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1437

Luton Muslim Journal

Promoting Community Values

Muharram
1437
October 2015

Understanding 'Muhar'ram' through Quran & Hadeeth

Alhamdulillah, all praise be to the Al-Mighty Creator who allowed us to live through the great moments of Ramadhan and Hajj. He has created the system of 'good deeds' and 'bad deeds' in our favour by multiplying a single good deed to ten-good deeds and a single bad deed to one-bad deed. To make the matter easier for us He has created moments after moments with extra value, for example Ramadhan; where deeds are increased and the fast of Arafah is equal to fasting for 2 years and this list goes on.

Muhar'ram is the first month in the Islamic calendar. It is a month where Allah has increased the reward for fasting. **PAGE 2**

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Announcements

>Tawheed Course

Foundations of Imaan & Tawheed
5 week course

Taught by Mawlana Atif
Thursday 22nd October 2015
After Isha salah (7.45pm)
Venue: Zakariya Masjid, Lewsey Farm,
Beadlow Road, Luton LU4 0QY
For more info please contact: 07460802236

>Fiqh of Purity for Sisters

Course duration: 5 Weeks
Day & Time: Sundays, 3.30pm– 4.30pm,
Starting date: October 2015
For admission and more Info Contact:
07769278661

>Life of Shaykh Abdul Qadir Jilani

Mufti Abdur Rahman, 25th October
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21 Bury Park Road, Luton (Brothers & Sisters)

> Tajweed Course

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Understanding 'Muhar'ram' through Quran & Hadeeth...Continued

By Mawlana Muhammad Rayhan

Muhar'ram was sacred from the day Allah created the world

There are four sacred months

"Surely, the number of months according to Allah is twelve (as written) in the Book of Allah on the day He created the heavens and the Earth, of which there are Four Sacred Months. That is the right faith". (At-Tawbah 9:36)

Muharram is one of the four sacred months

Narrated by Abu Bakrah: The Prophet (May Allah's peace and blessings be upon him) said. "The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa' dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha'ban." (Bukhari)

Did you know?

Islamic calendar was initiated by Caliph Umar. The companions agreed upon the 'hijrah' to be the starting date

The most virtuous month to fast after Ramadhan

Abu Hurairah narrated that: The Messenger of Allah (May Allah's peace and blessings be upon him) said: "The most virtuous fasting after the month of Ramadan is Allah's month Al-Muharram." (Tirmidhi)

History of Muharram & Muslims are more worthy of fasting on the 10th than the Jews

Narrated by Ibn 'Abbas: When the Prophet (May Allah's peace and blessings be upon him) came to Medina, he found (the Jews) fasting on the day of 'Ashura' (i.e. 10th of Muharram). They used to say: "This is a great day on which Allah saved Moses and drowned the folk of Pharaoh. Moses observed the fast on this day, as a sign of gratitude to Allah." The Prophet (May Allah's peace and blessings be upon him) said, "I am closer to Moses than they." So, he observed the fast (on that day) and ordered the Muslims to fast on it. (Bukhari)

Narrated by Abu Musa:

When the Prophet (May Allah's peace and blessings be upon him) arrived at Medina, he

Luton Muslim Journal

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Understanding 'Muhar'ram' through Quran & Hadeeth...Continued

noticed that some people among the Jews used to respect Ashura' (i.e. 10th of Muharram) and fast on it. The Prophet (May Allah's peace and blessings be upon him) then said, "We have more right to observe fast on this day." and ordered that fasting should be observed on it. (Bukhari)

Fasting on the 10th of Muharram was obligatory before the obligation of Ramadhan fasting. Narrated Ibn 'Umar: The Prophet (May Allah's peace and blessings be upon him) observed the fast on the 10th of Muharram ('Ashura), and ordered (Muslims) to fast on that day, but when the fasting of the month of Ramadan was prescribed, the fasting of the 'Ashura' was abandoned. 'Abdullah did not fast on that day unless it coincided with his routine fasting by chance. (Bukhari)

Fasting on the 10th will remove the sins of the previous year.

Abu Qatadah (May Allah be pleased with him) reported:

The Messenger of Allah (May Allah's peace and blessings be upon him) was asked about observing As-Saum (the fast) on the tenth day of Muharram, and he replied, "It is an expiation for the sins of the preceding year." [Muslim].

