

Al-Bushra The Glad Tidings



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The Legacy of the **MADRASAH**

Our children attend madrasahs every evening, yet we as parents do not attach much significance to them, regarding them merely as places that look after the Ummah's children. We hold them on par with nurseries and schools, as places of elementary learning. We should realise though, that as long as we fail to attach importance to them, we will remain ignorant of our children's development and progress.

The Madrasah's Legacy

The madrasah is not an insignificant institute. The flame of Īmān (faith) is first kindled in the madrasah. The light of Īmān first permeates the heart of a Muslim child in this environment. It teaches our young children moral values.

It was in the madrasah where we learnt that to lie is a very great sin and that we should always speak the truth. It warned us against the use of bad language and that stealing, cheating and oppressing people are wrong. The madrasah taught us not to be a thorn in the side of our parents and to care for the elderly, orphans and widows.

It was in the madrasah that we learnt that we should be kind to our neighbours, be they Muslim or non-Muslim. The madrasah even taught us things that we do as adults without paying attention to them, like the simple yet rewarding act of removing an obstacle from a path. The good morals and character we take credit for as adults were acquired through the madrasah. All the teachings we are familiar with and practise in our lives today spring from there. By taking stock of every good deed we are performing and every sin that we detest and avoid, we will be witnessing the legacy of the period of our lives between the age of four or five up to thirteen or fourteen; the years spent in the madrasah.

Madrasahs Benefit the Nation

The madrasah not only benefits our children in relation to the Hereafter, it also provides them goodness in this world. Parents too receive worldly gain; a child that spent his/her time well at madrasah will become a means of comfort and joy for his/her parents. The madrasah is a boon for the country as well because it produces good citizens, regardless of whether it operates in an Islamic country or a secular state. At madrasah, children are taught to respect the rights of all people and are warned against injustice, oppression, involvement in drugs, alcohol, theft, vandalism and all types of antisocial behaviour. It contributes towards a socially cohesive society and is a great blessing for humanity as a whole.

Nabi ﷺ came into this world as a mercy and all of his teachings are full of mercy. What is taught in the madrasah is what Nabi ﷺ taught. His life, his character, and dealings all form the basis of what our children learn. Every child who attends a

madrasah becomes familiar with these prophetic teachings and is equipped to go on to embody them and serve humanity and work for its betterment.

Parents' Responsibilities Towards Their Children

In order for a child to get the most out of his/her madrasah education, parents need to work in partnership with the madrasah. Parents should not hand over their children to the madrasah and feel that they have fulfilled their share of educational responsibility. Some parents are content with just enrolling their children in any madrasah, but even those that take the time to find one that offers the best ta'lim (education) and tarbiyah (upbringing) should not feel that their duty has ended after enrolling their child.

It is the parents who will be questioned by Allāh ta'ālā about their children's education. If the teachers, principal or the management committee failed in fulfilling their responsibilities, they will also be held accountable for their actions, but the parents will be questioned and primarily responsible for any negligence regarding their children.

Allāh ta'ālā will demand answers to two questions from every parent concerning their child: what 'ilm (sacred knowledge) did they give him and what ādāb (etiquettes) did they teach him? Every mother and father will have to answer for their children. And at that moment, no parent will be able to blame the child's teacher or the madrasah's management.

It is the parents' duty to give the correct ta'lim and tarbiyah to their children. They cannot exonerate themselves from it. In light of this, the parents have to keep a close watch on the performance of their children. In the case of a madrasah not fulfilling its responsibility of educating and nurturing their children, parents should voice their concerns. And if the parents' concerns are not addressed adequately then they should remove their child and enrol him or her in another madrasah. It is just like when a child becomes sick and we take him/her to a doctor; we check the progress of the child and if we feel he/she is not receiving adequate treatment, we talk to the doctor. If, after a couple of discussions, the condition persists and it seems pointless talking to the doctor any further, we look for a better doctor. Just as the parents are responsible for their children's physical well-being, they must also shoulder the responsibility for their religious upbringing and education.

