

AL'MUJEEB MAGAZINE

Allah (swt) the One who answers all



Inside of Masjid Nabawi

Islamic Answers To Contemporary Questions

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this issue

Editorial P.2

Allah in the Qur'an P.3

Qur'an Tafsir P.4

Islam Bite-Size P.5

Lessons in Hadith P.6

Lesson in Du'a P.7

Sisters Section P.8

Children's Corner P.9

Quiz Time P.9

My Journey to Islam
P.10

The Seerah P.11

Islam & Science P.12

Question & Answer
Session P.14

Future events & lectures
P.16

Al Mujeeb Magazine
contains sacred
verses of the Holy
Qur'an and traditions
of the noble Prophet
(Sallallahu Alayhi
Wasalam). So we ask
you please ensure its
sanctity...

BISMILLAHIR-RAHMANIR-RAHIM

In the Name of Allah, the Most Beneficent, the Most Merciful.

*Praise Be To Allah ﷻ, Lord Of The Worlds and Peace And Blessings Be Up-
on Prophet Muhammad ﷺ, His Family And His Companions.*



Allah (swt) the One who answers all

*Call upon Him Allâh or call upon Him Ar-Rahmân, call upon Him whichever name
you like, for all beautiful Names belong to Him (17:110)*

Editorial

Alhamdulillah. This magazine is published in the hope that the genuine message of Islam can be represented to both Muslims and non Muslims so that any misconceptions about Islam may be corrected and the true spirit of Islam can be established. We hope that this publication will invite people to the way of Allah and that readers will benefit with this knowledge.

Islamic aberrations:

(SWT): "Subhanu Wa Ta'ala" which means "'Glorified and Exalted." It is said after Allah's name is mentioned

(SAW): "Salle Alaa Hu Alaihi Wa Salim" which means "May God's blessings and peace be with him." It is said after Muhammed's name is mentioned.

(RA): "Radhiyallahu Anhu", which means "May Allah be pleased with him." It is said after a sahaba's name is mentioned.

Editor's

Mufti Mohammed Tosir Miah
Abdur Rashid
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May Allah (SWT) reward all those who participated in this project.

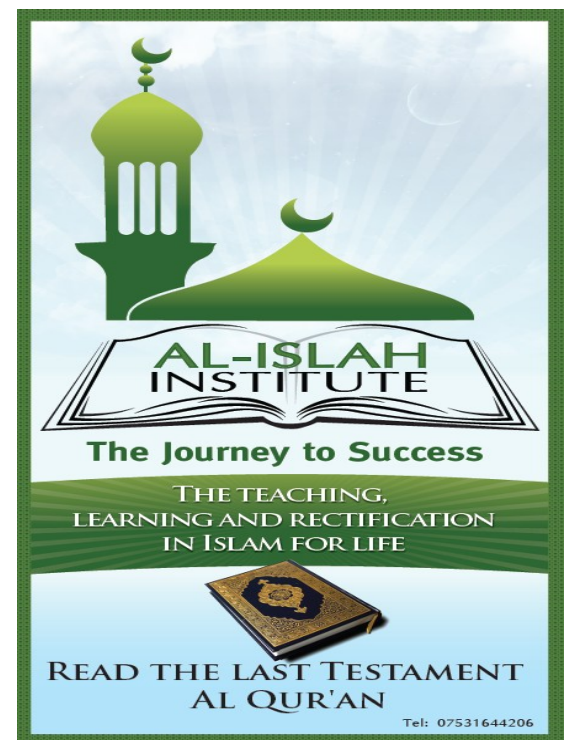
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Al Islah Institute

(The Journey to Success) Al Islah Institute is based in Smethwick, Birmingham. We felt the need to open an evening Madrasah to offer the young children of our society the opportunity to gain valuable knowledge of our religion and to teach them how to practice their religion. Al Islah Institute are enrolling students from the age of 6 and inshaAllah we shall assist them to become pious young Muslims.

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Allah (swt) - The Name of God in the Holy Qur'ân



Remember Me and I will Remember You (2:152)

"I alone am Allâh. There cannot be, is no other and will never be One for worship but Me." (20:14)

His verses in the Holy Qur'ân have passed the judgement that He is Allâh - Glory be to Him, there is no other Deity but Allâh - He alone possesses this Name, not shared by any other. He is the only presence that comprehends all presences (*al-Wajûd al Jâmi'*). All things in the universe come under the sway of this All-Comprehensive Name.

Allâh (SWT) is the mighty name of the self-existing and self-sufficient being who comprises all perfect attributes, who is free from every weakness and defect, is alone worthy of worship, is without partner or peer and is the source of all love and grace. Unlike the word "god" in Arabic, the word Allah (SWT) is never used for any other object or being. Also the plural for God is Gods. However there is no plural for Allah (SWT). It is a substantive name, neither attributive nor descriptive. It is inclusive of all his other names and attributes and has primacy over all other titles. When Moses (SAW) received his divine mission he was addressed in the following words:

"Moses! Surely I am, Allâh, the Lord of the worlds" (28:30)

In this verse, the Lord of the worlds, reveals to Moses (SAW) who is speaking to Him. The word Allâh is accordingly a proper name, whereas the "Lord of all the worlds" (*Rabbul-Alamîn*), is his first and foremost title. Allâh is a personal name (*Ism al-Dhât*), applied to the supreme being and distinguished from all other names which are called *Asmâ' al-Sifât*, or names denoting attributes of God.

He proclaims in the Holy Qur'ân in Ayat Al-Kursi:

"Allah! There is no god but He - the Living, The Self-subsisting, Eternal. No slumber can seize Him Nor Sleep. His are all things In the heavens and on earth. Who is there can intercede In His presence except As he permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass any of His knowledge Except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High. The Supreme (in glory)." (2: 255)

It was narrated that Abu Umamah (RA) said: **The Messenger of Allah (SAW) said: "Whoever recites Aayatul Kursi after every Fard (Fard Salat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah)"** (Sunan Nasai and Sahih Ibn Hibban)

The Prophet of Allah (SAW) said: **"Reciting Ayatul Kursi after Fard (Fard Salat) will stay in Allah's protection until the next Salat."** (Tabrani)

In the beginning, he was one and nothing was with Him. He is the originator of the heavens and the earth. He possesses all his attributes without the need to refer to the worlds he brought into existence, and no new attribute of Him came into existence.

Allâh manifests Himself to his creation through his divine names and attributes. There are the Names of description like: the First, the Last, the Manifest, the Hidden and there are names that make known his works such as: the Creator, the Provider, the Shaper. In the Qur'an it mentions:

Allâh is the Extensive Light of the heavens and the earth. His light can be compared to a (lustrous) pillar on which is a lamp. The lamp is inside a crystal globe. The globe of glass is as if it were a glittering star. It (-the lamp) is lit by (the oil of) a blessed olive tree, which belongs neither to the east nor to the west (rather welds the whole world in its fold). Its oil is likely to glow forth of itself even if no fire has touched it. This (lamp) is a combination of many lights over and over. Allâh guides towards His Light whoever desires (to be enlightened). Allâh sets forth excellent parables for the people, and Allâh alone has full knowledge of every thing (24:35)

Narrated by Saaiduna Abu Huraira (RA) that the Prophet of Allah (SAW) said: **Allah has ninety-nine names and whoever memorizes them will enter Paradise...** (Sahih Bukhari and Sahih Muslim)

So, memorizing or enumerating the excellent names of Allah (SWT), will result in remembering Him; remembering Him will result in the illumination and goodness of the heart; this good heart will result in good deeds; and the good deeds will lead a person into Paradise by the permission of the Lord of all the worlds Allah (SWT).

