



# THE FIRST SPRING









## The First Spring

An annual publication to commemorate the blessed birth of Prophet Muhammad (Sallallahu 'Alaihi Wa Sallam)

### Editor:

Muhammad Hasan Chowdhury

### Executive Editor:

Farid Ahmed Chowdhury

### Assistant Editor:

Mohammad Badrul Islam  
Khairul Huda Khan

### Published:

Sunday, 3<sup>rd</sup> December 2017  
14<sup>th</sup> Rabiul Awwal 1439AH

### Design:

Artistic, Dhaka



### Chief Guest

**Hadrat Allamah Husamuddin Chowdhury Fultali**  
*President, Bangladesh Anjumane Al Islah*

### Special Guests

**Shaykh Dr. Naji Ibn Rashid al-Arabi al-Azhari**  
*Professor of Arabic and Islamic Studies, University of Bahrain*

**Shaykhul Hadis Hadrat Allamah Habibur Rahman**  
*Former President, Bangladesh Anjumane Al Islah*

**Shaykh Qari Yasser Abdul Basit**  
*Son of the legend Qari Abdul Basit Abdussamad, Egypt*

### Presided By

**Hadrat Hafiz Maulana Abdul Jalil**  
*President, Anjumane Al Islah UK*

**Culmination of 10 Million Durood Shareef**



## ANJUMANE AL ISLAH UK

1 Cornwall Avenue, London E2 0HW

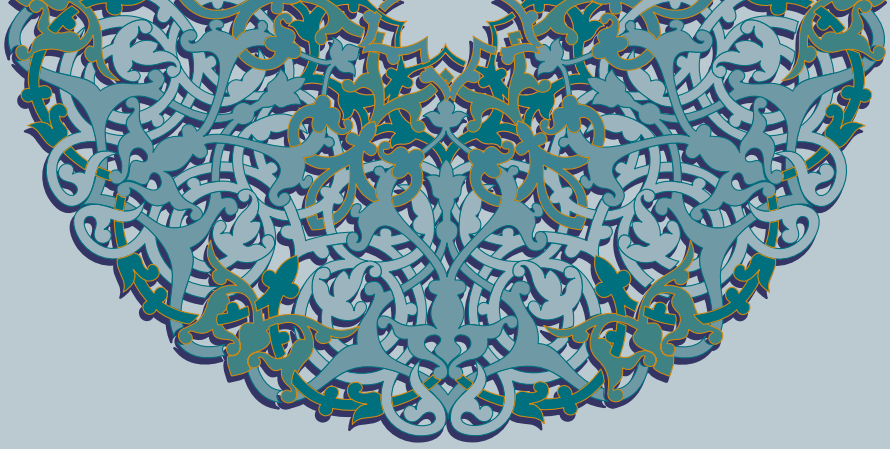
Tel: 020 8980 2673, 07912850853

E-mail: gs.alislahuk@gmail.com

[www.anjumane-alislah.org.uk](http://www.anjumane-alislah.org.uk)

- Overwhelmed By The Dazzling Light << 06
- The Bodies of the Prophets are Intact in the Grave << 12
- The Legitimacy of Holding Mawlid Gatherings << 16
- The Mawlid: A Time to Celebrate << 21
- The Concept of Bid'a in the Islamic Shari'a << 27
- Why do We Send Prayers of Peace & Blessings Upon the Beloved Prophet of God? << 39
- What Do World Thinkers Say about Prophet Muhammad (Sallallahu 'Alaihi Wa Sallam)? << 45
- A Prophet in the Snow << 48
- Q & A << 49





## Secretary General's Foreword

Assalamu Alaikum Wa Rahmatullah

Alhamdulillah. Anjumane Al Islah UK is once again publishing a magazine to celebrate the auspicious occasion of 'Eid-e-Miladunnabi (Sallallahu 'Alaihi Wa Sallam) 1439 AH / 2017 AD. This magazine includes a number of articles from eminent scholars of our time enlightening us all about the life of Muhammad (Sallallahu 'Alaihi Wa Sallam) and his Sunnah.

We are ever grateful to Allah (SWT) for granting us the opportunity to celebrate the Mawlid of our beloved prophet Hadrat Muhammad (Sallallahu 'Alaihi Wa Sallam) here in the UK. Anjumane Al Islah UK has organised a series of Mahfils, Seminars and Milad events across the UK with participation from brothers and sisters, young and old from across communities. We invite all Muslims to participate in these events and gain Barakah In sha Allah.

We are grateful to all our volunteers, organisers particularly the small businesses who contributed so generously to make these activities especially this publication possible. May Allah grant them the best of rewards both in this world and the hereafter.

**Muhammad Hasan Chowdhury**  
Secretary General





## DU'A

**Murshide Barhaq, Ustadhul Ulama**

**Hadrat Allamah Imad Uddin Chowdhury Fultali**

### **Assalamu Alaikum wa Rahmatullah**

We are pleased to learn that Anjumane Al Islah UK is once again celebrating the blessed birth of our beloved prophet Muhammad (Sallallahu 'Alaihi Wa Sallam) and marking this occasion with a series of activities including the publication of this magazine reflecting on his teachings and guidance to the Muslim Ummah.

We pray that all these efforts are accepted by Allah (SWT) as noble and worthy of rewards in this world and the hereafter.

We especially seek the blessings and the intercession of Rahmatullil Alameen, Hadrat Muhammad (Sallallahu 'Alaihi Wa Sallam) on the Day of Judgement.

We also pray for those learned contributors who have written in this publication seeking to inform and enlighten the Muslim Ummah in the teachings of our beloved prophet Muhammad (Sallallahu 'Alaihi Wa Sallam).

**Muhammad Imad Uddin Chowdhury Fultali**

**Fultali, Zakigonj, Sylhet**





**Hadrat Allamah Husam Uddin Chowdhury Fultali**  
President, Bangladesh Anjumane Al Islah

## MESSAGE

Assalamu Alaikum Wa Rahmatullah

We are pleased to learn that Anjumane Al Islah UK is once again organising a 'Miladunnabi (Sallallahu 'Alaihi Wa Sallam) Conference' to celebrate the noble birth of Hadrath Muhammad (Sallallahu 'Alaihi Wa Sallam).

Every Muslim men and women is Duly bound to learn about the Milad of Rasulullah (Sallallahu 'Alaihi Wa Sallam), His teachings and practices, His likes and dislikes and practice them in their lives.

His mission was to bring peace and harmony where there was hatred and bigotry. His mission was to rescue humanity from the depths of ignorance.

Today, the entire humanity is aggrieved and crying out for peace and harmony. Muslims across the world need to study the Qur'an and Sunnah of Rasulullah (Sallallahu 'Alaihi Wa Sallam) more and seek guidance in this hour of need for the whole of humanity.

We commend Anjumane Al Islah UK for organising this event and publication on this blessed occasion. May Allah (SWT) accept all our efforts as righteous deeds and reward us handsomely in the hereafter.

**Maulana Husam Uddin Chowdhury Fultali**  
President, Bangladesh Anjumane Al Islah



# **Hadrat Hafiz Allamah Abdul Jalil**

President, Anjumane Al Islah UK



## **MESSAGE**

Assalamu Alaikum Wa Rahmatullah

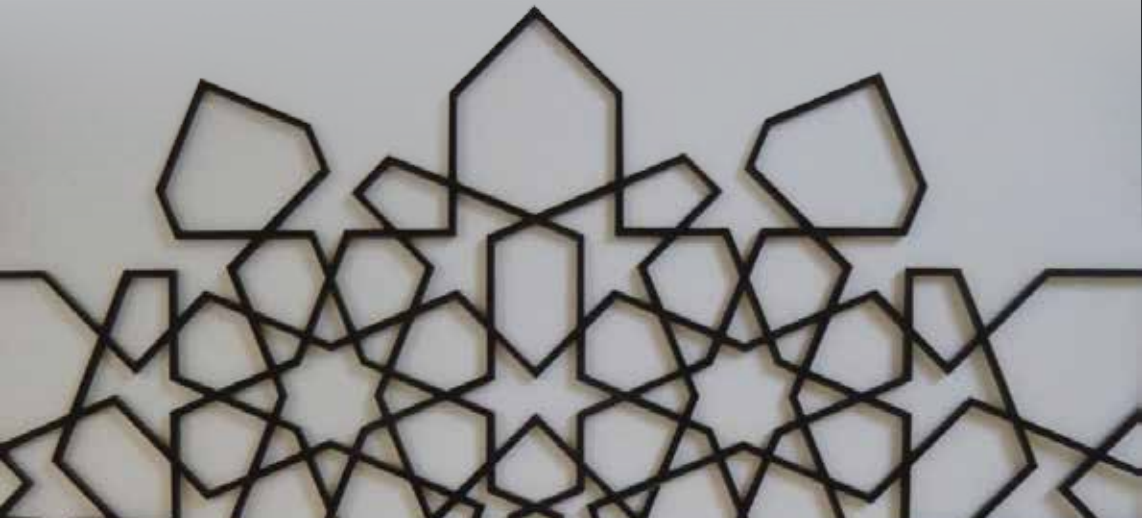
Alhamdulillah. We are pleased that by the grace of Allah (SWT), Anjumane Al Islah UK is publishing this magazine celebrating the Mawlid of our beloved prophet Hadrat Muhammad Mustafa (Sallallahu 'Alaihi Wa Sallam).

This is a noble deed. Every Muslim should endeavour to learn more about the life of our beloved prophet (Sallallahu 'Alaihi Wa Sallam) and practice His Sunnah in every aspect of our lives.

We pray that all our efforts in making the events and the publication successful are handsomely rewarded by Allah (SWT) in this world and the hereafter.

**Hafiz Maulana Abdul Jalil**

President, Anjumane Al Islah UK







## Overwhelmed By The Dazzling Light

By Hadhrat Allamah Fultali Saheb Qiblah (R.A)

When Abdullah, the father of the Prophet Salla'Allahu 'alaihi wa sallam, returned after sacrificing 100 camels (in place of himself being sacrificed), a woman named Qutaila, or Rafiqah Binte Nawfal according to another narration, proposed to Abdullah for marriage. She said, "If you marry me, I will pay you the price of your one hundred camels." The reason behind her proposal was that she had observed the light (noor) of Prophet Muhammad Salla'Allahu 'alaihi wa sallam dazzling on his forehead. Abdullah replied saying, "I cannot make a decision regarding this matter without the permission of my father." According to other narrations, his reply was "This is haram, it is better to die rather than get trapped into this."

Imam Halabi (R.A) explained in his book titled 'Insan al Uyun' that the reason for the woman's eagerness in wanting to marry Abdullah was that it was written in the earlier scriptures that the last prophet Muhammad ibn Abdullah Salla'Allahu 'alaihi wa



sallam will belong to the Quraish tribe of Makkah. Having read this, many people instructed their offspring in naming their sons Abdullah and their grandsons Muhammad. For this reason, at the time of the Prophet's arrival at least 40 children were found to be Muhammad with their fathers' name being Abdullah. For the same reason, many women wished to conceive and carry the blessed child within their wombs.

However, Abdul Muttalib took his son Abdullah to Wahab Bin Abd Manaf Bin Zuhra, who was the leader of Bani Zuhra and had a daughter named Amina. Abdul Muttalib got his son married to Amina.

The next day he passed by Qutaila again. He noticed that she was not interested in going forward with her previous proposal of wanting to marry him. Abdullah out of curiosity asked the woman why she was showing no interest in him. She replied, "The light which I observed on your forehead yesterday is not there anymore! It was my wish to have this light for myself, but now it has gone to whom it was meant for, and for this reason I am not interested in marrying you."

Many miraculous incidents took place after Amina had conceived. Imam Khateeb Baghdadi states that Rasulullah Salla'Allahu 'alaihi wa sallam was conceived on a Friday night in the month of Rajab. At that time, Allah instructed Ridwan, the guard of heaven, to open the doors of Jannatul Firdaus.

One announcer in the heavens and Earth announced that the light from which the last Prophet would be created, has been placed into the womb of Amina. He has taken full form. He will come to people as a bearer of good tidings and a warner.

Hadhrat Ka'b Ahbar narrated that it was announced that night in the heavens and the earth that the hidden light of RasoolAllah Salla'Allahu 'alaihi wa sallam has been placed in the womb of his mother, so greeting and salutations upon him. That day all the idols of the world toppled over. People of Quraish had been suffering from famine and draught, but due of the arrival of Prophet Muhammad Salla'Allahu 'alaihi wa sallam the Earth became green and the trees blossomed with fruits. Good fortune had been restored to the people of Quraish, and for this reason



the year in which he had been placed in his mother's womb is known as the year of victory and happiness.

Hadhrat Ibn Ishaq narrates, Hadhrat Amina (R.A) said, "I was informed in a dream that the leader of the nation has taken lodge inside my womb. I didn't suffer at all upon conceiving him. The only sign I had is not menstruating." She also mentioned, "one night I was in a state of being neither awake nor asleep (subconscious mind) when suddenly someone came to me and asked, 'don't you know who you have conceived? The child in your womb is the guide of the universe.' When the time of his birth drew near, the man came to me once again and said, 'say this 'I seek refuge for him with the one Lord from the evil of all enviers', and name him Muhammad.' When I woke up, I found a piece of gold that read;

أعيذه بالواحد من شر كل حاسد وكل خلق رائد من قائم وقاعد عن السبيل عائد على الفساد

جاهد من نافث او عاقد وكل خلق مارد يأخذ بالمرصاد في طرق الموارد

Hadhrat Shaddad Ibn Aus narrates, "A person from Banu Amir asked the Prophet Salla'Allahu 'alaihi wa sallam, "What is your true reality O Apostle of Allah? The Prophet Salla'Allahu 'alaihi wa sallam replied, "I am the outcome of the du'a of my father Ibrahim (A) and the glad tiding given by my brother Isa (A)."

Hadhrat Abu Naim (R.A) narrated from Ibn Abbas (R.A): "One of the signs that the Prophet Salla'Allahu 'alaihi wa sallam had been placed within his mother's womb was that every four-footed animal talked that night. They said "We swear on the God of Ka'ba that the Prophet has been placed into his mother's womb. He is the guide and the light for humanity. That day, all thrones of all monarchs had toppled over. All animals from the east were spreading the good news to the west. Likewise, the creatures of the ocean were giving the good news to one another. After the Prophet Salla'Allahu 'alaihi wa sallam had been placed into his mother's womb, each month one announcer in the heaven and one on the earth had announced saying, "Take glad tidings as the time has come for the imminent arrival of the Prophet of protection and blessings, Abul Qasim Salla'Allahu 'alaihi wa sallam!"



