

Luton Muslim Journal

Promoting Community Values

Safar 1437
November
2015

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Safar

Safar is the second month in the Islamic calendar. The pagan Arabs used to associate bad luck with this month. In this issue we will explore the Islamic perspective of good luck and bad luck and highlight some common superstitious beliefs that our community suffers from.

Islamic Belief regarding 'good' and 'bad'

All good and bad is from Allah. They are created as a test. This is our core belief found in the Qadr (predestination) section of hadeeth Jibreel. It is with the will of Allah, that both goodness and badness is found in his creation. There is nothing that can cause benefit or harm without his will.

The Arabs used to call Bad luck 'Tiyarah'. They used to believe that certain things or actions cause misfortune or accidents. **PAGE 2**

Doing it for Allah

How to achieve Ikhlās -Page 7

Tawak'kul - Putting one's trust in Allah **Page 6**

Announcements

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By Shaykh Abdur Raheem
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Unity begins from the HOME

Recently I had a chance to attend a very unique type of conference. The conference was entitled 'Establishing unity between the different factions of Islam'. There were various talks which were inspiring and thought provoking. However, one of the reminders struck my heart the most. The Sheikh emphasised on localising unity to our homes, for indeed it is only if we have united homes, families and communities would we gain a UNITED UMMAH. **Page 4**

400 Hot Meals for Luton's Homeless

Weekly Friday Curry Kitchen

@Discover Islam Luton (PAGE 10)

Ibn Sina (980-1037)

The Genius Philosopher Scientist

Page 11

Refugee Families Who Left

Everything Behind – Here are some of their stories....

Thousands of families are currently making their way across Europe from countries such as Syria, Afghanistan, Iraq and northern Africa.

For years, the vast majority have been living in the shadow of conflict, surrounded by fear, persecution and kidnapping.

They now find themselves part of an extraordinary chapter of human migration. **Page 8**



Talking to My Self - Nafs Page 9

Safar—Good luck & Bad luck in Islam...Continued

By Mawlana Muhammad Rayhan

There is
no bad
luck in
Islam

The term 'Fa'l' was used to mean good luck. They used to believe that certain things or acts will cause good fortune.

The Prophet (May Allah bless him) educated the people to believe that there is no good and bad except from Allah.

As for believing in Tiyyarah or bad luck then it is completely unacceptable for a believer in Allah to entertain such belief. However 'Fa'l' was allowed if it is associated with any good acts with the belief that the 'goodness' is from the will of Allah. Hence, Fa'l is similar to barakah – blessings from Allah.

Ruling: If certain acts or items have been proven to contain bad effects from the Quran, hadeeth and general common sense then it is correct to abstain from them; in the case of good effects then to adopt them. The main condition is that good and bad is the creation of Allah.

To keep good
names or say
good things
hoping Allah
will bring
about good-
ness because
of it is
Sunnah and
rewarding.

The common examples of superstitious beliefs are;

1. It is bad luck to look in the mirror at night
2. Walking under the ladder will bring harm
3. To break a mirror will bring seven years of bad luck
4. Friday the 13th is an unlucky day
5. If a black cat crosses your path you will have bad luck
6. If you blow out all the candles on your birthday cake in one go you will get whatever you wish
8. A rabbit's foot brings good luck
9. Breaking cups or plates is a sign of calamity

Narrated by Abu Hurairah: Allah's Messenger (May Allah bless him) said, '(There is) no Adwa (no contagious disease is passed on without Allah's permission). nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion.'" (Saheeh Al-Bukhari)

Luton Muslim Journal

Luton Muslim Journal is a monthly journal which promotes Islam and Muslim contribution to the wider society. It has no affiliation with any political organisation. The journal covers various topics which effects the Muslims and the society.

Editor: Mawlana Muhammad Ahmadul-Haque Rayhan

Contributors: Mawlana Thaqib Mahmood, Salmaa Islam, Dr Mamnunur Rahman Khan, Shaykh Abdul Hamid, Mawlana Muhammad Umar, Mawlana Aminul Islam, Danyal Sagheer, and Ustadh Abdul Gafoor (May Allah reward everyone for their contribution)

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Contact: For all enquires, feedback, sharing community news and any contribution please contact:

lutonmuslimjournal@gmail.com

Safar—Good luck & Bad luck in Islam...Continued

Narrated by Ibn 'Umar: "The Messenger of Allah (May Allah bless him) said: 'There is no 'Adwa (contagious illness etc), no omen, and no Hamah.' A man stood up and said: 'O Messenger of Allah, what if a camel has mange (skin disease) and another camel gets mange from it?' He said: 'That is the Divine decree. Who causes the mange in the first one?'" (Sunan Ibn Majah)

There are several beliefs mentioned in the above narrations

1. Laa Adwa- No contagious disease

The explanation of contagious illness is that it is Allah alone who causes the actual transfer of illness from one to another. To believe that they can pass on their own is incorrect. The hadeeth below shows that the Prophet ordered people to stay away from a leper because of its contagious nature. This is how the both hadeeth are reconciled.