In the next edition we will discuss some of the names of Allah (SWT) in detail.



Revelation

The revelation of Surah Ikhlas falls into the category under Quranic Exegesis terminology known as “Shan-e-Nazuul” or “Sabb-e-Nujuul”. This means that these verses were revealed as a direct result of a particular event or an incident.

If we take a look at the context and process of the revelation of the Holy Qur'an, we find that the verses of the Holy Qur'an were revealed in two different ways. In some instances verses were revealed as a consequence of a particular event or a general query which had arisen from amongst the growing community. In other instances the verses of the Holy Qur'an were revealed without a specific reason, because it was the will of Allah (SWT) and ultimately it is his prerogative to reveal what he wants of the Holy Qur'an.

The revelation of Surah Ikhlas falls into the first category. To understand the historical and social context and circumstances under which these verses were revealed, we need to trace back to the earliest historical sources on the life of Prophet Muhammad ((SAW)).

In the earliest narrations of Imam Tirmizi and Imam Hakim it is accounted that the Pagans of Makkah asked the Prophet of Allah (SAW):

“O Muhammad! Tell us about the ancestry of your Lord!”

And in response to this question Allah (SWT) revealed this surah.

In another narration, it is mentioned that the pagans of Makkah asked the Prophet of Allah (SAW) whether Allah (SWT) was made from gold, silver or some other materials, upon which this Surah was revealed.

Surah Ikhlas gives us a brief but precise description on Allah's (SWT) nature and being. To understand these verses more accurately it is necessary for us to examine this Surah more thoroughly.

Verse 1- Allah is One. (Ahad)

We are commanded in this verse to tell those who question Allah's progeny, His make up, His beginning, and His end, to say: “He is Allah, the One.” He does not share His Essence, or His Divinity, or His Lordship with anyone. There is no second-in-command. No heir. No successor. Just Allah the absolute and He is One.

Verse 2- Allah does not need anyone. (Samad)

In this verse Allah (SWT) refers to Himself by one of His perfect attributes, As-Samad. Samad can be translated into many different words like the Eternal, the Absolute and the Master whose control is complete. Allah (SWT) is everlasting; He has no beginning and no end. He always was and always has been. He is self sufficient and does not depend on anyone for anything.

Verse 3- He neither begot anyone, nor was he begotten

This verse is a response to the Pagans of Makkah who asked the Prophet of Allah (SAW): “Who is Allah's father? Who is His mother?”

As humans, our intellect is incapable of imagining something with no beginning. We are used to everything having a beginning, a genesis, a creator. But this is just one of the limits that Allah (SWT) has put upon us. We must accept that Allah was not created and He has created everything. He was not born from anyone as He is in no need of the biological process and He himself has no offspring of his own.

Verse 4- And equal to him has never been anyone

The word “kufuwan” means something equal, or an example of, or similar. This verse shows that there is nothing comparable to Him in nature, person, or attributes. We as Muslims accept Allah's attributes as existing without comparing them to anything else. If Allah says He has hands, just accept the fact that He has hands but they are not going to resemble anything you've ever seen. (Extracted from Maariful Quran p.914 – p.917 v.8)

Virtues

There are many virtues of reciting Surah Ikhlas. Imam Muslim (RA) and Imam Tirmizi (RA) narrate from Saaiduna Abu Hurariah (RA) that once the Prophet of Allah (SAW) gathered the companions and said shall I recite to you one third of the Quran. When the companions gathered the Prophet of Allah (SAW) recited Surah Ikhlas and said this is one third of the Quran.

In another hadith which can be found in Sunan Abu Dawud and Sunan Tirmizi. the Prophet of Allah (SAW) said **“Anyone who recites Surah Ikhlas, Surah Falaq and Surah Naas in the morning and evening, would be protected from every affliction.”** (Maariful Qur'an p.914 – p.917 v.8)

By Mufti Mohammed Tosir Miah

Islam BiteSize: You are being watched!

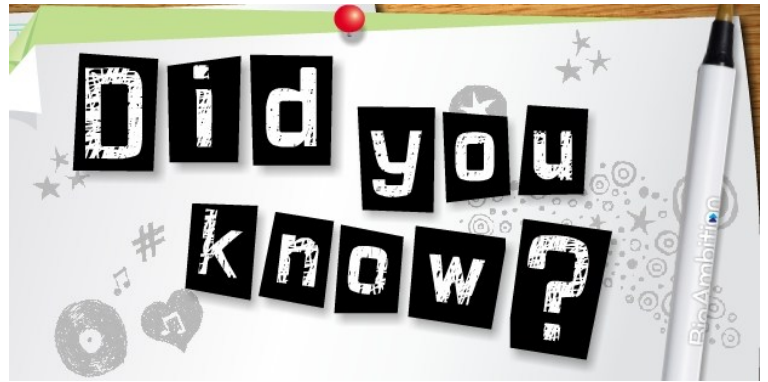
You walk in to a shop late at night, and start admiring some of the latest gadgets and goods that are too expensive for you to buy. However when you look around, you see that there is no-one near you. The entrance is right next to you, and the thought of stealing this item crops into your head. No-one's looking, so therefore no-one can catch you! The thought becomes more and more tempting... until you look up... and see a CCTV camera that was staring at you the moment you came into the shop. The thought of stealing dissipates and you feel relieved that that you saw the camera before it was too late!

Why did the temptation disappear? It's because we don't like other people to see us commit sins, as we are too self-conscious of what they may think and fear the consequences afterwards.

So in that case, why is it that we don't care what Allah sees or thinks. Why is it that we don't fear the consequences of disobeying Allah? Why is it that our behaviour transforms when our parents or the police are watching us? But when we know that Allah is watching us 24/7 we couldn't care less. Surely what Allah sees is more important than what anyone else sees. Allah is the one who will judge in how you will spend your eternity in the hereafter! Allah is the one who will punish you for your sins and reward you for your deeds.

Therefore, let us try to keep in mind that Allah is watching us 24/7, and act how we want to be seen in front of the eyes of Allah. Let's not concentrate on the consequences of our deeds in this world, but the consequences of the hereafter! Let's forget about the fact that our family, friends or the police is watching us, but remember that:

Allah is watching!



Did you know that the Prophet's favourite colour was green (SAW)?

Yes, it's true! Anas ibn Maalik (may Allah be pleased with him) said, "The most beloved colour to the Messenger of Allaah (SAW) was GREEN." (Musnad Bazaar)

Did you know?

Did you know that the original name of the holy city of Madinah was "YATHRIB"

Did you know?

Muslims do not worship the Kaaba; the Kaaba is simply a focal point for prayer ordered by Allah (SWT).

