



MASJID ABU BAKR

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“Nobody has ever eaten a better meal than that which one has earned by working with one’s own hands, and the Prophet of Allah, Dawood AS, would eat from the earnings of his manual labour.” (Bukhari)



Imām Abū Ḥanīfa (R)

His full name is al-Nu’mān, son of Thābit, son of al-Marzubān. His grandfather, al-Marzubān, embraced Islām during the reign of ‘Umar b. al-Khaṭāb RA before moving to the city of Kufa, Iraq. Imām Abū Ḥanīfa R was born during the era of the Companions. According to many, he saw the companion Anas b. Mālik RA and ‘Abdullāh b. al-Hārith RA. Imām Abū Ḥanīfa R was born in the year 80 AH and was raised as an only child in a practising, honourable, and affluent Muslim family. His father, Thābit, had a clothes shop in the city of Kufa in which Imām Abū Ḥanīfa R would work after his father passed away.

Imām Abū Ḥanīfa R inherited 200,000 dirhams from his father, a huge fortune given that one could purchase a whole sheep at the time for only three dirhams. However, rather than live a life of luxury as most would have chosen, he only kept 4000 dirhams for himself. This was due to a narration attributed to ‘Alī b. Abī Ṭālib RA that mentioned 4000 dirhams as sufficient for a person, and anything beyond that is surplus. The Imām then gave himself a modest stipend of two dirhams per month, thereby living a humble lifestyle. However, his humility was not a false one for the benefit of others. He would continue to wear the finest clothes which he had access to as this was his trade. The Imām would spend his surplus funds on the poor and students of knowledge, investing in his palaces in the next life. It is reported that he set aside an allowance of 100 dirhams a month for one of his main students and chief judge, Imam Abū Yūsuf, to spend on himself and family.

Imām Abū Ḥanīfa’s momentous journey began with a few words of encouragement from a blessed passer-by. He says: I once passed by al-Sha’bī – a scholar of ḥadīth and fiqh – who said to me: “Who do you visit?” I responded, “To the marketplace.” Al-Sha’bī responded, “I meant to ask, who among the scholars do you visit?” I responded, “I do not visit them much.” Al-Sha’bī said: “Do not behave thoughtlessly, turn to knowledge and the circles of scholars, for I see alertness and energy in you.” Imam Abū Ḥanīfa R says: “The love of what he said was placed in my heart, so I left the marketplace and turned to knowledge. Allah benefited me a great deal by his advice.”

Qurbani 1444/2023.

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Date			Beginning Times					Jama'ah Times			
DAY	DATE	ISLAMIC	FAJR	SUNRISE	DHUHR	ASR	ISHA	FAJR	ASR	MAGHRIB	ISHA
THU	1	12	1:16	4:49	1:03	6:31	10:18	4:00	8:00	9:13	10:30
FRI	2	13	1:16	4:48	1:03	6:32	10:19	"	"	9:14	"
SAT	3	14	1:16	4:47	1:03	6:32	10:19	4:00	8:00	9:15	10:40
SUN	4	15	1:16	4:46	1:03	6:33	10:20	"	"	9:16	"
MON	5	16	1:16	4:46	1:04	6:33	10:21	"	"	9:17	"
TUE	6	17	1:16	4:45	1:04	6:34	10:22	"	"	9:18	"
WED	7	18	1:16	4:45	1:04	6:35	10:23	"	"	9:19	"
THU	8	19	1:16	4:44	1:04	6:35	10:23	"	"	9:20	"
FRI	9	20	1:16	4:44	1:04	6:36	10:24	"	"	9:21	"
SAT	10	21	1:16	4:43	1:05	6:36	10:24	4:00	8:00	9:21	10:40
SUN	11	22	1:16	4:43	1:05	6:37	10:25	"	"	9:22	"
MON	12	23	1:16	4:43	1:05	6:37	10:26	"	"	9:23	"
TUE	13	24	1:16	4:42	1:05	6:37	10:26	"	"	9:23	"
WED	14	25	1:16	4:42	1:05	6:38	10:27	"	"	9:24	"
THU	15	26	1:16	4:42	1:06	6:38	10:27	"	"	9:24	"
FRI	16	27	1:16	4:42	1:06	6:39	10:27	"	"	9:25	"
SAT	17	28	1:16	4:42	1:06	6:39	10:27	4:00	8:00	9:25	10:40
SUN	18	29	1:16	4:42	1:06	6:39	10:28	"	"	9:26	"
MON	19	30	1:16	4:42	1:06	6:39	10:28	"	"	9:26	"
TUE	20	1	1:16	4:42	1:07	6:40	10:28	"	"	9:26	"
WED	21	2	1:16	4:42	1:07	6:40	10:29	"	"	9:27	"
THU	22	3	1:16	4:42	1:07	6:40	10:29	"	"	9:27	"
FRI	23	4	1:16	4:43	1:07	6:40	10:29	"	"	9:27	"
SAT	24	5	1:16	4:43	1:08	6:40	10:29	4:00	8:00	9:27	10:40
SUN	25	6	1:16	4:43	1:08	6:41	10:29	"	"	9:27	"
MON	26	7	1:16	4:44	1:08	6:41	10:29	"	"	9:27	"
TUE	27	8	1:16	4:44	1:08	6:41	10:30	"	"	9:27	"
WED	28	9	1:16	4:45	1:08	6:41	10:30	"	"	9:27	"
THU	29	10	1:16	4:45	1:09	6:41	10:30	4:15	"	9:27	"
FRI	30	11	1:16	4:46	1:09	6:41	10:29	4:00	"	9:26	"

