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Editorial: Assalaam 'alaykum warahmatullaahi wabarakaatuh

Allaah (swt) says,

“It is not Al-Birr (piety & righteousness) that you turn your faces east and west (in prayers); but Al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to the poor, and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salaat, and gives the Zakaat, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious).” [A1 - Baqarah 2:177]

TEN DAYS OF DHUL HIJJAH

Allaah has preferred the first ten days of Dhul Hijjah over the rest of the days of the year. The Prophet (saw) said,

“There are no days in which righteous deeds are more beloved to Allaah than these days.” The people asked, “not even Jihaad for the Sake of Allaah?” He said, “Not even Jihaad for the Sake of Allaah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and coming back with nothing.” [Bukhaaree]

In another narration, “There is no deed more precious in the Sight of Allaah, nor greater in reward, than a good deed done during the ten days of sacrifice....” [al-Daarimee]

Various texts such as these confirm that these days are indeed the best ten days of the entire year, with no exceptions. However, the last ten nights of Ramadaan are better as they include Laylatul Qadr.

The Prophet (saw) encouraged people to do righteous deeds in these days because of the virtue of this time. He commanded us to recite a lot of *Tasbeeh* (Subhaanallaah), *Tahmeed* (Alhamdulillah), *Takbeer* (Allaahu Akbar) and *Tahleel* (laa ilaaha illallaah) during this time.

These days include the day of 'Arafah, on which Allaah perfected His Religion. Fasting on this day expiates for the sins of two years. They also include the Day of Sacri-

fice (Nahr), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other.

The one who offers the sacrifice must observe certain restrictions during these days. The Prophet (saw) said, “When you see the new moon of Dhul Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice.”

This prohibition only applies to the one who is offering the sacrifice—not to his wife and children, unless any of them is offering a sacrifice in his or her own right. This is because the Prophet (saw) used to sacrifice ‘on behalf of the family of Muhammad.’ in addition, there are no reports to say he forbade them from cutting their nails or hair at that time.

To conclude, these ten days are a great blessing from Allaah. It is our duty to appreciate and make use of this opportunity, by striving hard to increase in worship. One of the best deeds one can do is to perform Hajj. The one whom Allaah helps to do this, then he is included in the words of the Prophet (saw),

‘An accepted Hajj brings no less a reward than Paradise’ [Bukhaaree & Muslim]

Whoever cannot go for Hajj should spend his time in acts of worship. We should ensure we do not miss such important times to gather good deeds and reward. For Indeed we are in need of each and every reward that we may attain.

On the authority of Anas (ra), who said, “I heard the Messenger of Allaah (saw) say: Allaah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it”.

[Tirmidhee]

AL-UDHIYAH

Udhiyah refers to the animal (camel, cattle or sheep) that is sacrificed as an act of worship to Allaah. It is sacrificed in the country in which the person lives during the period after the 'Eid prayer until the last of the Days of Tashreeq (i.e. 13th of Dhul-Hijjah). Allaah says:

'Therefore turn in prayer to your Lord and sacrifice (to Him only).' [al-Kawthar 108:2]

"Say: 'Verily my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of the Aalameen.'" [al-An'aam 6:162]

'For every nation We have appointed religious ceremonies, that they may mention the Name of Allaah over the beast of cattle that He has given them for food. And your God is one God, so you must submit to Him alone (in Islaam) [al-Hajj 22:34]

'At the time of the Prophet (saw), a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat from it and give some to others.' [Ibn Maajah & Tirmidhi]

A camel or a cow is enough for seven people. [Muslim]

The conditions of Udhiyah:

1. The animal should have reached the required age
2. It should be free of any faults and defects
As Allaah is good and accepts only that which is good
3. It is forbidden to sell the animal
4. It should be sacrificed at the specific time. The Prophet (saw) said, **"Whoever sacrifices before the prayer, let him repeat it"** [Bukhaaree & Muslim]

It is preferred for a person to slaughter the animal himself, if not, then for him to be present when it is sacrificed. It is preferable to divide the meat into three, a third to be eaten, a third to be given as gifts and one third to be given in charity. It is also preferable for the person not to have eaten anything on that day, prior to eating from the sacri-

THE FAREWELL SERMON

Hajj, a pillar of Islaam, was made obligatory in the 10th, 9th or 6th year after Hijrah, according to different reports

In the 10th year, the Prophet (saw) announced he intended to perform Hajj; this was the only time that he performed Hajj after the Hijrah to Madinah and it was the last year of his life. Every attempt was therefore made to take full advantage of this great assembly. Messengers were sent to all parts of Arabia inviting people to join him. It was necessary for them so they could learn first-hand, the rites of the Pilgrimage.