Did You know?

The Quran was revealed across a span of 23 years: 13 in Mecca and 10 in Madinah

Did You Know?

Some verses in the Quran refer to man being equal to woman. Mathematically, the number of times the word "man" appears in the Quran is 24. The number of times the word "woman" appears in the Quran is also 24.

Did you know there was a man who memorized a million narrations of the Prophet (SAW)?

It's true! His name was Ahmad ibn Muhammad ash-Shaybaanee, also known as Imaam Ahmad ibn Hanbal, may Allaah have Mercy on him. Aboo Zur'ah ar-Raazee said, "Ahmad ibn Hanbal had memorized one million hadeeth." (Taareekh Baghdad)

What else would you like to know??? Have you got any other interesting facts about Islam??? Please e-mail your questions/ facts to Almujeeb@hotmail.co.uk

Words Of Wisdom Hadith

It is narrated by Saaiduna Zayd Ibn Thabit (RA) that Prophet of Allah (SAW) said,

"May Allah brighten the face of the person who hears what I say and retains it, then conveys it to others: for sometimes one who hears from another remembers it better than the original hearer himself"

(Related by Musnad
Ahmad and Sunan
Tirmizi)

Lessons in Hadith - Sunan Abu Dawuud



As I mentioned in our last edition of this magazine, the hadiths being mentioned are from "Abu Dawuud" which is a Sunan. This means it follows the order of a Fiqh book, which primarily begins with chapters concerning the basics and necessities of our religion. In each edition of the magazine, we will discuss a few hadith's, starting from the beginning of the book 'Sunan Abu Dawuud'

Hadith No.1: It is narrated by Saaiduna Mugheerah Bin Shubah (RA) that "Whenever the Prophet of Allah (SAW) would go to the toilet, he will go far." (Hadith No.2)

Hadith No.2: Saaiduna Jabir Bin Abdullah (RA) narrates that when the Prophet of Allah (SAW) would go for Istinjaah he would go to a place where no one can see."

One of the most important and fundamental part of our religion is the section of Istinjaah, which means cleanness.

The topic of Istinjaah is somewhat a taboo subject and to a certain extent, is not discussed properly. However, it is a topic of utmost importance as a person's Salah is dependant on purifying oneself from all types of filth.

Cleanliness is an imperative part of ones daily life and it also links to the ritual obligation of worship in Islam. The washing of certain parts of ones body before prayer does not only have physical consequences it also affects one spiritually because it helps cleanse and purify ones soul from the filth of sin. This cleanliness of ones private parts also has a quality of repentance which makes one's soul and body clean, pure and ready for the spiritual action of prayer.

Furthermore, the importance of this obligation can be seen by Allah (SWT) revealing the following verse...

"...in it are men who love to purify themselves. Allah loves those whom purify themselves." (Surah Tawbah v.108)

Imam Tirmizi (RA) narrates from Saaiduna Ibn Abbas (RA) that the people who are being praised in the above verse are the people of Quba whose habits and practice was to purifying themselves, by cleaning their private parts with water, after answering the call of nature.

Two etiquettes can be derived from the aforementioned hadiths.

1. To do Istinjaah in a secluded place.
2. To conceal the awrah (private parts) as much as possible.

(Durre Mandhuud p.78 v.1)

In the second hadith a question arises as to how far the Prophet of Allah (SAW) would go to perform Istinjaah.

Molana Yusuf Binnori (RA) who is the author of Maarifus Sunan (which is a commentary of Sunan Tirmizi) narrates from Imam Tabarani that the Prophet of Allah (SAW) would go two miles away to perform Istinjaah. (Durre Mandhuud p.79 v.1)

Below are some etiquettes with regards to Istinjaah.

1. One should enter the toilet leading with the left foot.
2. Before entering, one should seek refuge in Allah (SWT) from the rejected Satan. (Durre Mandhuud p.89 v.1). This should be done by reciting:

'Allahumma inni a'udhu bika min al-khubuthi wal khaba'ith'

O Allah I take refuge from You from demons, male and female (Sunan Abu Dawud)

3. One should not speak, except out of necessity (Sunan Abu Dawud p.4 v.1 & Durre Mandhuud p.102 v.1)
4. It is Makruh Tahrimi to have ones face or back towards the Qibla, even though one is in a building. (Durre Mandhuud p.92 v.1)
5. It is Makruh Tanzihi to urinate standing without an excuse
6. One should leave the lavatory with ones right foot then recite:

'Ghufaranak' (Sunan Abu Dawud and Sunan Tirmizi)

And then...

'Alhamdulillah hilladhi adhaba annil adha wa afani' (Sunan Ibn Majah)

'O Lord Your forgiveness. Praise be to Allah who rid me of the filth and gave me health.'

by Mufti Mohammed Tosir Miah

Beautiful Sunan Dua

Dua Before eating

بِسْمِ اللَّهِ وَبَرَكَاتِهِ

BISMILLAH WA BARAKA-TILLAH

With Allah's name and upon the blessings granted by Allah (do we eat). (Mustadrak Hakim)

Dua After eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

ALHAMDU LILLAHIL-LADHI AT'A'MANA WA SA'QA'NA WA JA-A-LANA MUSLIMIN.

All praise is due to Allah who has granted us food and drink and has made us Muslims. (Sunan Tirmidhi)

If one forgets to say the Dua at the start of eating

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ

In the name of Allah, in the beginning and the end. (Abu Dawood)

Dua Sayyadul Istigfar (The chief way to seek forgiveness of Allah)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ
خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ
وَعُودِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ
شَرِّ مَا صَنَعْتُ ، أُبَوِّئُ لَكَ بِنِعْمَتِكَ
عَلَيَّ ، وَأُبَوِّئُ بِذَنْبِي ، فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

*ALLAHUMMA ANTA RABBI. LA ILAHA ILLA
ANTA KHALAQTANI WA ANA ABDUKA WA
ANA 'ALA AHDIKA WA WA'DIKA MAS-
TATATU. AUDHU BIKA MIN SHARRI MA
SANA'TU, ABU'U LAKA BI NI'MATIKA ALAYYA
WA ABU'U BI DHAMBI FAGHFIRLI FA'INNAHU
LA YAGHFIRUDDH-DHUNUBA ILLA ANTA.*

O Allah! You are my Lord. There is no God besides You, You created me, I am Your slave and with all my strength, I remain steadfast to Your promise, and I beseech You to forgive me any evil I may perform. I in humility affirm what You bestow upon me and I plead guilty to my sins. Forgive me, for besides You there is none to forgive me.

Significance: Prophet Muhammad (SAW) has said that anyone having full faith in the above *Istighfar* and recites it during the day and dies before sunset, shall go to paradise and anyone who recites it during the night and dies before sunrise shall go to paradise. (Bukhari)

Virtues of Invoking Blessings on the Prophet (SAW)

The noble Prophet SAW said: On the Day of Resurrection, the people nearest to me will be those who invoke blessings upon me most frequently. (Tirmidhi: Narrated by Ibn Mas'ood)

Any Durood Sharifs eg: *Sallallahu alyahi wa-salaam.*



Sisterz Section: Parents

Islam commands that a Muslim treats their parents with kindness, love, respect and obedience. The honour and lofty status of a mother needs no confirmation in Islam and the position mothers are offered in Islam cannot be founded in any other culture, ideology or religion. To truly comprehend the status of the mother in Islam we need to refer to the Holy Qur'an. The commandment to be good to ones parents is a recurring instruction in the Holy Qur'an.