Allama Qastalani (R.A) claimed the above-mentioned Hadith to be weak. Imam Zurqani as well claimed that Ibn Abbas wasn't physically present at the time. He neither observed the incident mentioned in the Hadith himself nor did he narrate it from anyone else. So the question here is, 'how can the Hadith be verified?' Imam Zurqani (R.A) answered the question himself. Imam Jalaluddin Suyuti (R.A) and others narrated this Hadith as Marfu, though there is some difference in wording. Nonetheless, there are authentic narrations that support this Hadith. For example, the following Hadith: 'There were no such houses or places that the light (noor) of Muhammad Salla'Allahu 'alaihi wa sallam did not enter, and there was no such animal that did not talk during that night.'

There are many other Ahadith which establish that the animals had spoken, although it was not clearly mentioned what they said.

Rasulullah Salla'Allahu 'alaihi wa sallam's father Abdullah passed away when he was just 2 months in his mother's womb, and this opinion is the most credible one. Hadhrat Abdullah was 25 years of age when he died. Hadhrat Waqidi (R.A) mentioned it as the most acceptable opinion. According to another opinion, he was then 18 years of age. This claim is justified by Ibn Hajar. Imam Jalaluddin Suyuti (R.A) also accepted this opinion.

Abdullah (R.A) got ill when he was returning home along with his fellow merchant. Because of his ill health he took lodge in his father Abdul Muttalib's uncle's house in Medina. He remained ill for one month. When Abdul Muttalib enquired about his son, he came to know that he was ill and in Medina. Having heard the news, he sent his other son Haris to Medina, but it was too late. When he reached Medina, he came to know that his brother had already passed away and was buried in Madinah Tayyibah.

Hadhrat Abu Sayeed Abdul Malik Nisapuri (Ra), in his book 'M'ujamul Kabeer', and the author of 'Assa'adah wa al-Bushra', both quoted from Hadhrat Kab, and Abu Nuyaim from Ibn Abbas (R.), that Amina said, 'After six months of conceiving Muhammad, a man came to me saying, "O Amina, the child you are bearing will be the most superior figure on earth. Name him as



Muhammad when he is born and keep this a secret.” She also added, “Henceforth, I felt the physical change what other women did during conception, but no one knew (whether it was a boy or a girl). I was all alone at home and Abdul Muttalib was performing Tawaf around the Kaba. Suddenly I heard a crack and got frightened, after which I saw a white bird’s wing. This sight soothed my mind and got rid of my fear and fickleness. As I looked again I found a white cup placed next to me, I drank the liquid that it contained and as a result, I was covered with a mountain of light.

Then I saw women as tall as date trees. They seemed like the women of Abd Manaf tribe. I was utterly astounded, so I cried, ‘somebody help me.’ I was wondering how they could know about me!” According to other narrations, Amina said, the ladies said, “we are Pharaoh’s wife Asia, Imran’s daughter Mariam and the rest are Hoors from Heaven.

Tabrani (R.A) narrates, “The Prophet’s hands were seen tightly closed when he was born. The index finger of him was set in a way that implied that he was reciting Tasbeeh. Hadhrat Usman Bin Abul ‘Aas (R.A) narrates from his mother Umme Usman Sakfiah who said, “when I called in Muhammad’s house when he was born, I found the house totally illuminated by light and I also noticed that the stars bent down, I felt as if the stars would fall upon my head.” (Baihaqi, Tibrani and ibn Abdul Baar).

Although it was mentioned in Amina’s narration that she said she was alone during Muhammad’s Salla’Allahu ‘alaihi wa sallam birth, on the other hand Fatima Binte Abdullah said, “I was present during his birth.” So these two different narrations may create confusion. The reconciliation may be that Fatima arrived immediately after the birth of the Prophet Salla’Allahu ‘alaihi wa sallam.

Hadhrat Ahmad Bazzar, Tabrani, Hakim and Baihaqi narrate a Hadith from Hadhrat Irbad Ibn Saria (R.) that the Prophet Salla’Allahu ‘alaihi wa sallam said; “I was the last of the Prophets even when Adam (A) was mixed with clay. I am informing you that I am the outcome of my father Ibrahim’s prayer, my brother Isa’s good news and my mother’s dream. Similarly, all Prophets’



mothers dreamt of their sons' arrival. Prophet Salla'Allahu 'alaihi wa sallam's mother dreamt that when the Noor of the Prophet Salla'Allahu 'alaihi wa sallam had been placed into her womb, the Palaces of Syria had become illuminated because of that Noor.

Hafiz Ibn Hajar (R.A) mentioned that Imam Hibban and Imam Hakim confirmed this Hadith as Saheeh.

Hadhrat Allama Qastalani (R) said that the light is referred to in the Quran. Allah says: **قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ** 'there has come to you a light and a clear book'.

Some scholars mentioned that the Noor mentioned in this verse refers to the Prophet Salla'Allahu 'alaihi wa sallam. This opinion is correct. As Imam Baidawi (R) also mentioned; Allah Subhanahu wa ta'ala says in another verse, "By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path." (Surah Ma'idah : 16)

It is reported that the walls in Syria were illuminated during the blessed birth of the Prophet Salla'Allahu 'alaihi wa sallam. This incident indicated that Syria would specifically be illuminated by the light of Prophethood, as Syria was the capital of that time.

Hadhrat Ka'b Ahbar (R.A) narrated what was mentioned in the previous divine books: "Prophet Muhammad (Salla'allahu 'Alaihi Wa Sallam) will be born in Makkah, perform Hijrah (migration) to Madinah and his reign will reach Syria. His religion will travel from Makkah and end up to Syria. He will even travel through Syria to Baitul Muqaddas (Jerusalem) during the night of Mi'raj. Prophet Ibrahim (A) performed Hijrah to Syria before him. On the other hand, Prophet Isa bin Mariam (A.) will descend upon Syria and finally, Hashr (day of Judgement) will take place in Syria.

Translated into Bengali By : **Allamah Husamuddin Chowdhury Fultali**

Translated into English By : **Syed Azmal Hussain Wasi**



# THE BODIES OF THE PROPHETS ARE INTACT IN THE GRAVE



**By Hadhrat Allamah Imad Uddin Chowdhury Fultali**

**Translated By : Khairul Huda Khan**

Every faithful Mumin believes that the exceptional and blessed body of Allah's Messenger (peace be upon him) is intact in the Rawdah Sharif (blessed Chamber). Not only the blessed body of the Messenger of Allah (ﷺ), but of all the Prophets, Alhamdulillah, are intact in their graves. This notion is not an idea of our imagination. The Messenger of Allah (peace and blessings of Allah be upon him) said:

وعن أوس بن أوس رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم: إن من أفضل أيامكم يوم الجمعة فأكثروا علي من الصلاة فيه فإن صلاتكم معروضة علي فقالوا يا رسول الله وكيف تعرض صلاتنا عليك وقد أرمت قال يقول بليت قال: إن الله حرم على الأرض أجساد الأنبياء. (رواه أبو داود)

"Among the best of your days is Friday; so send abundant salutations (Durud) upon me in it, for your salutations will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He (ﷺ) replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." [Abu Dawud].

Sayyid Shaykh Ahmad Rifai (R.A) performed hajj and visited the holy shrine in Madina Sharif. He stood at the holy shrine and recited following lines of poetry:

في حالة البعد روجي كنت ارسلها ★ تقبل الارض وهي نائيتي  
وهذه دولة الاشباح قد حضرت ★ فامدد يمينك تحظي بها شفتي

"in the state of distance, I used to send my soul in your presence.

On my behalf, it used to kiss the ground before you.

Now has come the time that I have attended;

Kindly stretch your blessed right hand so my lips may kiss it. "



Immediately after the recitation, the blessed hand of Sayyiduna Rasulallah ﷺ came out of the grave and Shaykh Ahmad Rifai kissed that blessed hand. (Al Hawee lil Fatawa, Imam Jalaluddin Suyuti (R.A), Volume – 2, Page : 261)

It has been narrated about this incident of Shaykh Ahmad Rifai in authentic books that it took place when there were ninety thousand people in attendance at the Masjid Nabawi and they witnessed the blessed hand. Among the audience, Gausul Azam, Qutube Rabbani Shaykh Sayyid Mohiuddin Abdul Qadir al-Jilani (R.A) was also present. This incident took place in 555 AH.

Syed Nuruddin (father of Sharif Affief), visited the holy shrine and said, **السلام عليك ايها النبي ورحمة الله وبركاته** - Assalamu Alaika Ayyuhan Nabiyyu wa Rahmatullahi wa barakatuh – Peace, mercy and blessings of Allah be upon you O Prophet of Allah.

All the people present there heard a reply from the holy shrine saying: **وعليك السلام يا ولدي** (Wa alaikas salaamu ya waladi) – Peace be upon you too, my son!

Imam Jalaluddin Suyuti (R) narrated with Sanad that Abu Nasr Abdul Wahid bin Abdul Malik bin Muhammad bin Abi Saad Sufi al Kurkhi said, "I completed the Hajj. After doing Ziarah, I was sat by the holy shrine, while Shaykh Abu Bakr Ad Diyar Bakri entered. He stood towards the blessed face of RasulAllah ﷺ and said:

**السلام عليك يا رسول الله** (Assalamu Alaika Ya RasulAllah). I heard a voice from the holy shrine saying **يا ابا بكر** (O Abu Bakr). People who were present there heard this too.

### Answer to a confusion

Hadrat Abu Hurairah (May Allah be pleased with him) reported from the Prophet ﷺ that the Messenger of Allah (ﷺ) said,

**مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ ، إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ**

"There are none of you who send peace upon me except that Allah returns my soul so that I can reply to his greeting." (Musnad Ahmad, Abu Daud)

In another tradition, he (ﷺ) mentioned that whoever comes



near the grave and gives Salaam, I reply to their Salaam.

Now, looking at the literal meaning of the Hadith if someone was to think that the Messenger of Allah (ﷺ) is lifeless in his grave, and is given life when Salaam is presented, then this idea is a grave mistake. As this concept is contrary to the hadiths of the Prophet (ﷺ). As there are authentic hadiths that the prophets are alive in their graves. Since Allah's Messenger (ﷺ) is the best of all prophets, his condition of life in the grave is of the highest status.

As countless Muslims are sending greetings to the Messenger of Allah (ﷺ) constantly and he is answering their greetings accordingly, so the Messenger of Allah is always alive. This goes to show that he is not dead sometimes and alive sometimes.

Here is the commentary of Imam Qastalani, the commentator of Saheeh al-Bukhari:

ولا شك ان حياة الانبياء عليهم السلام ثابتة معلومة مستمرة - ونبينا صلى الله عليه وسلم افضلهم  
واذا كان كذلك فينبغي ان تكون حياته اكمل واتم من حياة سائرهم الخ

*"There is no doubt that the living of the Prophets are well established, well known and well proven. And our Prophet (ﷺ) is the best among the Prophets. So his state of living would be more complete and full than all other Prophets."*

Now, if a person who is weak in understanding, says that if the Messenger of Allah (ﷺ) was constantly alive, then the Hadith *الارد الله علي روعي* "Allah turns my soul back to me" becomes meaningless; Imam Qastalani provided many rational proofs for the correction of this misconception. Among them, he said that this very hadith proves the constant state of being alive of the Prophet (ﷺ). As the reply to the greetings is proved, therefore continuous living is also proven.

Imam Zurqani said, The meaning of the Hadith is: *الا وجدني حيا* i.e whenever someone greets me they would find me alive.

Imam Qastalani (R) also mentioned that if the number of the people sending Salaam to the Prophet (ﷺ) are in their thousands, even then it is possible for the Messenger of Allah (ﷺ) to observe them spiritually and simultaneously. Abu Owaib's poem is quoted



in response to the question that how would the Prophet (ﷺ) answer the Salaam of the people of the east of the earth and the west at the same time, ie, from all over the world:

كالشمس في وسط السماء ونورها ★ ينشى البلاد مشارقا ومغرب

كالنبر ومن حيث التفتت رأيته ★ يهدى إلى عينيك نور اناقبا

Like the sun is in the middle of the Sky;  
illuminating the east and west of the earth.  
Like the moon; look at it from where you are,  
its bright light will fill your eyes.

We see that the angel of death Azrail (peace be upon him) takes millions of souls simultaneously, and faces no difficulty in taking many souls at a time. That is, he can do the same with millions of souls simultaneously. At the same time, he is always engaged in the worship and remembrance of Allah. And undoubtedly the position of the Prophet (ﷺ) is better than any angel in his life of Barzakh.

“The Prophet (ﷺ) offers prayers in his grave in a state of being alive, worships and gazes upon the beauty (Noor) of Allah. He is never apart from the closeness of Allah.” (Maawahib, vols- 3, page 310)

I (the humble being, having very little amount of material and spiritual knowledge) want to conclude by presenting an argument about this. The answer to our discussed question can be found in our body. Even those who have basic knowledge about physiology know that blood circulation and breathing is an amazing process in the human body. We are able to perform various tasks by hands, whilst using our mouth to speak, at the same time, the process of breathing and blood circulation in our body continues simultaneously. Whilst busy doing various tasks, we can relish in the fragrance of pleasant smells. There is no need for us to stop our bodies from doing other activities for the purpose of taking in a scent. Meanwhile, the action of our hands and mouth is continuing without any interruptions. When Allah ta'ala has put such spectacular capabilities in a common human being to do various tasks simultaneously, then there is no doubt whatsoever that His Beloved Habeeb (ﷺ) has been given the ability to engage in remembrance of Allah and to reply to the greetings of the believers.





## The Legitimacy of Holding Mawlid Gatherings

Shaykh Dr. Naji ibn Rashid al-Arabi

*[This article is a transcript of a lecture Delivered by Shakyh Dr. Naji ibn Rashid al-Arabi, assistant professor of Arabic & Islamic Studies at University of Bahrain, at the annual Mawlidunnabi (Sallallahu 'Alaihi Wa Sallam) Conference 2015, organised by Anjumane Al Islah UK in London. The original lecture was delivered in Arabic and translated by Maulana Maruf Ahmed. The transcript was typed by Aminoor Rahman and edited and annotated by Maulana Maruf Ahmed.]*

All praises belong to Allah Ta'ala and blessings and salutations upon the prophet (Sallallahu 'Alaihi Wa Sallam) and his family and companions.