Muslims should fast on the 9th along with 10th

It was narrated from Ibn 'Abbas that the Messenger of Allah (May Allah's peace and blessings be upon him) said:

"If I live until next year, I will fast the ninth day (of Muharram) too."

(Muslim, Ibn Majah)

The objective behind fasting on the 9th or a day after as related by Imam Bayhaqi, is to show our difference with the Jews in religious practices.

Beliefs and acts against sunnah

Keeping in mind that our religion Islam, is what Allah taught in the Quran and what the Prophet taught through his sunnah, certain acts which are

done by some Muslims in the month of Muharram fall contrary to sunnah.

Besides Fasting and according to a small group of scholars 'being generous to one's family specifically on the 10th of Muharram (*One who generously spends on his family on the day of Ashūrā then Al-lāh will increase (his provision) for the whole year – Narrated by Imam Bayhaqi*) there is no other virtues established from Saheeh hadeeth.

Incorrect acts & beliefs

1. To consider 10th Muharram to be a day of festival – this is the practice of Jews and we can see clearly that the Prophet only fasted and wanted to add another day to show his difference with the Jews. He did not regard it as a day of festival similar to the days of Eid.

2. To consider Muharram to be a 'bad luck month' is incorrect as good and bad is from Allah. There is no bad luck in Islam.

3. To mourn over the Murder of Husain (May Allah be pleased with him). Every Muslim must feel sad at this tragic incident like other martyrdom e.g. Hamza, Umar and Uthman, they were all killed for the sake of Allah very brutally however Muslims pray for the dead not mourn and hold processions yearly etc. to express grief. The Prophet did not do that neither ordered anybody else to do that.

Note: Some Muslim historians mention additional historical incidents occurred on the 10th of Muharram. They mainly narrate from the People of the Book – from Biblical sources, they are to be considered as 'historical narrations' not Islamic, if they are not mentioned in the Quran and Sunnah. The Prophet ordered us not to accept them (if Quran and hadeeth doesn't relate them) neither deny them (if they do not go against the Quran and hadeeth).

By Mawlana Thaqib Mahmood

Islamic Calendar and the family

Part of inculcating Islamic values in our lives is to understand the timetable of our Deen. What is it that our creator wants from us at? What times? This should be the drive of an obedient slave. For us to develop into 'good Muslims' we need to bring the Islamic culture into our life. What better way than to start with the Islamic calendar.

A month of great importance and significance in the Muslim calendar has dawned upon us. The first month of the Islamic calendar and the mark for the beginning of the Islamic Year. The Month of Muharram is a beautiful time for us to make the resolutions we need to make for us to become better Muslim. The unfortunate reality is that most of us don't know anything about the Islamic calendar. Big or small, learned or not, the truth is Muslims have detached themselves from the Islamic Calendar and are only able to relate to it during the month of Ramadhan or Dhul Hijjah. This article is focused on one issue and that is to revive the usage of the Islamic Calendar in our lives.

Indeed, The number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred (9:36)

The months of Islam are essential to us as Muslims, to be informed of the various events in our calendar. If we are able to make this a part of our daily lives we will automatically become better Muslims insha-Allah.

Some tips to parents on how to bring the Islamic Calendar in our homes and into our daily usage.

1. Talk to the children about the Islamic calendar and its importance. You can have monthly reminders on the virtues of each month. Simply read this journal to prepare for your reminder.
2. You can design a homemade Islamic calendar for the year. You can get guidance from any Islamic calendar online.
3. Memorise the months in Islam Nasheed. Available on YouTube.
4. Find your birth date on the Islamic calendar and follow your Islamic age. Usually makes you feel slightly older.
5. Look for the moon on the 29th of each month. You never know you might just find it.
6. Use Islamic dates to refer to different events. E.g. I went to the doctor on the 11th of Dhul Hijjah which corresponds with the 25th of September.
7. Write the Islamic date down in the house in a place visible to all.

By adopting the Islamic calendar one will be following the Sunnah of the Messenger (May Allah bless him) and the prescribed calendar of our creator as is evident from the aayah above. Our children will be looking forward to the important dates in the calendar such as Eid etc.