"Your Lord has decreed that you worship none but Him and be kind to your parents. When one or both of them attain old age in your life, say not to them a word of contempt, nor repel them but address them in terms of honour. And out of kindness lower to them the wings of humility and say, "My Lord! Bestow on them your mercy even as they cherished me in my childhood." (Holy Qur'an 17:23-24)

This verse is advising Muslims to obey ones parents within means, to respect them, provide for them and to be patient with them when they reach old age.

The Holy Qur'an specifically recognises the struggles of a mother and raises her position to a lofty status.

"And we have enjoined on man (to be good) to his parents, in weakness upon weakness, did his mother bear him...be thankful to Me and to your parents." (Holy Qur'an 31:14)

This verse highlights the reasons why one should be grateful to ones mother, because with weakness and hardship does a mother bear a child in her womb and with suffering and hardship does she labour forth a child. The mother weans a child, sacrifices her sleep, her rest and her well being for this child. So as children, shouldn't we be grateful to our mothers? Shouldn't we try to compensate her sacrifices through a little gratitude?

Furthermore, if we take a look at the Ahadith of our Prophet Muhammad (SAW), we find many more examples of the status of the mother in Islam.

A man once came to the Prophet (SAW) and said "O Messenger of Allah who from amongst us warrants the best companionship from me?" He replied; "Your Mother", The man asked, "Then Who", He replied "Your Mother", The man then asked "Then Who", So the Prophet (SAW) replied

again "Your Mother". The man again asked "Then who" So he replied "Then your Father." (Sahih Bukhari 5971)

The good treatment of ones mother is given precedence to the good treatment of ones father in Islam. It is further related from Talhah Ibn Mu'awiyah- As Salami that ***"He came to the Prophet (SAW) and said "O Messenger of Allah I want to perform Jihad in the way of Allah. He asked is your mother still alive? I replied "Yes" the Prophet (SAW) then said cling to her feet, because Paradise is there."*** (At Tabarani)

This Hadith is instructing submission to ones mother because a mother's pleasure can lead one towards paradise.

The Prophet (SAW) commands kindness to ones parents as the best deed and stated that disobedience to ones parents is one of the major sins.

"The greatest sins are to associate partners in worship with Allah, to be undutiful or unkind to ones parents..." (Sahih Bukhari)

So disobedience to ones parents and especially ones mother is second to the heinous sin of shirk (dis-belief) itself.

A mother's love for her child is unequivocal, but sometimes conflicts arise between mothers and children and this is due to misunderstanding. Children are often not ready to endure the pain of growing up and being successful which every parent craves for a child. Sometimes mothers try to guide their children and this guidance is misinterpreted.

Every society is made up of family components. The stronger a family unit; the stronger the structure of a society. Families are the building blocks which determine the strength of each society. For a family to be strong, the mother needs to be a good role model for her child. If a mother brings her child up according to Islamic principles and guidelines, the child will grow up with respect for the society around him. Behind all valuable success lies a women and thus the role of mothers in our society is crucial to the success of every society. It has been said that it is easy to bear children but it is more difficult to raise them well. A mothers struggle does not end once she gives birth. Instead, this is when the challenge for a mother really begins.

By Umme Raihan



CHILDREN'S CORNER

LOVE YOUR MASJID!

A shining light for all to see,
A symbol of truth through eternity.
A place of worship for divinity,
A symbol of strength to the community.

The place to unite and pray together,
Rush too quickly regardless of weather.
I'm too busy to go.. Say this never,
Venture often to and at least endeavour.

Its doors are open, people go inside,
For all are welcome and in peace reside.
No raised voices of anger for you to collide,
Good etiquette and manners you must abide.

Our beloved Masjid and second home,
A place were one will never feel alone.
Hear the Azan echo throughout its dome,
Love in our eyes we could never disown.

However, to your Masjid when did you go last?
Do you go yearly only to open fast?
Is it just a place you often pass?
A place you once went, but a place of the past?

Our Masjids are standing half empty,
No longer a place of plenty,
Yet it's ours for free, no charge for entry,
An issue we should approach firm but gently.

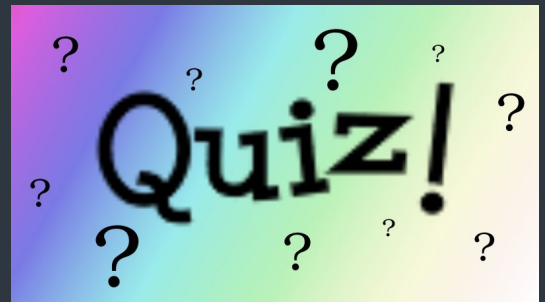
Strength in Islam, we find in each other,
Simply through meeting a new sister or brother.
We can help one another,
Just as a child seeks love from the mother.

The Masjid is the perfect place to meet,
And invite new Muslims to our holy retreat.
Don't gather and chat lowly on the street,
Come into the Mosque make your obligation complete.

Lead by example; take your family by the hand,
Guide them to the straight path of the Promised Land.
Perform Salat at the Masjid follow Allah's command,
Show the world our faith is glorious and grand.

Go to Masjid and be amongst those who care,
Go to Masjid and your knowledge share.
Go to Masjid and learn from others there,
And InshaAllah make it full, I'll see you there!

By Amana Khalid



1. Which of the following was not a Prophet of Allah (s.w.t.) ?

- a) Idris b) Zakariya c) Zaid d) Ilias

2. Which side is the Sunnah way of sleeping,?

- a) Left side b) Right Side c) On your Back

3. On what Day of the week will be the Day of Judgement?

- a) Sunday
b) Saturday
c) Friday
d) Any day of the week

4. When can a person pray Salatul Duhaa/ Chaast?

- a) Mid Night
b) Late Morning
c) Afternoon
d) After sunset

5. When entering the masjid, which foot should you set in first?

- a) Right Foot b) Left Foot c) Any Foot

6. Who was the fourth khalifah of Islam?

- a) Hazrat Umar, Radi-Allahu anhu
b) Hazrat Ali, Radi-Allahu anhu
c) Hazrat Uthman, Radi-Allahu anhu
d) Hazrat Abu Bakr, Radi-Allahu anhu

7. What is the name of the first month of the Islamic calendar?

- a) Ramadan b) Zulhijjah
c) Muharram d) Shawwal

8. What does Hadith Qudsi mean?

- a) Wording from Allah (swt) but the meaning is from the Prophet Muhammad (SAW) himself.
b) Meaning is from Allah (swt) while the wording is that of the Prophet Muhammad (SAW) himself.
c) Words from Allah (swt)
d) Words of the Prophet Muhammad (SAW)

Quiz Answers:

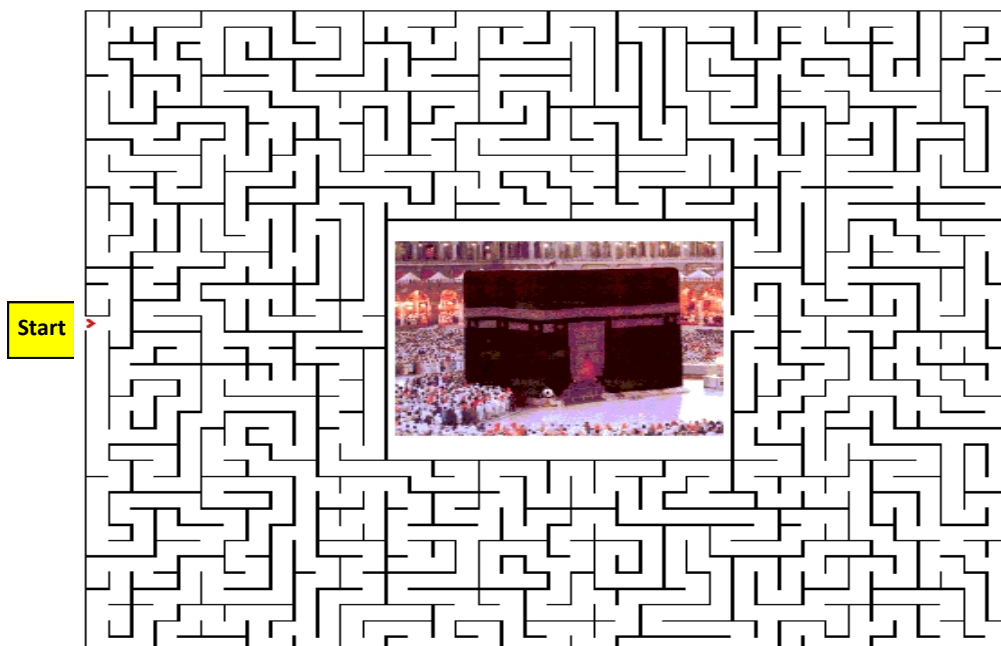
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|------|------|------|------|
| 5. A | 6. B | 7. C | 8. B |
| 1. C | 2. B | 3. C | 4. B |

My Journey to Islam

I am twenty six years old and I live in Birmingham. In October of last year I declared the Shahadah. But before I can share with you the details of my life as a Muslim revert, I must narrate to you my journey into the Islamic faith and what my preconceptions of Islam were. I was never a very religious person. If people were to start a conversation with me about religion or the existence of a creator I'd just say if God created life then who created God or just think religion was a waste of time. But as I got older and made the transition from boy to man I was feeling a bit lost within myself and looking for the answers to my many questions. I kept looking for that missing piece. I could not find it. At this point the people surrounding me in my life especially at work would preach to me about various questions that every individual asks themselves at some moment in their life. I listened to what they had to say but I never took it on board and it was like this for a long time. They would talk and I would listen but really to me I was still searching for my answers every where apart from in religion. Until one day in August of last year a new Muslim colleague started work and he gave me information on Islam. He said "Have a read of the books I am giving you and tell me what you think" So days later I read the information and slowly I started to change. I began to feel something deep within myself and on one night I was sleeping and started to dream with images that came before me. I felt sensation across my entire body. The only way I can explain it is that I felt at total peace for the first time in my life. So in September I attended my first Islamic conference and as I sat and watched the speaker deliver his speech on stage I became so over whelmed by the noor that surrounded him and by the passion that came from his voice. He started a Durood sharif for the prophet (SAW) and as this was happening tears were pouring down my face and I felt this beautiful feeling inside. I said to myself, "I want to become a Muslim". Now 6 months on and I am a better person who is more confident, patient and active in the community. Islam has changed every aspect of my day to day life for the better which has made me accomplish so much more and is making me reach my full potential. I would like to take this opportunity to thank all my teachers, Brothers and Sisters that have shown me the righteous path of Islam. Alhamdulillah.

By Muhammad Adam

Can you find the way to the Kaba in 40 seconds....



Seerah of our Beloved Prophet Muhammad Mustafa (SAW)

Why do we need to learn about the Seerah?

In the Holy Qur'an Allah (SWT) says: "And we narrate to you everything from the events of the Messengers with which we strengthen your heart..." (Surah Huud v.120)

This verse discloses to us the importance of studying the life of our beloved Prophet Muhammed Sallallahu Alahi Wasalam and how this reflection on his life should strengthen and consolidate our Imaan. Micheal Hart in the book "100: A ranking of the most influential persons in history" placed Prophet Muhammad Sallallahu Alahi Wasalam as the single most influential man in the history of mankind. The biographical study of such a person will lead one to a certain degree of certitude in regards to our theology on prophet hood and prophecy.

Lineage of the Prophet of Allah (SAW)

The word "lineage" means the line of descent from an ancestor to a person or family

It is of vital significance that the person whom Allah (SAW) chose to perfect his deen and seal the line of prophecy for all of time, was a person who possessed such an extraordinary character that he exemplified perfection in all degrees and aspects of his life. His personage, family lineage and character requited near perfection for his deen and work to be free from almost any defects and to be accepted as authoritative by any rational human being.

Ibn Mardawah (RA) narrates from Saaiduna Anas (RA) that the Prophet of Allah (SAW) recited the verse;

"Surely, there has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (Surah Tawbah v.128)

Then the Prophet of Allah (SAW) said. "I am from the blessed family and tribe. I am in terms of lineage better than you. From Adam Alayhis Salam to me, all have been through marriage and not through Zina i.e. there have been no adulterous relationship on the Prophet of Allah (SAW)'s fathers side and mothers side, but in fact all the men and women have been chaste."

The Prophet (SAW) was from the Quraish Tribe. Quraish literally means the strong or the one who can power over other animals and the Quraish were given that name because of the immense respect the people in Arabia at that time had for them. People looked up to the Quraish and that is why in a hadith, narrated by Saaiduna Jabir (RA) that the Prophet of Allah (SAW) said; "People will be the subservient to the Quraish in Good and Evil. (Sahih Muslim)

The reason why the Quraish had the utmost respect and fear of the other tribes is because of an extraordinary event which happened before the birth of the Prophet of Allah (SAW). This story is known as the "People of the Elephant." (Seerat Mustafa by Shaikh Molana Idrees Khandelawi, p.25 -p.34)

The story of the "People of the Elephant"

There was once a king of Yemen called Abraha. He built a church in, the capital of Yemen San'a and named it Al-Qullais. He wanted his church to become the main pilgrimage centre instead of The Ka'aba. His intentions enraged the Arabs and a man from the Arab tribe 'Kinanah' went all the way to Al Qullais and defecated inside the Church. Abraha was enraged. He wanted to get even with the Arabs and decided that he would demolish The Ka'aba. He declared war and marched towards Makkah with an elephant in the lead of his army.

Abraha reached Al Mughannas (a place near Makkah) and settled there. He called Abdul Muttalib who was the grandfather of the Prophet of Allah (SAW) and sent him a message that he did not intend to fight the people of Makkah as long as they did not interfere in his purpose which was to destroy their house of worship. Abdul Muttalib replied: 'By Allah; neither have we the intention, nor enough power to fight him. The Ka'aba is Allah's House; He alone can defend His House' or else let them demolish it.'

