

ILM UL MUKARRAM

Acquiring Honourable Knowledge

Issue 04

October 2017

TAFSEER UL QURAAAN

SURAH BAQARAH

Allah Ta'ala says:

- O people, worship your Lord who created you and those before you, so that you may become God-fearing.
- He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, do not set up parallels to Allah when you know.

By this Ayaat Allah mentions the 1st article of Islamic faith, that is, the belief in the Oneness of Allah, and that there is no one worthy of worship other than Him.

- If you are in doubt about what We have revealed to Our servant, then bring a Surah similar to this, and do call your supporters other than Allah, if you are true.

This refers to our beloved Nabi, and this therefore establishes the 2nd article of Islamic faith, that is, belief in the prophet-hood of our Nabi, and the truthfulness of the Quraan revealed to him.

This verse is a challenge to the Arabs of the time who were proud of their eloquence. If they claim that the Quraan is made up, they should bring a surah that might be parallel to the Quraan.

- But if you do not – and you will never be able to – then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers.
- And give good news to those who believe and do righteous deeds that for them there are gardens beneath which rivers flow. Every time they are

given a fruit from there to eat, they will say, this is what we have been given before.; and they will be given (fruits) resembling one another.

This Ayaat is the 3rd article of Islamic Faith, that is, belief in the life after death, where the righteous people will enjoy the reward of their good deeds, and the evil ones will suffer the punishment.

The Ayaat also speaks about fruits similar to each other, this means similar to each other in their appearance, but will have different tastes. It may also mean that the fruits provided in Paradise will be apparently similar to those available in this world, therefore, the people will say, “this is what we have been given before”, that is, in this worldly life. But when they will taste them, they will find their taste different from, and much more delicious than, the fruits they had in the worldly life.

DARS UL HADITH

We continue from our last lesson, and the topic we are discussing is “Kitabul Akhlaq” The book of Manners.

The next chapter the Author brings is the quality of generosity.

The Author says “To spend one’s wealth on others and to aid and assist them in their needs, too is a branch of compassion in the same way as stinginess and selfishness are a form of cruelty.

1st Hadith, it is related by Abu Hurayrah that the Messenger of Allah Sallallahu Alayhi Wa Sallam said: “A generous- hearted bondsman is nearer to Allah and near to people, and he is close to Jannat and far away from Jahannam.

And a stingy person is far from Allah, far from people and far from Jannat and close to Jahannam.

An ignorant, but generous man is dearer to Allah than a devotee who is stingy.

2nd Hadith, related by Abu Hurayrah that the messenger of Allah Sallallahu Alayhi Wa Sallam said, "Allah says, "Spend, I will spend on you".

This Hadith gives assurance that Allah will bestow more wealth, from His hidden treasures, to those who spend freely in the way of Allah. And that the person should not fear of poverty.

3rd Hadith, relates by Jabir "it never happened that the messenger of Allah Sallallahu Alayhi Wa Sallam was asked for anything and he denied them".

This shows that such was the generosity of the Nabi of Allah Sallallahu Alayhi Wa Sallam that he never turned away a person without giving him something. He Sallallahu Alayhi Wa Sallam always helped those who asked him for charity, and if, at any time, he had nothing to give, he would borrow for it.

4th Hadith, It is related by Abu Hurayrah that the Messenger of Allah Sallallahu Alayhi Wa Sallam said: "if I have gold equal (in weight) (even) to Mount Uhud, my desire will be that I spend the whole of it, before the passage of three nights, in the path of Allah, except that I held back some of it to pay off a debt".

5th Hadith, It is related by Abu Hurayrah that the Messenger of Allah Sallallahu Alayhi Wa Sallam said: "Miserliness and greed cannot coexist together with Imaam in anyone's heart".

What is Hadith is to emphasise is that stinginess is so severe to the spirit of Islam that it cannot enter the heart of a true Believer. There can be no place for a thing like miserliness in the heart of a person who has a living faith in Allah and His Attributes.

6th Hadith, Abu Bakr related to us, saying that the Messenger of Allah Sallallahu Alayhi Wa Sallam said' "A cheater, a miser and the one who follows up his favours with reminders shall not enter Jannat.

This Hadith tells us we must at every cost stay away from these.

ILM UL FIQH

Our next topic is on **Ghusl**.

To perform ghusl means to wash the whole body with water.

Allah Ta'ala says "If you are in a state of janabah, purify yourselves".

FARAAID OF GHUSL

1. Rinse the mouth.
2. Snuffing water up into the nostrils.
3. Washing the whole body once.

Washing the hair

- It is compulsory for men to make sure that water reaches all the hair on the head and the beard including the roots.
- If a woman has short hair or not much hair, she must wash all her hair and its roots.
- If the woman has plaited hair she does not have to undo it, provided that the water reaches the roots.

THE SUNNAH OF GHUSL

1. Remembrance of Allah

One should begin with the name of Allah.

