

# Darul Ihsan moves into New Office Building



With the infinite Grace and Mercy of Allah Ta'ala and the duas of our Senior's, Ulama, elders, donors, well wishers and our community, Darul Ihsan Centre has relocated to its new building premises located at 70 Joyce Road, Sea Cow Lake, Durban, SouthAfrica.

The three storey building houses the admin offices of the Centre,

the Fatwa Department, a library & research centre, boardroom, consulting rooms, an auditorium and several classrooms.

Situated on the ground floor is the Maulana Yunus Patel Boardroom, Maulana Sema meeting room, Maulana Tootla administration room, Maulana Omarjee room, Bhai Padia room, Mufti Sanjalvi

room, Maulana Ansari room, Maulana Abdur Razaq room among other rooms - named after prominent KZN Ulama personalities who have served the Ummah devotedly.

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# A balanced approach to differences of opinion

The following is an excerpt from a lecture delivered by Shaykh Abul Hasan Ali Nadwi rahimahullah, at the renowned Islamic seminary, Jamiah al-Ulum al-Islamiyyah, Allama Binori Town, Karachi, and in the presence of the late Grand Mufti of Pakistan, Mufti Wali Hasan Tonki rahimahullah. It highlights the dangers of over amplifying disputed issues, especially amongst the masses, whilst equally emphasising that calling for balance is not to be conflated with calling for a compromise in belief and practices, or burying important discussions altogether. May Allah grant us all the correct approach and understanding.

We have a number of examples before us from Muslim history which serve as sufficient warning. If you read up on the countries where Islam declined and opposition forces overcame the Muslims, you will find a number of lessons to be drawn in today's era. One of them was severe discord between scholars (Ulama), and the second was a lack of connection between the scholars and laypeople.

On the basis of my study of history and close observation of the Muslim world, I can say that theological and political turbulence is extremely dangerous for this country (Pakistan). Religious groups are at loggerheads with one another. Certain discussions, which could have been had in an academic manner, have been brought into the public sphere, and on the back of them, disputing groups and opposing 'warfronts' have come into existence. This is very dangerous.

I am associated to the same group as you, and my sentiments are exactly the same as yours. In fact, not only are our sentiments the same, but rather our elders raised the banner for which they were given many new 'labels', and they had to face severe difficulties and opposition. But if we lose the very earth beneath our feet, what will these buildings stand on?

Our elders sacrificed a great deal to preserve the religion in this land. If the need arose, they even accepted their mistake, and humbled themselves and stepped down. They said unreservedly, "Look, you take

the upper seat, as long as the religion remains intact."

This is the tradition of our elders, the tract of Shah Waliullah Dehlawi rahimahullah and those who follow his school in the Indian Subcontinent. You can discuss disputed issues freely in your study circles and academic settings, and write books on them, but do not put the whole nation in danger.

Whenever a new battlefield is set up and calls that manifest a superiority complex are made, another battlefield arises as a response, and the loud chants of "who can be better than us?" are raised therefrom. However, the work of all our elders was marked with humility, suspecting one's own self, and with faith and expecting reward (Ihtisab). Never did they claim to be the leaders, nor did they claim that it is only our group that has done everything or that we are the be all and end all.

This was how Shah Waliullah Dehlawi rahimahullah was; this was his pain; and this was his vision which changed the face of the

Indian Subcontinent. You affiliate yourselves towards him. This affiliation requires that the selflessness and sacrifice this country requires be presented. And be very frank and say: "Alright! It is your achievement that is the greatest, but let us come together and save this nation." In the current climate of dangers and fears, what scope is there for scholars to be fighting one another?

I say this whilst fully maintaining my beliefs. All praise is for Allah; I am not willing to give up even an iota thereof. Neither in acts of worship nor in the principles of belief are we willing to make any compromise. It is one thing to stick to your own practice, but it is another to make a public spectacle, use laymen as pawns and turn the whole country into a battlefield. We have a "Ya Rasulullah" conference in one place, and a "Muhammadur Rasulullah" conference in another place; (fighting over) such issues is not worth living for

*Adapted from Khutbate Ali Miyan (Discourses of Maulana Abul Hasan Ali Nadwi R)*

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## World News

### Ancient Quranic manuscript on display at Medan's new Quran History Museum

The Quran History Museum in Medan, North Sumatra, hosts a collection of at least 22 ancient manuscripts, including the oldest one in the country.

North Sumatra Governor Edy Rahmayadi said the province kept many ancient Quranic manuscripts including in Barus district in Central Tapanuli regency, where Islam first entered North Sumatra, and in Simalungun regency.

"After exploring some regions in North Sumatra, we found several ancient Qurans that are more than 250 years old. All of them are now on display at the Quran History Museum," Edy said on the opening of the museum - adding that he hoped the public could help preserve the manuscripts and educate the younger generations.

Edy, in particular, expressed his appreciation toward historian Ichwan Azhari who discovered the manuscripts and initiated the museum.



"There are still many manuscripts available in North Sumatra; we have to look for them alongside the expert team. [The administration will] provide the budget; we must preserve the history and icon of our province," Edy said.

Ichwan said the oldest manuscripts displayed at the museum was created in the year 1070 of the Islamic calendar, or 1660.

"North Sumatra has [many] Quranic manuscripts that serve as historical records of the development of Islam [in Indonesia]. Many of these manuscripts haven't been found, so we will look for them," Ichwan said.

### WHO: Still much to learn about new coronavirus

Research is ongoing to determine how the virus that causes COVID-19 can be transmitted by people who show no symptoms of the disease, the head of the World Health Organization (WHO) told journalists on Wednesday.

The UN agency has clarified information shared earlier this week, noting that there is still much to learn about the new coronavirus.

"Since early February, we have said that asymptomatic people can transmit COVID-19, but that we need more research to establish the extent of asymptomatic transmission. That research is ongoing, and we're seeing more and more research being done", said WHO chief, Tedros Adhanom Ghebreyesus, speaking during his latest press briefing.

"But here's what we do know: that finding, isolating and testing people with symptoms, and tracing and quarantining their contacts, is the most critical way to stop transmission. Many countries have succeeded in suppressing transmission and controlling the virus doing exactly this." "Learning as we go"

During the WHO briefing on Monday, epidemiologist Dr Maria van Kerkhove, WHO's technical lead for COVID-19, answered a journalist's question about asymptomatic transmission, stating that it was "very rare".

Dr van Kerkhove later clarified that this was based on a few preliminary studies, and that she was trying to articulate what is known now.