As for which follows; indeed one of the greatest blessings Allah Ta'ala bestows upon his servant is that he gives him the *tawfiq* (ability) to perform an action which is beloved to Him and His Messenger (Sallallahu 'Alaihi Wa Sallam).

From among that which Allah Ta'ala loves very much is that the ulama (scholars) carry out an obligation upon them, and that is to guide people to Allah Ta'ala and His Prophet Muhammad (Sallallahu 'Alaihi Wa Sallam) and to unite their hearts in loving the Prophet (Sallallahu 'Alaihi Wa Sallam). That is the obligation upon the ulama. As for the general people, like those who are present,



their obligation is to sit with the ulama in a gathering similar to this. Such gatherings have been described by the Prophet (Sallallahu 'Alaihi Wa Sallam) in a very lengthy hadith<sup>1</sup>:

إِنَّ لِلَّهِ مَلَائِكَةً سَبَّاحِينَ فِي الْأَرْضِ فَضْلًا عَنْ كِتَابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَى بُعِيْتِكُمْ. فَيَجِيئُونَ فَيَحْفُونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ اللَّهُ: عَلَى أَيِّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيَمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكُنَّا أَشَدَّ تَحْمِيدًا وَأَشَدَّ تَمَجِّدًا وَأَشَدَّ ذِكْرًا. قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ. قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ لَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا. قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّدُونَ؟ قَالُوا: يَتَعَوَّدُونَ مِنَ النَّارِ. قَالَ: فَيَقُولُ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنَّا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا خَوْفًا وَأَشَدَّ مِنْهَا تَعَوُّدًا. قَالَ: فَيَقُولُ: فَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فَلَانًا الْخَطَاءَ لَمْ يَرِدْهُمْ، إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمْ الْقَوْمُ لَا يَشْقَى لَهُمْ جَلِيْسٌ

*“There are many angels of Allah (SWT), other than the ones who record deeds, who wander around on earth. When they find some people performing remembrance of Allah (SWT), they call other angels, saying, ‘Come to what you are looking for.’ So they come and cover those people up to the lowest heaven. Then Allah (SWT) says, ‘What were My servants doing when you left them?’ The angels say, ‘O Lord, we left them praising You, magnifying You and remembering You.’ Allah (SWT) says, ‘Have they seen Me?’ They reply, ‘No.’” The Messenger of Allah said, “Allah (SWT) says, ‘What would have been their condition if they had seen Me?’ They say, ‘If they had seen You, they would have praised You, magnified You and remembered You far more.’ Allah (SWT) says, ‘What are they asking for?’ They reply, ‘They are asking You for Paradise.’ He says, ‘Have they seen it?’ They reply, ‘No.’ He says, ‘What would have been their state if they had seen it?’ They reply, ‘If they had seen it, they would have asked for it more intensely and desired it more earnestly.’ Allah says, ‘What*

<sup>1</sup>Reported by Tirmidhi (Hadith 3600) on the authority of Abu Sa’eed al-Khidri (ra)



are they seeking My protection from?' The angels say, 'They are seeking Your protection from the Fire.' Allah (SWT) says, 'Have they seen it?' They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen it?' They reply, 'If they had seen it, they would have fled from it, feared it and sought Your refuge from it even more intensely.' Allah says, 'Then bear witness that I have forgiven them.' They say, 'There is so and so a great sinner among them; he came only for his personal interest and not to join in remembrance.' Allah (SWT) says, 'These are such people that even their companion is not left destitute and unfortunate.'"

Some people say that celebrating the *Mawlid* (birth) of Rasulullah (Sallallahu 'Alaihi Wa Sallam) is a *bid'ah* (innovation) and misguidance. This claim is erroneous, baseless and far from the truth. I do not want to elongate with evidences, but I will mention a handful of proofs which prove without any doubt that celebrating the Mawlid of Rasulullah (Sallallahu 'Alaihi Wa Sallam) is a Sunnah and not a *bid'ah*. Such gatherings existed at the time of the Prophet (Sallallahu 'Alaihi Wa Sallam) and were attended by the Sahaba (ra), including the very senior sahaba such as Abu Bakr (ra) and Uthman (ra). Mawlid gatherings consist of gathering together; praising Rasulullah (Sallallahu 'Alaihi Wa Sallam) and beating the *duff* (drum). All of these are Sunnah.

As for the proof that the sahaba (ra) gathered to praise the Prophet (Sallallahu 'Alaihi Wa Sallam) whilst beating drums; it is narrated in the Musnad of Imam Ahmad (ra) with a *sahih* (authentic) chain on the authority of Buraydah (ra)<sup>2</sup>:

خرج رسول الله صلى الله عليه وسلم في بعض مغازيه فلما انصرف جاءت جارية سوداء فقالت يا رسول الله إني كنت نذرت إن ردك الله سالما أن أضرب بين يديك بالدف وأتغنى فقال لها رسول الله صلى الله عليه وسلم إن كنت نذرت فاضربي وإلا فلا فجعلت تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب ثم دخل عمر فألقت الدف تحت استها ثم قعدت عليه فقال رسول الله صلى الله عليه وسلم إن الشيطان ليخاف منك يا عمر إني كنت جالسا وهي تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب فلما دخلت أنت يا عمر ألقت الدف

---

<sup>2</sup>Reported by Ahmad in his Musnad (Hadith 23011) and Tirmidhi (Hadith 3690), both on the authority of Buraydah (ra)



*"The Prophet (Sallallahu 'Alaihi Wa Sallam) returned from some of his military expeditions. A slave girl approached him and said: 'I had vowed to beat the drum and sing before you if Allah brought you back safe and unhurt'. The Holy Prophet (Sallallahu 'Alaihi Wa Sallam) replied: 'If you had vowed, then proceed, otherwise do not'. She started beating the drum. Meanwhile Abu Bakr (ra) came while she was beating the drum. Then 'Usman (ra) and 'Ali (ra) came and she continued beating the drum. Then came 'Umar (ra) and she covered her instrument under herself and sat over it as soon as she saw him. At this the Holy Prophet (Sallallahu 'Alaihi Wa Sallam) commented: 'Umar, even Satan fears you, I was sitting and she was beating the drum, and then Abu Bakr entered and she continued beating and then Ali entered and she continued beating and the Uthman entered and she continued beating but when you entered O 'Umar she stopped beating the drum.'"*

This slave girl came to the Prophet (Sallallahu 'Alaihi Wa Sallam) and sought permission from him to praise the Prophet (Sallallahu 'Alaihi Wa Sallam) whilst beating the drum, and he allowed her. As he had just returned from a battle, this shows that there were other sahaba present.

Now in our times, we are continuing this tradition. It doesn't matter whether we are sitting on chairs or whether we are sitting in the ground. It doesn't matter how many of us there are. The important thing is that we gather, regardless of whether we are in the masjid or a hall. The important thing is that we gather to remember Rasulullah (Sallallahu 'Alaihi Wa Sallam). This was the Sunnah of the greatest Sahaba, such as Abu Bakr and Uthman.

Now I ask this question; this gathering in which we praise Rasulullah (Sallallahu 'Alaihi Wa Sallam) and the love of Rasulullah (Sallallahu 'Alaihi Wa Sallam) reaches our hearts, if the Prophet (Sallallahu 'Alaihi Wa Sallam) was alive, would he (Sallallahu 'Alaihi Wa Sallam) be happy or not? The answer is; the Prophet (Sallallahu 'Alaihi Wa Sallam) would be very happy. Not only would the Prophet (Sallallahu 'Alaihi Wa Sallam) be happy, he would respond to our love with love. The proof for this is



found in the Sunan of Imam Ibn Majah, as narrated by Anas ibn Malik (ra)<sup>3</sup>:

مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَنِي النَّجَّارِ وَإِذَا جَوَارٍ يَضْرِبْنَ بِالْأُفِّ يَقُلْنَ : نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَا حَبْدَا مُحَمَّدٍ مِنْ جَارٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " اللَّهُ يَعْلَمُ أَنَّ قَلْبِي يُحِبُّكُمْ

*The Prophet (Sallallahu 'Alaihi Wa Sallam) passed by some part of Al-Madinah and saw some girls beating their duff and singing, saying: "We are girls from Banu Najjar what an excellent neighbour is Muhammad." The Prophet (Sallallahu 'Alaihi Wa Sallam) said: "Allah knows that I love you."*

The Prophet (Sallallahu 'Alaihi Wa Sallam) didn't simply listen to them praise him and walk away, rather he returned their love with love. When they said they praised him, the Prophet (Sallallahu 'Alaihi Wa Sallam) said 'Allah Ta'ala knows that I love you.'

To conclude, I would like to mention the reward of displaying happiness for the birth of the Prophet (Sallallahu 'Alaihi Wa Sallam). Imam Bukhari narrates<sup>4</sup> in *mu'allaq*<sup>5</sup> form that when Abu Lahab passed away, one of his family members saw him in a dream and they asked him what is your situation? Abu Lahab replied that after leaving this world, he suffered greatly. However, Allah reduces his punishment and allows some water to emit from his finger on every Monday. The reason is because he indicated with

Now this is Abu Lahab, the one who Allah Ta'ala cursed in the Holy Qur'an, he is rewarded. Therefore, what can be said about the one who believes in him and expresses happiness for his birth?

My advice is to hold firm onto these Mawlid gatherings, in which Rasulullah (Sallallahu 'Alaihi Wa Sallam) is being remembered and the *Barakah* (blessings) of Allah will be showered upon you through the barakah of Rasulullah (Sallallahu 'Alaihi Wa Sallam).

---

<sup>3</sup>Reported by Ibn Majah (Hadith 174) on the authority of Anas ibn Malik (ra)

<sup>4</sup>Reported by Bukhari (after Hadith 5101) on the authority of Urwah ibn Zubayr (ra)

<sup>5</sup>Mu'allaq refers to narrating a hadith without mentioning the first part of the chain.





## The Mawlid: A Time to Celebrate

By Dr. Muhammad Abduh Yamani

Every year, when the month of Rabi al-Awwal comes around once again, bringing in its train the night of the twelfth, it seems to us as if the whole world is perfumed by the memory of the birth of the Final Messenger, may Allah's blessings and peace be upon him. Countless millions of Muslims in every corner of the earth fix their thoughts on his birth, by re-reading his biography and learning from his unique values and qualities. For he was the Unlettered Prophet, in whose human essence were combined and perfected every noble and generous trait of character: the best of all role-models, of whom Allah Himself has said: "Truly, yours is a tremendous character."

Without the slightest doubt, the best way of commemorating this most noble of all birthdays is in reciting the story of his life, to adults and to children, in order to accustom them to the love of Allah's great Messenger.



My own mother, may Allah show her soul mercy, used to put us in the habit of sitting down and reading the *sira* books. Even though she herself could neither read nor write, she knew much of the *sira* by heart, and would constantly encourage her family and neighbours to become intimately familiar with the beautiful life-story of the Prophet.

No-one could deny that gathering to listen to the career of the Master of the Messengers is one of the most desirable of all activities. It can yield a whole range of blessings and benefits, as long as it takes place in a proper Islamic atmosphere without any reprehensible innovations or distortions. Needless to say, the life of the Prophet, upon him be blessings and peace, can and should be commemorated at any time of the year. Nonetheless, when he is remembered in Rabi al-Awwal, people's attachment to him grows even stronger, for the simple reason that it was in this month that he was born. At this special time, when the impulse to gather for this purpose is at its strongest, one feels an

overwhelming sense of connection between our time and his, as the present reminds us of the past, and helps us to bring to mind and relate to events which took place many centuries ago.

The love of the Prophet, and the joy which his birth and career have brought to us, bring every imaginable kind of good thing to a true Muslim. Even an unbeliever can benefit from his birth. The idolator Abu Lahab, one of the greatest enemies of Islam, was pleased when one Monday he heard the news that Muhammad had been born: and he freed his slave-girl Thuwaiba who had brought him the news. We are told that because of this deed his punishment in the grave is reduced every Monday. This hadith, which is narrated by Imam Bukhari, inspired Imam Shams al-Din al-Dimashqi to write:

*If an unbeliever, condemned by the Quran to eternal pain,  
Can be relieved every Monday through his joy at Ahmad,  
Then what must a true servant of God hope to gain,  
When with the truth of Tawhid he felt joy at Ahmad?*

The Prophet himself, may Allah bless him, used to commemorate his birthday, thanking his Lord for His great kindness to him. He would express this commemoration by fasting, as we are told in a



hadith narrated by Imam Muslim. The methods by which his birthday may be celebrated vary widely, but the objective is the same: whether in fasting, giving food to the poor, gathering for the remembrance (*dhikr*) of Allah or calling down blessings upon His Messenger, and listening to the story of his virtues and mighty achievements.

Allah has commanded us Muslims to rejoice at the things by which His grace and mercy comes to us. In the Holy Quran we read: 'Say, by Allah's grace and mercy; and let them be made joyful by this!' (Yunus, 58.) And we have never received any mercy greater than the Prophet himself: 'We sent you only as a mercy to the worlds.' (Anbiya, 107.)

The Blessed Prophet was keenly aware of the connection of the flow of time with the great religious events of the past. Whenever the time of year recalled such an event, he would seize the opportunity to commemorate it, and call to mind its significance.

There are many examples of this. For instance, when he first arrived at Madina, he found the Jews fasting on the Day of Ashoura. When he enquired about this practice, he was told, 'They fast on this day because Allah rescued their prophet on this day, and drowned their enemy, so that they fast it in gratitude to Allah for this blessing.' And the Prophet remarked: 'We have even more right to Moses than have they!', and ordered that the Muslims should fast on that day as well.

For all these reasons, every year during the month of the Mawlid I devote my time to the great books of the Sira, spending some time enjoying their shade and cool breezes. I recall to my mind the episodes and events of his unique career from the time when the light of Muhammad first shone upon the world: the Arbitration at the Ka'ba, the Beginning of Revelation, the trials and sufferings endured while calling men to Allah, the Hijra, the great and heroic battles against paganism and misguidance, the creation of the Islamic State, the Farewell Pilgrimage, and finally, the moment when revelation to earth came to its conclusive end with the demise of the Blessed Prophet and his passing-on to the Highest Companion in Heaven.