2. Intention

One should have the intent to purify oneself.

3. Washing one's hands

One should wash one's hands up to the wrists.

4. Cleaning

One should wash dirt from one's private parts.

5. Wudu

One should do wudu in the same way as the wudu before the salah.

6. Rubbing

One should rub water through one's hair three times, letting the water penetrate down to the roots of the hair.

7. Pouring water

“Acquiring Honourable Knowledge”

One should pour water over one's head and the rest of one's body three times.

TYPES OF GHUSL

There are three types of ghusl:

1. Fard ghusl
2. Wajid ghusl
3. Sunnah ghusl

FARD GHUSL

Ghusl becomes fard due to one of three things:

1. Janabah
 - Ghusl becomes compulsory for both man and woman when there is an emission of fluids.
 - If seminal fluid comes out without desire, because of some medical condition, or carrying a heavy burden, or cold then ghusl is not obligatory.
 - If one has a wet dream but does not find any traces of seminal fluid, then ghusl is not compulsory.
 - Ghusl is also obligatory if penetration takes place, even if there is no ejaculation.
2. Hayd
 - Hayd refers to the regular menstrual flow of blood. Ghusl is obligatory on a woman after her menstrual period.
3. Nifas
 - Nifas means the normal flow of blood from the womb after giving birth, ghusl is also obligatory on a woman after nifas.

WAJID GHUSL

Wajid ghusl is washing of the dead person.

SUNNAH GHUSL

- The ghusl on the day of Jummah.
- The ghusl on the day of Eid.
- The ghusl when putting on the Ihram.
- The ghusl on the day of Arafah.

WHAT IS NOT PERMITTED FOR ONE WHO MUST PERFORM GHUSL

When ghusl becomes compulsory, one cannot:

- Perform Salaah.
- Make sajdah of recitation.
- Make Tawaaf of the Ka'bah.
- Touch the Quraan.
- Read any portion of the Quraan.
- Enter the Masjid.

ILM UL AQAID

Firstly, we must understand that as Muslims we are required to believe in all the articles of faith.

And What is believing?

Believing means to have firm yaqeen (conviction) in the heart and at the same time to proclaim it by the tongue.

Now what are the Articles of faith?

Imaan (believes) of a Muslim has been put into 2 statements mentioned by the Ulama:

1- Imaan Mujmal

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقِيلَتْ جَمِيعَ أَحْكَامِهِ

I affirm my faith in Allah as He is with all His Names and Attributes and I accept all of His Commands.

2- Imaan Mufassal

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

I affirm my faith in Allah, His angels, His Books, His Messengers, the day of judgment, in that the fate good and bad is predetermined by Allah and in coming to life after death (resurrection).

So, in a nutshell these 2 statements mentioned by the Ulama whilst looking into Quraan and Hadith makes mention of all the articles of faith that a Muslim are required to believe in.

In the previous months we went over the beliefs regarding Allah Ta'ala in some detail and beliefs concerning nubuwwah.

Tonight, Insha Allah we will go over...

Beliefs regarding the kitaab's (divine books)

Belief – it is incumbent to believe in the truthfulness of all kitaab's (books) and Sahifa (small scriptures) that Allah Ta'ala has revealed to various Ambiyaa.

Belief – one hundred and four kitaab's have been revealed by Allah Ta'ala. One was Sahifa, which were given to:

50 Sahifa to Hadhrat Sheeth

30 Sahifa to Hadhrat Idrees

10 Sahifa to Hadhrat Ibrahim

10 Sahifa to Hadhrat Adam

Four were Kitaab, which were given to:

The Tourah was revealed to Hadhrat Moosa

The Zaboor was revealed to Hadhrat Dawood

The Injeel was revealed to Hadhrat Isa

And the Quraan revealed to Hadhrat Muhammad

The Quraan bears testimony that these kitaab's were true revelations of Allah.

To reject the original form of any of the divine books is kufr.

The Tourah, Zaboor and Injeel are not in their original forms today as revealed by Allah Ta'ala.

The Quraan tells us that the people of these kitaab's have changed these kitaab's, Hence, we do not accept today that these kitaab's are in their original form as revealed by Allah.

DUAA'S TO LEARN

Entering the Mosque

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

Translation

In the Name of Allah, and peace and blessings be upon the Messenger of Allah, O Allah, open the doors of mercy

Leaving the Mosque

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى
رَسُولِ اللَّهِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

Translation

In the Name of Allah, and peace and blessings be upon the Messenger of Allah. O Allah, I ask for Your favor, O Allah, protect me from Satan the outcast

Hadith/Benefit

Fatimah reported that when Allah's Messenger Sallallahu Alayhi Wa Sallam entered the mosque, he invoked blessings and peace upon Muhammad (himself) and as he went out of the mosque, he would supplicate for blessings and peace upon Muhammad (himself)

[Mishkat]

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