



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'And whoever has brought the Truth and he who has confirmed it, it is they who are God-fearing.'
(Holy Quran, Sura as-Zumar, ch39 v33)

Assalamu Alaikum dear Members,

Welcome to the third edition of the **al-Lawh** Newsletter. All Praise to Allah(swt) Most High, The Creator and Sustainer of the Worlds and choicest peace and blessings upon our Master Muhammad Salallahu Alaihi Wasallam for assisting us with this task. With all your duas and input, we have been given the opportunity to produce this informative third edition, alhumdulillah.

When the weather finally settled, I am sure you will agree that the New Year got off to a great start with **al-Lawh's** event 'Status of Jesus in Islam and the Seal of Prophethood'. Alhumdulillah, this was yet another taster of what our organisation has in store for Watford's young and old alike. Furthermore, Shaykh Muhammad Yazdani Raza Al-Misbahi Sahib has agreed to bless us with his presence and we have been successful in securing further courses on Aqeeda and Hanafi Fiqh commencing the 1st Feb (See page 2 for details), insha'Allah.

With the blessings of Allah SWT, **al-Lawh** is continuing to gain further exposure not only within Watford, but regionally and nationally too. Sisters have attended fundraising events in Slough (for the Neasden Mosque Project), providing good opportunities for networking and spreading the message and mission of **al-Lawh**. Also, we have been working hard, trekking up and down the country to gain recognition from young Sunni Ulema, who will undoubtedly prove extremely beneficial to us in the future. Naturally, we hope to continue to invite some of the country's top English-speaking scholars to Watford so that the true aqa'id of the Ahlus Sunnah Wal Jamaah may be instilled into our hearts and minds insha'Allah. Finally, the great month of Rabbi-ul-Awal is nearly upon us and we have a spectacular event planned, so please read on.

We pray that you will enjoy this edition and hope that you will step up a gear in offering suggestions, ideas and voluntary assistance of any sort; we really do value your feedback and contributions.

Wa alaikum assalam wa rahmatullahi wa barakatuhu.

Sajida Afzal
al-Lawh Institute

Famous Quotations:

"Head of State as well as Church, he was Caesar and Pope in One; but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without police force, without a fixed revenue. If ever a man ruled by right Divine, it was Muhammad, for he had all the powers without their supports. He cared not for the dressings of power. The simplicity of his private life was in keeping with his public life."
Reverend Bosworth Smith in "Muhammad and Muhammadanism"



Upcoming Events & Courses:

- **6th Feb 2011 (1.00-3.30pm):** **Eid Milaad-un-Nabi - The Sunni Identity**
- **Aqeeda & Hanafi Fiqh Spring 2011:** **1st Feb, 15th Feb, 1st March, 15th March**
- **all on Tuesdays at 8.00-9.30pm**

Sadly, with the hazardous weather conditions, our long awaited Sunni Identity and Recognising Deviancy from Islam event had to be postponed. However, the Status of Jesus(pbuh) in Islam event was held as scheduled and we were blessed with the company of Shaykh Saeed Cassim Ziaee, Imam of Slough Masjid, who having spoke about Hazrat Isa alaihi' salam, emphatically went on to send out a clear cut message: 'Time to become the 'Alive' Prophet's (salallahu alaihi wasallam) 'Alive' Ummat!' Therefore, it is incumbent upon us all to awake from our slumber and learn the Deen as it should be known.

Furthermore, we were enthralled by beautiful naats, as well as a truly magnificent and passionate speech on the Aqeeda of the Ahlus Sunnah Wal Jamaah by the very young brother Junaid Raja of the al-Hira centre in Luton (under the Sultan Bahu Trust). Masha'Allah, I am sure you will all agree that his speech was simply unforgettable and it is this same passion and ishq for our Deen that we all should strive for, in order to reinforce the foundations of our imaan, insha'Allah.

Please be sure attend our next Milaad event on 6th February and see Shaykh Monawwar Ateeq Rizvi live in action with his enthralling and captivating speech regarding the Best of Creation, our Beloved Rasul salallahu alaihi wasallam, what it really means to be a Sunni, and what is it that identifies Sunnism.

Finally, if you have not already done so, then please enrol on the Aqeeda course as soon as possible, and make payments up front so that we can organise the sessions effectively. Remember, the onus is on you to learn about Islam so that you can then pass it on insha'Allah. It's never too late to, so don't delay, enrol today!