Dhuhr Jama`ah **1:30**
 First Jumu`ah **1:25**
 Second Jumu`ah **2:20**

*Islamic dates are subject to moon sighting reports
 Jama'ah times may be adjusted if a need arises
 Asr time ends 5 minutes before the published Maghrib time
 Fajr beginning time is speculative based on Aqrab-Ul-Ayyaam calculation
 Isha beginning time is speculative based on Sub`ul-layl calculation*

Journey of the Afterlife
 Every Other Saturday | After Maghrib
 BY IMAM MAHFUZUR RASHID
Youth Event
 Saturday 17 June | After Asr
 FOOD SERVED

EID DAY FAJR **4:15** 1ST EID SALAAH **5:15** 2ND EID SALAAH **9:15**

The Spirit of Udhiyah (Qurbānī)

By Maulana Saleem Dhorat (DB)

During the months following Ramadān, Muslims around the world remember the life of the great Prophet and Friend of Allāh, Sayyidunā Ibrāhīm AS. A life full of sacrifice and submission to the Will of Allāh.

At a very young age, when in need of the support of his father, Sayyidunā Ibrāhīm AS had to leave him. Then in his old age, when in need of the support of his young son, he was commanded by Allāh to sacrifice him. Without hesitation, he was ready to submit to the Will of his Creator. Allāh says:

Thereafter, when he (his son) reached an age in which he was able to work with him, he said: 'O my dear son, I have seen in a dream that I am slaughtering you, so consider what is your view?' He said: 'O my dear father! Do what you are commanded. Allāh willing, you will find me among the patient ones.' So when they both submitted (to the Will of Allāh), and he laid him down on his forehead, and We called out to him: 'O Ibrāhīm! You have indeed fulfilled the dream.' Surely, this is how we reward those who do good. This was definitely a decisive test. (37:102-106)

Allāh granted this action of Sayyidunā Ibrāhīm AS so much acceptance that He made the udhiyah a symbol of this great act. When asked by the Sahābah RA what udhiyah is, Rasūlullāh SAW replied: **It is the sunnah of your father Ibrāhīm.** (Ahmad)

The act of udhiyah carries enormous rewards and the pleasure of our Rabb. Nabī SAW said:

The son of Ādam does no deed on the day of udhiyah dearer to Allāh than the sacrificing of animals. It (the sacrificed animal) will come on the Day of Qiyāmah with its horns, its hair and its hooves (to be weighed). The sacrifice is accepted by Allāh before the blood reaches the ground. Therefore, sacrifice with a happy heart. (At-Tirmidhī)

Once, the Sahābah RA asked Rasūlullāh SAW regarding the benefits of udhiyah. He answered: 'A reward for every hair.' They asked: 'And wool, O Rasūlullāh?' He said: 'A reward for every fibre of the wool.' (Ahmad)

Therefore, everyone who is able to offer udhiyah should do so and acquire the rewards promised in the Ahādīth.

Who is Required to do Udhiyah?

Udhiyah is wājib upon every Muslim of sound mind, who is mature and muqīm, i.e. a person not regarded as a traveller by the Dīn, and who during any of the days of udhiyah (10th, 11th and 12th Dhul-Hijjah) possesses wealth in any form, be it gold, silver, cash,

merchandise etc., which is surplus to his basic needs and equal to the amount that makes zakāh obligatory i.e. nisāb (being 612.36 grams of silver or its equivalent in cash). One should note that it is not necessary for this amount of wealth to be in one's possession for an entire lunar year. The obligation of udhiyah is established simply if wealth equivalent to the threshold for zakāh is possessed during these specified days.