When the time for Abraha's strike approached, Abdul Muttalib advised the Quraish to evacuate Makkah and take the mountain top for shelter. He then turned to Allah (SWT) and prayed holding the ring of the Ka'aba's door. He pleaded to Allah (SWT) to destroy Abraha and his army and to preserve the sanctity of Ka'aba.

When Abraha prepared to strike he was met with resistance from his elephant- who knelt when facing toward Makkah. It would rise when directed elsewhere but kneel again when facing Makkah.

Abraha was still trying to overcome this obstacle when hordes of hook-like birds appeared from the direction of the sea. Each of them had three stones. One in their beak and in each of their feet. These stones were very small and pebble like- yet when they were dropped on Abraha's army they demolished the army. Abraha and his army tried to run but were overwhelmingly defeated and destroyed by Allah (SWT). (Seerat Mustafa by Shaikh Molana Idrees Khandelawi, p.25 -p.34) .

Thus the Quraish gained this respect, despite the fact the tribe itself did not contribute to this miracle even the slightest. Thus Allah (SWT) makes it clear to us that all credit should be given to him, by informing us of this story in the Holy Qu'ran.

Insha Allah in the next edition we will continue with the seerah of the prophet Muhammed (SAW).

by Mufti Mohammed Tosir Miah



ISLAM & SCIENCE: THE QURAN ON HUMAN EMBRYONIC DEVELOPMENT

There are a number of places in the Holy Qu'ran where Allah speaks about the human embryonic development. Here is just one example of this:

“ We created man from an extract of clay. Then We made him a sperm-drop in a firm resting place. Then We made the drop into an *alaqah* (leech, suspended thing, and blood clot), then We made the *alaqah* into a *mudghah* (chewed substance)... ”
(Quran 23:12-14)

The word **Alaqah** has 3 meanings: **Leech**, **suspended thing** and **Blood clot**. Let's explore what each of these words mean and how it compares with the human embryo in a mother's womb

Leech: Comparing a leech with a human embryo may seem at first very unusual. However as you can see in the diagram below, the appearance of both is uncanny.

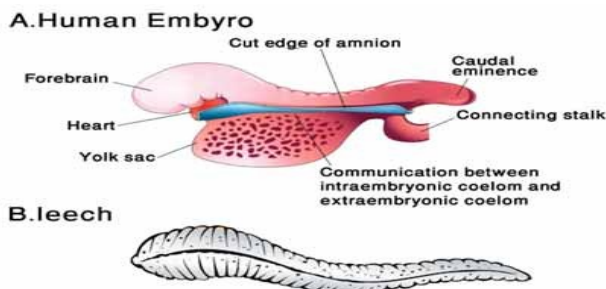
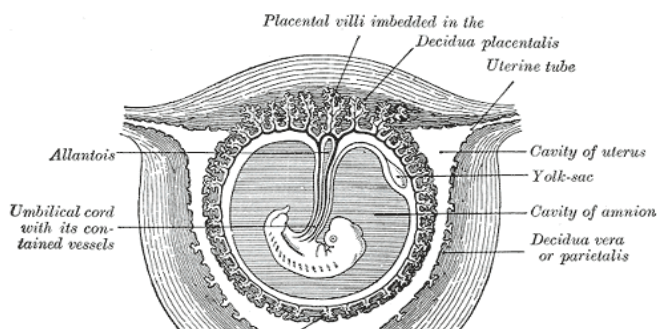


Figure 1 is an image of the human embryo at 24 days old. As you can see the embryo resembles the shape and appearance of a leech.

They are also similar in the way that they both behave. At this stage the embryo obtains nourishment from the blood of the mother by latching onto the walls of the mother's womb. Similarly a leech sustains itself by feeding on the blood of others.

Therefore is no better comparison to an embryo than a leech.

Suspended Thing: In the Alaqah stage, the embryo is suspended in the womb of the mother illustrated by the diagram below:



Blood Clot: We find that the external appearance of the embryo and its sacs during the alaqah stage is similar to that of a blood clot. This is due to the presence of relatively large amounts of blood present in the embryo during this stage. Also during this stage, the blood in the embryo does not circulate until the end of the third week. Thus, the embryo at this stage is like a clot of blood (see figure 2– Top left).

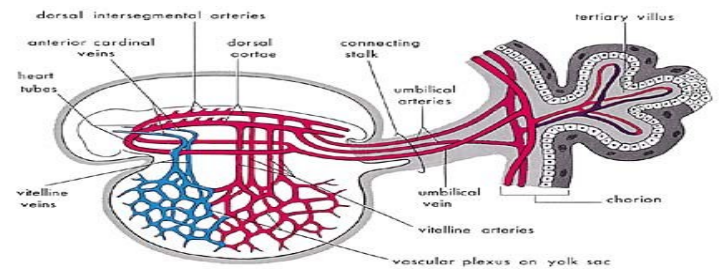


Figure 2 Diagram of the primitive cardiovascular system in an embryo during the alaqah stage. The external appearance of the embryo and its sacs is similar to that of a blood clot, due to the presence of relatively large amounts of blood present in the embryo. (The Developing Human, Moore, 5th ed., p. 65.)

So as you can clearly see, all the 3 meanings of the word '**Alaqah**' correspond accurately to the descriptions of the embryo at this stage. The Qu'ran then mentions that the '**Alaqah**' turns into a '**Mudghah**' which means 'chewed substance.'

Chewed substance: Again like the leech, comparing a embryo with a chewed-like lump may at first seem like a unusual comparison. However, if we were to take a look at the human embryo after the Alaqah stage (26 days old) we would find that the embryo resembles the appearance of a chewed-like lump of food. The teeth marks as you can see resembles the spine.

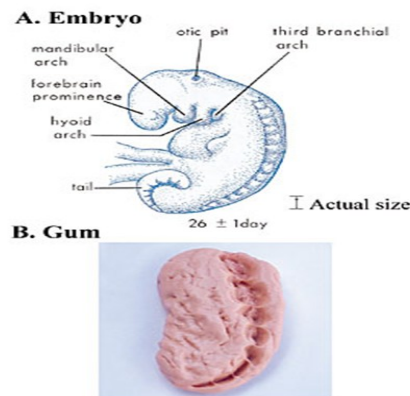


Figure 3 Comparison with a embryo (top) with a gum (below)

Conclusion

How could Muhammad (SAW) have possibly known all this 1400 years ago, when scientists have only recently discovered this using advanced equipment and powerful microscopes which did not exist at that time?

Even in 1677 (more than a 1000 years after Muhammad (SAW)), Hamm and Leeuwenhoek (the first scientist to observe human sperm cells), with the use of a improved microscope, thought that the sperm cell contained a miniature preformed human being. So much for the old saying 'Seeing is believing!'

In 1981, during the Seventh Medical Conference in Dammam, Saudi Arabia, Professor Moore (one of the world's most prominent scientists in the fields of anatomy and embryology) said: "It has been a great pleasure for me to help clarify statements in the Quran about human development. It is clear to me that these statements must have come to Muhammad from God, because almost all of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God."