Community Services:

Please let us know if you have any contacts that could attend one of our future events to offer valuable insight into the potential hazards of social evils such as smoking, drugs, alcohol abuse etc. Furthermore, you may wish to find out about other services that could prove beneficial for the Muslim community at large, such as advice on Disabilities, Special Needs and various health issues such as increased cases of Diabetes (for example) within Asians. Our events are excellent opportunities to raise awareness of such issues, which often may be considered taboo subjects, but are real issues facing us all, so if you can help in any way, please contact us on the numbers below.

Many Thanks.



DVDs of all events and courses are available for purchase. These are invaluable learning resources and come highly recommended for personal knowledge and also as gifts for family and friends. Please contact us (details below) if you wish to buy any DVDs.

(Please note that all funds from the DVD sales go back into funding further al-Lawh activities.)



What is Khatam Brubda?

by Raheel Siddique

In times of such fitnah, in which we find ourselves, there are certain groups who trying to distort the central beliefs of mainstream, traditional Islam; the Ahlus Sunnah Wal Jammah. In this brief article I shall endeavour by the grace of Allah(swt) and his Beloved Prophet Muhammad salallahu alaihi wasallam to shed light on this issue of 'Esaale Thawaab' or in the Pakistani and sub continental culture entitled 'khatam'.

The meaning of the term Esaale Thawaab is simply the transfer of Thawaab (reward) from us, to those who have passed away. Donation of all kinds of acts of worship, among them Qur'an recital, can and do benefit the dead, just as the simple supplication of a Muslim does. This is evident firstly from the Hadith reported by Imam Malik(ra) on the dua that Sayyiduna Abu Hurayrah(ra) would recite:

'Allahumma in kana muhsinan fa zid fi ihsanihi wa in kana musian fa tajawaz `an sayyi'atihi'

("O Allah, if he did good, then increase his goodness, and if he did evil, then forgive his evil deeds.")

It is the belief of the Salaf, and all of our pious predecessors that through this process, the dead were helped and relieved by these actions of the living. Esaale Thawaab (in order to benefit the deceased) can take many forms as mentioned above. These shall now be discussed briefly with reference to the practice of our Beloved Noble Prophet Muhammad salallahu alaihi wasallam, the Sahaba(ra) - the blessed Companions, and the Auliya Allah (the pious and close friends of Allah(swt)).

To begin with, I will show the benefit of the recitation of the Qur'an in order to benefit those whom have left this duniya. It is narrated by Abu Dawud in his Sunan (Jana'iz) and by Al Nasa'i in his Sunan that the Prophet salallahu alaihi wasallam said:

"iqra'u `ala mawtakum ya seen "

"Read YaSeen over those of you who are dying/deceased."

Therefore, we can see from just one Hadith which has been declared authentic by Ibn Majah and Ibn Hibban that reciting the Quran over the deceased is permissible. Although there are numerous Ahadith on this issue, as the article is to be brief we shall state no more and take the view of Imam Nawawi(ra), a sixth century Mujaddid (reviver) who stated in Minhaj al-Talibin, end of Kitab al-Jana'iz:

"Whoever visits a grave, let him greet its dweller, recite some Qur'an, and make an invocation for the deceased".

Thus from this we can see that not only is it permissible to recite Qur'an for the deceased but it is also described by Imam Nawawi(ra) as "mustahab" or desirable action which was affirmed by Imam Suyuti(ra)



Continued.....

Now, it is necessary to discuss the reward reaching the deceased in order to benefit them. For this, we shall end the debate with those misguided ones who deny these practices in a very quick fashion. Ibn Taymiyyah in his Majmu` al-fatawa (24:300, 24:317) said:

"The sound position is that the deceased gets the benefit of all kinds of bodily worship whether prayer, fasting, or recitation, just as he gets the benefit of acts of monetary worship such as sadaqa and its like and just as if one supplicated on his behalf".

And thus, the Shaykh Ul Islam (Ibn Taymiyyah is referred to as such) of those so called 'Salafi' groups and the Wahabbis are refuted by the same person they revere and regard as a great authority on many issues of Aqeeda. What is more is that we may also take many proofs from Hadith that Esaale Thawab is accepted, was practiced and in a variety of different forms. Thus, Imam Bukhari(ra) and Imam Muslim(ra) relate that the Prophet salallahu alaihi wasallam sacrificed two rams of predominantly white colour, one for himself and the other for his Community. The evidence therein is that the Prophet salallahu alaihi wasallam offered sacrifice of animals and donated the reward to his Community, which includes both the living and the **dead**, both those who existed in his time and those who came after. Furthermore, Hazrat Anas(ra) relates that he said to the Prophet salallahu alaihi wasallam:

"O Messenger of Allah, we give in charity, perform the pilgrimage, and supplicate for our dead. Does this reach them?" He replied, "Yes, indeed it reaches them, and they rejoice there at just as one of you rejoices at the gift of a tray of food".