The Prophet (saw) left Madinah 5 days before the end of Dhul Qa`dah [Ibn Hajar, Fath al Baari, Ibn Katheer]

When he halted in Arafat, the following ayah was revealed to him:

"...This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion..." (5:4) [Bukhaaree, Fath al Baari]

The Muslims learned the rituals of the Hajj from the Prophet (saw) when he said: "Take your rituals from me." His Hajj was full of laws pertaining to the Shari`ah, especially matters pertaining to the Hajj, and general advice and laws which were mentioned in the Sermon of Arafat. For this reason, the scholars showed great interest in the farewell pilgrimage and derived many laws from it.

He gave the Farewell Sermon to the people at Arafat in the middle of the 3 days following 10th of Dhul-Hijjah.

"Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this land of yours. Behold! Everything pertaining to the days of ignorance is under my feet completely abolished. Abolished also, are the blood revenges of the days of ignorance. The first claim of ours on blood revenge which I abolish is that of the son of Rabi`ah ibn al Harith. And the usury riba of the pre-Islamic period is abolished, and the first of our usury I abolish is that of `Abbas ibn `Abd al

Muttalib, for it is all abolished. Fear Allaah concerning women! Verily you have taken them on the security of Allaah, and intercourse with them has been made lawful unto you by words of Allaah. You too have rights over them, and they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allaah, and if you hold fast to it you would never go astray. And you would be asked about me (on the day of resurrection), (now tell me) what would you say? They (the audience) said: "We bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel." He (the narrator) said: "He (the Prophet) then raised his forefinger towards the sky and pointed it at the people (and said): "O Allaah, bear witness, O Allaah, bear witness."

[Muslim, 4/38-43, from hadeeth of Jaabir ibn `Abdallah. Shaykh al Albaani (rh) made some brief additions to it, from other books of hadeeth]

The Prophet (saw) said:

“The Deen is Naseehah. The Deen is Naseehah. The Deen is Naseehah.”

We said, “To whom?” He (saw) said, “To Allaah, His Book, His Messenger, the leaders of the people and the general people.” [Muslim]

AS REGARDS SINCERITY TO ALLAAH

Then it refers to

- Having faith in Allaah and denying any partner with Him.
- Not altering or changing the meanings of the Names of Allaah, The Most High
- Describing Allaah with completeness, greatness and perfection
- Declaring Him completely free of any deficiencies
- Avoiding disobedience to Him
- Loving for His sake and hating for His sake
- Keeping good relations with those who obey Him
- Striving with those who disbelieve in Him
- Recognising His favours and giving thanks to Him for them
- Having sincerity in all affairs
- Showing kindness to the people

In effect, this requires the servant to be sincere to himself, as Allaah (swt) has no need of this sincerity

AS REGARDS SINCERITY TO HIS BOOK

Then it refers to:

- Believing it is the Speech of Allaah, and His revelation
- Knowing nothing resembles it from the speech of creation
- Giving it due respect by reciting and acting upon it as it should be done
- Having humility when reading it
- Correctly reciting the letters
- Defending it from misinterpretations, corruption and changes
- Believing what is in it and affirming its rulings and calling to it
- Learning its sciences and examples
- Taking heed of its warnings and pondering over its amazing matters
- Acting upon the clear things and submitting to those that are not

AS REGARDS SINCERITY TO HIS MESSENGER (SAW)

Then it refers to:

- Testifying to the truth that he (saw) was sent with
- Obeying him (saw) in what he ordered and forbade
- Aiding and assisting him (saw) in life and death