"By definition, a new virus means that we're learning as we go", said Tedros. "We have learned a lot, but there's still a lot we don't know."

COVID-19 and seasonal variation

Although winter historically signals the start of flu season, health experts are not yet certain how the new coronavirus will react under the same conditions.

"Right now, we have no data to suggest that the virus will behave more aggressively, or transmit more efficiently, or not", said Dr Michael Ryan, head of WHO's emergencies programme, responding to a journalist's question about the start of winter in the southern hemisphere.

Similarly, there is no data on whether the virus will respond differently under summertime conditions.

D. Ryan said while warmer weather tends to draw people outdoors, air conditioning also allows them to spend more time inside.

"There may be risks that are driven by climate that aren't specifically related to the viruses themselves, but are more specifically related to the human behaviours that are driven by temperature or driven by the season," he said.



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## Unity amongst Muslims

Hazrat Abu Huraira ؓ reports that Rasulullah ﷺ said: Do not harbour jealousy for a fellow Muslim, nor bid him out of a transaction by raising the price and do not nurse aversion or enmity and do not enter into a transaction when others have entered into that transaction and be servants of Allah as brothers. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor belittles him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.

Muslims are intrinsically connected and linked. Islam fosters unity, brotherhood and a good, cordial nature amongst fellow believers. In the Hadith, three qualities are emphasised:

- 1. A Muslim does not oppress a fellow Muslim
- 2. A Muslim does not humiliate a fellow Muslim
- 3. A Muslim does not belittle a fellow Muslim

The above three qualities demands Taqwa which resides in the heart. Thus in these times of strife, let us ensure that we uphold the teachings of our Deen. Let us honour every Muslim and ensure that the culture of unity and brotherhood prevails.

## Love for Madinah Munawwarah

Husain bin 'Urwah (RA) reports: On one occasion, when Haroon Rasheed was proceeding for haj, he came to the blessed city of Madinah Munawwarah and sent a purse containing five hundred dinars (gold coins) to Imaam Maalik (RA) as a gift.

Thereafter, when Haroon Rasheed had completed his haj, he returned to Madinah Munawwarah. He then sent a message to Imaam Maalik (RA) saying, "Ameer-ul-Mu'mineen would like Imaam Maalik to accompany him to Madinatus Salaam (Damascus)."

When Imaam Maalik (RA) heard this, he responded to the messenger, "Tell Haaron that the purse is still sealed and untouched (i.e. I have not touched his money. If he has given me this money so that I accompany him, then he may take the money back)." Imaam Maalik (RA) then explained that he did not wish to leave Madinah Munawwarah by saying, "Rasulullah ﷺ said, 'and Madinah is better for them, if only they realized.'"

On receiving the response of Imaam Maalik (RA), Haaron Rasheed accepted his decision and left him in Madinah Munawwarah.

(Al-Jarh-wa-Ta'deel libni-Abi Haatim vol. 1. pg.30)

## Surrender to Allah

As the days of Hajj approach, a scene will unfold, one which we would have never imagined. In the space of a few months, humanity has been placed into such a trial that ought to bring us to one realisation, Allah Ta'ala is in total control.

We have been accustomed to seeing the Haramain Sharifain filled to capacity and brimming with worshippers. Overwhelming crowds for Tawaaf and Sae'e, the inescapable jostling at the Hajr-e-Aswad. All this seems so distant to the memory in the face of the outbreak of an invisible virus.

When the days of Hajj finally dawn upon us, we will witness a very different scene. In contrast to the

wide mass of white which covers the fields of Hajj, we will see a comparatively sparse crowd gathered under restrictions.

We are led to realise the sheer insignificance of man. In reality man is feeble and powerless. Fortunate is that believer who submits his weak and feeble state to the great power of Allah Ta'ala.

In the midst of all the conversation around contagion, a believer is content, calm and comforted by the fact Allah alone has the power to decree the contagion and Allah alone has the power to secure immunity and deliver cure.

A believer lives by the formula, "I surrender all my matters to Allah."

## Hajj of Hazrat Qari Siddeeq Sahib Bandwi (RA)

Hazrat Maulana Siddeeq Bandwi Saahib (RA) says, "My journey for Hajj was very unique. I remember performing haj with just 1 300 Rupees. At that time I did not have sufficient money but had a domesticated ox which I sold to make the necessary arrangements. Thereafter, I commenced my preparations for haj. The news of my going for haj spread like wildfire amongst the people. Many people began preparing to join me hoping that the haj would be performed correctly if they accompanied me. Thus an entire group got ready.

Many of the Madrasah students requested me to please make dua for them on this mubarak journey. I answered them in the following words, "Is it necessary to even request this? Will a person not make dua for his plantation? Will anyone be unmindful of his plantation?"

Before leaving for Haj, Hazrat (RA) met all his family members and then left directly for the Masjid. He performed salah and then began his journey. On his return, before meeting his family and others, he first went to the Masjid and performed salah. Thereafter, he delivered a short talk and met everyone.

Hazrat (RA) says, "When we arrived, it was my habit to spend all my time in the Haram Shareef. I would only leave the Haram out of necessity. However, Allah Ta'ala blessed me with the opportunity of

making khidmah as one of my companion's had fallen ill. He had been afflicted with such an illness that he suffered from continuous diarrhoea and there was no one to take care of him. His friends also left him. Allah Ta'ala gave me the taufeeq to make his complete khidmah. I would bring his medicine to him, feed him, clean his mess, wash his napaak impure clothes and after cleaning them would then hang them out to dry. I would cook rice for him and feed him even though I did not know how to cook but somehow I would get it done. It was only for this reason that I would leave the Haram Shareef. Apart from this I would sit and recite Qur'an Shareef, make Tawaaf, and engage in zikr in the Haram Shareef.

One person who was also on this Haj mentioned, "It was so enlightening to witness the manner in which Hazrat (RA) made the khidmah of this person. It was only then that we realized the Akhlaaq and spirit of khidmah in him and recognised what a great person Moulana Siddeeq was."

Hazrat (RA) said, "It was my routine to sit daily in the Haram Shareef and remember all those from whom I enjoyed some favour from. Whoever did any Ihsaan (good) to me, I remembered him. I would take each one's name and make dua for him. I made dua for all my Asaatizah, Mashaikh, students and the teachers of the Madrasah."

Adapted from the book "Life of Qari Siddeeq Bandwi rahimahullah"



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# Contagion in Islam

We are well aware of the prevailing situation in our country as well as conditions which are adversely affecting people throughout the world. The world has slowed down, borders are closed, flight restrictions and bans have been placed in many countries, isolation and quarantines have been instituted and on the whole, a sense of fear and panic has overcome the world.