Note: There are plenty more information in the Qur'an which describes the embryonic development, however due to lack of space, only part of 1 verse was mentioned.

USING GOLDEN RATIO TO FIND OUT THE CENTRE OF THE EARTH

What is golden ratio?



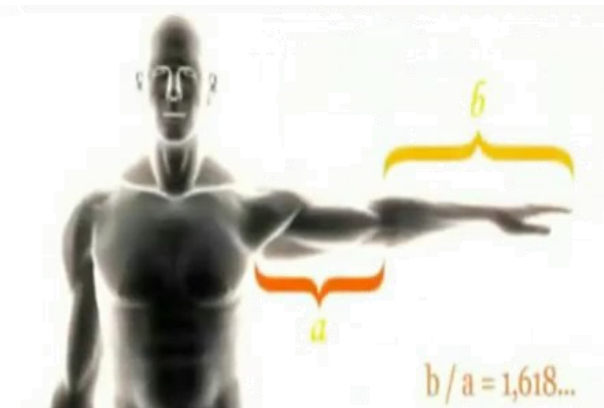
the golden ratio = 1.61803399

[More about calculator.](#)

The golden ratio is a special number that appears many times throughout the world. To illustrate here are a few examples in which the golden ratio has been used:

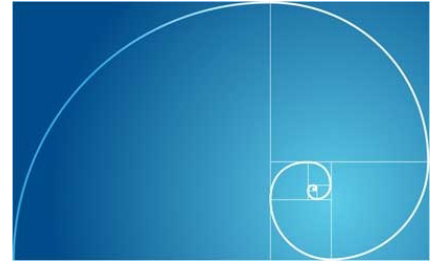
- The cells of the human body
- The spiral of the shell in a snail (see image top right)
- The spirals of a cauliflower
- The spirals in galaxies
- In a good proportioned human (e.g. famous models). Below are a few examples of measurements that give approximately the golden ratio 1.618:

- ⇒ Nose to chin ÷ mouth to chin
- ⇒ Top lip to bottom of nose ÷ Bottom lip to chin
- ⇒ Shoulder to elbow ÷ elbow to tip of the index finger
- ⇒ Elbow to wrist ÷ Wrist to tip of index finger (see diagram below)
- ⇒ Shoulder to index finger ÷ Shoulder to elbow



This ratio is also considered as to be proportionally perfect to the human eye. Hence why the number has been used for various things (even unknowingly) such as modern products (e.g. debit cards, television screen's, the standard paper sizes), art (e.g. artist

such as Leonardo Di Vinci & Michelangelo), Architecture (e.g. Great Pyramid of Giza, The Parthenon in Athens {See image bottom right}) and many more.



As you can clearly see, this mysterious number 1.618... is not just some man-made number, but a number that our creator has used throughout nature.

[Google](#) search 'Golden ratio' for more examples and information about "What is the golden ratio?"

So what is the golden mean point of the world?

To find out, we can use the golden ratio with longitude and latitude.

This gives us 2 coordinates: (-21,-42) and (21,42). By inputting the coordinates: Lat: 21 and Long: 42, into www.itouchmap.com/latlong.html gives a location within the city borders of the holy city of Makah.

Some may argue that that the other co-ordinate could have been used, therefore it doesn't prove that Makah is the golden mean point of the world. Let's continue.

If you performed the following calculations of distances you will always get the golden ratio:

- ⇒ Makah to the South Pole ÷ Makah to the North Pole
- ⇒ (North Pole to South Pole) ÷ Makah to the South Pole
- ⇒ Mecca to the west to the international date line ÷ Mecca to the east to the date line
- ⇒ Mecca to the west to the international date line ÷ The circumference of the earth around that latitude

The likelihood of all these calculation coming true is clearly extraordinarily slim, thus proving **that Allah has chosen the holy city of Makah to be the central point of the world!**



Try It Yourself!

You can perform the first 2 calculations very easily by using **Google Earth** (www.earth.google.co.uk) with the ruler feature. If however you don't fancy installing anything on your computer, you can also use www.travelmath.com. However it is less accurate than Google Earth.

Important Information before trying it out:

- Use the map length, not ground length.
- Use the gridlines to help you find the poles. To activate grid lines click View> Gridlines or press CTRL+L on your keyboard.
- Zoom in as much as you can, as even the slightest inaccuracy as little as

+/-15KM can lead to different results.

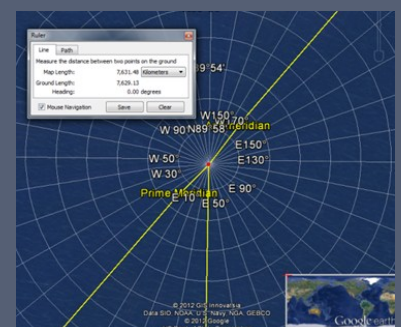
• Bare in mind that most of these mapping systems are not designed to measure up to the poles, due to the curved surface of the Earth, hence there will always be some degree of inaccuracy. This is why using **Google Maps** won't work.

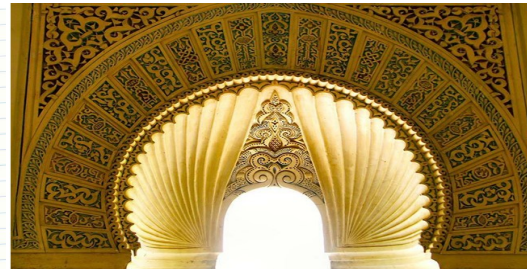
You should get roughly these results:

12348.32 (Distance to South Pole)

7631.68 (Distance to North Pole)

By performing the above calculations, you should always get the golden ratio, at least to 2.dp (the more accurate you do it, the more closer you will get to the golden ratio).





Q Can a menstruating women attend the upper hall of a Masjid for classes?

Before we answer your question we need to establish the definition of a “musallah” and a “masjid”. Musallah literally means a place, where prayer is performed or where congregations are held. Generally, a Musallah is a temporary place where worshippers congregate to perform their prayers. A Masjid on the other hand is a sanctified area. A place which has been permanently dedicated to Allah (Swt) for the sake of prayer, recitation of the Holy Qur’an and the remembrance of Allah (Swt) alone. Once a Masjid is erected, it will always be a Masjid. It cannot return to the property of the community. (Raddul Muhtar p.371 v.3 & Tahtawi p.172 v.4)

A Musallah does not have the same rulings and injunctions as a Masjid. Therefore, the impermissibility of buying, selling and indulging in worldly talks in a mosque would not apply to a musallah. However, if a group or people get together and pray Salah in congregation they will receive 27 times more reward as promised in various Ahadith of the Prophet of Allah (SAW). (Aapke Masaail p.108 v.3)

The answer to your question depends on whether the hall above the masjid was designated to be a Masjid or not. If the hall above was not excluded from being a Masjid in the design of the Masjid, then it will not be permissible for a person in the state of major ritual impurity or a woman on her periods to enter due to the principle of Fiqh that what is above and below the Masjid is also part of the Masjid. (Fatawa Mahmoodiyah p.229 v.17) Therefore, once a Masjid is built, it will not be permissible to exclude the areas above and below it from being part of the Masjid.