Some Misconceptions Regarding Udhiyah

1. One common misconception regarding udhiyah is that it is merely a virtuous deed; it brings reward to the one who performs it and there is no blame or sin if it is not done. This is a misunderstanding. Udhiyah is likely to be wājib upon most people in the UK.
2. The second misunderstanding is assuming that the obligation of udhiyah is shared between the entire household. This results in those members of the household upon whom udhiyah is incumbent performing just one between them, feeling that the obligation has been fulfilled. This is not so. If a man possesses the nisāb of zakāh, one udhiyah is wājib upon him. If his wife also possesses the nisāb, she will have to perform a separate udhiyah. Similarly, if any of the children meet the requirements of wājib udhiyah, it will be compulsory on each one of them as well.
3. Another common misconception is that udhiyah is carried out to allow people to eat meat that is considered blessed. With this in mind, they are satisfied with eating udhiyah meat that has reached them from others and do not feel it necessary to perform their own udhiyah. There is no doubt that udhiyah meat is blessed, as udhiyah is the re-enactment of the sacrifice made by Sayyidunā Ibrāhīm AS, the friend of Allāh, but more importantly it is an obligation that must be fulfilled. Such people should worry about discharging the obligation of udhiyah and not merely be content with partaking of its blessed meat.
4. In many households, the father performs udhiyah on behalf of all his family members without their knowledge or without their explicit or indicative consent for him to do so. We should understand that without such knowledge and consent, any udhiyah performed on behalf of someone else will only amount to a nafl udhiyah. Therefore, in the case of a father arranging the udhiyah for his dependents, the dependents should make him their wakīl (agent) in order for these sacrifices to fulfil the obligation of udhiyah upon them.

The Spirit of Sacrifice in Udhiyah

Just as the name itself suggests, udhiyah should be carried out taking its literal meaning into consideration. Generally, we arrange for our qurbānī to be carried out at a cheap price in a poor country. No doubt this fulfils the obligation, but it is not the type of qurbānī that Allāh would like to see. We will not experience the spirit of udhiyah until we carry out the obligation by sacrificing a sheep in our own country, which is often equivalent to, or even more than, sacrificing a cow elsewhere. Allāh has provided for us in abundance so we should express our shukr (gratitude) to Allāh and not be miserly.

So by all means, we should offer an udhiyah in needy countries, but we should also offer one in our own locality. By doing so, we too can better experience the spirit of udhiyah.

The Custom of Our Pious Predecessors

During the three days of udhiyah, Shaykhul-Hadīth Maulana Muhammad Zakariyyā ra used to consume only the udhiyah meat and would not consume any other food items with it. The Shaykh would say that during these days we are the guests of Allāh and that the meat of udhiyah is His Hospitality. We can gather from this how much importance our pious predecessors gave to qurbānī.

In addition to performing the wājib udhiyah, a person should endeavour to perform as many nafl udhiyahs as possible. We should offer udhiyah on behalf of Rasūlullāh SAW, our parents, our teachers, our Mashāyikh, our well-wishers and benefactors, and also one on behalf of the whole Ummah. We may also perform udhiyah on behalf of the various Sahābah RA, alternating between them on different occasions. The same applies for the awliyā (friends of Allāh), the Muhaddithīn and the a'immah, all of whom we are indebted to.

My honourable father, Hāfiz Ibrāhīm Dhorāt ra, used to keep an annual record of nafl udhiyahs performed on behalf of all these great personalities. He also used to perform nafl udhiyah every year on behalf of his parents and his Shaykh.

In this manner, our intended reward will reach the pious in the Hereafter and, inshā'allāh, will be a reason for them to search for us on the Day of Judgement. We should also make this practice a habit whenever we have the opportunity to spend in the Path of Allāh. These acts will prove spiritually beneficial for our lives in this world and the Hereafter.

May Allāh give us the ability to offer udhiyah in its true spirit, not feeling it a burden, but with zeal and eagerness. Āmīn.

Activity: Fill in the missing words using the list below

In the month of _____ Muslims from all over the world travel to _____ to perform a pilgrimage known as _____. This is one of the five _____ of Islam and must be done at least _____ in a lifetime for those who are able to. It is a great sacrifice for the sake of _____. The origins of Hajj began with the great Prophet _____ who rebuilt the _____. As part of Hajj, Muslims circulate around the Ka'bah _____ times. This is called _____. The day of _____ is a day of making lots of _____ and seeking _____ from Allah. Our Prophet peace be upon him told us that a person whose Hajj is accepted has all of their _____ wiped away and will be rewarded with _____.

**Makkah
Ibrahim**

**Tawaf
Arafah**

**Jannah
Pillars**

**Dhul Hijjah
Allah**

**Seven
Ka'bah**

**Dua
Hajj**

**Once
Sins
Forgiveness**

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