## A matter of faith

It is the firm belief and conviction of all believers, that every condition is from Allah Ta'ala. As believers we should hold firmly onto the core belief that it is only Allah Ta'ala who causes sickness and it is only Allah who can facilitate cure.

As with all matters within our lives, we look for divine assistance and guidance from the traditions of our beloved Nabi Muhammad ﷺ.

## Reconciliation of the narration

Rasullullah ﷺ said, "There is no 'Adwa (contagious sicknesses), nor is there any bad omen (from birds), nor is there any Hamah (superstition regarding owls, etc.), nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion." (Sahih Bukhari)

There are apparently two conflicting approaches in the Hadith that may be the cause of confusion. Firstly, we have the part of the Hadith which seems to indicate that there is no thing such as contagious or communicable disease. Then we have the text which seems to advocate the adoption of precautionary measures in such instances.

In order to reconcile the difference, Ulama have explained that associating with a sick person can be a cause for one being afflicted with the same sickness. Just as Allah Ta'ala has created other causes which bring about their effects similarly, associating with a sick person could be the cause for one getting sick.

However, all causes being effective or ineffective are subject to the will of Allah Ta'ala. At times a person associates with a sick person (e.g. one who has chickenpox, measles, flu, etc.) and is afflicted with the same sickness. At times a person associates and does not become sick. Hence, we are cautioned to take precaution from one who has a severe contagious illness in the Hadith "flee from a leper as you will flee from a lion."

The Hadith "there are no contagious sicknesses nor any bad omens (in

Islam)", refuted a baseless belief which had been prevalent amongst the Arabs. The Arabs in the pre-Islamic era believed that sicknesses and bad omens were some type of creation (like a monster) which possessed the ability in their very nature to move from person to person. They dreaded associating with a sick person as the sickness within him would move onto them. Nabi ﷺ refuted this baseless superstitious belief by saying "there are no contagious sicknesses nor any bad omens (in Islam)."

Some people also think that a virus or illness (communicable disease) cannot spread from one person to

another based on the hadith, "there is no transference of disease." This is also a misunderstanding. This Hadith only refutes the belief of the polytheists of Makkah that diseases have the innate ability to transfer from person to person (i.e. the mushrikun did not reference it to the power of Allah). The Hadith does not speak against the natural behavior of viral infections and the phenomenon of contagion. As Muslims, we simply believe these things happen by the power of our Creator and their effect although natural and normal as per Allah's creation, are not necessary in all cases. There is nothing in Islam against contagion.

## Six Qur'anic verses for cure (Aayaat e Shifa)

وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

(Surah Tawba 9:14)

وَشِفَاءٍ لِّمَا فِي الصُّدُورِ

(Surah Yunus 10:57)

يَخْرِجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ

(Surah Nahl 16:69)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

(Surah Isra 17:82)

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

(Surah Shu'ara 26:80)

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ

(Surah Fussilat 41:44)

## Reward of 100 Hajj

Abdullah ibn Umar ؓ reported: The Messenger of Allah ﷺ said, "He who recites سُبْحَانَ اللَّهِ (Subhanallah) 100 times in the morning and 100 times in the evening is like one who performed Hajj 100 times" (Tirmizi)

## Dua seeking guidance

اللَّهُمَّ اهْدِنِي وَ سَدِّدْنِي

Allahumma dini wa saddidni

O Allah! Direct me to the right path and make me adhere to the straight path. (Muslim)

## The Skin of the Qurbani Animal

It is permissible to utilise the skin of the Qurbani Animal for one's personal use, e.g. as a Musallah or to make a pouch, etc. However, if the skin is sold, it is not permissible to use the income thereof for oneself. It is Wajib to give this money in charity. Sale of the skin without the intention of donating/ giving the money in charity, is not permitted. (Durrul Mukhtar)

It is not permissible to give the skin in lieu of any services rendered. (Durrul Mukhtar)

Since many choose to donate the skin of the Qurbani animal to a charitable cause, it is imperative that the skin is given to a reputable and reliable recipient or organisation, bearing in mind that the monies accrued must be donated to, or spent on the poor and needy and not on Masjid, Madrasah or any other such initiations for their running expenses.



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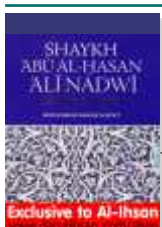
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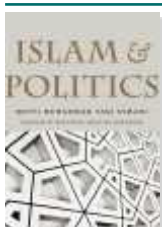
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Deeds that equal the reward of Haj

Due to the present conditions, many who intended to perform Haj this year will be unable to do so. As Muslims we should never despair and have full trust and hope that Allah Ta'ala will grant us the opportunity soon, Insha Allah. We have a little more time to prepare.

In the meanwhile, we should persevere on developing ourselves and seek opportunities for reward. Amongst those actions which would earn one the reward of an optional Haj are:

1. Wudhu at home before proceeding for Salah

Sayyiduna Abu Umaamah ؓ reports that Rasulullah ﷺ said: “One who purifies himself (i.e, makes wudhu) and leaves his home to attend the Fardh Salah in congregation receives the reward of a Haji in the state of Ihram, and if he leaves for the Salatut Duha (Chast) he would get the reward of ‘Umrah...”

(Sunan Abi Dawud)

2. Salatul Ishraaq

Sayyiduna Anas Ibn Maalik ؓ reports that Rasulullah ﷺ said: “Whoever offers his Fajr Salah in congregation, and then remains seated making the Zikr (remembrance) of Allah until (approximately 15 mins after) sunrise after which he offers two

Rak'ats of Salah (Ishraq), will receive the reward of one complete Haj and one complete Umrah”.

(Tirmizi)

3. Going to the Masjid to acquire knowledge

Sayyiduna Abu Umaamah ؓ reports that Rasulullah ﷺ said: “Whoever goes to the Masjid for the purpose of learning or teaching Knowledge, receives the reward of a Haji whose Haj was perfect.”

(Tabrani)

4. To recite “Subhanallah” 100 times in the morning and evening

Sayyiduna 'Abdullah ibn 'Amr ؓ reported that Rasulullah ﷺ said: “He who recites Subhanallah 100 times in the morning and another 100 times in the evening is like one who performed Haj 100 times.”