2. Laa Tiyyarah – No bad luck

This has been explained above.

Allah dismisses Tiyyarah (Bad Luck)

Allah, the Al-Mighty says;

"When good times came to them, they said, "This is our right." And if an evil touched them, they took it as an ill omen of Musa and those with him. Listen, their ill omen lies with Allah only, but most of them do not know". (Al-A'araf 7:131)

"They (the People of the Town) said, "We take you as a bad omen for us. If you do not desist, we will certainly stone you and you will be afflicted by a painful punishment from us." (18) They said, "Your bad omen is with yourselves. (Do you take it as bad omen) if you are given a good counsel? Rather, you are a people who cross all limits". (Yaseen 36: 18-19) In the above verses the disbelievers understood the Prophets to be a reason for bad luck. The Prophets dismissed the assumption of bad luck because their mere presence has nothing to do with any future misfortune or calamity.

3. Laa Haamah (No Haamah)

Haamah is an owl which the Arabs used to consider it as being a cause of bad luck.

4. Laa Safara

There is no bad luck in the month of Safar. The pre-islamic Arabs used to believe that Safar was a bad luck month.

Fa'I- Good luck

Narrated by Anas: That the Messenger of Allah (May Allah bless him) said: "There is no 'Adwa and no Tiyyarah, and I like Fa'I." They said: "O Messenger of Allah! What is Fa'I?" He said: "A good statement." (Jami Tirmidhi)

Fa'I is similar to barakah. Which means in some good words and actions Allah puts more goodness in it, for example keeping good names. 'Urwah bin 'Amir (May Allah be pleased with him) said:

When talking of omens was mentioned in the presence of the Messenger of Allah (May Allah bless him) he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He (May Allah bless him) told them, "When any of you sees anything which he dislikes, he should say: 'Allahuma la ya'ti bil-hasanati illa Anta, wa la yadfa'us- sayyi'ati illa Anta, wa la hawla wa la quwwata illa Bika (O Allah ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You)." (Abu Dawood)

Summary

It is Allah alone who causes good and bad to come in effect. As Muslims we must be superstitious whatsoever but rather believe every goodness or calamity to be from Allah for reasons that we may comprehend or not.

To keep good names or say good things hoping Allah will bring about goodness because of it is Sunnah and rewarding.

Unity begins from the HOME

By Mawlana Thaqib Mahmood

The formula to attain this within our homes and families is not something unknown to us. We all know that these are the right things to do but we lack the courage to do so. The strategies are extremely simple and effective and will serve as a reminder for us all.

Tips on how to attain unity;

1. One must always and only consider the rights we owe to others and not what is owed to US. It is famously said to 'DO YOUR 50%'
2. Expect returns, rewards and appreciation for whatever you do ONLY from ALLAH. This boils down to our sincerity. Why do we do what we do? Is it to get a pat on the back or is it to please our Creator?
3. Humility is something extremely light on the tongue but can take a life time to attain. Some scholars have mentioned that the root cause of Unity is humbleness, whereas Pride is the stem of disunity. Two proud people will never unite.
4. Be the first to initiate any positive contact and relationship; Say the first Salaam; be the first to invite to your home etc.
5. Remain silent if you feel that by talking there will be no benefit. How many times do we regret silence compared to our speech?
6. Forgive others for their mistakes like how you will wish to be forgiven by your creator. Hate the sin and not the sinner.

If we aim to bring these tips in our lives as of today, there is no doubt that the family bond and unity within our homes and families will increase. There are numerous references in the Quran and Sunnah which establish all of these points. I have limited this article to just the points and not the proofs.

Do different views equate disunity?

We must understand that having different views and methods only enrich us. This should not lead to us not looking eye to eye. Understand each other's perspective and have a dialogue without getting personal. In the end learn to agree to disagree. You cannot force any view on any one as this is against the nature of our very creation.

The reality check

The real question is that when we think about uniting the Ummah do we think about uniting our homes? Can we ever unite as an Ummah if we struggle to unite our families?

