

ILM UL MUKARRAM

Acquiring Honourable Knowledge

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TAFSEER UL QURAN

SURAH BAQARAH

We continue with our Tafseer / explanation of Surah Baqarah.

Alhamdulillah, we have completed 54 Ayat so far.

In the 55th Ayat Allah Ta'ala says:

When you said, O Musa, we will never believe you till we see Allah openly! So, the thunderbolt took you while you were looking on.

[2:56]

Then, We raised you up after your death, so that you may be thankful.

This occurred when Musa Alayhis Salaam came back after 40 days from Mt Tur and came with Allah's Kitaab the Taurah, the people did not want to believe, so Musa Alayhis Salaam selected 70 men and took them to Mt Tur in order to listen to the divine speech.

After hearing the divine speech, these very same 70 persons said, "O Musa Alayhis Salaam, we do not have confidence in hearing (any speech) behind a curtain (or veil). Show us Allah physically so that we may see Him with our very eyes".

Upon this, lightning destroyed these 70 persons.

Musa Alayhis Salaam then made Duaa to Allah to bring them back to life, otherwise people will say Musa took 70 men to the mountain and killed them.

Allah Ta'ala brings them back to life.

[2:57]

And We made the cloud give you shade and sent down to you Mann and Salwa.

Eat of the good things We have provided to you.

And they (by their ingratitude) did Us no harm but were harming only themselves.

When Pharaoh was drowned and the Banu Israil, by the order of Allah, left Egypt for Syria, their tents were ripped in the jungle and it became extremely hot because of the sun.

So, for their comfort Allah provided them with clouds throughout the day.

There was no grain or food, so Allah used to send down manna and salwa for them to eat.

Manna was something sweet, similar to coriander seeds, whose taste was similar to honey mixed with lime juice.

It used to fall as dew in abundance at night around the camp area.

Salwa is a bird which is known as a quail. In the evening, thousands used to gather around the camp area, the people would catch them and roast them.

But these people started complaining, so Allah says no harm came to Us but they were harming themselves.

[2:58]

When We said, "enter this town, and eat to your hearts content wherever you wish in it and enter the gate prostrating and saying, "we seek forgiveness". So that We forgive your errors. And We shall give much more to those who do good.

When they became tired of wandering about in the desert after leaving Egypt looking for a place to stay, the Banu Israil were ordered to enter a town called

Ariha (Jericho). This town had people of Amaliqah, a nation that was from the people of 'Ad.

Some scholars are of the opinion that the place was Baytul Muqaddas.

[2:59]

But those who were unjust changed to another word to the one that was prescribed for them.

So, We sent down a punishment from heaven upon those who were unjust, because they had acted sinfully.

The change that they made was that instead of saying hittah – forgiveness, they said hintah – wheat. And instead of prostrating, they began sliding on their buttocks.

So, when they reached the town, a plague seized them, by the afternoon 70,000 of them died.

DARS UL HADITH

We are starting with a new Kitaab / New book

Insha Allah.

Before we go into the Ahadith of this book, just as a means to understand how and why this book was written, an introduction to it.

Hadith Compilations

The teachings of the Messenger of Allah (Sallallahu alayhi wa sallam) his utterances, deeds, approvals were all well recorded, preserved, and transmitted orally by the Companions. Although, many Ahadith were recorded in writing during the lifetime of Allah's Messenger (Sallallahu alayhi wa sallam), it was only in the second century of Islam that systematic compilations of Ahadith were produced by Ulama the likes of Imam Malik ibn Anas and others.

Many other compilations were written, including the Sihah Sitta, or the "Six Authentic Books of Hadith"

1. Sahih Bukhari
2. Sahih Muslim
3. Sunan Ab'i Dawud
4. Tirmidhi
5. Nasai
6. Ibn Maja.

However, these lengthy compilations became difficult for Muslims and students of later generations to use.

Therefore, the need arose for Hadith compilations that covered all aspects of the teachings of Islam but at the same time were concise and easily accessible.