Partnership between Parents and the Madrasah

Parents should also cooperate with the madrasah and try to understand its aims and objectives. If a madrasah emphasises punctuality and regular attendance, with few breaks in between, parents should cooperate. For instance, if the board of 'Ulamā or committee of a particular madrasah consider it necessary to decrease holidays to allow enough hours to complete the curriculum, parents should ensure the attendance of their child.

The people responsible are aware that if they allow longer holidays, the end result will be academic, religious and social underachievement. Therefore, parents should cooperate with the madrasah, as a vast amount of time and effort is spent in deciding what is best for our children.

Being involved with both the madrasah and dārul-ulūm educational systems, I am of the opinion that it is the madrasah, more than the dārul-ulūm, that is of crucial importance to the Muslim community, since ninety percent of Muslim children will pass through it. Not every Muslim child will participate in tabligh jamā'ah, associate himself to a Shaykh for spiritual guidance, sit in the company of the 'Ulamā or pursue studies at a dārul-ulūm. This fact is enough for us to understand the primary importance of the madrasah system in educating our children to become good Muslims who will serve as role models for our society.

Therefore, we all must work together: the principal, the teachers and the parents. Cooperation will enable us to build a secure future for our coming generations, in which the masājid will continue to be attended, the Dīni environment we take for granted now will be maintained and society at large will continue to benefit from good citizens. May Allāh ta'ālā assist, bless and guide us in this noble task.
Āmīn.

Shaykul Hadith Maulana
MUHAMMAD SALEEM DHORAT
حفظه الله

OUR PIOUS PREDECESSORS

HUJJATUL ISLAM MAWLANA QASIM NANOTWI رحمه الله تعالى

Mawlana Qasim Nanotwi was born in Sha'baan 1248 AH (January 1833) in a small village by the name of Nanota, Saharanpur, UP. He was a Sideeqi - a decedent of Abu bakr Radhiyallahu anhu.

Hadhrat Mawlana recieved his basic Islamic education in his village Nanoto. Thereafter due to certain circumstances, at the age of 9 he moved to Deoband where he continued his education by Mawlana Mehtaab Ali in the house of a relative Shaykh Karamat Husain. Amongst the children who studied here was the father of Shaykh ul Hind Mawlana Zulfiqar Ali sahib, who at the time was studying the bigger Arabic kitabs.

Over here Hadhrat Mawlana learnt and mastered the initial kitabs of nahw (grammar) and sarf (syntax) but again due to illness moved to Saharanpur where he stayed with his maternal grandfather Mawlana Wajeehuddeen by whom he studied Hidayatun Nahw as well as completing the Persian curriculum.

At the age of 12 on the 4th of Muharram 1260 AH (1844) his maternal uncle Mawlana Mamluk Ali sahib took Mawlana Qasim sahib with him to Delhi to further his Islamic education in other sciences. He was enrolled into the Arabic college which was run by the East India Company but studied the different Islamic sciences by Mawlana Mamluk Ali sahib at his house where many other students also studied. This is where Mawlana Qasim Nanotwi formed a life long friendship with Qutbul irshaad Hadhrat Mawlana Rasheed Ahmad Gangohi who had also come for further Islamic education.

Hadhrat Mawlana Qasim Nanotwi was very intelligent, diligent and quick-witted from a young age which was picked up by his teachers and elders.

It was here in Delhi that he studied Hadeeth under the great Muhaddith and grandson of Shah Waliyullah - Shah Abdul Ghani Dehlewī. Whilst studying in Delhi he formed a great attachment and reverence for the great saint Haji Imdaadullah Muhajir e Makki whom he was already familiar with from childhood. The reason for this was that Haji Sahib would frequent the village of Nanota as it was also his place of birth. Hence whenever Haji Sahib would come to Nanota Hadhrat Mawlana would go to meet him and take spiritual benefit from him. It is from this time that Mawlana Qasim Nanotwi would engage himself in spiritual practices and adhkaar. Later on - after his studies - he received khilafah and ijazah from Haji Sahib and would go onto become a beacon of knowledge and spirituality.