(Sunan Tirmidhi)

5. Serving one's parents

Sayyiduna Anas ؓ reports that a man came to Rasulullah ﷺ and said: “I wish to participate in Jihad, but I cannot afford it” Rasulullah ﷺ enquired if any of his parents were alive, to which he said: “Yes! My mother is alive.” Rasulullah ﷺ said: “Show Allah how you serve her. If you do so (duly) you will be like a Haji, a Mu'tamir (one doing Umrah) and a Mujahid (one striving in Allah's way).”

(Tabrani)

Differing with love

Abbas bin Abdul Azeem al-Ambari (RA) reports: “I was seated in the company Imaam Ahmad bin Hambal (RA) when Ali bin Madeeni (RA) came mounted on a conveyance. They debated regarding a certain issue until their voices raised and I feared that this will cause ill-feelings between them two. When Ali (RA) intended to leave, Imaam Ahmad (RA) stood up and held the stirrup of his conveyance.”

Yunus bin Abdul A`laa as-Sadafi (RA) - one of the special students of Imaam Shaafi`ee (RA) says: “I never

saw anyone more intelligent than Imaam Shaafi`ee (RA). One day we debated regarding a certain mas'alah and then separated. Thereafter, Imaam Shaafi`ee (RA) met me, held my hand and said, ‘O Abu Moosa! Can't we remain as brothers although we do not agree in even one mas'alah?’”

Shaikh Muhammad Awwamah (hafizahullah) comments: “Consider his statement, ‘Although we do not agree in even one mas'alah.’ This means that our disagreeing in every issue should not affect the cordiality of our brotherhood.”

(Adab-ul-Ikhtilaaf, p. 81, 82)

Media Desk

The Media Desk contributes local, national and international news articles for the website and also focuses on news content of the Muslim world.

Letters commenting on broad issues are also regularly sent to the editors of newspapers

Below are a few letters which were sent by the Media Desk and published in newspapers.

LETTER TO THE EDITOR

Dreadful effect of virus on families

The effect of the coronavirus pandemic on families who have lost their loved ones and especially breadwinners is unprecedented in recent times.

The ripple effect on the economies of countries worldwide has manifested itself in massive unemployment and retrenchments – and, South Africa is no exception to this.

Relief provided by our government, businesses, non-profit organisations and civil society are not limitless and exhaustion of resources is very real.

In particular, welfare organisations - dependent entirely on the support of their generous donor community - at the forefront of providing relief to the most vulnerable, are overwhelmed by the unprecedented need for assistance from people directly and indirectly affected by the coronavirus.

Thus far, over half a million have succumbed to the pandemic with

over 10 million infections worldwide. The World Health Organization (WHO) and health professionals are predicting that the pandemic will get worse. Countries and governments have been caught unawares and are unprepared for the circumstances that have prevailed and continue to prevail in terms of the pandemic.

Perhaps even more alarming is that epidemiologists and scientists have warned that viruses coming out of the world's ecosystems will find their way into the human species. Discovery of a "silver bullet" anti-virus is not imminent, further heightening the vulnerability of man.

Now, more than any other time in our history, geopolitics and all individual need to focus on support for our communities, cohesion for solutions, peace and the survival of mankind.

The Mercury, July 2020  
Daily News, July 2020

LETTER TO THE EDITOR

Killings call for action, not empty rhetoric

The article "Farm killings surge across the country," The Mercury Tuesday, July 7 2020 refers.

The horrific killing of a pregnant woman in Weenen in KZN and the fatal shooting of a man near Worcester in the Cape are tragic phenomenon of the vulnerable farming community in our country for many years. The required measures articulated to protect the farming community have also been there for as many years.

While the call by KZN Premier Sihle Zikalala for law-enforcement agencies to "work tirelessly" to combat violent crimes in the province is noted – it is almost rhetorical.

What is needed is urgent implementation and immediate action of measures to reassure the farming community that there is seriousness on the part of the government rather than an incredulous feeling that nothing will happen.

The Mercury, July 2020

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Assess the quality of your Qurbani by answering the following questions!

## Quality Qurbani

Did you...

- choose a Shariah compliant animal?
- pay for your animal on time?
- learn the laws & duas of qurbani?
- recite the Duas during qurbani?
- exercise patience in waiting your turn?
- control your temper when faced with trials?
- be present at the time of sacrifice?
- distribute the meat to family, friends & poor?
- avoid un-Islamic activities during qurbani?

## Zikr for these 10 days

Hazrat ibn Abbas رضي الله عنه reports that Rasulullah ﷺ said: "There are no days in the year wherein the worship of Allah Ta'ala is greater (in reward) and more beloved to Him than the first ten days of Zul Hijjah. Therefore increase the recitation of Tasbeeh, Tahmeed, Takbeer and Tahleel.

الترغيب و الترهيب

Tasbeeh - سبحان الله

Tahmeed - الحمد لله

Takbeer - الله أكبر

Tahleel - لا إله إلا الله

## The Takbeer of the Days of Tashreeq

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر والله الحمد

Allahu Akbar Allahu Akbar laa-ilaha illallahu wal-laahu akbar  
Allahu Akbar wa-lillahil hamd

- ⑩ Compulsory on male (audibly) & female (softly) to recite once after every Fard Salah
- ⑩ Starts at Fajr on 9 Zul Hijjah & ends at Asr on 13 Zul Hijjah

## The "Fast" of Eid-al-Adha

It is Mustahab (preferable) for the person making Qurbani to abstain from eating anything on the Day of Eid from the morning till his animal is slaughtered. It is preferred to partake of the Qurbani meat first, before eating anything else. (Tirmidhi)

عيد مبارك

NB. This is a Mustahab (optional and rewarding) practice - there is no compulsion. However, we should all endeavour to practice and reap the benefit.

Eid Mubarak!

## Sunnats of Eid

عيد سعيد

1. Wake up early, Miswak, Bath, wear one's best clothes, Itr (perfume)
2. Not to eat before the Eid Salah
3. Recite the Takbir of Tashreeq loudly while going to the Eid Salah
4. Perform Eid Salah at the Eid Gah & go by foot
5. Return from the Eid Salah on a different route to the one taken
6. Eat from one's sacrificial animal before partaking of any other food

## Qurbani Duas

### Before slaughtering

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ

### When slaughtering

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

### After slaughtering

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

## We are discarding our Deen!

What I want to say emphatically, is that the elders should never be degraded, and that none should be praised with complete disregard for the rules of Shariah.

I ask you: If for argument's sake, a fault or misjudgment has been made on one side; does it necessarily mean that one should close one's eyes to all that person's fine qualities?

Our noble Shari'ah had taught us every minor detail of our lives and Deen. But it seems that we, in spite of claiming to be followers of the Deen, pay no attention to it. Others follow our principles and prosper, while we are busy discarding our great treasures and suffering great losses.