In order to complete this short article for which there haven't been enough words laid down, all the numerous Ahadith and proof of those Pious Predecessors works who undoubtedly we must take into account by Allah's(swt) command in the Qur'an, and Rasoolullah salallahu alaihi wasallam's command as reported in Tirmidhi. Nonetheless, I shall conclude with a quote from the Book of all books, Qur'an Al Karim. Allah, Almighty and Majestic has informed us that the angels ask forgiveness for believers, as He says:

"The angels glorify their Lord with praise and ask forgiveness for those on earth" (ch42 v5)

and He praises believers who ask forgiveness for their brethren, by saying:

"...And those who come after them say, 'Lord, forgive us and our brethren who have preceded us in faith'..." (ch59 v10).

Finally, I pray that all our loved ones who have passed away are blessed with the reward of portraying Haqq (truth) over Batil (falsehood).

Al-Fatihah. Aameen!



Some Credal Tenets of the Ahlus Sunnah Wal Jamaah

by Sajid Manzoor

1. Allahu ta'âlâ is not with time or with place. He does not resemble anything.
2. It must be believed that Muslims will see Allahu ta'âlâ in Paradise.
3. Muhammad ('alaihi-salâm) is the Last Prophet. No prophet will succeed him.
4. You must not call Ahl-i qibla [a Muslim who performs namâz] a disbeliever on account of his or her sins.
5. Acts of worship are not a part of î mân. That is, it is not permissible to call a Muslim who does not perform acts of worship and who commits sins a disbeliever. If Allahu ta'âlâ wills, He tortures for a merely venial sin. Again, if He wills, He forgives grave sins.
6. A person either has î mân or not. Both together are not possible. There is not littleness or muchness in î mân. [What is little or much is î mân's brightness and strength.]
7. It is permissible to make masah over masts.
8. You must believe in the Mi'râj [Hadrat Muhammad's ascent to the heavens] to be both a bodily and a spiritual ascent. A person who denies the part (of the Mi'râj) up to the Aqsâ Mosque in Jerusalem becomes a renegade. However, a person who denies the events which took place after the Aqsâ Mosque will be separated from Ahlus Sunnah; that is, one becomes a bid'at [heresy] holder.
9. Like the mu'jiza [miracles] of the prophets, karâmat [wonders] of the awliyâ [dear slaves of Allahu ta'âlâ] are also true.
10. To love and respect all of the Ashâb-i kirâm and not to speak ill of any of them.
11. It is permissible to visit graves.
12. It is permissible to ask help from a prophet or a walî who is in the grave.
13. You must believe that it is permissible to send the thawâb of the Qur'ân al-karîm that has been read and the alms that has been given to a person to the souls of the dead, that it is presented to the dead, and that it causes their torments to decrease.
14. It is true that there is questioning in the grave.
15. Torments in the grave will be inflicted on both the body and the soul.
16. In the Hereafter, there will be a bridge called Sirat.
17. It must be believed that in the Hereafter, there will be shafâ'at [intercession], questioning and settlement of accounts on every action, and Mîzân for weighing deeds and conduct.
18. Both Paradise and Hell exist now.
19. Sinful Muslims will not dwell in Hell eternally, but disbelievers will stay there eternally.
20. Both Paradise and Hell will exist eternally.
21. To believe the harbingers and precedents of Doomsday: ad-Dajjal and the Dabbat-ul-ard will appear; Hadrat al-Mahdî will come; Hadrat 'Îsâ will descend from the sky; the sun will rise in the west and so on. **(Riyâd-un-nâsikhîn, Farâid, I'tiqâdnâma)**

Muslim Heritage

Muslim Heritage

by Sajida Afzal

Surgical Instruments:

Al-Zahrawi (936-1013), cutting edge surgeon, introduced over 200 surgical tools that revolutionised medical sciences. These wouldn't look out of place in our 21st Century hospitals.

Shampooing:

Sake Dean Mohamed (18th century) introduced shampooing to UK in Brighton. He became 'Shampooing Surgeon' to both King George IV and William IV.

DID YOU KNOW??

Camera Obscura:

In a darkened room (*qamara* in Arabic), *Ibn al-Haitham (965-1039)* observed light coming through a small hole in the window shutters producing an up-side down image on the opposite wall. This early pin-hole camera has led to the camera we know today.