The final tip is DUA. Allah is the one who controls the hearts and without his decision all else will fail.

May Allah bring us all together united at heart. Aameen

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Tawak'kul - Putting one's Trust on Allah

By Shaykh Abdul Hamid

Definition of Word Tawak'kul

- According Mufradaatul Quran of Imam Isbaahani the word Tawak'kul linguistically means to trust someone and to make him a representative.
- Imam Qurtabi says Tawak'kul means to express ones weakness and depend on others.

Concept of Tawak'kul

The mentioned definitions can be translated in a Muslim life as expressing one's weakness in front of Allah and have reliance in Allah in all affairs. Hence Tawak'kul is the action of the heart.

The concept of Tawak'kul is encrypted in Muslims' faith as absolute reliance and complete trust on Allah. Without that belief it will render one's Imaan incomplete and void.

Tawak'kul Reference

There are many references regarding Tawak'kul in Quran and Hadith such as:

- **Quranic Ayat:**
Allah. There is no god but He: and on Allah, therefore, let the Believers put their trust. (**Surah At-Taghabun, 13**)
- **Hadith:**
Umar ibn Al-Khattab said I heard the

prophet (May Allah bless him) saying: "If only you relied on Allah a true reliance, He would provide sustenance for you just as He does the birds: They fly out in the morning empty and return in the afternoon with full stomachs." (*Ahmad, An-Nasaa'*)

Tawak'kul In Practice



The concept Tawak'kul should not be misunderstood and a pretext of abandoning materialistic measures and resources in order to achieve worldly benefits. Rather one should employ all effort and means of achievement and have full conviction, belief and reliance of Allah.



Adopting any security measures such as locking house doors or installing camera and CCTV is not against Tawak'kul. It is an integral part of Tawak'kul. The prophet (May Allah bless him) said tie your rope and then do Tawak'kul.

Sincerity of intention

By Mawlana Muhammad Umar

Rasūlullāh (May Allah bless him) said:

Allāh Ta'ala looks not at your faces, nor at your wealth, but He looks at your hearts and your deeds. (Muslim)
The above-mentioned ḥadīth very clearly states the criterion upon which Allāh Ta'ala judges people. His judgement is based neither on our physical features, race, nationality, origin, background, nor our material and financial status. Allāh makes His judgement on the basis of two factors:

1. The Heart
2. The Actions and Deeds

The question that naturally arises at this point is, what is it that Allāh Ta'ala looks for in our hearts and deeds?

As for the heart, it is quite clear that what is required is īmān and piety. Piety here will include the adoption of all the desirable qualities such as patience, humility, generosity, sincerity and abstention from all the undesirable ones such as pride, malice and jealousy. As far as the deeds are concerned, those that have been mentioned by the Qur'ān and Aḥādīth as creditable shall be treated as such, and those that have been discouraged will be unacceptable to Allāh Ta'ala. Therefore deeds along with their intentions determine whether a person is good or evil or superior or inferior.

Sincerity & Sunnah – Two Fundamental Requirements

For any deed to gain acceptance in the Court of Allāh Ta'ala, there are two fundamental requirements:

1. The intention must be correct and full of sincerity.
2. One should ensure that the action is in conformity with the teachings of the Prophet (May Allah bless him)

The Prophet (May Allah bless him) has stated: Actions depend upon intentions. (Bukhārī, Muslim)

Therefore, the sole objective when performing any deed should be the Pleasure of Allāh Ta'ala. No matter how attractive and perfect the exterior of a deed appears, if there is no sincerity, then the act will merit no reward.

Similarly, if a deed was full of sincerity, yet it failed to conform to the teachings of the Prophet (May Allah bless him), it will equally stand rejected and unworthy of any credit.

Sincerity - Soul of Deeds

Sincerity is the life and soul of deeds, without which a deed in reality has no existence. This is the case even though it may seem that a deed has a physical and visible existence. Needless to say that this visible existence is of no benefit, for it is no more than a lifeless body.

This is just like the life-size picture of a lion or its carcass, which despite its realistic appearance, would not be a cause of fear for even a child of tender age. However, if a live lion or even a lion cub was to enter a room full of people, the terror it would strike in them would be tremendous.

Why is this so? The answer is simple. One has a soul, whilst the other does not. Similarly a seemingly great deed is lifeless or holds no significance whatsoever without the spirit and soul of sincerity.