- Being enemies to those who are his (saw) enemies
- Aligning oneself with those that have allegiance to him (saw)
- Respecting his (saw) rights and honour
- Reviving his (saw) way and Sunnah
- Spreading his (saw) Da'wah and Shari'ah
 - - Expelling any doubts raised against it
 - - Giving ones full attention to the sciences of Hadeeth
 - - Gaining understanding of its meaning and calling to it
 - - Having mildness and kindness in learning/teaching it
 - - Giving due importance to it and displaying correct manners when reading it
 - - Withholding from speaking about it without knowledge
 - - Respecting people because of their attachment to it
 - - Taking on board its manners and conduct
 - - Avoiding those who introduce bid'ah into his Sunnah and attack his sahaabah

AS REGARDS SINCERITY TO THE LEADERS

Then it refers to:

- Helping them upon the truth and ordering them with it
- Reminding and advising them with kindness and gentleness
- Informing them of what they are heedless or neglectful of
- Helping them fulfil the rights of the Muslims
- Not rebelling against them, even when injustice or bad treatment appears from them
- Enamouring the hearts of people with obedience to them
- Praying behind them and struggling alongside them
- Not praising them with false praises
- Making du'aa for them

AS REGARDS SINCERITY TO THE PEOPLE

Then it refers to:

- Guiding them to what is beneficial for them, both for this world and the next
- Keeping harm away from them, thereby teaching them what they are ignorant of in the Deen
- Hiding their faults and fulfilling their needs and wants
- Removing what is harmful to them and bringing that which is of benefit to them
- Ordering them with good and forbidding them from evil, with gentleness, sincerity and compassion
- Respecting their elderly and being merciful to their young
- Giving them good admonition and not acting deceitfully towards them
- Loving the good things for them that he would love for himself and hating the bad things for them that he would hate for himself
- Protecting their wealth, reputation and other than that, with sayings and actions
- Encouraging and advising them to take on sincere characters

MUSA (alayhis salaam) PART I

The story of Musa (alayhis salaam) took place in Egypt, a long time after Yusuf (alayhis salaam) at a time when the majority of people had turned away from Islaam. The people who had come from Yusuf (alayhis salaam) and his people, were known as the people of Israa'eel, they were the best people of their time. The people who had always lived in Egypt were known as the Coptics.

The Coptics had made themselves rulers over the Israelites. The Coptic Pharaoh of Egypt at the time of Musa (alayhis salaam) was a very evil man. He preferred this world to the next life and disobeyed Allaah greatly. He was extremely cruel and treated the people of Israa'eel like slaves, forcing them to do the worst jobs.

The people of Israa'eel believed a man would be born to them, who would destroy the kingdom of the Pharaoh. The Coptic people heard about this, and when news of this reached the Pharaoh, he became scared. So he ordered that all the male children born to the Israelites be killed, leaving only the girls alive.

Of course, this man who was going to be born to the Israelites was Musa (alayhis salaam). The Pharaoh tried very hard to make sure that Musa (alayhis salaam) would never be born, but there is nothing that can change what Allaah wills to happen.

When Musa's (alayhis salaam) mother was going to have her baby, she was very worried about what would happen to him. Allaah gave her a way to protect her baby. When Musa (alayhis salaam) was born, she made a chest and tied a long rope to it, then she put this chest in the river and tied the rope to her house. Whenever she was scared of the Pharaoh's people, she would put Musa (alayhis salaam) into the river, where he would be hidden from them. Allaah told her in her heart that she should not be afraid for her son, even if he disappeared as he would be returned to her. She was also told that he would be a prophet and messenger of Allaah and a person of honour in this world and the next.

One day, when she let the chest go in the river Nile, she forgot to tie the rope, so the chest carried on going until it reached the Pharaoh's palace. The slave girls at the palace found the chest, but did not have the courage to open it, so they gave it to the wife of the Pharaoh, Aasiyah. When she opened the chest and saw Musa (as) she loved him straight away. When she showed him to her husband, he ordered her to kill the baby, but she asked if she could keep the baby as a gift from her husband. She suggested he might be useful to them, and they could adopt him as their son, for they had no children of their own. This was agreed upon.