Shaykh ul Hadith Maulana Zakariyya (RA) - Al-Etidaal page 10

## Masjid Posters

Masjid posters have proven to be an effective medium to notify and educate the Muslim public on topical issues. Darul Ihsan Masjid posters are distributed to over 250 venues nationally and are also sent through social media. Visit [www.darulihisan.com](http://www.darulihisan.com) to view and download all Masjid Posters



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## Q & A

**Q** Can a non-Muslim slaughter an animal for a Muslim at the time of Qurbani (Udhiyyah) whilst the Muslim stands next to him reciting the Tasmiya (Bismillah) during slaughter?

**A** Qurbani is an act of worship which cannot be carried out by non-Muslims. If one does not know how to slaughter, one should seek the assistance of another Muslim who knows how to slaughter.

**Q** Is it permissible to stun an animal before slaughter?

**A** Stunning an animal before slaughter is undesirable and should be avoided as far as possible. However, if done, as a necessity to eg restrain the animal, then the Qurbani will be valid if the stunned animal is still alive at the time of slaughtering and the meat is halal.

**Q** Upon whom is Qurbani Wajib (obligatory)? Please explain.

**A** Qurbani is Wajib (obligatory) on all who fulfill the following conditions:

- Muslim who is of sound mind -

mature (has reached the age of puberty),

- a Muqem (a Shari traveller is exempted from Qurbani)
- one who owns net wealth in excess of one's basic needs that is equivalent to Nisab on any of the three days of Qurbani. It is not necessary that this be only zakatable assets nor is it necessary that the amount be in one's possession for a complete lunar year.

**Q** What are the rulings concerning castrated animals? What did the Prophet ﷺ prefer?

**A** It is permissible to slaughter both castrated and uncastrated animals for Qurbani. Rasulullah ﷺ himself slaughtered castrated animals for Qurbani.

**Q** Please tell me If there are poor people in my area who need money, can I give them the price of the sacrifice in charity, or should I still offer the Qurbani?

**A** The purpose of Qurbani is to fulfil the act of sacrificing an animal for the pleasure of Allah and benefiting (oneself and others) from the meat of the animal. This is one of the reasons why it is prohibited to fast on the 10th, 11th, 12th and 13th of Zul-

Hijjah. If Qurbani is Wajib on a person then he must sacrifice a Qurbani animal. Giving the value of the animal will be incorrect.

**Q** Does Hajj still remain obligatory on a person if they had the means to travel for Hajj but they have not been able to make Hajj due to the travel restrictions placed as a result of coronavirus?

**A** In this regard, there are two aspects to consider:

- a) The obligation of Hajj
- b) The obligation to perform Hajj

The obligation of Hajj refers to a person fulfilling the criterion of Hajj and having sufficient means to travel for the journey of Hajj.

The obligation to perform Hajj refers to there being no valid restriction or impediment preventing a person from the performance of Hajj.

Accordingly, if a person fulfilled the criterion of performing Hajj and had sufficient means to undertake the journey of Hajj but due to them

not being able to travel for Hajj, due to restrictions, the obligation of Hajj still remains.

Therefore, it will be necessary (Wajib) for such a person to make a bequest (Wasiyyah) of a Hajj-e-Badl of up to one-third of the estate to be undertaken in the event of demise before fulfilling this obligation.

**Q** We'd appreciate if Mufti Saheb could tell us if this is authentic? There's a Hadith in which Rasulullah ﷺ says, "The hour will not be established until there would be no pilgrimage of the House(of Allah)". Is this coronavirus another sign of the approach of the end of times?

**A** The hadith is authentic. However, another authentic narration mentions that Hajj and Umrah will still be performed after the advent of the Yajooj and Majooj, which will be during the second coming of Hazrat Isa ﷺ.

The commentators of Hadith have reconciled these narrations to mean that Hajj will cease to be performed at a time very close to the advent of Qiyamah, when Muslims will be eliminated and when the Ka'bah will be destroyed.

*The Fatwa Department of Darul Ihsan provides a wide range of services such as the issuing of rulings, verdicts, research, mediation, estate distribution and planning, general advice, etc.*  
*The Fatwa Department receives an average of 250 questions per month - mostly via email - from around the globe. Every reply is checked and approved by at least two Muftis that serve in the department.*

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## Does separation for a lengthy period mean Talaaq?

**Q** My husband and I have been through multiple separations, sometimes for months. Currently we have not been together and not seen or spoken to each other for an entire year. We have not been together physically. Does it mean our marriage is terminated?

**A** A Nikah shall only terminate if one of the factors or processes by which a marriage ends are found. Mere separation of the spouses, physical

or other, does not terminate the marriage. Regardless of the period of separation, and regardless of the fact that the husband and wife may not have met, spoken or seen each other for whatever period, the marriage remains intact as long as no divorce/Talaaq has been effected. There is a general misconception that a lengthy separation terminates marriage. This is incorrect.

Darul Ihsan Social Department

## What to do on the day of Arafah 9th Zul Hijjah

**T**he 9th day of Zul Hijjah is known as Youmul Arafah (The Day of Recognition) for various reasons. It is regarded to be the best day of the year and one in which many virtues are combined.

The following are established practices from the Hadith which every Muslim should endeavour to fulfil on this great day.

**Fasting on the day of Arafah** - The fast of this day has great significance and is highly recommended. Nabi ﷺ said "I have hope in Allah Ta'ala that the fast of Arafah will be an atonement for the (minor) sins of the past and the forthcoming year." (Tirmizi)

**Seek forgiveness and sincere repentance** - Nabi ﷺ said, "There is no day in which Allah sets free more souls from the fire of hell than on the day of Arafah. On this day Allah draws close to the earth and by way of exhibiting His Pride remarks to the angels, 'What is the desire of these (servants of mine)?" (Muslim)

Nabi ﷺ said, "Apart from the day of

the Battle of Badr there is no day on which the Shaytan is seen to be more humiliated, more rejected, more depressed and more infuriated, than on the day of Arafat, and indeed all this is only because of beholding the abundance of descending mercy (on the day) and Allah's forgiveness of the sins of the servants." (Mishkat)

**Acceptance of Dua** - This is a day for abundant dua. It is advisable to set aside time in this day for dua so dua can be made in earnest. Try to make as many duas as possible by remembering family, friends, the Ummah and humanity at large. Nabi ﷺ said, "The best dua is the dua on the Day of Arafah, and the best of what I and the prophets before me have said, is