During this month, I spend as much time as I can in this blessed



company. This is despite the fact that these astonishing and moving events remain in my thoughts and reflections during the entire year, forming a constant guide, reference and inspiration, as I remember the actions and deeds of him whose every action and deed had the purpose of educating the human race.

Once, my wife came to me while I was engrossed in my reading. She looked at the book before me, and saw that it was about the Mawlid, open at the page where the greatest of all *sira* writers Ibn Ishaq says: 'Allah's Messenger, may He bless and keep him, was born on Monday, during the twelfth night of Rabi al-Awwal, in the Year of the Elephant.'

She asked me this interesting question: 'Why was he born during that month, rather than during Ramadan, the month when the Quran was revealed, or in one of the Sacred Months, which Allah rendered sacred on the day He created the heavens and the earth? Or even in Sha'ban, the month which contains the blessed Night of Mid-Sha'ban?'

She stopped, and looked at me for an answer. I looked again at the book, and searched for a clue, but without success. So I asked her to give me a little time to allow me to read and do some thinking.

I fell silent and began asking myself: Why did the Almighty Creator decree that this noble Prophet should come into the world on Monday the twelfth of Rabi al-Awwal? Why this date in particular? There must be some exquisite wisdom in this choice: but where and what?

I pulled out the great works of Sira, and turned their pages. I read the words of the scholars and historians of Islam, trying to unearth the secret of this divine decision. After hours of reading and contemplation, the books gave me four subtle indications which together point to the answer.

Firstly, in a hadith we read that Allah created the tree on Monday. This can be taken to mean that the creation of sustenance, fruits and all the good things of the earth upon which the children of Adam depend for their life, and which give them medicines to heal them, and whose very sight brings them rest and joy: all this was decreed to come into existence on this day.



The Prophet, upon him be peace, also came into the world on this day, as a cause of rapture and joy. He is associated with it in other ways also: according to Ibn Abbas, 'Allah's Messenger was born on a Monday, became a Prophet on a Monday, and raised up the Black Stone on a Monday.'

Secondly, we should recall that the Arabic name of the month of his birth signifies the season of spring: the time of rebirth and renewal. Shaykh Abu Abd al-Rahman al-Siqilli writes: 'Every human being is associated in some way with his name and circumstances in time. When we look at the season of spring, we see that it is the time when the Blessed Lord splits open the earth to reveal His bounty within, without which His servants could not subsist. Seeds split open and produce countless kinds of plant, which make all who see them rejoice. Though silent, they mutely proclaim the news of the imminent and delightful ripening of their fruit. Now, the Birthday of the Prophet, may Allah bless him, resembles this closely. His birth in the month of this name gives good tidings of the greatest forms of sustenance and protection for the believers. It proclaims Allah's mercy, the greatest of which is His granting guidance, through His messenger, to the Straight Path.'

Thirdly, Shaykh Muhammad Yusuf al-Salihi writes: 'Can you not see that the season of spring is both the most beautiful and moderate of seasons, free of both bitter cold or stifling heat, or exaggerated length in its days or nights? It is the time of year when people feel most refreshed and whole, so that they can enjoy the pleasure of prayer at night, and of fasting during the day. All of this symbolises and resembles the moderation and healthfulness of the Sunna and the Law which the Prophet brought.'

Fourthly, it would seem to be the case that the Wise God sometimes wishes to ennoble times through events, not events through times. A time otherwise left vacant can thereby be filled with a special quality from which people can derive benefit.

Obviously, if the Blessed Prophet had been born in Ramadan, or one of the Sacred Months, or in the holy month of Sha'ban, some people might think that it was he himself who was being



ennobled by these times because of their great merit. But it was Allah's wise decree that he be born in Rabi al-Awwal in order to ennoble that month, and to display Allah's care and good providence for His Prophet. As an Arab poet has written:

*Allah gave good news of you to the heavens, and they were adorned,*

*The soil of the earth turned to musk when it heard of you.*

*A day whose dawn is part of history,*

*And whose evening is made luminous by Muhammad!*

To sum up what I have been trying to say: celebrations of the Mawlid are nothing other than a revival of the memory of the Chosen One. When this is done in the context of an Islamically-learned circle of knowledge and remembrance, in which the manners of our Islamic religion are observed, it is something which the great scholars approve of strongly. It provides a superb opportunity to link us to the Sira, to his miracles and beautiful character, and to the magnification of the Prophet whom Allah has commanded us to follow and emulate in all things.

Only by knowing his virtues and good qualities can we have perfect faith in him.

Only by listening to his life-story will we acquire a true and deep love for him.

As Allah Himself has stated: 'We tell you the stories of the Messengers, in order to make firm your heart.'

O Allah, make firm our hearts in Islam! Make our faith true and deep, and bestow upon us real love for Your Prophet!

*[The former Minister of Culture and Information of Saudi Arabia, Islamic thinker, author of a number of Islamic books in Arabic and English. Dr. Muhammad Abduh Yamani (RH) passed away on 7th November 2010. He is a descendent of the Prophet Muhammad (Sallallahu 'Alaihi Wa Sallam).]*





## The Concept of Bid'a in the Islamic Shari'a

By Shaikh Nuh Ha Mim Keller

There are few topics that generate as much controversy today in Islam as what is sunna and what is bida or reprehensible innovation, perhaps because of the times Muslims live in today and the challenges they face. Without a doubt, one of the greatest events in impact upon Muslims in the last thousand years is the end of the Islamic caliphate at the first of this century, an event that marked not only the passing of temporal, political authority, but in many respects the passing of the consensus of orthodox Sunni Islam as well. No one familiar with the classical literature in any of the Islamic legal sciences, whether Qur'anic exegesis (*tafsir*), hadith, or jurisprudence (*fiqh*), can fail to be struck by the fact that questions are asked today about basic fundamentals of Islamic Sacred Law (*Sharia*) and its ancillary



disciplines that would not have been asked in the Islamic period not because Islamic scholars were not brilliant enough to produce the questions, but because they already knew the answers.

This article will aim to clarify some possible misunderstandings of the concept of innovation (bida) in Islam, in light of the prophetic hadith, "Beware of matters newly begun, for every matter newly begun is innovation, every innovation is misguidance, and every misguidance is in hell."

The sources I use are traditional Islamic sources, and my discussion will centre on three points:

The first point is that scholars say that the above hadith does not refer to all new things without restriction, but only to those which nothing in Sacred Law attests to the validity of. The use of the word "every" in the hadith does not indicate an absolute generalization, for there are many examples of similar generalizations in the Qur'an and sunna that are not applicable without restriction, but rather are qualified by restrictions found in other primary textual evidence.

The second point is that the sunna and way of the Prophet (Allah bless him and give him peace) was to accept new acts initiated in Islam that were of the good and did not conflict with established principles of Sacred Law, and to reject things that were otherwise.

And our third and last point is that new matters in Islam may not be rejected merely because they did not exist in the first century, but must be evaluated and judged according to the comprehensive methodology of Sacred Law, by virtue of which it is and remains the final and universal moral code for all peoples until the end of time.

Our first point, that the hadith does not refer to all new things without restriction, but only to those which nothing in Sacred Law attests to the validity of, may at first seem strange, in view of the wording of the hadith, which says, **"every matter newly begun is innovation, every innovation is misguidance, and every misguidance is in hell."** Now the word "bida" or "innovation" linguistically means anything new, So our first question must be about the generalizability of the word every in the hadith: does it



literally mean that everything new in the world is haram or unlawful? The answer is no. Why?

In answer to this question, we may note that there are many similar generalities in the Qur'an and sunna, all of them admitting of some qualification, such as the word of Allah Most High in Surat al-Najm,

"... A man can have nothing, except what he strives for" (Qur'an 53:39),

despite there being an overwhelming amount of evidence that a Muslim benefits from the spiritual works of others, for example, from his fellow Muslims, the prayers of angels for him, the funeral prayer over him, charity given by others in his name, and the supplications of believers for him;

Or consider the words of Allah to unbelievers in Surat al-Anbiya, "Verily you and what you worship apart from Allah are the fuel of hell" (Qur'an 21:98),

"*what you worship*" being a general expression, while there is no doubt that Jesus, his mother, and the angels were all worshipped apart from Allah, but are not "*the fuel of hell*", so are not what is meant by the verse; Or the word of Allah Most High in Surat al-Anam about past nations who paid no heed to the warners who were sent to them,

"But when they forgot what they had been reminded of, We opened unto them the doors of everything" (Qur'an 6:44),

though the doors of mercy were not opened unto them; And the hadith related by Muslim that the Prophet (Allah bless him and give him peace) said,

"No one who prays before sunrise and before sunset will enter hell",

which is a generalised expression that definitely does not mean what its outward generality implies, for someone who prays the dawn and mid-afternoon prayers and neglects all other prayers and obligatory works is certainly not meant. It is rather a generalization whose intended referent is particular, or a



generalization that is qualified by other texts, for when there are fully authenticated hadiths, it is obligatory to reach an accord between them, because they are in reality as a single hadith, the statements that appear without further qualification being qualified by those that furnish the qualification, that the combined implications of all of them may be utilized.

Let us look for a moment at *bida* or innovation in the light of the *sunna* of the Prophet (Allah bless him and give him peace) concerning new matters. *Sunna* and innovation (*bida*) are two opposed terms in the language of the Lawgiver (Allah bless him and give him peace), such that neither can be defined without reference to the other, meaning that they are opposites, and things are made clear by their opposites. Many writers have sought to define innovation (*bida*) without defining the *sunna*, while it is primary, and have thus fallen into inextricable difficulties and conflicts with the primary textual evidence that contradicts their definition of innovation, whereas if they had first defined the *sunna*, they would have produced a criterion free of shortcomings.

*Sunna*, in both the language of the Arabs and the Sacred Law, means way, as is illustrated by the words of the Prophet (Allah bless him and give him peace),

*"He who inaugurates a good sunna in Islam [dis: Reliance of the Traveller p58.1(2)] ...And he who introduces a bad sunna in Islam..."*, *sunna* meaning way or custom. The way of the Prophet (Allah bless him and give him peace) in giving guidance, accepting, and rejecting: this is the *sunna*. For "*good sunna*" and "*bad sunna*" mean a "good way" or "bad way", and cannot possibly mean anything else. Thus, the meaning of "*sunna*" is not what most students, let alone ordinary people, understand; namely, that it is the prophetic hadith (as when *sunna* is contrasted with "*Kitab*", i.e. Qur'an, in distinguishing textual sources), or the opposite of the obligatory (as when *sunna*, i.e. recommended, is contrasted with obligatory in legal contexts), since the former is a technical usage coined by hadith scholars, while the latter is a technical usage coined by legal scholars and specialists in fundamentals of jurisprudence. Both of these are



usages of later origin that are not what is meant by *sunna* here. Rather, the *sunna* of the Prophet (Allah bless him and give him peace) is his way of acting, ordering, accepting, and rejecting, and the way of his Rightly Guided Caliphs who followed his way acting, ordering, accepting, and rejecting. So practices that are newly begun must be examined in light of the *sunna* of the Prophet (Allah bless him and give him peace) and his way and path in acceptance or rejection.

Now, there are a great number of hadiths, most of them in the rigorously authenticated (*sahih*) collections, showing that many of the prophetic Companions initiated new acts, forms of invocation (*dhikr*), supplications (*dua*), and so on, that the Prophet (Allah bless him and give him peace) had never previously done or ordered to be done. Rather, the Companions did them because of their inference and conviction that such acts were of the good that Islam and the Prophet of Islam came with and in general terms urged the like of to be done, in accordance with the word of Allah Most High in Surat al-Hajj,

"And do the good, that haply you may succeed" (Qur'an 22:77), and the hadith of the Prophet (Allah bless him and give him peace),

"He who inaugurates a good sunna in Islam earns the reward of it and all who perform it after him without diminishing their own rewards in the slightest."

Though the original context of the hadith was giving charity, the interpretative principle established by the scholarly consensus (def: *Reliance of the Traveller* b7) of specialists in fundamentals of Sacred Law is that the point of primary texts lies in the generality of their lexical significance, not the specificity of their historical context, without this implying that just anyone may make provisions in the Sacred Law, for Islam is defined by principles and criteria, such that whatever one initiates as a sunna must be subject to its rules, strictures, and primary textual evidence.

From this investigative point of departure, one may observe that many of the prophetic Companions performed various acts through their own personal reasoning, (*ijtihad*), and that the



*sunna* and way of the Prophet (Allah bless him and give him peace) was both to accept those that were acts of worship and good deeds conformable with what the Sacred Law had established and not in conflict with it; and to reject those which were otherwise. This was his *sunna* and way, upon which his caliphal successors and Companions proceeded, and from which Islamic scholars (Allah be well pleased with them) have established the rule that any new matter must be judged according to the principles and primary texts of Sacred Law: whatever is attested to by the law as being good is acknowledged as good, and whatever is attested to by the law as being a contravention and bad is rejected as a blameworthy innovation (*bida*). They sometimes term the former a good innovation (*bida hasana*) in view of it lexically being termed an innovation, but legally speaking it is not really an innovation but rather an inferable *sunna* as long as the primary texts of the Sacred Law attest to its being acceptable.

We now turn to the primary textual evidence previously alluded to concerning the acts of the Companions and how the Prophet, (Allah bless him and give him peace) responded to them:

(1) Bukhari and Muslim relate from Abu Hurayra (Allah be well pleased with him) that at the dawn prayer the Prophet (Allah bless him and give him peace) said to Bilal, "*Bilal, tell me which of your acts in Islam you are most hopeful about, for I have heard the footfall of your sandals in paradise*", and he replied, "*I have done nothing I am more hopeful about than the fact that I do not perform ablution at any time of the night or day without praying with that ablution whatever has been destined for me to pray.*"

Ibn Hajar Asqalani says in Fath al-Bari that the hadith shows it is permissible to use personal reasoning (*ijtihad*) in choosing times for acts of worship, for Bilal reached the conclusions he mentioned by his own inference, and the Prophet (Allah bless him and give him peace) confirmed him therein.