Resolutions

The New Year is a time for optimism and hope. Let us not dwell on the time wasted, rather let's focus on making our future brighter. Setting goals of where we want to be next year this time if Allah blesses us with life, is an effective way to achieve that. The one resolution we can all make today is that we will try to follow our Calendar more purposefully this year insha-Allah.

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Sahabah

The companions of the Prophet

Definition of Sahabah

Sahabi- is a person who saw the Prophet of Allah (May Allah's peace and blessings be upon him) as a 'believer' and died as a 'believer'.

Sahabi is singular for male 'companion'.

Sahabiyyah is for singular 'female' companion.

Sahabah is plural for male companion.

Sahabiyyaat is for plural 'female' companion.

Belief regarding the status of the Sahabah

They are all trustworthy, honest and reliable. They were first group of Muslims who were personally taught and trained by the Prophet. It is compulsory to respect them. Disrespecting them is an act of sin and rejecting or making false allegations against some of them will result in kufr (disbelief).

Status of the Sahabah in the Quran

Allah is pleased with the companions and also with those who follow them;

"As for the first and foremost of the Emigrants (Muhajirin) and the Supporters (Ansar) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement". (At-Tawbah 9:100)

They are the best of all Ummah due to their deeds;

"You are the best 'Ummah ever raised for mankind. You command people to do good and forbid them from evil, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners". (A'al-Imran 3: 110)

Allah defends the early believers (Sahabah) against the hypocrites;

And when it is said to them, "Believe as people have believed," they say, "Shall we believe as the fools have believed?" Beware, it is, in fact, they who are

the fools, but they do not know. (Al-Baqarah 2 :13)

Allah praises them with their wonderful characteristics

Only 'disbelievers' dislike them
Allah gives them glad tidings of 'forgiveness' and 'great reward'

"Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; you will see them bowing down in Ruku', prostrating themselves in Sajdah, seeking grace from Allah, and (His) good pleasure; their distinguishing feature is on their faces from the effect of Sajdah (prostration). This is their description in Torah; and their description in Injil is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds". (Al-Fath 48: 29)

-Allah declares them as 'sincere'
-Their character is of the highest level
-Allah teaches us to make dua for them
-Allah makes them as role models for the entire ummah

"And fai' is especially for the poor emigrants who were expelled from their homes and properties, while they were seeking Allah's grace and pleasure, and were helping (the religion of) Allah and His Messenger. They are the truthful. (8) And (fai' is also) for those who established themselves in the homeland (of Madinah) and in faith before the former ones (arrived in Madinah), who have love for those who emigrated to them, and do not feel in their hearts any ambition for what is given to the former ones (from fai'), and give preference (to them) over themselves, even though they are in poverty. And those who are saved from the greed of their hearts are the successful. (9) And (fai' is also) for those who came after them saying, "Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any resentment against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful". (Al-Hashr 59: 8)

Virtues of the companions in the Hadeeth

The prophet (May Allah's peace and blessings be upon him) declared the people of his era as the 'Best Ummah & People'

Imran Ibn Husain RA says that: "Allah's Messenger (May Allah's peace and blessings be upon him) said, 'The best of my followers are those

Sahabah..Continued

living in my generation (i.e. my contemporaries). and then those who will follow the latter" `Imran added, "I do not remember whether he mentioned two or three generations after his generation, then the Prophet (May Allah's peace and blessings be upon him) added, 'There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfil their vows, and fatness will appear among them.(Bukhari)

Ashrah Mubash'sharah -10 who were promised Jannah

Narrated by 'Abdur-Rahman bin 'Awf: that the Messenger of Allah (May Allah's peace and blessings be upon him) said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise. (Tirmidhi)

Prophet (May Allah's peace and blessings be upon him) commanding people not to insult his companions.

