be very unfortunate if we let it go to waste.

Stealing from Tarawih

Some people who perform Tarawih in the masjid do not stand up and join the salah as soon as it starts. They wait until the Imam goes into ruku' and then quickly get up and join the salah. Such people are essentially stealing from Tarawih. For the sake of a restless minute, they cut out an invaluable portion of this blessed 'ibadah and also fail to fulfil the sunnah of listening to the entire Qur'an in Tarawih. The portion missed from the salah could have been the most beloved to Allah ta'ala and a means of one's salvation. It is also worth considering that death could strike at any time. If death was destined to come at that moment, would one not prefer to be in salah?

The Tarwīḥah

It is mustahabb to have a short break after every four raka'at. This is called tarwīḥah. There is no specific dhikr to recite during this time, therefore one may engage in any form of dhikr or du'a. For example, third kalimah, salat 'alan-Nabi, istighfar, etc. One should not lose focus during the tarwīḥah and engage in conversation or begin scrolling through one's mobile. It will be very unfortunate if whilst trying to connect to Allah ta'ala's through Tarawih, the mobile diverts one's attention away from Allah ta'ala. Such behaviour is also against the etiquettes of the House of Allah ta'ala.

Extracted from "Tarawih Salah" - Shaykh Mawlana Muhammad Saleem Dhorat

Kid's Page

Telling The Truth

Sheikh Junaid Baghdadi was a very pious man. During his childhood, he was a hard-working boy, who would always listen to his parents and try to keep them happy. His mother used to advise him to always tell the truth, no matter what happens. Junaid would listen to the advices of his mother, with interest, and try to act upon them.

One day, Junaid was getting ready to go on a journey. Before setting off, his mother sewed a pouch of money into his shirt, to keep it hidden from any robbers. When it was time to leave, he did Salam to his mother and set off on his journey.

Junaid did not travel far when, all of a sudden, some thieves jumped out at him and tried to scare him. "Don't move!" they shouted, "or we will hurt you."

Junaid remained calm as he had a special connection with Allah Taala. The thieves started searching Junaid and his luggage for money but surprisingly they could not find any.

"Don't you have any money?" asked the thieves.

"Yes, I do." Replied Junaid. The thieves searched him again but still could not find any money.

"Don't lie to us." The robbers threatened.

"I am not lying. My mother sewed a pocket of money onto my shirt. I will show you."

And with that, Junaid lifted his shirt to show them the pocket of money. The thieves were shocked! Why did Junaid show them where his mother had hidden his money? They took Junaid to their leader who asked him:

"Why did you show the thieves your money? You could have kept it hidden from them."

Junaid replied calmly:

"My mother advised me to always speak the truth and to never lie. Your robbers asked me if I had any money and if I would have said that I do not, I would be lying to them. Allah Taala doesn't like people who lie."

The leader heard little Junaid's answer and bowed his head in shame. He felt bad for stealing lots of money from people and for all of the times he had disobeyed Allah Taala. He repented to Allah Taala and made a promise never to steal again. Hearing this, the other robbers also repented and changed their ways.

MORAL:

Speaking the truth has many benefits. It may not seem so at the time but goodness always comes about from speaking the truth and Allah Taala also becomes extremely pleased. On the other hand, lying always brings about evil, darkness and the anger of Allah Taala. So, we should speak the truth whatever situation we are in and however hard it may seem at the time.

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Can you find the words?

- Sheikh
- Junaid
- Baghdadi
- Truth
- Lie
- Repent
- Thieves
- Journey
- Pious
- Money
- Goodness
- Darkness
- Pouch
- Mother