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ، وَ لَهُ الْحَمْدُ، وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"There is none worthy of worship except Allah, He is Alone and has no partner, to Him belongs the Universe and to Him belongs all praise, and He has complete power over all things." (Tirmizi)

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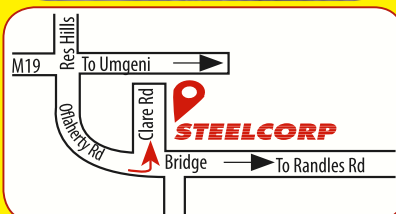
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# Sadaqa Jariya

Nabi ﷺ Said: "The deeds for which a believer continues to receive their rewards are:

1. Knowledge which he taught and spread, 2. Pious children which he left behind, 3. A copy of the Quran which he left as a legacy, 4. A Masjid which he built, 5. A residence for travelers, 6. A canal which he dug, 7. Charity which he gave during his life and in good health." (Mishkaat)

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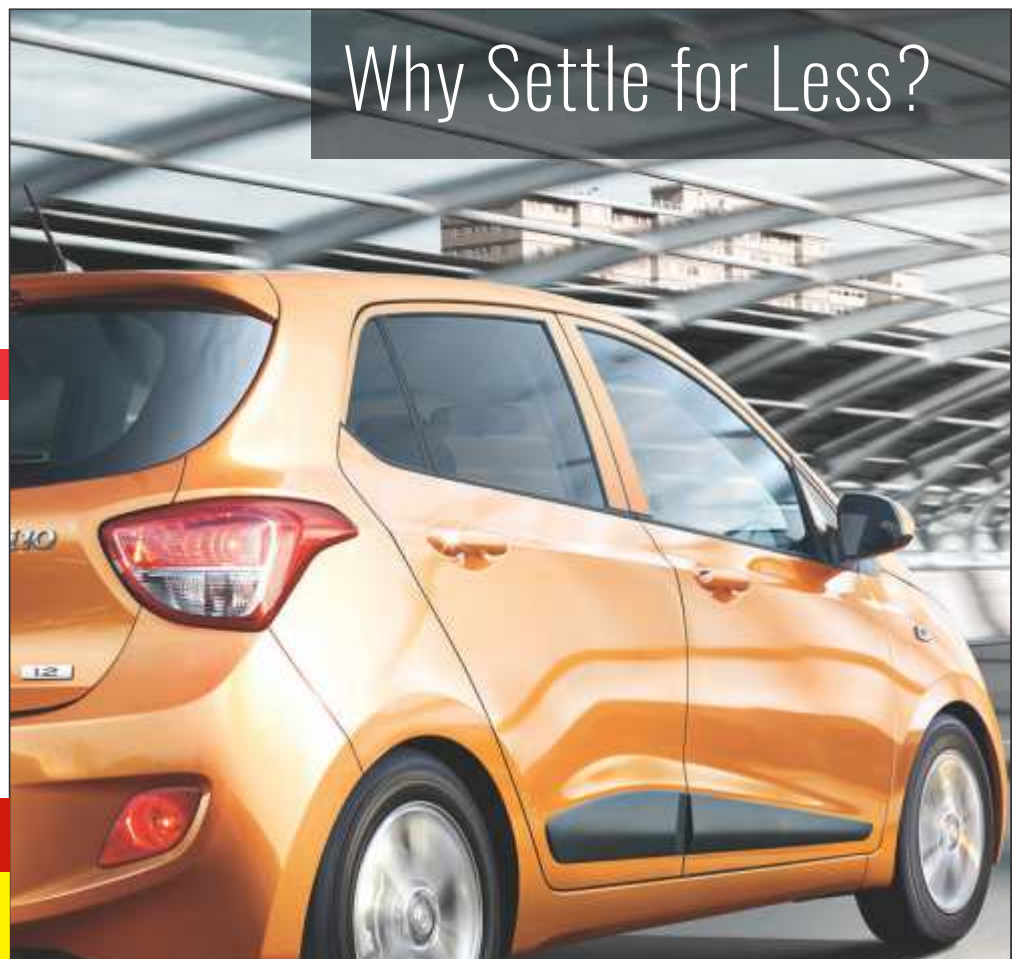
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# What's Happening at Darul Ihsan Centre

## Our elders, the aged and the frail need our care

Darul Ihsan Humanitarian Centre is dedicated and committed to providing assistance to our elders, the aged and frail citizens.

Alhamdulillah, our community provides love, care and accommodation for the elders in the family, however, it is a sad reality that many aged and frail members of our community find themselves in a position with no extended families to care and accommodate them nor do they have the resources to provide for themselves.

Over the years Darul Ihsan Humanitarian Centre has assisted the elderly, the aged and the frail by providing the required resources for a safe and caring abode for

them. Suitable accommodation at residences and/or old age homes are sought and placement is provided for them.

Sayyiduna 'Ubadah ibn al-Samit reported: **“The Messenger of Allah ﷺ said, 'He is not part of my Ummah who does not honour our elders, nor has mercy on our young ones, nor acknowledges the rights of our scholars'.”** (Musnad Ahmad)

Darul Ihsan Humanitarian Centre thanks all its contributors for making such outreaches possible.

We earnestly urge our younger generation - like our ancestors left a legacy - to honour and adopt a caring attitude towards their elders, aged and frail parents.

## Lockdown Iftar Project - 550 Meals provided daily

Many brothers and sisters were severely affected by the lockdown especially in the month of Ramadan in lockdown.

Darul Ihsan embarked on a daily Iftar project, so that those fasting could have something to break their fast with.

Daily, approximately 550 Iftar meals were provided in the following areas:

Bakerville, Inanda, Kenville, Lindelani, Malagazi, Newlands Puntans Hills and Westrich.

Additionally, as part of the ongoing Lockdown Relief Effort, Darul Ihsan was active in distributing much needed aid, in the form of daily serving of meals for the homeless, grocery hampers across the



distribution of many thousands of kilograms of dates across the country.

May Allah Ta'ala bless and reward our donors and supporters abundantly in both worlds. We once again make a humble appeal for your ongoing contribution towards these and other projects. Jazakallah khair.

## Thousands of food hampers were distributed to the poor and indigent in the following areas:

Clare Estate, Effingham Heights, Howick, Kenville, Kwa-Mashu, Inanda, Lindelani, Lotus Park, Malagazi, Moben Heights, Newlands East, Newlands West, Parlock, Phoenix, Pietermaritzburg, Sea Cow Lake, Seaview and Sherwood.