Quality of their deeds are better than others; Abu Hurairah reported Allah's Messenger (May Allah's peace and blessings be upon him) as saying:

Do not revile my Companions, do not revile my Companions. By Him in Whose Hand is my life, if one amongst you would have spent as much gold as (size) Uhud it would not amount to as much as one mudd on behalf of one of them or half of it. (Muslim- Book of virtues of the companions)

Prophet (May Allah's peace and blessings be upon him) commands 'honouring his companions';

It was narrated that Jabir bin Samurah said: 'Umar bin al-Khattab addressed us at Jabiyah and said: "The Messenger of Allah (May Allah's peace and blessings be upon him) stood up among us as I stand among you, and said: 'Honour my Companions for my sake, then those who come after them, then those who come after them. Then lying will prevail until a man will give testimony without being asked to do so, and he will swear an oath without being asked to do so.' "(Ibn Majah)

Ruling on those who insult the companions

Firstly, every individual is innocent unless proven guilty. Thus accusing or insulting the companions without any evidence is a major sin and crime. This rule applies to every Muslim. In the case of the companions, whose merits are mentioned in the Quran and hadeeth, it will be a greater sin to insult them.

It is an agreed upon fact that the companions were humans, committed human errors and some of them at some occasions even sinned. However it is their tawabah that stands out from their sin.

Rules regarding insulting the companions;

- To declare the entire 'sahabah' community as apostate is kufr because Quran, hadeeth through tawatur it has been established that they 'as a community' remained Muslim and spread Islam throughout the globe.
- To accuse Aisha of adultery, when Allah has declared her pure, is also kufr.
- To criticise some of them as being 'miser', 'unjust' etc. is sinful especially when it is an accusation or when they judged something 'wrong' due to human error.

Meaning of 'Some will turn apostate'

Narrated by Ibn Al-Musaiyab:

The companions of the Prophet (May Allah's peace and blessings be upon him) said, "Some men from my companions will come to my Lake-Fount and they will be driven away from it, and I will say, 'O Lord, my companions!' It will be said, 'You have no knowledge of what they innovated after you left: they turned apostate as renegades (reverted from Islam). (Bukhari – Book of Riqaaq)

- Some tribal people and leaders who accepted Islam in the final days of the Prophet (May Allah's peace and blessings be upon him) left Islam after his death. There were some who denied and rejected giving zakat.

The reason for this is mainly because they never spent much time with the Prophet (May Allah's peace and blessings be upon him), never learnt Imaan and Islaam properly. Their leaders, under the influence of 'Shaytan and Nafs' wanted to use prophethood as a means of expanding power thus declared prophethood etc.

One can clearly see the difference between those who spent time, learned and sacrificed with the prophet, and those remote tribal people who accepted Islam in the final days of the prophet (May Allah's peace and blessings be upon him) and turned away from Islam.

Summary points;

1. Sahabah saw the Prophet as Muslims
2. They were taught and trained directly by the Prophet
3. They are carried Quran and Sunnah from the Prophet and taught it to the next generation
4. The expanded Islam throughout the world after the death of the Prophet
5. They are made as the 'best examples' by Allah in the Quran
6. The Prophet taught us to love them

By Mawlana Muhammad Rayhan

Reflecting upon 1436 | Resolution for 1437

Reflecting upon 1436 | Resolution for 1437

To improve anything in life one must evaluate the past and make amendments for the future. This concept is applied in every aspect of life in this world, from business to education.

As Muslims we must also do the same. We find the Prophet saw advising us to avoid being stung by the same snake hole' – meaning not to commit the same mistakes and this will happen by reflecting upon the past. Similarly he said 'there is no better intelligence than good planning'. They both point towards past reflection and future planning.

Some of the points of reflection and improvements;

Sincerity to Allah – Do I worship for the pleasure of Allah alone?

How was my Salah this year?

How often do I pray in the Masjid?

Do I serve the deen of Allah by volunteering for good causes?

How is my relationship with parents and family?

Do I earn and eat halal?

How is my charity and spending in good causes?

Asking the above questions and making targets for improvements will definitely help a person to improve, by the will of Allah.

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What is Nafs? (Inner self)

By Mawlana Muhammad Umar

In the Qur`aan, Allah Ta`ala makes mention, in the words of Prophet Yusuf (*‘Alaihis Salaam*) :

“...Verily the nafs (man’s inner self) is a great commander (incites) of evil...”