After completing his Darse Nizami at the age of 17 in 1265 AH (1849) he took up a role in a publication house which was run by the great Alim Mawlana Ahmad Ali Sahranpuri. Here he would rectify mistakes made in publications that were printed. This was a period when India was being ruled by the British Empire; the conditions of the Muslims were deteriorating ... the environment was becoming harder day by day ... they were testing times for everyone in India. The concern for the Imaan of the Muslims in India was at the forefront of Mawlana Qasim Nanotwi's mind as well as many other Ulama and Mashaa'ikh. With this worry and through divine inspiration the thought came into his heart and mind of establishing an institute for Islamic education which could safeguard the Imaan of the masses came. Hence on 15th of Muharram 1283AH (30th May 1866) the foundation of Darul Uloom Deoband was laid where the Ustaad was Mulla Mahmood and the first student was Mahmood ul Hasan who would go onto become Shaykh ul Hind.

The rays of Darul Uloom Deoband spread far and wide, and is it's rays are still shining and spreading to this day.

Mawlana Qasim Nanotwi was a simple, humble and pious sole who disliked any sort of fame. He discarded himself from the world in such a manner that there was no care of what he wore. This great personality possessed an enormous amount of love for Nabi sallahu alayhi wasallam to such heights that when visiting Madinah Munawwarah he would not walk with his shoes claiming " how can I walk on that part of the earth where the blessed feet of Nabi sallahu alayhi wasallam have tread?"

This great Alim of Deen, freedom fighter and founder of Darul Uloom Deoband left this temporary abode on Thursday 04th Jamadul Awwal 1297 (April 1879) at the very tender age of 49.

Renewing our love for Nabī ﷺ

Mawlana
Aamir Nadaat

Humanity's greatest blessing

The greatest blessing of Allāh upon humanity is Rasūlullāh ﷺ. It is through him that this Ummah was blessed with the Noble Qur'ān, we were gifted with Salāh, Ramadhān and Islām in its entirety. It is through his medium Allāh showered many blessings upon this Ummah and we have been honoured to be 'the best of all the nations'.

The magnitude of this blessing is understood from a Hadith which depicts that a Muslim cannot be a Muslim in its totality without having the required amount of love for Nabī ﷺ. On the other hand, a person empty of love for Rasūlullāh ﷺ is not a believer. For our Dīn to be complete, our love for Nabī ﷺ has to surpass our love for anything else. Nabī ﷺ mentioned:

"None of you can become a (perfect) believer until I become more beloved to him than his parents, children and all of mankind." (Al-Bukhārī, Muslim)

Our life is the thermometer to measure our love for Nabī ﷺ. What is our commitment to carrying out the farā'idh and wājibāt? How often do we abstain from the harām and makrūh tahrīmī acts? How much pleasure do we experience when carrying out the sunan, mustahabbāt and nawāfil? Do we refrain from makrūh tanzīhī acts too? We need to contemplate over our lives and reflect how well we adhere to the dos and don'ts of Nabī ﷺ. The matter of the fact is that the less we adhere to those dos and don'ts, the less we love our Nabī ﷺ and the more we adhere to them, the more we love our Nabī ﷺ.

How to increase our love for Nabī ﷺ

A true Muslim's lifelong wish and ultimate aim should be that he follows all the teachings of Nabī ﷺ, emulates him in every possible manner. He should make a practise of sending ṣalāt and salām upon him consistently and he should yearn to visit Madinah Munawwarah and his blessed grave time and time again during his life time. Furthermore, a true lover of Nabī ﷺ should long to see him on the day of Qiyaamah and receive his intercession, he should be craving to drink from his blessed hands at the Pond of Kawthar and he should be having this burning desire that his final abode will be in the company of his beloved in Jannah.

Hadhrat Mawlānā Muhammad Saleem Dhorat دامت برکاتہم has mentioned three guidelines through which we can increase our love for Nabī ﷺ in our hearts:

1. **Read the books of Sīrah.** Every Muslim should learn and have a thorough knowledge of the blessed and amazing life of Rasūlullāh ﷺ. This can easily be attained by reading the sīrah of our beloved Nabī ﷺ on a daily basis. Reading about the beautiful life of Nabī ﷺ will cultivate love for him in our hearts. However, one should ensure to only read a reliable book written by an authentic 'Ālim.