Coffee (8th century):

Khalid the goat herder noticed his excitable animals had eaten red berries which led to coffee production and the early Arabic drink *al-qahwa*. This surfaced in Europe at the first Venice coffee house in 1645.

Beautiful Names of Allah SWT

by Hannan Tabassum

'Allah is He Who is the Creator, the One Who brings into existence from nothingness (i.e. the Inventor), the Bestower of Form; (in short,) all Beautiful Names belong to Him alone. All that is in the heavens and the earth glorifies Him, the Lord of Honour, the Most Wise.' (al-Hashr,59:24)



YA JABBARU -- The Restorer, The Repairer, The All-Compelling, The Irresistible

The One who irresistibly restores all of creation to soundness and sufficiency. The One who repairs, reforms and completes. The One who irresistibly compels things to be set aright. The One who compels each and every thing according to divine will, yet is never compelled. The One who is high, above all creation and utterly irresistible. It comes from the root **j-b-r** which has some of the following classical Arabic connotations:

- to restore something to sound, right or good state, to bring back to normal, reform
- to benefit, to confer a benefit
- to be supreme, high, above all of creation
- to be compelling, irresistible

This name is used in the Qur'an (eg; see Sura al-Hashr ch59 v23). The essence of the root **j-b-r** is the irresistible restoration of something, and the name al-Jabbâr describes the nature of the One who is the ultimate restorer of the soundness, wholeness and righteousness of all things. For a human being, any claim to such irresistible power would be false pride and arrogance, but for Allah it is simply the truth.



YA HALEEMU -- The Most Serene, The Most Kind and Gentle, The Calm Abiding

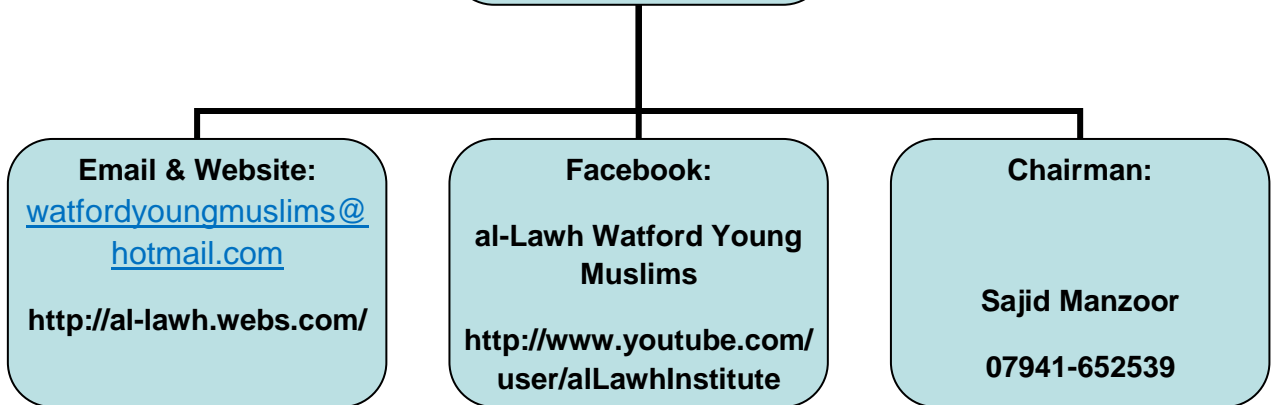
The One who is kind, gracious and serene in all situations. The One who is calm and deliberate, never hasty, even with the rebellious and wrongdoers. The One whose manner is lenient and mild. The One who gives us the opportunity and situations to learn to be kind, gracious and patient. It comes from the root **h-l-m** which has some of the following classical Arabic connotations:

- to be forbearing, mild, lenient, clement
- to be forgiving, gentle, deliberate
- to be leisurely in manner, not hasty
- to be calm, serene
- to manage one's temper, to exhibit moderation

This name is used in the Qur'an (eg; see Sura al-Hajj ch22:v59). 'Halim' is the patience that arises from a sense of deep serenity, lenience, calm deliberation.



Contacts and Useful Links



Want to be included in the next edition? Then Send us your views, ideas, suggestions and articles by email/phone/FB and we will try to get your ideas in print!

Some Useful Weblinks

- <http://scholarspen.blogspot.com/>
- <http://www.mihpirzada.com/>
- <http://www.londonfatwacouncil.org/>
- <http://minhajuk.org/minhajuk/>
- www.sunniport.com
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