[Surah Yusuf]

Since the inclination and pleasure of the nafs lies in desires and lusts, it therefore invites one to indulge in sin. In fact, the nafs indulges in self-deception, considering itself worthy of submission.

In character and temperament, the nafs resembles *Fir’aun* (who had declared himself to be God) and Shaytaan is similar to his right hand, *Haamaan* (who had encouraged, supported and endorsed the claims of Fir’aun). Hence, on the advice and encouragement of Shaytaan, the nafs imposes demands and expects that we accommodate, please and serve it.

Only with *mujahada* (striving) and *Islahun-Nafs* (reformation) does it progress to the nafs which is *‘Lawwamah’*.

This nafs has also been mentioned by Allah Ta`ala in the Holy Qur`aan. Allah Ta`alas-tates :

“And I swear by the soul that reproaches at evil.”

[Surah Qiyamah]

Whilst the nafs which is *‘Lawwamah’* is inclined to the pleasure of sins, it is also gives into the obedience of Allah. Hence, when a person succumbs to evil, he is

remorseful and regretful and reprimands himself on his weaknesses. He has a conscience that troubles him.

However, with a little more effort, the nafs will sooner than later have no option but to give up its deceptive throne and crown and adopt its rightful status of a slave.

With the *Fadhl* (grace) of Allah Ta`ala, such a nafs becomes *‘Mutma`innah’* – content and satisfied with complete obedience to the *Ahkaam* (orders) of Allah.

Nafs Mutma`innah

In *Tafseer Mazhari*, *Nafs-e-Mutma`innah* has been defined as :

- The nafs which enjoys security from the *Azaab* (punishment) of Allah Ta`ala.

The nafs which has recognised Allah Ta`ala and as such does not enjoy any satisfaction except in the *Zikr (Praise of Allah Ta`ala)* (remembrance) of Allah. It does not want to be distanced from Allah Ta`ala for even a second.

Like the fish that enjoys satisfaction and comfort only deep down, in the depths of the ocean, so too does this nafs enjoy satisfaction only in the depths of the ocean of the *Qurb* (proximity) and *Muhabbat* (Love) of Allah Ta`ala.

Such a nafs will be called upon by Allah Ta`ala at the time of death as:

“O content soul! Come back to your Lord, Well pleased, (yourself) well pleasing. (unto Him) So enter among My (special) servants, and enter My paradise!”

[Surah Fajr]

Story of Prophet Musa (peace be upon him)

By Shaykh Abdul Hamid

Prophet Musa (peace be upon him) is regarded highly amongst the prophets in Islam. Alienating him from our belief will render our Imaan incomplete. The account of prophet Musa is spread throughout the Quran in various styles and manners and is one of the lengthiest stories of the Quran.

Family & Lineage

The lineage of one of the greatest prophets of Allah, Hadrat Musa (peace be upon him) as mentioned in Umdatul Qari is as follows; ‘Musa ibn Imraan bin Yas’hir bin Qamith bin Laawi bin Ya’qub bin Ishaq bin Ibraaheem’.

Musa (peace be upon him) was born when Imraan was 70 years old. Imraan lived for 137 years. Hadrat Musa (peace be upon him) lived for 120 years. According to Farabri, Musa (peace be upon him) died at the age of 160 years.

Musa (peace be upon him) died at the valley of At-Teeh during the exodus of Bani Israaeel from Egypt. Hadrat Musa (peace be upon him) was 80 years old at the time and he lived at the valley of At-Teeh for 40 years.

Egypt before Musa (peace be upon him)

Rayyan Ibn Al-Walid became a Muslim at the hands of Hadrat Yusuf (peace be upon him). After the death of Rayyan ibn Al-walid, Yusuf (peace be upon him) became the finance minister (or agricultural minister) of Egypt.

After Rayyan ibn Al-Walid’s death Qabus bin Mus’ab became the king. He was a tyrannical being. In spite of Hadrat Yusuf’s (peace be upon him) advice and admonition he did not embrace Islam. During his reign Hadrat Yusuf (peace be upon him) passed away.

Qaboos lived a long life. After his death his brother Al-Walid bin Mus’ab bin Rayyan became the king. He was more arrogant and insolent than his brother. He was the Pharaoh of hadrat Musa (peace be upon him). The span of his reign extended to the time of

Musa (peace be upon him). He lived a long life of 400 years. No other pharaoh had a longer life than him nor were they more oppressive and arrogant than him.