Similar to this is the hadith in Bukhari about Khubayb (who asked to pray two rakas before being executed by idolaters in Mecca) who was the first to establish the *sunna* of two *rak'*as for those who are steadfast in going to their death. These hadiths are



explicit evidence that Bilal and Khubayb used their own personal reasoning (*ijtihad*) in choosing the times of acts of worship, without any previous command or precedent from the Prophet (Allah bless him and give him peace) other than the general demand to perform the prayer.

(2) Bukhari and Muslim relate that Rifa'a ibn Rafi said, "When we were praying behind the Prophet (Allah bless him and give him peace) and he raised his head from bowing and said, "Allah hears whoever praises Him", a man behind him said, "Our Lord, Yours is the praise, abundantly, wholesomely, and blessedly therein." When he rose to leave, the Prophet (Allah bless him and give him peace) asked "who said it", and when the man replied that it was he, the Prophet (Allah bless him and give him peace) said, "I saw thirty-odd angels each striving to be the one to write it." Ibn Hajar says in *Fath al-Bari* that the hadith indicates the permissibility of initiating new expressions of dhikr in the prayer other than the ones related through hadith texts, as long as they do not contradict those conveyed by the hadith [since the above words were a mere enhancement and addendum to the known, *sunna dhikr*].

(3) Bukhari relates from Aisha (Allah be well pleased with her) that the Prophet (Allah bless him and give him peace) dispatched a man at the head of a military expedition who recited the Qur'an for his companions at prayer, finishing each recital with al-Ikhlās (Qur'an 112). When they returned, they mentioned this to the Prophet (Allah bless him and give him peace), who told them, "Ask him why he does this", and when they asked him, the man replied, "because it describes the All-merciful, and I love to recite it." The Prophet (Allah bless him and give him peace) said to them, "Tell him Allah loves him." In spite of this, we do not know of any scholar who holds that doing the above is recommended, for the acts the Prophet (Allah bless him and give him peace) used to do regularly are superior, though his confirming the like of this illustrates his sunna regarding his acceptance of various forms of obedience and acts of worship, and shows he did not consider the like of this to be a reprehensible innovation (*bida*), as do the bigots who vie with each other to be the first to brand acts as innovation and misguidance. Further, it will be noticed that all



the preceding hadiths are about the prayer, which is the most important of bodily acts of worship, and of which the Prophet (Allah bless him and give him peace) said, "Pray as you have seen me pray", despite which he accepted the above examples of personal reasoning because they did not depart from the form defined by the Lawgiver, for every limit must be observed, while there is latitude in everything besides, as long as it is within the general category of being called for by Sacred Law. This is the sunna of the Prophet and his way (Allah bless him and give him peace) and is as clear as can be. Islamic scholars infer from it that every act for which there is evidence in Sacred Law that it is called for and which does not oppose an unequivocal primary text or entail harmful consequences is not included in the category of reprehensible innovation (*bida*), but rather is of the sunna, even if there should exist something whose performance is superior to it.

(4) Bukhari relates from Abu Said al-Khudri that a band of the Companions of the Prophet (Allah bless him and give him peace) departed on one of their journeys, alighting at the encampment of some desert Arabs whom they asked to be their hosts, but who refused to have them as guests. The leader of the encampment was stung by a scorpion, and his followers tried everything to cure him, and when all had failed, one said, "If you would approach the group camped near you, one of them might have something". So they came to them and said, "O band of men, our leader has been stung and we've tried everything. Do any of you have something for it?" and one of them replied, "Yes, by Allah, I recite healing words [*ruqya*, def: Reliance of the Traveller w17] over people, but by Allah, we asked you to be our hosts and you refused, so I will not recite anything unless you give us a fee". They then agreed upon a herd of sheep, so the man went and began spitting and reciting the Fatiha over the victim until he got up and walked as if he were a camel released from its hobble, nothing the matter with him. They paid the agreed upon fee, which some of the Companions wanted to divide up, but the man who had done the reciting told them, "Do not do so until we reach the Prophet (Allah bless him and give him peace) and tell him what has happened, to see what he may order us to do".



They came to the Prophet (Allah bless him and give him peace) and told him what had occurred, and he said, "How did you know it was of the words which heal? You were right. Divide up the herd and give me a share."

The hadith is explicit that the Companion had no previous knowledge that reciting the Fatiha to heal (ruqya) was countenanced by Sacred Law, but rather did so because of his own personal reasoning (ijtihad), and since it did not contravene anything that had been legislated, the Prophet (Allah bless him and give him peace) confirmed him therein because it was of his sunna and way to accept and confirm what contained good and did not entail harm, even if it did not proceed from the acts of the Prophet himself (Allah bless him and give him peace) as a definitive precedent.

(5) Bukhari relates from Abu Said al-Khudri that one man heard another reciting al-Ikhlās (Qur'an 112) over and over again, so when morning came he went to the Prophet (Allah bless him and give him peace) and sarcastically mentioned it to him. The Prophet (Allah bless him and give him peace) said, "By Him in whose hand is my soul, it equals one-third of the Qur'an."

Daraqutni recorded another version of this hadith in which the man said, "I have a neighbor who prays at night and does not recite anything but al-Ikhlās." The hadith shows that the Prophet (Allah bless him and give him peace) confirmed the persons restricting himself to this sura while praying at night, despite its not being what the Prophet himself did (Allah bless him and give him peace), for though the Prophets practice of reciting from the whole Qur'an was superior, the mans act was within the general parameters of the sunna and there was nothing blameworthy about it in any case.

(6) Ahmad and Ibn Hibban relates from Abdullah ibn Burayda that his father said, I entered the mosque with the Prophet (Allah bless him and give him peace), where a man was at prayer, supplicating: "O Allah, I ask You by the fact that I testify You are Allah, there is no god but You, the One, the Ultimate, who did not beget and was not begotten, and to whom none is equal", and the Prophet (Allah bless him and give him peace) said, "By Him in



whose hand is my soul, he has asked Allah by His greatest name, which if He is asked by it He gives, and if supplicated He answers". It is plain that this supplication came spontaneously from the Companion, and since it conformed to what the Sacred Law calls for, the Prophet (Allah bless him and give him peace) confirmed it with the highest degree of approbation and acceptance, while it is not known that the Prophet (Allah bless him and give him peace) had ever taught it to him (Adilla Ahl al-Sunna wa'al-Jamaa, 119-33).

We are now able to return to the hadith with which I began my talk tonight, in which the Prophet (Allah bless him and give him peace) said, ". . . Beware of matters newly begun, for every innovation is misguidance". And understand it as expounded by a classic scholar of Islam, Sheikh Muhammad Jurdani, who said:

"Beware of matters newly begun", distance yourselves and be wary of matters newly innovated that did not previously exist", i.e. things invented in Islam that contravene the Sacred Law, "for every innovation is misguidance" meaning that every innovation is the opposite of the truth, i.e. falsehood, a hadith that has been related elsewhere as: "for every newly begun matter is

innovation, every innovation is misguidance, and every misguidance is in hell" meaning that everyone who is misguided, whether through himself or by following another, is in hell, the hadith referring to matters that are not good innovations with a basis in Sacred Law. It has been stated (by Izz ibn Abd al-Salam) that innovations (bida) fall under the five headings of the Sacred Law (n: i.e. the obligatory, unlawful, recommended, offensive, and permissible):

(1) The first category comprises innovations that are obligatory , such as recording the Qur'an and the laws of Islam in writing when it was feared that something might be lost from them; the study of the disciplines of Arabic that are necessary to understand the Qur'an and sunna such as grammar, word declension, and lexicography; hadith classification to distinguish between genuine and spurious prophetic traditions; and the philosophical refutations of arguments advanced by the Mu'tazilites and the like.



(2) The second category is that of unlawful innovations such as non- Islamic taxes and levies, giving positions of authority in Sacred Law to those unfit for them, and devoting ones time to learning the beliefs of heretical sects that contravene the tenets of faith of Ahl al-Sunna.

(3) The third category consists of recommended innovations such as building hostels and schools of Sacred Law, recording the research of Islamic schools of legal thought, writing books on beneficial subjects, extensive research into fundamentals and particular applications of Sacred Law, in-depth studies of Arabic linguistics, the reciting of wirds (def: Reliance of the Traveller w20) by those with a Sufi path, and commemorating the birth (mawlid), of the Prophet Muhammad (Allah bless him and give him peace) and wearing ones best and rejoicing at it.

(4) The fourth category includes innovations that are offensive, such as embellishing mosques, decorating the Qur'an and having a backup man (muballigh) loudly repeat the spoken Allahu Akbar of the imam when the latter's voice is already clearly audible to those who are praying behind him.

(5) the fifth category is that of innovations that are permissible, such as sifting flour, using spoons and having more enjoyable food, drink and housing. (al Jawahir al-luluiyya fi sharh al-Arbain al-nawawiyya, 220-21).

I will conclude my remarks tonight with a translation of Sheikh Abdullah al-Ghimari, who said: In his al-Qawaid al-kubra, "Izz ibn Abd al-Salam classifies innovations (bida), according to their benefit, harm, or indifference, into the five categories of rulings: the obligatory, recommended, unlawful, offensive, and permissible; giving examples of each and mentioning the principles of Sacred Law that verify his classification. His words on the subject display his keen insight and comprehensive knowledge of both the principles of jurisprudence and the human advantages and disadvantages in view of which the Lawgiver has established the rulings of Sacred Law.

Because his classification of innovation (bida) was established on a firm basis in Islamic jurisprudence and legal principles, it was



confirmed by Imam Nawawi, Ibn Hajar Asqalani, and the vast majority of Islamic scholars, who received his words with acceptance and viewed it obligatory to apply them to the new events and contingencies that occur with the changing times and the peoples who live in them. One may not support the denial of his classification by clinging to the hadith "Every innovation is misguidance", because the only form of innovation that is without exception misguidance is that concerning tenets of faith, like the innovations of the Mutazilites, Qadarites, Murjiites, and so on, that contradicted the beliefs of the early Muslims. This is the innovation of misguidance because it is harmful and devoid of benefit. As for innovation in works, meaning the occurrence of an act connected with worship or something else that did not exist in the first century of Islam, it must necessarily be judged according to the five categories mentioned by Izz ibn Abd al-Salam. To claim that such innovation is misguidance without further qualification is simply not applicable to it, for new things are among the exigencies brought into being by the passage of time and generations, and nothing that is new lacks a ruling of Allah Most High that is applicable to it, whether explicitly mentioned in primary texts, or inferable from them in some way. The only reason that Islamic law can be valid for every time and place and be the consummate and most perfect of all divine laws is because it comprises general methodological principles and universal criteria, together with the ability its scholars have been endowed with to understand its primary texts, the knowledge of types of analogy and parallelism, and the other excellences that characterize it. Were we to rule that every new act that has come into being after the first century of Islam is an innovation of misguidance without considering whether it entails benefit or harm, it would invalidate a large share of the fundamental bases of Sacred Law as well as those rulings established by analogical reasoning, and would narrow and limit the Sacred Laws vast and comprehensive scope. (Adilla Ahl al-Sunna wa al-Jamaa, 145-47).

*[An Islamic scholar, teacher, author & translator of a number of Islamic books]*



# Why do We Send Prayers of Peace & Blessings Upon the Beloved Prophet of God?

By Shaykh Afroz Ali



Amongst the most noble of selfless acts we can undertake is to send prayers of peace and blessings upon the Final Messenger, (upon whom be peace and blessings of God The Exalted). God Almighty establishes this noble act Himself first and foremost; how noble is an act that God The Compassionate Himself confirms to Do! He, The exalted, states:

*Verily, God and His angels send blessings upon the Prophet: O you who believe! Send blessings upon him and salute him with all due respect to him."* [Qur'an 33:56]



Above all other reasons, therefore, we must send salutations upon the Prophet because God Almighty has exhorted us to do so. It is His Command. Further, in a vigorously authenticated Hadīth, the Prophet also informs us of its significant benefit:

*Ubayy bin Ka'ab said "I once told the Messenger of God, (upon whom be peace and blessings of God The Exalted) 'O Messenger of God, I invoke much. What portion should I offer salutations upon you?'*

*The Prophet replied, "However much you wish."*

*To this I asked, "A fourth?"*

*He said, "If you wish, but should you increase the number, it will be better for you."*

*I then asked, "A third?"*

*He said, "If you wish, but should you increase the number, it is still better for you."*

*I then asked, "A half?"*

*He said, "If you wish, but should you increase the number, it is still better for you."*

*I then said, "Indeed in my invocation, I shall make all of my prayers upon you!"*

*To this, the Messenger of God replied, "If you do that you will be freed from anxiety and all your wrongs pardoned." [Hadith, recorded by Tirmidhi]*

Today's world is full of corruption, violence and an incessant maligning of God, The Prophets of God and indeed Islam, from both outside attacks and internal transgression (particularly from the transgressing literalists who are stopping people from being part of sending collective salutations upon the Prophet in abundance). And today's world is also full of people like ourselves feeling helpless. Anxiety and depression is endemic, not to mention our wrongs and shortcomings. Thus, an immediate and a significant benefit is that our invocation to God Almighty for peace and blessings upon His Beloved is a means of healing, *Shifa*, upon our own selves. In the midst of our wrongdoing, God's



Forgiveness and Grace may not fall upon us, but invoking selflessly for the Prophet is an intercessory means, the very permissible and Divinely approved act of *Tawassul*, of God's Mercy and Peace to flow upon ourselves. God of Mercy only wills Mercy when the one sent as mercy is mercifully invoked for. As is mentioned in a tradition, "every matter is between acceptance and rejection, except invocation of peace upon the Prophet".

The erudite Scholar, Shams al-Din al-Sakhawi, one of the foremost student of the Hadith polymath Ibn Hajar al-Asqalani, quotes the following in his book, *Al-Qawl al-Badī' fi al-Ṣalāt 'ala al-Habīb al-Shafī'* (*The Commendable Position Concerning the Sending of Blessings Upon the Beloved Intercessor*), regarding why we invoke God to bless his Prophet:

*Because he is the pure one, without blemish, and we are with flaws and blemishes. So how can the one with flaws praise the one without? Therefore, we ask God to send blessings upon him so that the blessings are from the Pure and Holy Lord upon the Pure Prophet."*

This is no small matter. To explain further, in another narration, the Prophet (upon whom be peace and blessings of God The Exalted), said:

*"Whoever will send one blessing upon me, God will send ten blessings upon him."* [Hadith, recorded by Muslim]

Case in point: invoking peace and blessings upon the Prophet opens the floodgates of peace and blessings upon ourselves. In the midst of a world absent of peace, and starving of blessings, there is no quicker, better and greater way for the Believer of One God to seek His Grace, Protection, Favour and Blessing.