On the Day of Judgement Allāh Ta'ala will not even consider placing any deed performed without sincerity on the Mīzān (Scales), for such a deed will bear no weight whatsoever. On the other hand a small, yet sincere, deed will have substantial weight.

It is mentioned in a ḥadīth that a person will be brought to the Court of Allāh Ta'ala with heaps of evil deeds. Such a person will see nothing but destruction before him. Subsequently, the Angels will bring a small piece of paper stating that it bore one good deed of his. The person will wonder as to how such a small deed would salvage him from the impending disaster brought on by the mountains of evil deeds. However, to his astonishment, this small deed will outweigh his evil deeds. On his enquiry, it will be revealed that the seemingly insignificant deed was the Kalimah Ash-hadu an Lā-ilāha illal-lāhu wa ash-hadu anna Muḥammadan'abduhu wa rasūluḥ, which he happened to recite with pure sincerity. (Tirmidhī)

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Refugee Families Who Left Everything Behind

Along the way, they continue to face danger; risking their lives to cross the Aegean sea from Turkey to Greece, and now facing harsh temperatures as winter approaches.

For most of the journey so far they've travelled on their own but at times the volume of people marching alongside has been so big, they've been labelled 'a crisis'.

Individually however, most are just like you or I. They want safety for their children and a peaceful existence.

As I wait at the railway station in Tabanovce, northern Macedonia I can't help but wonder who I will meet today?

This band of brothers, a sister and her husband have been travelling for a month. They left their home in Afghanistan to embark on a long, arduous journey through Iran, Turkey, Greece and into Macedonia, some of the way on foot they tell me.

They don't want me to write their names.

"Our parents are back in Kabul because they are too weak to leave," they say. "Look for a better life," is what the boys were told to do. The sister and her husband who are both older were told to look after them.

The youngest boy is 17 years old. He tells me he was at school but there was always a threat from "people with guns." He says his mother and father were more afraid for him than he was for himself.

They are busy eating, so I leave them to enjoy the bread and fruit snacks they've been given and I wish them well on their journey.

Pictured above, this family from Damascus has been travelling for a couple of weeks. They had lived in the Syrian capital for many years, but with the constant threat of war and more recently, kidnapping, they tell me they made a choice to leave everything behind and flee.

A very determined mother and father packed a single bag and left with their triplet sons, daughter and their nephew.

When they left Syria, they knew they were heading to Sweden to join relatives there.

They also know they face a long road ahead and freezing temperatures "but what else can we do," says the father. "I'm just happy we made it this far," he says.

More importantly for the mother, the only question she has for me, "can the children learn English at school in Sweden?" I tell her yes, I

believe they can. She lays a hand on my arm, squeezes gently and says with tears in her eyes, "thank you, thank you so much."

On this particular evening, the temperature has suddenly dropped and I find myself jumping up and down on the spot trying to keep warm. A young boy, pictured above in the red jumper, approaches me and starts doing star jumps with me.

I last about 30 seconds, he has much more energy than I have.

From his pocket he takes a small fruit pod and gives it to me. "Plant it," he says to me with a huge smile across his face, "then it grows," he says. Pointing to a small tree next to us he places his hand close to the floor to explain how the tree will grow.

"From small," he says to me, "to big," shouting the word big and jumping in the air, throwing his arms around excitedly.

His family who are standing close by, smile as he runs around. I learn they are from Syria and are traveling to Austria. They don't yet know their final destination.

Few of the children fully understand why they are on the move or in fact where they are. It's a small comfort when you see them smile.

Amal, pictured wearing the red jumper was a dentist in Damascus until a few weeks ago. She is also eight and a half months pregnant and is traveling with her husband, Moffti and three young children.

She approached me as I was taking a photo of her young daughter who was playing in the dirt. She asked me for help in getting to the Serbian border. I can't walk any further she said, then I saw why. I told her to sit while a colleague of mine called through to see if we could get a taxi for her. While waiting she tells me they left Damascus nine days ago. "It was very frightening in Damascus" she said. "I was scared for the safety of my children, my husband and my fetus."

Of the journey so far, she tells me the hardest part was without a doubt the boat ride from Turkey to Greece.

"We were squashed into the boat like animals," she said. It was very frightening, the children were crying, we didn't know if we were going to make it to land."

Unfortunately, the only distance taxi's are allowed to go is an extra 300 metres. Amal thanked us for trying to help and set off to walk the two kilometres to the Serbian border, hopefully they will reach before nightfall.

Refugee Families Who Left Everything Behind

Although it was going to take a while, because she couldn't walk far for long, Amal is strong and determined. The love she has for her children, she told me, will keep her putting one foot in front of the other 'until they are safe.'