Birth & Childhood

Musa (peace be upon him) was named Musa by the pharaoh’s wife Hazrat Aasi’ah bint Muzahim when they found him in the basket according to (conforming) the condition of his state; because he was found between water and a tree. In the Coptic language ‘Mu’ is water and ‘Sha’ is tree. Thus Musha is the Coptic version of Arabica name of Musa.

Due to passage of time Bani Israiel suffered religious and spiritual decadence. Their long history of royalty and nobility changed to an abject humility and slavery. Oppression on them reached its highest pinnacle as never witnessed throughout the human history when Firaun started to massacre their male children and let their women live.

According Al Bidya Wan nihaya this was all due to pretext of a dream which Firaun saw; a fire appeared from Baitul Maqdis that burnt all the houses of Egypt except the houses of Bani Israiel’. His official astrologers interpreted and predicted that one male child will be born amongst Bani Israiel who will be the cause of his destruction. In order to prevent the dream becoming a reality, Firaun issued a royal edict licensing to kill all new born child of Bani Israiel. According to Wahab as mentioned in Tafseer Qurtubi Firaun killed 70,000 children in pursuit of prophet Musa.

Prophet Musa’s mum suckled him for four months secretly in a garden before placing him in a basket under the vigilant surveillance of his sister Maryam which eventually landed at the garden for Firaun. His mother’s name was Luha Bint Hanid Bin Lawa Bin Yaquum according to Thalabi.

Prophet Musa rejected milk from all the royal nurses until Musa’s sister directed them to his mum, saying that she is a lady whose milk is not refused by any child. Firaun employed the mother of Musa to nurse

Story of Prophet Musa (peace be upon him)

and milk him with a salary of one Dinaar (gold coin).

Adulthood & Prophethood

Musa was brought up in the royal palace and raised amongst the family of Firaun as a household member. In the early years of his adulthood one day while passing he intervened in a dispute between a Coptic and an Israeli, he smacked him in anger which was the cause of his death.

Musa calls Firaun to the 'Oneness of Allah'

Musa fled from Egypt to Madyan where he married and stayed under the tutelage of prophet Shuaib. While returning from Madyan Allah bestowed him mantle of parenthood at the mount Tu-wa. Hence he was ordained by Allah to go to Firaun and preach Tawheed. Musa was divinely helped with many miracles such as his stick which was to turn in to a snake, his hands used to shine bright after inserting in his armpit.

Musa attended the court of Firaun and conveyed the message of Allah. Firaun ignorantly argued with Musa and demanded a sign. Musa throw his stick on the ground which immediately turned to a snake and also exposed the brightness of his hand.

Miracles of Musa (peace be upon him)

Firaun rejected all the miracles as being products of sorcery and challenged Musa to a battle with royal magicians. The day of festival was the appointed day where the historical battle of snake occurred between Musa and the magicians. All the snakes of the royal magicians were devoured by the snake of Musa. Realising the reality of truth all the magicians brought faith in Musa, hence they were punished and brutally crucified on tree.

Allah rescues Musa (peace be upon him) and his people on the 10th Muhar'ram

Musa was ordered by Allah to flee with the Bani Israiel out of Egypt. The total population of Bani Israiel at that time was 600,000 people. Firaun was drowned during the pursuit of Bani Israiel. The historical emancipating from slavery of Bani Israiel occurred during tenth of

Muhar'ram (Ashura) when Allah destroyed Firaun, their bitter enemy.

Favours of Allah on Bani Israiel

Bani Israel were the descendants of prophets therefore they were the chosen people of that time. Allah blessed them with plenty worldly benefits after a long history of slavery such as;

1. Emancipation from slavery.
2. Destruction of Firaun their great enemy and oppressor.
3. They inherited the land and wealth of Firaun.
4. Allah hosted them for many years entertaining with Manaa and Salwa as well as providing clothes which did not wear and tear or become dirty, expanding with growth of a child.
5. Allah blessed them with tutelage of two prophets; Musa and Haroon.
6. Allah revealed Tawrat to them through Musa.
7. Honour.
8. Allah sent numerous prophets amongst Bani Israiel from Hazrat Yusuf the first Israilite prophet until Hazrat Isa the last Israilite prophet.
9. They were many kings amongst them.