We take this opportunity to express our gratitude to our generous

donors. May Allah reward you abundantly in both worlds.

We humbly appeal for ongoing contribution, both in cash and kind, as the predicament of the poor will continue way beyond lockdown. Please donate generously. We humbly request duas for the ongoing efforts.



## Darul Ihsan Relief Team assist fire victims

About 160 people were affected by a fire incident at the Palmiet Road Informal Settlement in Clare Estate, Durban on Friday, 28 March 2020.

The fire broke out at about 2:30 am and at first light the EtheKwini Disaster Management team was on site to assess the damage.

Fortunately, there were no injuries or fatalities but about 70 shack dwellings were razed to the ground.

Disaster Management official Mr Zamani Mtshali contacted Darul Ihsan Humanitarian Centre with a requisition for blankets and grocery items.

By 15h30 on Friday the Darul Ihsan Relief Team together with Disaster Management officials headed by Mr Themba Mdalose in convoy arrived at the settlement and were met by the Councillor Ms Busi Ndlovu of ward 23 and a few residents.

The Darul Ihsan Relief Team distributed 150 Blankets, 68 grocery hampers and 5 bulk food ingredient hampers to cook 5 bulk meals.

The distribution was supervised by the Councillor, Mr Themba Mdalose and Mr Mpilode Sikhakhane an official from Operation Sukuma Sakhe.



Settlement committee member Ms Zee Gumede together with the officials thanked the team for its prompt response and provisions.

At the same site, on Saturday 28 March 2020, the Darul Ihsan Relief Team delivered 100 loaves of bread and 15 kgs of fruit jam for breakfast supervised by the Councillor and Ms Zee Gumede, much to the appreciation of the recipients.

The Darul Ihsan Relief team observed all regulations pertaining to Covid-19 as well as the National Lockdown.

We thank our generous donors and appeal for your continued support in these trying times.

## Lockdown relief efforts

The lockdown had severely affected the poor, indigent and needy in our country. Darul Ihsan, in conjunction with Disaster Management and COGTA had undertaken to provide much needed relief.

From the beginning of the lockdown, meals were served to the homeless at a designated site on a daily basis.

Additional feeding was conducted in the Seaview area of Durban.

Ingredients for over 360 meals were provided for people in Newlands East and Clare Estate.

Over 200 blankets were also distributed in Seaview, Clare Estate and to the homeless.



## Darul Ihsan Fashion & Design Course

Darul Ihsan Humanitarian Centre has initiated an empowerment project named 'Fashion & Design Course' in the year 2019.

The primary objective of the course is to empower and train individuals so they may find employment in the field or be self-employed.

The course started with humble beginnings at a residence in Marianhill and, thus far 116 participants have successfully completed the course.

With the grace of Allah, the course is now also offered in Phoenix. Arrangements are in place for the course to be offered in Illovo (south of Durban) and in the Durban CBD.

In order for the continued success of the course, fabric, material and other resources, etc. are required.

Darul Ihsan Humanitarian Centre makes a humble appeal for unused fabric, material, fabric offcuts, haberdashery items, etc. that are suitable for use at these centres.

Your kind consideration would be greatly appreciated.



Consolement for the Bereaved

Many have lost their beloved family members in recent days and weeks. We take the opportunity to condole the bereaved and provide guidance on the loss.

We belong to Allah Ta'ala

The soul and body belong to Allah Ta'ala. Allah Ta'ala has fixed a time for the soul to occupy the body in this earthly life. When this fixture expires, the soul departs and returns to its Owner and the body returns to its origin. Death occurs by the decree of Almighty Allah and cannot be averted under any circumstances.

To Allah belongs whatever He gives and whatever he takes away. Everything has a fixed term by Allah Ta'ala. Indeed to Allah we belong and to Him we shall all return.

Back home

The deceased person can now see 'reality' as we believe it in this world without seeing. The deceased looks back at the narrowness and deception of the world and wishes his family could know about the vast bounties and enjoyment of the Hereafter. He wishes those in the world can join him. The deceased has traversed the painful journey of this world with all its challenges. At the end of this tiresome journey the deceased feels the relief of one who returns home from a long journey.

The reality of life is death

Every person arrived in this world alone and shall depart alone. The reality of life is death. To be aware of and prepare for this reality is the purpose of life. To experience grief, sadness and pain at the loss of a beloved is natural. We are consoled by the fact that death is not the end but the beginning of a better existence for the deceased. In

reality, a believer does not grieve over death itself, but we grieve over the detachment we feel from the departed soul. Death itself is the decree of Allah Ta'ala and a bounty for a believer.

A palace for patience

In a Hadith it is mentioned that when someone dies and the family members bear the loss with patience and praise Allah Ta'ala, then Allah Ta'ala builds a palace named 'Baitul Hamd' for those praising Him.

Nabi ﷺ said, "Allah Ta'ala says, *"The reward for my servant who exercises patience after I have taken away his beloved is none other than Jannah"* (Sahih Bukhari)

What to do on the loss of a beloved

- Recite Inna lillah wa Inna ilayhi Rajioon as often as possible. This Quranic verse is the balm for grief and sorrow.
- Recite as much Quran Shareef, Zikr, Durood and Kalima Tayyiba as possible for the deceased.
- Engage daily in dua for the forgiveness and salvation of the deceased. Include oneself in this Dua by remembering death and reflecting over our life and actions.
- Keep the good legacy and advices of the deceased alive by practicing on it.

May Allah Ta'ala grant all our deceased forgiveness and elevate their ranks. May Allah Ta'ala fill the hearts of the family members with patience and strength and guide us to prepare for our death.



# AL IHSAN

## MICRO LIBRARY

A project of Darul Ihsan Humanitarian Centre

Help Darul Ihsan to promote reading in our Madrasahs and community!

Darul Ihsan has launched the Al Ihsan Micro Library project and invites you to Sponsor a Micro Library, which will be placed in Madrasahs, especially in underprivileged communities.

Our initial target is to provide 100 micro libraries with your kind support, Insha Allah. Earn Sawabe Jariyah by supporting this noble initiative.

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Abu Zar Al Ghifari رضي الله عنه

Name: Jundub bin Junadah  
Title: Abu Zar  
Mother's name: Ramlah bint Waqeehah  
Demise: 32 A.H.