This particular story has no picture to accompany it. The father is a journalist from Iraq and has asked me not to show him or his family. Like many other families, he is traveling with his wife and two children. However, this journey has been made even more difficult due to his eldest son's autism.

"The journey is tough," he tells me.

I asked to speak with him for a couple of minutes before they left for Serbia, but he could only pause to chat briefly.

The boy was clinging to his father's hand, pulling him away from me. He seemed distressed and anxious to leave. Around us, many people were shouting and pushing.

"My son doesn't understand what is happening, he said."

"Have you eaten?" I asked him. The weather, although not raining, was cold with a bitter wind made even worse due to the exposed area.

"No problem he said, must continue, not stop." An attitude many of the refugees have adopted as they push on before the light fades.

And with that, they left the platform to travel on foot into Serbia as they continue their journey into Europe in the hope of finding a new home.

As for me, I pack up my notepad and camera and also leave the platform. But unlike them, I'll be back again tomorrow. I wonder who I'll meet then?

Talking to My Self - Nafs By Mawlana Aminul Islam

Oh myself what will calm you?
 Can't you remain patient for a day or two?
 I try to control you but your strength overpowers,
 But when we die this life will seem like hours
 So can't you be patient for part of a day,
 Remain steadfast upon the straight way.
 The direction you're taking leads to my worst fears;
 Of a time when we will stand for fifty thousand years.
 No one will joke, talk or smile,
 And the sun from our heads will be at a mile.
 No where to hide and no where to flee,
 Standing for what seems eternity
 Then the judgement begins and the books will land,
 Either on our right or our left hand.

Oh self how do you plan to cross the siraath suspended in the air,
 Craftier than a fox sharper than a sword and thinner than a hair.
 How do you plan to cross or will you cross at all?
 The blink of an eye will you run or will you have to crawl.
 The bad deeds you did will drop you from it,
 And only good deeds can put you back upon it.
 Oh self it's a five hundred year drop suspension,
 Over a terrible place I'd rather not mention.
 Oh self don't be fooled by this world and its illusions,

And keep in mind judgement, the grave and other conclusions.
 Oh self wake up! Don't follow your desire,
 And ask for forgiveness to avoid the fire.
 Be amongst those who were the best of planners,
 Who prepared for their future with good deeds and good manners.

Oh self it's simply about your control
 Be patient now as to reach your goal
 I don't mean to put much burden or put much stress,
 Just want to warn of the day even the limbs confess.
 Sins add up as you live through the years,
 Then sadness won't save you and nor will the tears.
 Everytime you sin the shaytaan is winning,
 So remember the One, whom against you are sinning.
 Oh myself life is short and ends when you least expect it,
 And then what will you say when you are resurrected.
 The angel of death overlooked you and took the souls of your
 brothers,
 And one day he'll come to you and overlook others.
 For great reward plant the righteous seeds,
 Oh Allah we seek refuge from the evil of ourselves and from the
 evil of our deeds.



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- » Uprising Leadership programme
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- » CHUMS Child Bereavement & Trauma Service
- » Hosted this terms Standing Advisory Council on Religious Education



400 hot meals for Luton's homeless

Weekly Friday Curry Kitchen

“If everyone had access to the Qur'an it would probably change the way most people think.”

Abdullah, New Muslim & local resident

At a Glance Safar 1437

“I would like to say a big thank you on behalf of Foxdell for the informative assembly. The children and staff thoroughly enjoyed it.”

Nishat Dewji, RE Coordinator, **Foxdell Infant School**

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Discover Islam Volunteers organised and supported the following events:

- * Luton Half Marathon working with Signposts Homeless services
- * Sisters Hijab Corner - try a hijab stall in Luton Town Centre
- * Saturday Coffee morning inviting passers-by into the centre



Ibn Sina (980-1037) – the genius philosopher scientist

By Dr Mammun Khan, Safar 1437

Ibn Sina's full name is Abu Ali Hussain ibn Hasan ibn Ali ibn Sina. He is also known as "Avicenna" in Europe and as "Shaykh al-Rais" (The Chief of the Wise). He was a non-Arab, born in a town called Afshanah in the province of Bukhara (in today's Uzbekistan). His father, Abdullah, was a governor of a town called Karmayathnath in Bukhara, and was known for his learning and love for culture. Unsurprisingly, by the age of 10 Ibn Sina had memorised the Qur'an, and was educated to the highest levels in *fiqh*, medicine, astronomy (*falak*), mathematics and logic (*mantic*). He had the rare ability to read quickly and to understand complex problems, to the extent that by the age of 18 he read Al-Farabi's entire commentary on Aristotle's philosophy and could challenge the learned scholars of his time in discussions. All of this meant that he became popular in his locality and beyond.