When Musa's (as) mother lost her baby, she was so dis-

tressed and upset, that she was going to start asking people of whether they had seen her son. She told her daughter to follow the chest to see where it went. Her daughter followed the chest to the Pharaoh's palace. Here she saw that the Pharaoh's wife was looking for someone to feed the baby. However, Musa (alayhis salaam) would not take milk or food from any of the ladies that tried to feed him. Aasiyah became worried about the baby and then Musa's (alayhis salaam) sister came up to her and said, "Shall I show you a family who will look after him for you?"

So after questioning the girl, they sent the baby and some servants with her, to her mother's house. Then as soon as his mother tried to feed him, Musa (alayhis salaam) started to drink straight away. When Aasiyah was told this, she sent for Musa's (alayhis salaam) mother and asked her to stay at the palace, but she refused, saying she had her family to look after.

So Aasiyah sent Musa (alayhis salaam) with his mother back to their house and paid for all the things they needed for him. In this way, Allaah returned Musa (alayhis salaam) to his mother, so she would not be upset at losing her child. Everyone who saw him immediately loved him.

When Musa (alayhis salaam) was a young man, he came across two people who were fighting. One was a Coptic and one was from his own people, the Israelites. The one from his own people begged him to help against the Coptic. So Musa (alayhis salaam) hit the Coptic to stop him fighting, but as he did, he killed him.

Musa (alayhis salaam) did not mean to kill him, so he begged to Allaah to forgive him and so Allaah forgave him.

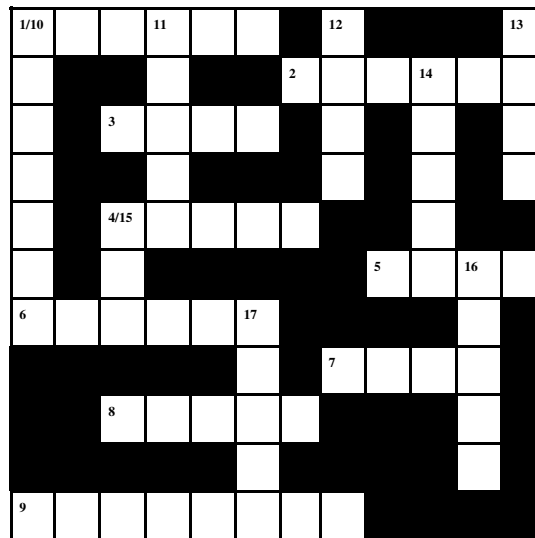
Musa (alayhis salaam) was worried the Pharaoh might find out that he was the one who killed the Coptic, taking the side of the people he hated. This might have made things very difficult for

Musa (alayhis salaam)

The next day, Musa (alayhis salaam) saw the same Israelite fighting another Coptic and again he asked Musa (alayhis salaam) to help him. This time, Musa (alayhis salaam) told him off for fighting again. The Israelite thought Musa (alayhis salaam) was going to hit him and so said, 'Are you going to kill me like you killed that man yesterday?' on hearing this, the coptic found out that Musa (alayhis salaam) was the murderer of the other Coptic.

When the Pharaoh found out, he sent his army after Musa (alayhis salaam). But someone came running to tell Musa (alayhis salaam) to leave quickly before they found him. Musa (alayhis salaam) prayed to Allaah to save him from the evildoers. Then Musa (alayhis salaam) left Egypt, not knowing where to go.

He set off towards a place called Madyan and prayed to Allaah to guide him as he had never been out of Egypt before.



- | Across | | | | Down | | | |
|------------------|----------------|--------------------|--------------|------|--|--|--|
| 1. A king's home | 6. Respect | 10. King of Egypt | 15. Lad | | | | |
| 2. Family member | 7. Just/Solely | 11. Bring up | 16. Country | | | | |
| 3. Cord | 8. Living | 12. New arrival | 17. The Nile | | | | |
| 4. Tale | 9. Offspring | 13. Military | | | | | |
| 5. Nourish | | 14. Where you live | | | | | |