One such compilation was the Masabih al-Sunna (The Lamps of the Sunna) by 'Allama Baghawi.

'Allama Baghawi selected the Ahadith in his book from the larger and more extensive source collections that covered a variety of topics and arranged them accordingly in his own compilation under specific chapter headings and subsections.

Although this book proved very useful and met the demands of the time, one issue with it was that, in the interest of brevity, he did not mention the chains of transmission of the Ahadith and the sources they were compiled from.

Some scholars felt the need to revise and edit the Masabih al-Sunna to make it more accessible to the lay person who did not possess advanced knowledge of the science of Hadith.

For this, 'Allama Husayn ibn Abdillah ibn Muhammad al-Tibi, a great Hadith scholar of the eight century AH, advised one of his students, Wali al-Din al-Khatib al-Tabrizi, to work on the Masabih al-Sunna and to address its shortcomings.

Allama Tabrizi responded to the call of his teacher and started on it.

The improved version of Masabih al-Sunna was completed on the eve of Eid al-Fitr 1336 and was Named Mishkat al-Masabih (Niche of the Lamps).

Allama Tabrizi, made mention the references of the narrations and mentioning the names of the Companions who narrated them.

He also added 1511 Ahadith to the original number of Hadith in Masabih al-Sunna, thus raising the total from 4434 to 5945 Ahadith.

Allama Tabrizi presented his work to his teacher, who was very pleased.

Allama Tibi, the Ustaad, wrote a commentary on it and called it al-Kashif.

This Mishkat al-Masabih enjoyed widespread acceptance and approval throughout the world because of its conciseness and comprehensiveness.

It is still used today as part of the curriculum in the madras / Darul Uloom, in South Africa, United

Kingdom, USA, the Indian Subcontinent and other parts of the world.

It is from this popular Hadith compilation that the Author selected all the Ahadith and compiled it in this book.

Name of the book is Zaadut Talibeen / Provisions for the Seekers.

Written by: Shaykh Ashiq Ilahi Al-Bulandshehri – Al Madani.

This book is a collection of 327 Ahadith.

The first chapter contains 261 of these comprehensive gems of wisdom from Allah's Messenger (Sallallahu alayhi wa sallam), followed by 25 Hadith on prophecy, and then a concluding chapter of 40 Hadith on narratives / stories.

The propose of this book:

The author had originally composed this work for students of Islamic studies and the Arabic language,

It has proven to be a means of benefit not only for the students but for all people.

This book gives us the opportunity to memorise the Ahadith as short hadith have been selected.

It will inspire us with the comprehensive guidance.

It will provide us with a collection of Hadith with which we can mould our hearts by learning the virtues and excellences of Islam.

Now coming down to the Ahadith, Imam Nawawi says regarding Hadith,

"The science of Hadith is the noblest means of attaining closeness to the Lord of the Worlds.

And How can it not be so, when it is the way of the best of mankind and the most noble of the first and last of creation, Nabi Muhammad (Sallallahu alayhi wa sallam)"

No doubt, a thing is honoured by the honour of whom it is connected to.

Moreover, the science of Hadith is the means to all Islamic sciences, including understanding the Qur'an and developing an Islamic lifestyle.

ILM UL FIQH

Chapter 1: THE IMPORTANCE OF SALAAH

We continue our discussion on the topic of Salaah which we started a few months back.

Last month we discussed, Prohibited and Makrooh / disliked times to pray salaah.

Our next topic is: The Adhan

The adhan is a call, in specific words to inform people that the time for a fard salaah has begun.

The adhan is a Muakkad Sunnah., i.e. something on which particular emphasis is placed for the five salah and Jumma Salaah.

The five daily Salaah were made compulsory in Makkah, but there was no Adhan at that time.

The Adhan started during the first year after Hijrah.