His fame reached a new level when he was able to successfully treat the Sultan Nuh ibn Mansur al-Salami's illness when more experienced doctors failed. His talent was noticed and the Sultan in return gave Ibn Sina access to the private royal library where he spent many years reading and carrying out research. By the age of 21, he had authored books on mathematics, ethics and an encyclopaedia of all the sciences of his time. Due to political hostilities and following his father's death, in 1001, he moved to Jurjaniyah, the capital of the Khwarizmi dynasty. During the next 10 years he wrote his greatest masterpieces: *Kitab al-Shifa* (The Book of Healing) in 18 volumes and *Kitab al-Qanun fi al-Tibb* (The Canon of Medicine) in 14 volumes. Eventually, Ibn Sina moved to Isfahan where he wrote a shorter version of the *Kitab al-Shifa* called *Kitab al-Najah* (The Book of Deliverance). It is thought that Ibn Sina wrote hundreds of books, but only a few have survived.

The *Kitab al-Qanun fi al-Tibb* became one of the most famous textbooks of medicine in major centres of learning in Europe up to the seventeenth century, where it became known simply as the "Canon." It was translated into Greek, Latin and Hebrew and published more than 35 times during the sixteenth and seventeenth centuries – some 600 years after Ibn Sina. It is an encyclopaedic work of around a million words, and is divided into five chapters. Chapter 1 covers human physiology, study of the symptoms of diseases and principles for diagnosing the right therapy. Chapter 2 covers descriptions and classifications of animal, vegetable and minerals, and their use as cures for different illnesses. Chapter 3 focuses on understanding the pathology of disease states, and how to diagnose and treat illnesses of different parts of the body. In chapter 4, Ibn Sina explains treatments for cosmetic illnesses related to hair, nails, obesity etc. In the fifth and final chapter, Ibn Sina

wrote out prescriptions of various herbs, tablets, powders, plant extracts etc.

His other masterpieces, *Kitab al-Shifa* and *Al-Isharat wa-al-Tanbihat* (The Book of Directives and Remarks), are considered to be amongst the greatest philosophical works of all time. His ideas were based on Greek philosophers like Aristotle, though he often criticised Aristotle's arguments, and was also influenced by Al-Farabi (whom we covered in the Muharram 1437 issue of this journal). One of his main ideas was that "true knowledge" can be determined through philosophical enquiry alone. In some instances, his independent thinking and creativity meant that he developed unorthodox views of Allah, His Attributes (*sifat*) and concepts of eternity etc., for which he was intensely rebuked by great scholars and philosophers like Imam al-Ghazzali (1058-1111), Ibn Rushd (1126-1198) and Ibn Taymiyyah (1263-1328). Nevertheless, he influenced many later Muslim scholars and helped popularise Greek logic (*mantic*) in mainstream madrasas. Ibn Sina also influenced European scholars like Thomas Aquinas (1225-1275) and Immanuel Kant (1724-1804).

Ibn Sina was no doubt a genius and arguably no other person has influenced as much as he has in the combined fields of medicine and philosophy. He died at the age of 57 and is buried in Hamadan in Iran.



A seventeenth century copy of the first page of the *Kitab al-Qanun fi al-Tibb*.

Early Muslim Coinage and the Interaction of Civilizations

Saturday 21st November

4.30pm – 6pm (starts straight after Maghrib salat 4.08pm)

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Images of King Offa coin, minted in England in the 8th century.

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- The character and use of coins from Europe and the Middle East imported into Arabia in the 6th century.
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- The role of Muslim coins in trade across the Mediterranean, including the coins of Muslim Spain (Al-Andalus) during the Umayyad period.
- The impact of Muslim coinage under the 'Abbasids across Europe including Italy, Russia, Scandinavia and Britain.
- What we can learn about the social and economic conditions from coins?

By Farhat Hussain

FRAS FRSN FLS FSA Scot
Historian, archaeologist & educationalist

The speaker is a Fellow of the Royal Numismatic Society and author of various books including *The Birth of Muslim Coinage*. A well-known historian and archaeologist in leading universities across the UK, his work addresses various branches of the archaeology and history of civilization and includes pioneering work in the interaction of cultures and civilizations in history.

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