Whilst there are specific times that are mentioned to be the most commendable of times to invoke peace and blessings of God The Exalted upon the Prophet, there are absolutely no restrictions if one or a congregation chose to it on any other day or night. This is evidenced by the Qur'anic injunction to send salutations upon him with all and unbounded due of such salutation (*taslīma*). Further, it is authoritatively mentioned in too many narrations, one of them two of them above, that neither quantum nor time



is restricted. Anyone who misleads another to not send salutations upon the Prophet as a means of goodness from God, The Compassionate, is depriving others from the Favours of God, and only the Justice of God can respond to such oppressive deprivation instituted by mere mortals upon others and their own souls.

But beyond the benefits one attains in this world (removal of anxiety, harm and anarchy) by the Will of God, The All-Knowing All-Wise of our states and realities, there are benefits beyond this ephemeral world; the reality of such salutation's objective being the Grace of God in the Hereafter. It would be remiss of us not to remind ourselves of these ultimate benefits. Here are some of the statements of the Prophet of God regarding them:

*"From those from among my community who send blessings upon me sincerely from his heart, God will shower His blessings upon him ten times, elevate his status by ten, and will have the angels record ten good deeds for him and will erase ten of his sins."* [Hadīth, recorded by Nasa'i]

Two extremely important facts must be highlighted regarding this narration. Firstly, the originating phrase *"From those from among my community who send blessings upon me"* is undoubtedly non-singular. In other words it implies both someone sending the salutations whether alone or as a congregation. Secondly, sending salutations upon the Prophet is a matter of ultimate

concern- seeking the approval of God (recorded as good deeds) as well as seeking His forgiveness (erasure of sins). These are not simple matters to be wrongfully dismissed as innovation. These are the foundational objectives of devotional worship of our Exalted Creator.

*"Without a doubt supplications are stalled between the heavens and the earth, and are not lifted up until the supplicant invokes blessings upon the Prophet (upon whom be peace and blessings of God The Exalted)."*[Hadīth, recorded by Tirmidhi]

There is not a single Believer who does not hope for his supplication to be answered by the Answerer of supplications. Invoking blessings upon the Prophet when asking our Lord,



hastens a response from our Merciful Lord. The Prophet's intercession with our Lord is a Mercy from our Lord.

*"The closest people to me on the Day of Resurrection will be those who invoked the most blessings upon me."* [Hadīth, recorded by Tirmidhi]

And who from amongst you would not want to be in the company of the Beloved of the Lord, who has been given the authority when no other authority will exist to intercede for us, let alone be *closest* to him!

*"Verily, your best day is Friday, so invoke blessings upon me in abundance on this day, for your invocation is presented to me." They said, 'O Messenger of God! How can our invocations be presented to you after your bones have turned to dust? He replied 'Verily, God has forbidden the earth from consuming the bodies of the Messengers."* [Hadīth, recorded by ibn Majah and others]

To this profound reality of the blessed beloved Prophet of God (upon whom be peace and blessings of God The Exalted), it is incumbent to quote from the Divine Speech of God, The Exalted, related to the Prophetic narration above:

*There has without any doubt come to you a Messenger from among yourselves. Grievously serious to him is what you suffer; he is concerned over you, and to the believers he is kind and merciful.* [Qur'an 9:128]

The relevant point to note here is that the Prophet's concern is continuous and was not limited to a particular time or people, but to all who are from his community til the end of time! There is no question or ambiguity regarding this fact: the Prophet's concern and care for us remains til the end of time and into the Hereafter. Seek every gathering and every moment of your voluntary and free time and send salutation upon the one whom God does not reject!

To continue:

*"He who invokes blessings upon me, the angels send blessings upon him equal to that which he invoked, so let the worshipper*



*invoke some, or increase upon that."* [Hadith, recorded by Tirmidhi]

Note here, that the Prophet himself authorises not only one or ten salutations, but as many as anyone wishes, that they are permitted to increase it to whatever they are capable of. Whether it is one, one hundred, one million or one billion; the right to send as many salutations upon the Prophet is your God-given right.

But take heed, that anyone who would either see the sending of salutations upon the Prophet as a wasteful act or a simple matter, or not worthy of gathering for, then the Prophet has also warned us:

*"He who, when I am mentioned before him, fails to invoke blessings upon me is a miser."*

And:

*"Disgraced be the person who, when I am mentioned before him, fails to invoke blessings upon me."* [both Hadiths, recorded by Tirmidhi]

I urge you to not be part of a mindset or a community that decimates and prevents this honourable act of invoking peace and blessings of God almighty upon His Beloved Prophet. Understand its irreplaceable value and hold on to those who aid and assist you to invoke God's Peace and Blessings. As the Prophet of God (upon whom be peace and blessings of God The Exalted) said himself:

*"God, without any doubt, has angels that roam the earth and convey to me the greetings of my community."* [Hadith, recorded by Tirmidhi]

May God's Grace be upon us all to be blessed to be part of the Prophet's community, and may God the Exalted bestow His unbounded and overflowing peace and blessings be upon His Beloved Messenger.

*[Islamic scholar, founder of Al-Ghazzali Centre for Islamic Sciences & Human Development, Australia]*





## What Do World Thinkers Say about **Prophet Muhammad** (Sallallahu 'Alaihi Wa Sallam)?

Those who wrote objectively about Prophet Muhammad [peace and blessings be upon him] in the western culture represent the greatest intellectuals and prominent philosophers of the western world. Overwhelmed by the greatness of his character, the nobility of his morals, and chastity of his demeanors, they sought to understand his greatness. Here, we will mention some of these opinions.

### **James Michener**

The European historian wrote in his article, The Extraordinary Personality: "With his extraordinary personality, Muhammad (peace and blessings be upon him), caused a revolution in the Arabian Peninsula and in the whole East. He destroyed idols with his bare hands and established an eternal religion that calls for believing in the One Almighty God."

### **Tolstoy**

The great Russian writer and philosopher admired Islam and its teachings of asceticism, ethics and mysticism. He was impressed by the Prophet's characteristics and wrote in his article Who is Muhammad?, "Muhammad is both a founder and a Messenger. He was among the great men who served the social framework profoundly. It suffices him that he guided a whole community to the light of truth and made it incline towards peace and tranquility, pursue asceticism, and prevented it from shedding blood and making human sacrifice, paving the way for development and



civilization. This is a great deed that only a strong man can do and a man like him is worthy of respect and admiration."

### **Thomas Carlyle**

The famous English philosopher (1881-1795) devoted a chapter in his book *Heroes and Hero Worship on the Prophet of Islam* which he entitled *The Hero as a Prophet: Mahomet: Islam*. In this chapter, he counted the Prophet (peace and blessings be upon him) among the greatest seven figures in history. He defended Prophet Muhammad against prejudiced accusations saying, "Prejudiced atheists claim that Muhammad only desired personal fame, glory and authority ... by God this is a false claim! This great deep-hearted son of the desert, with his beaming black eyes, deep soul full of mercy and beneficence, kindness and piety, wisdom and persuasion had thoughts in him other than worldly ambitions. How can this not be when he had a silent great soul; he was one of those who cannot but be in earnest!" After analyzing Prophet Muhammad's character and sublime teachings, Carlyle said, "I like Muhammad for his hypocrisy-free nature."

### **Edward Ramsey**

The American orientalist said, "Muhammad came to the world with the message of the One Almighty God to lead the people out of darkness into the light. A new dawn that was perceptible on the horizon emerged. The day on which he received the revelation, the great reformer, Muhammad, restored the justice and freedom that were missing from the world. His sound reasoning enlightened the ignorant and the Arabs were finally roused from the slumber of slavery."

### **Lamartine**

The French poet and philosopher said, "The steadfastness of Muhammad for 13 consecutive years during which he preached his message among his enemies in the heart of Mecca and its environs and among its people, his chivalry, courage, and patience in defying the furies of idolatry infidels, his zeal in spreading his message, the wars he fought with unequal forces, his ambition which was entirely devoted to promoting the word [of truth] and establishing the true dogma and in no way striving for an empire—all of these evidence that Muhammad was backed



by an unshakable faith and a true dogma to free humanity from oppression and ignominy. This conviction which engulfed his soul was the source of his strength in revitalizing a great idea that destroyed false gods and introduced a new way of thought with regards to people's circumstances and affairs. He is the conqueror of ideas, the pioneer of reason, promoter of liberating beliefs and founder of a religion without images."

### **Walter**

The French philosopher wrote, "All of the practices introduced by Muhammad conquered the spirit and refined it; their beauty brought deep admiration and respect to the Mohammedan religion. For this reason, many of the world's nations embraced Islam even the people of Central Africa and the inhabitants of the Indian Pacific islands."

### **Michael H. Hart**

The American scientist attributed the Prophet's success in spreading his message and the world wide spread of Islam to the tolerance of this religion and the greatness of the Prophet's morals (peace and blessings be upon him). He chose him to lead the list of the hundred most influential persons in history and said: "Muhammad was the only person in history who was supremely successful in both the religious and secular levels and became a political and military leader."

### **Bernard Shaw**

The famous English writer and philosopher said, "At present, Europe has started to feel the wisdom of Muhammad and accept his religion as it will likewise exonerate Islam from the false accusations of European medieval ecclesiastics." He added: "Therefore, it is possible to confirm my prediction by saying that the religion of Islam will inevitably be accepted in Europe in the near future. I believe that if such a man like Muhammad was given authority over the modern world, he would succeed in solving its problems in a way that would bring much needed peace and happiness."





## A Prophet in the Snow

By Anon

Have you ever seen the Prophet walking in snow,  
Wrapped in a Hibra shawl tight against the cold?

Leaving prints of guidance in the winter of places  
The snow kissed heels of Throne gracing temples

I wonder what would happen if the Prophet walked in snow,  
Wrapped as Muzammil, and Muddathir as told.

Would the sun shut down; a blown out candle?  
Annihilation in preference to the prints from a sandal.

Would street deep snow, change its state into water?  
Preferring to morph, or die; then to trouble its master.

Would the cold wind rush to embrace him with warmth?  
Seeking Allah's mercy and protection from wrath.

Would the sound of night silence shout in jubilation?  
'I've found my voice; the sweetest in creation!'

Would red breasted robins give up their cares?  
To stare in crowds on branches iced bare.

Would snowflakes race to take pride of place?  
Attempting to fall first upon the most blessed of face.

Would wonderland winter now be summer or spring?  
Bringing life to dead hearts with crystallised blessing.

Would the months agree that winter is the season?  
For in it once walked ...the most generous of all people.





## Q & A

**Question:** Some Muslims claim that it is a grave sin to shorten the form of invoking salawat (blessings and peace) on the Prophet in written texts. This is to use the abbreviated form (Sallallahu 'Alaihi Wa Sallam) instead of writing the full form "Salla Allahu alaihi wa Sallam". What is the ruling for this?

### **Answer**

Invoking Salawat on the Prophet is an Islamic obligation.

Invoking Salawat (i.e. peace and blessings) on the Prophet is principally a religious obligation. In his book *Al-Istizkar*, the hadith scholar Ibn Abd al-Bar said, "Scholars have unanimously agreed that invoking salawat on the Prophet (peace and blessings be upon him) is an obligation upon every believer as per the words of God the Almighty, "Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." (Al-Ahzab: 56).

### **Reverting and loving the Prophet is an Islamic obligation**

Prophet Muhammad (peace and blessings be upon him) is the seal of all Messengers sent by Allah to guide mankind. Like the other Prophets and Messengers, Allah the Almighty sent Prophet Muhammad to spread peace and happiness among humans.

He is the best of all Prophets and Messengers and occupies the highest and greatest rank in the sight of Allah the Almighty. He was sent to all creation while the Prophets who came before him were sent specifically to their people.



All previous Prophets and Messengers gave the glad tidings of his advent and Allah sent down with him the noble Qur'an which is the final word of God to mankind and the last covenant he took upon them. Prophet Muhammad will intercede for all Muslims before Allah the Almighty [on the Day of Judgment].

### **Why do Muslims love and revert Prophet Muhammad?**

Muslims, as well as anyone who reads about Prophet Muhammad (peace and blessings be upon him) and learns his true biography, love him because he combines all the reasons why a person is beloved in the complete sense of the word. These reasons are manifold and include:

- Prophet Muhammad is the Messenger of the Creator of this universe. It follows then that loving the Creator necessitates loving His Messenger, while respecting and venerating the messenger is in fact respect and veneration for Allah the Almighty.
- A person is loved if he brings blessings and favors. The Prophet (peace and blessings be upon him) was the reason behind the best blessing that Allah bestowed upon His creation; namely, guiding them to the truth and the pleasure of Allah the Almighty. The Prophet (peace and blessings be upon him) is therefore the means through which one can obtain the eternal blessing of Paradise.
- Likewise, a person is beloved if he is the reason behind warding off harm and the Prophet (peace and blessings be upon him) is the means through which we are saved from going astray, thus saving us from Hellfire which is the eternal abode for those who disbelieve in God Most High and deny His Divinity and Lordship.
- Possessing good manners and characteristics is another reason for winning the love of others and Prophet Muhammad had the best and most perfect manners with which he interacted with Muslims and non-Muslims alike. He surpassed all other humans in terms of his characteristics and attributes: he was merciful and kind towards young and old alike and was like a tender father to all; he was gentle and patient, forgave others from a position of power and was forbearing in face of harm; he was generous, altruistic, kind, courageous, helpful, just, trustworthy, chaste, pure, faithful and maintained ties of kinship; he was truthful,



humble, and indifferent to worldly pleasures and possessed other positive characteristics which no human can express.

### **The Ruling**

Based on the above and in reference to the lofty status of our Prophet of mercy (peace and blessings be upon him), it is disliked to write the abbreviated form of salawat on the Prophet for the following reasons:

- In Arabic language, these abbreviations are not acknowledged in the first place;
- It is mandatory for every Muslim to revert and exalt the Prophet (peace and blessings be upon him) upon mentioning his name;
- Uttering (silently or audibly) or writing down the full form of salawat on the Prophet entails a great virtue and reward as per the words of the beloved (peace and blessings be upon him), "Whoever sends blessings upon me once will have God send blessings upon him ten times." [Muslim]

However, a person is not blameworthy if he/she uses the abbreviated form.