Imaam Nafi related that Abdullah ibn Umar Radhiyallahu Anhu said, "When the Muslims arrived at Madinah, they used to assemble for Salaah, and used to guess the time for it. During those days, the practice of Adhan for Salaah had not yet been introduced. Once they discussed this problem regarding the call for Salaah. Some people suggested the use of a bell, others proposed a trumpet like a horn, but Umar Radhiyallahu Anhu was the first to suggest that man should call for Salaah, so Allah's messenger ordered Bilal to get up and pronounce the call to Salaah".

So, he would go out on to the streets of Madinah and call out "As Salaah" "As Salaah".

Abdullah ibn Zayd ibn Abd Rabbih Radhiyallahu Anhu reported "When the Messenger of Allah (Sallallahu alayhi wa sallam) ordered the use of a bell to gather people for Salaah, in my sleep a man came to me carrying a bell. I said to him, "O slave of Allah, will you sell me that bell?" he said, "What would you do with it?" I replied: "we shall use it to call the people to Salaah". The man said, "Shall I not guide you to something better than that?" I said: "Certainly". The man said, "you should say, (than the man said out the words of Adhan).

When the morning came, I went to the Messenger of Allah (Sallallahu alayhi wa sallam) to tell him what I had seen. Nabi (Sallallahu alayhi wa sallam) said, "your dream is true, Allah willing. Go to Bilal, tell him what you have seen, and tell him to make the call to Salaah, for he has the best voice among you". I went

to Bilal Radhiyallahu Anhu and told him what to do, and he made the call to Salaah.

Umar Radhiyallahu Anhu was in his house when he heard it. He came out with his cloak, and said, "by the one who has raised you with the truth, I saw similar to what he saw". The Nabi of Allah (Sallallahu alayhi wa sallam) said, "Praise and thanks are due to Allah".

ILM UL AQAID

In the previous months we went over:

- beliefs regarding Allah Ta'ala
- beliefs concerning nubuwwah
- beliefs regarding the angles
- beliefs regarding the books that Allah Ta'ala sent.

Over the last few months we have been discussing the beliefs regarding signs of Qiyaamah.

THE THIRD MAJOR SIGN – THE DESCENT OF NABI ISA

Hazrat Isa Alayhis Salaam is a Nabi amongst the Ambiyaa of the Bani Israel. He was born miraculously i.e. without a human father. His mother was Maryam who was a virgin. She never married.

He was engaged in propagating the message and Deen of Allah.

Out of hatred and jealousy, the people in His time conspired to murder him.

Allah Ta'ala sent an angel to raise Hadhrat Isa Alayhis Salaam physically to the heavens.

Another person was given Hadhrat Isa's Alayhis Salaam appearance. And this person was killed, thus Hadhrat Isa Alayhis Salaam did not die, but was raised physically to the heavens while he was still alive. He remains there alive to this day.

He will descend from heaven close to Qiyaamah and meet with Hadhrat Mahdi.

Hadhrat Mahdi will propose to hand over all control to Nabi Isa Alayhis Salaam, who will decline saying that his special mission was to slay Dajjaal.

Allah will put such effect on his breath that any kafir who comes in touch with it will die.

Hadhrat Isa Alayhis Salaam will pursue and kill Dajjaal at a place called Baab Lud which is in the land of Shaam.

After destroying Dajjaal and his army, Hadhrat Isa Alayhis Salaam and Hadhrat Mahdi will console those who had suffered under the hands of Dajjal.

Finally, the whole world will come under Islamic domination.

During this glorious Islamic reign, the world will be filled with justice and mercy.

Hadhrat Mahdi will rule over the world for seven years before his death.

Hadhrat Isa Alayhis Salaam will perform the Janazah of Hadhrat Mahdi.

He will pass away in Baitul Muqaddas and he will be buried there. At his death, his age will be between 47 and 50 years.

After the death of Hadhrat Mahdi, the leadership of Islam will pass over to Hadhrat Isa Alayhis Salaam. He will adhere fully to the Shariah of Rasulullaah. (Sallallahu alayhi wa sallam)

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