2. **Send Salāt and salām upon our beloved Nabī ﷺ.** Love and reverence for Rasūlullāh ﷺ demands that every Muslim send ṣalāt and salām upon him in abundance. Hadhrat Shaykh Mawlānā Rashīd Ahmad Gangohī رحمہ اللہ would instruct that salāh 'alan nabī be read a minimum of 300 times daily by every Muslim.

Elaborating on this, Hadhrat Mawlānā Muhammad Saleem Dhorat دامت برکاتہم explains that in the beginning, we could read the shortest formula of salāh 'alan nabī, which is *صلى الله عليه وسلم*. After that we should try to recite salāh 'alan nabī with the most virtuous salāh 'alan nabī mixed in after every 10-15 of the shortest formula. Furthermore, this figure of 300 should be increased on the day of Friday, as the day of Friday has a special affinity and association with Nabī ﷺ. Also, whenever we say or hear the name of our beloved Nabī ﷺ we should say *صلى الله عليه وسلم* with much love and zeal.

3. **Try one's utmost to learn the sunan of Nabī ﷺ and bring them into practice.** The more a person strives towards practising the teachings of Nabī ﷺ, the more one's love for Nabī ﷺ will increase; and the more this love increases, the more one will be able to practise his teachings. This leads to a never-ending cycle: when practice increases, love for Nabī ﷺ increases, and this in turn makes one's practice increase, which again makes one's love for Nabī ﷺ increase, and so on. Thus, depending on one's sincerity and how much one strives in this path, only Allāh ﷻ knows how far one can reach.

May Allāh ﷻ enlighten our hearts with the love of Rasūlullāh ﷺ, and as a result, enable us to follow in his footsteps and become perfect believers. Aameen.

KID'S PAGE

"I can and I will"

Shaykh Abul Hajjaaj al Aqsari rahimahullah was a great shaykh of the 5th century. Once some people asked him, "who is your shaykh?"

In order to turn the attention of the people away from mere story-telling, and to teach them an important lesson, the shaykh replied, "My shaykh is a dung beetle!"

Hearing this the people were surprised and asked if he was joking.

He explained, "I was awake one cold night when my eyes suddenly fell on a dung beetle. It was trying to climb a lamp but could not - it would climb a bit and fall down. I counted how many times it tried and I counted 700! Even then it did not lose courage. The time for Fajr salah arrived and I went to the Masjid for salaah.

When I returned I saw the dung beetle had managed to climb the lamp! So whatever I learnt, I learnt from this dung beetle."

My dear children, the moral of the story of this Shaykh is to never give up. Our aim in this world is to continuously strive to acquire the pleasure of Allah, such that we become His Special Friends - a Wali of Allah.

Whenever we intend to do a good deed to please our dear Allah our enemy Shaytaan, who is our enemy and the enemy of every human being, will try to make us lose our courage and give up.

In response to this, our most dear Shaykh - Hadhrat Mawlana Muhammad Saleem Dhorat sahib advises us again and again never to give up and to remind ourselves - "I can, and insha Allah, through Allah's help, I will!"

Can you find the 12 Islamic Months?

A	N	A	B	A	S	D	B	D	D	A	M	R	R
J	M	U	H	A	R	R	A	M	A	M	S	D	I
A	A	W	F	W	J	U	A	A	H	J	U	H	H
M	M	A	L	S	H	A	W	W	A	A	L	U	K
A	R	A	A	A	U	A	H	N	J	A	A	L	A
D	N	D	W	A	A	A	N	M	J	S	A	Q	A
U	J	A	W	A	A	J	D	H	I	L	L	A	L
L	W	D	A	R	A	M	A	D	H	A	N	D	U
A	W	A	L	B	B	L	A	A	L	A	A	A	D
W	J	M	U	A	A	A	J	L	U	W	U	H	A
W	I	A	I	D	J	H	A	L	H	L	R	U	A
A	A	M	B	R	A	A	S	A	D	I	A	J	M
L	U	A	A	J	R	I	F	J	A	W	A	J	A
F	M	A	R	A	J	A	R	K	A	A	F	A	J