Allah the Almighty knows best.

**Question:** I need clarifications on the issue that Allah Almighty created the whole universe just for the love of Prophet Muhammad. If that is true then how can we explain the verse saying that jinn and human beings were created only for the worship of Allah.

### **Answer**

This meaning was mentioned in many ahadith such as:

- The hadith included by al-Hakim in Al-Mustadrak and by al-Baihaqi in Dala'il al-Nubuwwa from the narration of Umar Ibn al-Khattab [may Allah be pleased with him], who said, "The Prophet [pbuh] said, "When Adam sinned he said, O Allah! I ask for Your forgiveness for the sake of Muhammad (pbuh)." Allah asked him, "How do you know Muhammad (pbuh) when I have not yet created him?" He (Adam) said, "O Allah! After you created me and breathed into me of your soul I raised my head and saw 'There is no god but Allah and Muhammad is the



Messenger of Allah' written on the Throne. I then came to know that You would not put anyone's name next to Yours except the name of the one who is dearest to You from among creation." Allah said, "O Adam! You have spoken the truth. Indeed, he [Muhammad] is the dearest to me from among all creation. Supplicate to me through his sake for indeed I have forgiven you.

If it were not for Muhammad, I would not have created you" [Al-Hakim declared it authentic and al-Taqi as-Subki declared it fair in Shifa` as- Siqam).

- Ad-Dailami recorded in al-Firdaws bi Ma`thur al-Khitab through Ibn 'Abbas [may Allah be pleased with them both] that the Prophet [pbuh] said, "Jibril came to me and said: 'Allah said: 'If it were not for you [Muhammad] I would not have created Paradise and if it were not for you I would not have created Hellfire.'" The same hadith was mentioned by Ibn 'Asakr in Tarikh Dimishq from the narration of Salman al-Farsi in his wording: "I have created the world and its inhabitants to demonstrate your honor and status [I hold you in]. And if it were not for you O Muhammad, I would not have created the world."

- Al-Hakim included in al-Mustadrak and Abu al-Sheikh in Tabaqat al-Asfahanin through Abdullah Ibn 'Abbas [may Allah be pleased with them both] a hadith mawquf which states: "Allah revealed to Isa [pbuh] and said: 'O Isa! Believe in Muhammad and order those from among your people who will be present at his time to believe in him. For if it were not for Muhammad, I would not have created Adam and if it were not for Muhammad, I would not have created Paradise or Hellfire. I have placed the throne over water and it quavered, but when I wrote on it that there is no Deity except Allah and Muhammad is the Messenger of Allah, it became still" [Al-Hakim declared it authentic. Bukhari and Muslim did not record it).

Although these ahadith and non-Prophetic narrations are weak or include some which are weak, their meanings are valid. The meaning of the statement 'were it not for our master Muhammad [pbuh], Allah Almighty would not have created anything', is found in a Qur`anic verse in which Allah Almighty says,

I have only created Jinns and men, that they may serve Me. [Az-Zariyat: 56).



The purpose of creation is the worship of Allah which is not fulfilled except through the existence of worshippers. Worship is contingent upon worshippers and the best of worshippers is Prophet Muhammad [pbuh] because he represents the epitome of worship and monotheism. Moreover, the verse mentions Jinns and man and not all creation. The rest of creation on the Earth and Heavens were created for the service of man. Allah Almighty says, And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect. [Al-Jathiya: 13].

Likewise, our master, Prophet Muhammad [pbuh], is not only the epitome of humanity but is the perfect human. Many scholars have maintained the validity of this such as Imam al-Busiri who said in the poem "Al-Burda" (about Prophet Muhammad) that if it weren't for the Prophet [pbuh], the world would not have been created from nonexistence. Other scholars who maintained this same position include the luminary Mulla 'Ali al-Qari, al-'Ajluni and others. From among those who maintained that it is acceptable to interpret the above ahadith based on the Qur'an and Sunnah is Ibn Taimiya, the Hanbali scholar [may Allah grant him mercy], who mentioned in Majmu' al-Fatwa: "The excellence of our Prophet [pbuh] over the angles became manifest on the Night of Ascension when he was elevated so high in the Heavens that he could hear the scratching of the Pen [writing destinies].

Muhammad is the master of the children of Adam and the best and most honorable among all creation. Because of this, it was said that Allah Almighty created the universe for his sake and if it were not for him, Allah would not have created the Throne, the Footstool, Heavens, earth, sun or moon. It is possible to interpret [the ahadith] with a sound meaning: since man is the seal and last of all creation and its microcosm, then the best of mankind is the best of all creation. Muhammad, being the dearest and most important of all creation, is the ultimate purpose of creation. Therefore, it cannot be denied that everything was created for his sake and if it were not for him, nothing would have been created. If these words are interpreted [based on evidence from] the Qur'an and sunnah, it would then be acceptable."

*[Answered by Dar Al-Ifta Al-Missriyyah]*





# ACCURATE

Accounting and business advisory Service

Expert Accountancy & Taxation Services

Are you struggling with your accounts?

Are you scared of taxman? If this is you, you need us!

## **Our Services:**

- ◆ Bookkeeping
- ◆ VAT
- ◆ Self Employment
- ◆ Tax Returns
- ◆ Payroll
- ◆ Sole Traders & Partnerships
- ◆ Corporate Account
- ◆ Business Plan & Personal Tax Matters

## **Our Specialities:**

- ◆ Fixed Fee Packages Available
- ◆ Free Initial Consultation
- ◆ Minimising your taxes
- ◆ Prompt Services
- ◆ Long-term Relationships
- ◆ Competitive Price
- ◆ Local & Reliable
- ◆ Friendly & Professional Services

## **AKM MASUM**

10 Hawthorne Avenue, Bedford, MK40 4HJ

Telephone: 01234 340081 Mob : 07958579924

Email: [info@accurateaccountancy.co.uk](mailto:info@accurateaccountancy.co.uk)

[www.accurateaccountancy.co.uk](http://www.accurateaccountancy.co.uk)



# ABED TRAVELS LTD

(Hajj & Umrah specialist)

Unit-02, 61 Princelet street, London E1 5LP

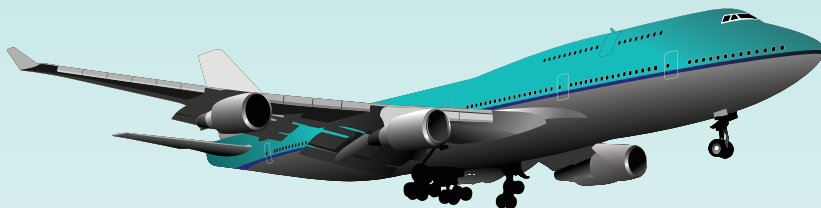
E-mail : [info@abedtravels.co.uk](mailto:info@abedtravels.co.uk), Web : [abedtravels.co.uk](http://abedtravels.co.uk)

26 years experienced Abed Travel committed to provide you cheap Hajj and Umrah packages.

## Hajj booking on going for 2018

**Special Umrah offer for Easter Holiday & Ramadan**

For package details please contact us



### Other Services

- ✓ Brac Saajan Money Transfer
- ✓ Worldwide ticket
- ✓ New Passport/Renew
- ✓ London Finance
- ✓ Power of attorney
- ✓ No Visa

**We provide the facilities to Hajj travellers who travel from London to communicate with their relatives from Bangladesh in Makkah, Madinah**

**Contact : Mr. Gulam Rabbani**  
**Abed Travels Ltd**

Phone: 02073750050, Mob: 07957685520

 **BRAC SAAJAN**





بسم الله الرحمن الرحيم

# Brick Lane Muslim Funeral Services

(Independent Funeral Directors)

JANAZAH AT  
ANY MASJID

Approved  
Members of



National Federation  
Funeral Directors

Alhamdulillah, we are here to help guide you through the difficult time, offering as much support as you need.

We will arrange all aspects of the funeral to help ensure it all goes smoothly – from arranging Janazah prayer with any Masjid and burial at the place of your choice. As Independent Funeral Directors, we enjoy more flexibility to enable us to personalise your loved one's funeral. We provide a Professional and Caring Service from any distance, anywhere in the UK.

- Our Service Includes:**
- Assist and advice family with death registration and other documentation
  - Prompt collection of deceased from the hospital or home when release order ready
  - Complete Funeral Care (Cold room, Ghush, Kaffon)
  - Arranging Janazah and Burial at any place of family's choice.
  - Repatriation to Bangladesh
- Whatever your decision, we are here to help you make the right decision for you.



For further information  
please contact on

**24/7**

[bricklanefuneral@gmail.com](mailto:bricklanefuneral@gmail.com)

Please do not hesitate to contact  
**SHAWKAT SIDDIQUEY**

or

**MD PERVEZ QURESHI on**  
**020 7018 0300**  
**07883 300959**  
**07951 227650**

59 Brick Lane, London E1 6QL

[www.bricklanefuneral.org](http://www.bricklanefuneral.org)

# SMART PROPERTY

**Guarenteed Rent 3-5 years**

**On time rent payments**

**Free Gas Safety**

**Free EPC**

**Free Maintenance**

**Cleaning Service**



**Tel : 0207 183 9495**

[info@smartpropertyandfinance.co.uk](mailto:info@smartpropertyandfinance.co.uk) - [www.smartpropertyandfinance.co.uk](http://www.smartpropertyandfinance.co.uk)

**341 Commercial Road, London E1 2PS**





# FULTALI FOUNDATION INTERNATIONAL

Helping  
poor people through  
the following projects

Orphan sponsor,  
Nikah project, Hafiz  
sponsor, Alim sponsor, Free  
Medical Camp, Tubewell, Helping  
a converted Muslim, Sewing  
machine, Rickshaw, Telagari,  
Tin shed home, 10 Fund,  
Zakat, Qurbani.

Bank Details : **HSBC Bank**

Sort Code : 40 01 18

Account No. : 71640941

1 Cornwall Avenue, London E2 0HW  
Tel. 020 8980 2673, Mob : 07912850583

E-mail : [info@fultalifoundation.org.uk](mailto:info@fultalifoundation.org.uk)

Web : [www.fultalifoundation.org.uk](http://www.fultalifoundation.org.uk)

**Charity No.: 1125918**



Darul Qirat Majidiah Fultali Trust is a world famous charitable trust in Bangladesh established by Hadrath Allama Abdul Latif Chowdhury Fultali Saheb Qibla (RA) dedicated to the teaching of Qira't and Tajweed so that muslims across the world are able to learn and recite the Qura'n Shareef correctly. More than 3000 branches are now established in Bangladesh, India, Pakistan, UK, USA and the Middle East teaching thousands of students.

Here in the UK, Latifah Qari Society UK & Ireland is dedicated to the teaching and learning of Qira't and Tajweed following the guidance of 'Darul Qirat Majidiah Fultali Trust'. Over the last few years, we have successfully established more than 50 centres of learning Qira't and Tajweed for children and adults across the UK teaching thousands of young children and adults the sciences of Qira't and Tajweed.

We are always looking to establish new centres of learning for young and old across the UK.

If you would like to establish a Darul Qirat Centre in your community anywhere in the UK,

**Please contact us**



**DARUL QIRAT MAJIDIAH FULTALI TRUST**  
**LATIFIA QARI SOCIETY UK & IRELAND**

Head Office: 1 Cornwall Avenue, London E2 0HW

Tel: 0208 983 3663, 07939 261495, 07507581835



রঈসুল কুররা ওয়াল মুফাসসিরীন, উস্তাযুল মুহাদ্দিসীন, সুলতানুল আরিফীন  
হযরত আল্লামা ফুলতলী ছাহেব কিবলাহ (র.)-এর



জানুয়ারি ২০১৮  
সোমবার

সকাল ১০টা থেকে পরদিন ফজর পর্যন্ত

ফুলতলী ছাহেব বাড়ি  
সংলগ্ন বালাই হাওর  
জকিগন্জ, সিলেট

# ঈসালে সাওয়াব মাহফিল ২০১৮

তা'লীম-তরব্বীত প্রদান করবেন

হযরত আল্লামা ইমাদ উদ্দিন চৌধুরী  
বড় ছাহেব কিবলাহ ফুলতলী

হযরত আল্লামা ফুলতলী ছাহেব কিবলাহ (র.)-এর মুরিদীন  
মুহিব্বীনসহ সর্বস্তরের মুসলিম ভাইগণ আমন্ত্রিত

ঈসালে সাওয়াব মাহফিল বাস্তবায়ন কমিটি

০১৯১২-৮৯৮৮৭৭ ■ isalesawabfultali@gmail.com



# BANGLA CARPETS & FURNITURE

**A. Shahid**

**M: 07957 667 638**

**144 Bethnal Green Road  
London E2 6DG**

**Tel/Fax: 020 7739 1691**

**www.banglacarpets.co.uk**

## বাংলা টাউন ক্যাশ এন্ড ক্যারি



আমাদের এখানে  
রয়েছে ফ্রেশ মাছ,  
হালাল মাংস,  
তাজা শাক-সজিসহ  
গৃহস্থালী সকল পণ্য।

ফ্রি পার্কিংয়ের সুবিধা



**All major Credit & Debit  
Card welcome**



বাংলা টাউন ক্যাশ এন্ড ক্যারি আপনার নিত্যপ্রয়োজনীয় পণ্যের যোগান দিয়ে থাকে।

**67-77 Hanbury Street, London E1 5JP**

**T : 020 7377 1770**



# **HB Haat Bazar**

Fresh Meat, Fish, Vegetable & Grocery



**337 Bethnal Green Road | London | E2 6LG**  
**Tel: 020 7739 3594, 07539 810177 | 07411 086415**  
**[www.haatbazar.co.uk](http://www.haatbazar.co.uk)**



**PAPLU**  
**fresh veg**  
Specialist in all kinds of fruits and vegetables

44 Watts Grove, London E3 3RE  
Tel: 020 7531 1165  
Mob: 07947 720 322  
Mob: 07985 420 272  
[www.papluveg.co.uk](http://www.papluveg.co.uk)