Hazrat Abu Zarr ؓ is among the most ascetic Sahabah. He accepted Islam in the early days of Islam in Makkah Mukarramah. It is reported that he was the fifth person to accept Islam. After embracing Islam, he returned to his people and lived with them until he returned to the company of Rasulallah ﷺ in Madinah Munawwarah after the Battle of Khandaq. In the latter part of his life he relocated to Rabzah on the outskirts of Madinah Munawwarah till his demise in 32 A.H. Prior to Islam he subscribed to the belief in One God. Numerous Sahabah and Tabi'een narrate Hadith from him.

Virtues

Hazrat Abdullah bin Amr ؓ narrates that he heard Rasulallah ﷺ saying, "The sky has not shaded and the earth has not carried a person more truthful than Abu Zar ؓ." (Tirmizi)

Hazrat Abu Zar ؓ narrates that Rasulallah ﷺ once said to him, "... Verily I love for you what I love for myself..." (Muslim)


Hazrat Buraydah ؓ reports that Rasulallah ﷺ said: "Verily Allah has commanded me to love four [people] and has informed me that He loves them.' It was said: 'O Messenger of Allah! Mention their names for us.' He said: 'Ali is among them,' He repeated this thrice (and continued), and Abu Zar, Miqdad (bin 'Amr) and Salman (Al Farisi) ؓ. He ordered me to love them, and He informed me that He loves them.'" (Tirmizi)

Hazrat Abdullah bin Mughaffal ؓ narrates that Rasulallah ﷺ said: "(Fear) Allah, (fear) Allah regarding my Sahabah. (Fear) Allah, (fear) Allah regarding my Sahabah. Do not make them a target of criticism after me. Whoever loves them, it is based on love for me that he loves them. Whoever hates them, it is based on hatred for me that he hates them. Whoever harms them, harms me. Whoever harms me, harms Allah. Whoever harms Allah, very soon Allah will seize (punish) him". (Mishkat)

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Nabi ﷺ said:" Whoever eases the difficulty of a distressed person, Allah ﷻ will ease his distress in this world and the Hereafter" (Muslim)



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# Eid Salah Under Lockdown Hanafi

Due to current lockdown conditions in South Africa Eid Salah may be performed based on the following guidelines:

### Conditions for Eid Salah

- Four sane mature males; i.e. the Imam and 3 followers.
- Performed in a town where Jumuah Salah is valid

### Time of Eid Salah

From the time of Ishraq till the time of Zawaal on the day of Eid.

### Method of Eid Salah

Eid Salah is performed before the Khutbah with no Azan nor Iqamah.

Intention is “I am performing 2 Rakaats Wajib Eid Salah with six extra Wajib Takbeers”.

### First Rakaat

Imam shall commence the Salah with Takbeer and fold his hands. After Sana the Imam will make 3

additional Takbeers (i.e. say Allahu Akbar). The followers should recite the Takbeers after the Imam whilst raising their hands and keeping them on their sides with each Takbeer and only folding them after the third Takbeer. The Imam shall then recite Surah Fatiha and a Surah and complete the Rakaat.

### Second Rakaat

Imam shall commence the Rakaat by reciting Surah Fatiha and a Surah.

Before going into Ruku, 3 additional Takbeers (i.e. saying Allahu Akbar) will be made. The followers should recite the extra Takbeers after the Imam whilst raising their hands at each Takbeer and leave the hands on their sides after each of the 3 Takbeers.

On the 4th Takbeer, Ruku is made without raising the hands and the Salah is completed as normal.

The Imam will then deliver the two Khutbahs of Eid.

### 1st Khutbah:

الله أكبر 9 ×  
الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر وسبحان  
الله الحمد لله أكبر الله أكبر، والحمد لله كثيراً، وسبحان  
الله بكرة وأصيلاً، وصلى الله وسلم وبارك على سيدنا  
محمد وعلى آله وصحبه وسلم تسليماً كثيراً، الحمد لله  
رب العالمين والصلاة والسلام على سيدنا محمد وعلى  
آله وصحبه أجمعين، قال الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ،  
وَأُخِرْ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللهُ أكبر اللهُ  
أكبر لا إله إلا الله والله أكبر اللهُ أكبر والله الحمد

Allahu Akbar x 9  
Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu Akbar, Allahu Akbar wa lillaahil hamd. Allahu Akbar kabeera wa subhanallahi bukrataw wa aseela. Wa sallallahu wa sallama wa baaraka ‘alaa sayyidina Muhammad, wa ‘alaa aalihi wa sahbihi wa sallama tasleeman katheera. Alhamdu lillahi rabbil ‘aalameen, was salaatu was salaamu ‘alaa sayyidina Muhammad wa ‘alaa aalihi wa sahbihi ajma’een. Qalallahu Ta’ala, Ya ayyuhal lazina amanut-ta-qullaha haqqa tuqatihi walaa tamootunna illaa wa antum muslimoon. Wa aakhiru da’wana anil hamdu lillahi rabbil ‘aalameen. Allahu Akbar, Allahu Akbar, Laa ilaaha illallahu wallahu Akbar, Allahu Akbar walillaahil hamd

### 2nd Khutbah:

الله أكبر 7 ×  
الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر وسبحان  
الله الحمد لله أكبر الله أكبر، والحمد لله كثيراً، وسبحان  
الله بكرة وأصيلاً، وصلى الله وسلم وبارك على سيدنا  
محمد وعلى آله وصحبه وسلم تسليماً كثيراً، الحمد لله  
رب العالمين والصلاة والسلام على سيدنا محمد وعلى  
آله وصحبه أجمعين، قال الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ،  
وَأُخِرْ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللهُ أكبر اللهُ  
أكبر لا إله إلا الله والله أكبر اللهُ أكبر والله الحمد

Allahu Akbar x 7  
Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu Akbar, Allahu Akbar wa lillaahil hamd, Alhamdu lillaahi wa kafaaw was-salaatu was-salaamu ‘alaa Ibaadihil lazeenas tafa. Ya ayyuhal lazeena amanoo salloo ‘alaihi wa sallimoo tasleema. Allahumma salli ‘alaa Muhammad, wa baarik wa sallim. Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu Akbar, Allahu Akbar wa lillaahil hamd. Allahumma taqabbal minnas siyaam, wal qiyaam, wa zakaatal fitri, wa saa-irat taa‘aat. Rabbana aatina fid dunya hasanataw wa fil akhirati hasanataw wa qina azaaban naar. Allahummad fa’annal balaa wal wabaa. Wa aakhiru da’wana anil hamdu lillahi rabbil ‘aalameen. Allahu Akbar, Allahu Akbar, La ilaha illallahu wallahu Akbar, Allahu Akbar walillaahil hamd.

This publication contains Quranic verses and narrations of Nabi ﷺ - Please handle with respect

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