However, the jurists have said if the intention of excluding the area above and/or below the Mosque was made at the time of building the Masjid, then this will be permitted. (Raddul Muhtar p.547 v.6) Therefore, when constructing the Masjid if the intention was made to exclude the hall above the Masjid from being a Masjid, so that women could attend for lectures or classes then it will be permissible.

Q Can I urinate standing up in college?

Saaiduna Huzaifah (RA) narrates that the Prophet (SAW) went to a public garbage dump and urinated standing. (Sahih Bukhari p.35 v.1)

However, Saaidah Aaisha (RA) has said, “If someone relates to you that Allah’s messenger (SAW) urinated while standing, do not believe him. He (SAW) only urinated while sitting”. Imam Tirmizi (RA) states, “It is the best and most authentic narration on this point”. (Sunan Tirmizi p.9 v.1)

Hafiz bin Hajr (RA) brought the two narrations into agreement by saying that what Aaisha (RA) said is based on the knowledge that she had i.e. what happened within the house. On the other hand, the other narration relates to what happened outdoors. So such narration was recorded by Saaiduna Huzaifah (RA) who was one of the senior companions of the Prophet of Allah (SAW). (Fathul Bari p.414 v.1)

According to the Hanafi Fiqh, to urinate standing up is Makruh Tanzihi. Scholars have commented on those narrations in which the Prophet of Allah (SAW) urinated standing up in the following ways:

1. In the public dumping ground there was so much impurity that it was difficult for the Prophet of Allah (SAW) to sit down and urinate.
2. The Prophet of Allah (SAW) at the time was experiencing pain in his knees, which made it difficult for him to sit down. (Sunan Baihaqi)
3. The Prophet of Allah (SAW) urinated standing up to show that occasionally a person can urinate standing up. (Bayan Jawaz) (Raddul Muhtar p.557 v.1)

The wisdom of sitting down to urinate is that is said to be healthier for bodies and there is less chance of urine splashing on ones clothes. It is mentioned in a hadith that the Prophet of Allah Sallallahu Alahi Wasalam passed by one of the gardens of Madinah or Makkah, and he heard the sound of two persons being punished in their graves. The Prophet of Allah (SAW) said: “They are being punished, but they are not being punished for anything that was difficult to avoid.” Then he said, “No. One of them used not to protect himself from his urine, and the other used to walk around spreading malicious gossip.” Then he called for a palm leaf, which he split in two and put one piece on each grave. It was said to him, “O Messenger of Allah, why did you do that?” He said, “May their punishment be reduced so long as this does not dry out (or until this dries out).” (Sahih Bukhari p.34 v.1)

With regards to your question if there is a doubt on whether the toilet seat is pure or not then if possible try to clean the area with water if available.

We should try our best to act upon the sunnah of the Prophet of Allah (SAW) at all times. However, if cleaning the area is not possible then you will be allowed to urinate standing up.

Q Doubts in passing wind

Q If one is certain that he has passed wind through the anus then it will be necessary to repeat the wudhu. However if one has a doubt of whether he had passed wind or not then his wudhu will still be considered intact. (Fatawa Hindiyyah p.8 v.1)

There is a principle in Islamic jurisprudence which is:

“Certainty is not lifted by a doubt.” (Al Ashbah Wan Nadhair p.60)

Therefore if one was doubtful and uncertain of breaking his wudhu then such a doubt will not invalidate one's wudhu, as the certainty of wudhu will not be lifted by the doubt of breaking his wudhu.

Q Can you please tell, is it must to perform Sajda every time a person recites Ayat-Sajda?

Q If a verse of Sajdah is repeated several times while seated in one place then only one Sajdah is obligatory. If one Sajdah verse is recited at several different places or if different Sajdah verses are recited in one place or in various places, then the corresponding number of Sajdahs will have to be performed. (Hidayah p.164 v.1)

Q Azan and Iqamat whilst praying alone?

Q If a person is praying alone at home and he is not within the vicinity of the mosque where the Azan and Iqamat take place, then it is Sunnat Muakadah to give both the Azan and Iqamat and to omit both is severely disliked. If one gave the Azan but omitted the Iqamah then this is Makruh. However if one gave the Iqamah and not the Azan then it will not be considered Makruh.

If one is praying alone at home and he is within the vicinity of the mosque where the Azan and the Iqamah take place, then it is mustuhub to give the Azan and Iqamah. It is not disliked to omit both. (Fatawa Hindiyyah p.54 v.1)

One point regarding the aforementioned ruling is that it is not necessary that one has to have physically heard the Azan and the Iqamah from the mosque. The mere existence of a mosque where the Azan and Iqamat takes place within your vicinity is sufficient.

Q How many rakats in Tahajud salah?

Q Allah (SAW) in the Holy Qur'an has said, "And during the night, wake up for salah, an additional prayer for you. It is very likely that your Lord places you at a praised station." (Surah Bani Israeel v.79) The word "Tahajud" has been derived from Hujud. It means in this context 'being awake with the Qur'an,' which indicates to a nightly salah called the prayer of tahajud. Speaking generally, the prayer said after waking up from a short sleep is called tahajud. But, according to Tafsir Mazhari, the sense of the verse is no more than sacrificing sleep to make salah during some part of the night. Very similarly, it is also good if one begins by postponing the sleep for tahajud and makes the salah. The condition that one has to sleep before doing the prayer of tahajud is not found in the words used by the Qur'an.

Hasan Basri (RA) says; "the prayer of tahajud holds good for every prayer that is said after Isha and, it will be applied to that which is said after some sleep. (Extracted from Maariful Qur'an p.533 -p.538 v.5)

There are narrations, which prove that the Prophet of Allah (SAW) read 10 rakats for the tahajud prayer. However, the Prophet of Allah (SAW)'s normal habit was that he would read 8 rakats, hence, it is preferable to read 8. Similarly to pray 2 or 4 rakats is also allowed. (Fatawa Darul Uloom p.304 v.4)

If you are going to delay your witr salah until the last portion of the night you can read the 8 or 10 rakats followed by the witr.

Finally, as the nights are shorter and Fajr salah is early, it will be best to read the tahajud salah after the Isha salah before you go to sleep and read the Fajr salah with congregation in the mosque.

by Mufti Mohammed Tosir Miah

Your Comments

Was an interesting read well done and keep it up. *Sister Birmingham*

Read the article. Just want to say it was very good to read and its great what the Al Mujeeb magazine team are doing in producing this. *Sister London*

Jazak allah for this, and Congratulations on the first publication, we pray that Allah (swt) blesses you , with prosperity & success in the dunia and hereafter in this inative. MashaAllah it looks splendid, iv just glimpsed through the pages, i cant wait to read, learn, implement and pass on inshaAllah. *Sister Northampton*

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Every Sunday after MAGRIB Salah

By Mufti Mohammed Tosir Miah

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We request you to make Du'a for the Ummah as much as possible as we are all in need of guidance

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MAY ALLAH'S PEACE & BLESSINGS BE UPON HIM**

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