**SAFA**  
**Foods Ltd.**  
Specialist in all kinds of Rices, Spices, Flour & Oils

44 Watts Grove, London E3 3RE  
Tel: 020 7538 4414  
Mob: 07507 646540, 07939 556626, 07985 420272  
[info@safafoods.co.uk](mailto:info@safafoods.co.uk) [www.safafoods.co.uk](http://www.safafoods.co.uk)



**Royal Shaz**

No1 Singapury Supari

**Zilany**  
No1 Singapury Supari



حلال  
HALAL

# Event Complete Management

**WEDDING PLANNER  
SCHOOL MEAL CATERER  
SANDWICH SUPPLIER**



88 Mile End Road, London E1 4UN

Phone : **020 7423 9366**

🌐 [www.allseasonfoods.com](http://www.allseasonfoods.com)



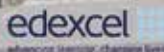
# Darul Hadis Latifah northwest

AN ISLAMIC SECONDARY SCHOOL FOR BOYS

**ADMISSION OPEN FOR YEAR 7**



**GCSE | Hifz Course | Alim Course**



Plum Street | Oldham | OL8 1TJ | 0161 6274422  
dhlnw.org.uk | info@dhlnw.org.uk









# HAJJ & UMRAH

SPECIALISTS

**10 NIGHT  
UMRAH  
PACKAGES  
FROM £850PP**

INCLUDING:  
FLIGHTS + HOTELS + FULL GROUND  
TRANSPORTATION + VISA + ZIARAH  
OF HOLY LANDMARKS IN MAKKAH & MADINAH

**CALL NOW 07960 829 269**

PERFORM YOUR HAJJ AND UMRAH WITH

## AL QASWA

TOURS





### HAJJ PACKAGE 2018

**4\* NON-SHIFTING PACKAGE**

DEPARTURE: 12 AUG 2018 | RETURN 30 AUG 2018

**AIRLINE: EMIRATES**

MAKKAH: 4\* ROYAL MAJESTIC HOTEL  
MADINAH: 4\* SAJJA AL MADINAH HOTEL

FROM

## £5150

9 Days Full Umrah package : February 2018  
Departure : 07 Feb | Return : 16 Feb (Royal Jordan)  
5\* Hotel Makkah and Madinah £1085  
4\* Hotel Makkah and Madinah £925

### HAJJ PACKAGE 2018

**5\* SHIFTING PACKAGE**

DEPARTURE: 15 AUG 2018 | RETURN 06 SEP 2018

**AIRLINE: KUWAIT**

MAKKAH: SWISSOTEL MAKKAH  
MADINAH: ANWAR AL MOVINPICK

FROM

## £5090

10 Days Full Umrah package : April 2018  
Departure : 01 April | Return : 11 April (Kuwait Air)  
5\* Hotel Makkah and Madinah £1185  
4\* Hotel Makkah and Madinah £990

**CALL US NOW 0207 377 5252**

0782 577 6377 - 0798 370 2832 - 0773 774 9507 - 0750 600 2053

alkhidmahtours1@gmail.com  
65 New Road, London E1 1HH



# Rajmahal Sweets

## BETHNAL GREEN BRANCH

286 Bethnal Green Road | Tower Hamlets | London | E2 0AG

# 020 7739 6756

## FREE HOME DELIVERY

Open 7 Days a Week From 10am - 10pm

T&C Apply



Collect Your Free Sweet Paan Every Time You Shop Over £10





# MASJID SOLUTION

Making Masjids Sound Better



- \*Digital Salah timetable screen**
- \*Design & install sound system**
- \*Live video stream integration**  
(for Adhan, Mahfils, Khutbah etc)
- \*Website design & hosting**
- \*CCTV Installation**

We design and install full Adhan PA system, CCTV and digital Salah timetable screens. We also install digital screen for retails and groceries. We design and host Masjid website with live video streaming for sisters to view from home.

All equipment we use is custom designed individually for each Masjid.

For more information Please contact:  
07880630502 / 07484686927





# MINT KITCHEN

Indian & Bangali Restaurant & Takeaway

OPEN 7 DAYS A WEEK INCLUDING BANK HOLIDAYS

MON - THURS 4:30PM TO 11:00PM

FRI - SAT - SUN 4:30PM TO 11:30PM

[www.mint-kitchen.co.uk](http://www.mint-kitchen.co.uk)



**ORDER ONLINE**



**FREE  
DELIVERY**

within 3 mile radius  
minimum order £10

**0161 637 7830**

39 Broadstone Rd  
Reddish, SK5 7AR







We are a  
**“GOOD SCHOOL”**

**ADMISSIONS OPEN FOR SEPTEMBER 2018**  
**Day & Boarding**  
**Enrol your child to year 7, 8 & 9**



**“Pupils are making good progress in all subjects.  
The behaviour of pupils is outstanding.”**

**Latifah Fultali Complex**

Lodge Road, West Bromwich, Midlands, B70 8NX

[www.thebritishmuslimschool.co.uk](http://www.thebritishmuslimschool.co.uk), E: [info@thebritishmuslimschool.co.uk](mailto:info@thebritishmuslimschool.co.uk)

**Contact : 0121 516 2264**



**EID MEELAD UN NABI (SAW)**

পবিত্র ঈদে মীলাদুননবী (সা.)

# মাহফিল MAHFIL

**6th December 2017, Wednesday**

**Time: 6 pm till 10 pm**

**SHAHJALAL MOSQUE & ISLAMIC CENTRE MANCHESTER**



Chief Guest

**Hadhrat Allamah Husamuddin Chowdhury Fultali**

Blessed son of Allamah Fultali Saheb Qiblah (R.A)

Key Speaker

**Shaykh Dr Naji Bin Rashid Al Arabi Al Azhari**

Professor of Arabic & Islamic Studies, University of Bahrain

Special Guest

**Shaykh Qari Yasser Abdul Basit**

Son of the legend Qari Abdul Basit Abdussamad, Egypt

Many distinguished 'Ulama will also be in attendance

Nasheed By  
Shamsudduha Nasheed Group

Segregated Facilities for sisters

Food will be served



**SHAHJALAL MOSQUE & ISLAMIC CENTRE**

শাহজালাল মসজিদ এবং ইসলামিক সেন্টার

1A Eileen Grove, Rusholme, Manchester, M14 5WE

[www.shahjalalmosque.org](http://www.shahjalalmosque.org)

**Contact**

Chairman- 07880700156

Secretary- 07983464162

Org. Secretary- 07429513808



*Exquisite*



**MOSTURA'S**  
CURRIES • GOURMET BURGERS • DESSERTS & SHAKES

**OPEN NOW**



**FREE DELIVERY >>>>**

on orders over £12, under 3 miles\*

Over 3 miles, delivery charges apply

661 Manchester Road, Denton. M34 2NA

**0161 336 7275**



mosturas



mosturas



mosturas

**OPENING TIMES:**

7 Days: 5pm - 11pm  
Including Bank  
Holidays

*Credit Cards Accepted  
on orders over £10*



**www.mosturas.co.uk**

**ECLIPSE**  
AUTO PARTS®

**Ilias Chowdhury**  
MANAGING DIRECTOR

Mobile: **07932 003371**

Sales: **0161 224 4444**

Email: **ilias@eclipseautoparts.com**

**WWW.ECLIPSEAUTOPARTS.COM**  
**91 Slade Lane, Manchester, M13 0GW**



**Tuesday**

**5<sup>TH</sup>**

**December 2017**

**5.00pm to 10.00pm**

**Latifah Fultali Complex**  
Lodge Road, West Bromwich  
West Midlands, B70 8 NX

পবিত্র ঈদে মিলাদুন্নবী (ﷺ) উপলক্ষে

শাতে মুস্তফা  
**কনফারেন্স**  
২০১৭

প্রধান অতিথি:

হযরত আল্লামা হুছামুদ্দীন চৌধুরী ফুলতলী  
মুহতারাম সভাপতি, বাংলাদেশ আনজুমানে আল-ইসলাহ

বিশেষ অতিথি:

শায়েখ ড: নাজি ইবনে রাশিদ আল-আরাবী আল আজহারী  
অধ্যাপক-বাহরাইন বিশ্ববিদ্যালয়

এ ছাড়াও বরণ্য উলামায়ে কিরাম বক্তব্য রাখবেন

স্বাভাবের সুব্যবস্থা থাকবে

এতে আপনারা আমন্ত্রিত

মহিলাদের পৃথক ব্যবস্থা রয়েছে

সহযোগীতায়:

আনজুমানে আল-ইসলাহ ইউ কে -মিডল্যান্ডস ডিভিশন



**LATIFIAH FULTALI COMPLEX**

A CENTRE OF ISLAMIC EXCELLENCE

যোগাযোগ: ০১২১ - ৫১৬ ২২৬৪ / ০৭৯৩১ ৫৫৪ ৩৬৬





ANJUMANE AL ISLAH  
EAST DIVISION PRESENTS

# EID-E-MILAD-UN NABI 2017

GUESTS:

ALLAMAH HUSAM UDDIN CHOWDHURY AL-FULTOLI  
PRESIDENT, ANJUMANE AL-ISLAH BANGLADESH

SHAYKH DR. NAJI IBN RASHID AL-ARABI  
PROFESSOR OF ARABIC AND ISLAMIC STUDIES, UNIVERSITY OF BAHRAIN

QUR'AN RECITATION BY QARI YASIR ABDUL BASIT  
SON OF WORLD FAMOUS QARI ABDUL BASIT ABDUS SAMAD RA

NASHEED BY ABDUR RAHMAN TAUQAN, MOROCCO



THURSDAY 7<sup>TH</sup> DECEMBER 2017 | 5PM-9PM

BROTHERS AND SISTERS EVENT

REFRESHMENTS PROVIDED

VENUE CENTRAL  
LEAGRAVE ROAD  
LUTON, LU3 1RJ

CONTACT DETAILS:  
AL\_ISLAHEAST@HOTMAIL.COM  
FACEBOOK.COM/ALISLAHEASTDIVISION  
WWW.ANJUMANE-ALISLAH.ORG.UK

HAJI ABDUS SALAM: 07769778127, PRESIDENT, AL ISLAH EAST DIVISION  
KAWSER AHMED: 07960829269, GENERAL SECRETARY, AL ISLAH EAST DIVISION



**SMC**  
Garage Ltd.



M. Kashim  
0795 7374 995

**MOT**  
Servicing  
All Mechanical Repairs

122 - 124 Leagrave Road,  
Luton, Beds, LU4 8HX  
Tel: (01582) 411 880  
735 501



## Trust Exchange UK Limited

International Money Transfer & Travel Services

**INSTANT CASH AVAILABLE NATIONWIDE IN BANGLADESH**

*Trust Built on Service !!!*

**Cargo Service Available**

বিশ্বব্যাপি ট্রাভেল সার্ভিস চালু রয়েছে যে কোন  
এয়ার লাইন্সে টিকেটের জন্য আজই যোগাযোগ করুন



**Biman**  
BANGLADESH AIRLINES



**एअर इंडिया**  
AIR INDIA

**BRITISH AIRWAYS**



الإتihad  
**ETIHAD**  
AIRWAYS  
ABU DHABI

طيران الخليج  
**GULF AIR**

**JET AIRWAYS**



**QATAR**  
AIRWAYS  
القطرية

314a Caerphilly Road, Cardiff, CF14 4NT

Tel : 07593 158019 or 07720 839047

E-mail : [info@trustexchange.co.uk](mailto:info@trustexchange.co.uk), Web : [www.trustexchange.co.uk](http://www.trustexchange.co.uk)  
trustexchangeuk





## BANQUETING SUITE

Specialising in Bengali food, weddings,  
Birthdays or any special occasion.

We also provide crockery & waitering services.

**136 Victoria Road Aston Birmingham B6 5HH**

Email: [iqbalcatering@live.com](mailto:iqbalcatering@live.com)

**M: 07866 481907**



## *Al-Noor Travels*

124 Dunstable Road,  
Luton, Beds, LU1 1EW  
*Tel:* 01582 348 963

*Proprietor:* Moulana Ruhul Amin  
*Mobile:* 07951 311 645  [/alnoortravelsluton](https://www.facebook.com/alnoortravelsluton)  
*Email:* [alnoortravels@aol.co.uk](mailto:alnoortravels@aol.co.uk)

**Hajj, Umrah, Cargo, Air Ticket & Money Transfer**



# ADMISSION OPEN FOR YEAR 7 & 8

Hifz | GCSE | A Level | Alim Course

GCSE, A-Level and BTEC results in 2017:

100% pass rate for GCSE, with 96% of students gaining 5 A\*-C grades.

100% pass rate for A-Level/BTEC, with 85% of students achieving 3 A\*-C grades or equivalent.

- **Full-time secondary school (years 7-11):**

The full KS3 and GCSE national curriculum as well as essential Islamic Studies and Arabic.

- **Sixth form (AS & A2):**

We offer a number of subjects for A Levels and BTEC.

- **Islamic Higher Education (4 Year Alim course):**

The full comprehensive Alim course studied intensively over the course of four years.

- **Hifz Al-Qur'an (Memorisation of the Holy Qur'an):**

Full-time secondary students have the opportunity to enrol onto our uniquely developed Hifz programme, which enables a student to memorise the entire Qur'an Shareef within four years.

Darul Hadis  
**Latifah**  
(Secondary School, College & Title Madrasah)

**Darul Hadis Latifah**

1 Cornwall Avenue, London E2 0HW

Tel: 020 8980 2673, 020 8983 3663

enquire@darulhadis.org.uk, [www.darulhadis.org.uk](http://www.darulhadis.org.uk)



# HIRE SALE SERVICE



**Largest selection of vehicles option  
for PCO hire, Dual control hire and  
used car sale in the UK.**

- FLEXIBLE Hire end options
- FREE Nationwide delivery
- FREE Routine servicing
- PCO Hire start from £79.99
- FREE PCO license
- FREE Roadside recovery
- FREE Worn tyre replacements
- ANY make and model



**Tel: 01708 55 66 49**  
**[www.lls4u.com](http://www.lls4u.com)**



# সুলভে-যত্নের সাথে বাংলাদেশে কার্গো করতে



CALL NOW ON

**020 7702 7005**

HEAD OFFICE:

**116 MILE END ROAD,  
LONDON, E1 4UN**

**[www.EastEndLogistics.com](http://www.EastEndLogistics.com)**

আমরা নির্ভরযোগ্য এবং বিশ্বস্ত  
কার্গো, কুরিয়ার ও পার্সেল প্রতিষ্ঠান