Conclusion

As Muslims, we learn many important lessons from his life as mentioned in the Quran.

- Allah is our only protector
- We must remain firm in our faith regardless of the hostile climate
- We must call people to Allah in a soft and wise manner
- We must be grateful to Allah for sending prophets and books of guidance like Quran to the humanity

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Al-Farabi (870-950) – the first great Muslim philosopher

By Dr Mamnun Khan

His full name is Abu Nasr Muhammad ibn Muhammad ibn Uzalagh al-Farabi, and is known as “Alpharabius” in Western academia. He was born in the small town of Wasij in current day Turkmenistan (for location see globe below), which had come under Muslim rule a few decades before Al-Farabi was born. His father served as a senior member of the Persian army.

Al-Farabi went to a local school and completed his early education in Arabic, Persian, literature, Quran and hadith studies, and specialised in Shafi’ fiqh. He excelled in his studies beyond his family’s expectations which provided the inspiration for him to pursue further studies rather than follow his father’s wish to join the army. It was clear that Al-Farabi had a remarkable ability in languages, including mastery of Arabic, Persian, Turkish, Greek, Syriac, Hebrew and their many dialects.

In his 20s Al-Farabi was appointed as a Qadi (judge), but soon became bored of routine legal work and administration. As a result, he abandoned his career as a judge to study philosophy or *falsafah* in Arabic. To fulfil his desire he moved to Merv (located in present day Turkeminstan), where he learnt Greek logic and philosophy of the works of Aristotle in both Greek and Syrac languages.

Al-Farabi then left Merv and went to Baghdad which had for some time become the greatest seat of learning and centre of Abbasid rule. For a while Al-Farabi travelled to the city of Harran in northern Iraq and then Constantinople (Istanbul today). But he returned to Baghdad to continue studying Greek logic, this time from the Arabic translation of Aristotle’s works by Abu Bishr Matta ibn Yunus (d. 942). By the age of 40 Al-Farabi was the world’s foremost authority on Aristotelian philosophy for which he became known as *al-mu’allim al-thani* (The Second Teacher) following Aristotle’s title as *al-mu’allim al-awwal* (The First Teacher).

Al-Farabi stayed in Baghdad for another three decades, during which we continued to study and carry out research in the subjects of logic, political science, philosophy, psychology and music. And whilst he is known to have written hundreds of books, only a few have remained intact (see a 17th century copy of one of his works below). His main influences were:

1. Proposed the basis of reconciling the philosophical ideas and thoughts of Plato and Aristotle (note what we know about Plato have come through to us through Aristotle’s works).
2. Proposed a similar argument to reconcile Islam and Greek thought. As a result he helped the study of

Greek logic enter the curriculum of traditional Islamic sciences. And it wasn’t until Al-Ghazzali’s work *Tahafat al-Falasifah* (“The Incoherence of the Philosophers”) and Ibn Taymiyyah’s work *Radd ‘Ala al-Mantiqiyyin* (“The Rejection of the Logicians”) that Greek Logic became less significant. In the meantime, arguably it was the influence of Al-Farabi that initiated the assimilation of Greek thought into mainstream Islamic learning.

3. Proposed ideas about how spirituality, ethics, politics and government work together in society.
4. Al-Farabi influenced many great scholars and thinkers of Islam such as Ibn Sina (d. 1037), Al-Ghazzali (d. 1111), Ibn Rushd (d. 1198), Ibn Khaldun (d. 1406), and Shah Waliullah (d. 1762), as well as non-muslim thinkers like the Christian scholar Thomas Aquinas (d. 1274) and Jewish philosopher and jurist Maimonides (d. 1208), amongst many others.

With political instability increasing in Baghdad, at the age of around 70 Al-Farabi moved to Damascus, then to Egypt for a brief period. He returned to Damascus once more, where he refused any court positions offered by the ruler Sayf al-Dawlah al-Hamdani (d. 968), and died at the age of 80. May Allah reward this genius.



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