

Al-hayatul Muslimeen 2025





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AL-HAYATUL MUSLIMEEN

2025

DANDENONG MADRASA ONLINE PUBLICATION



AL-HAYATUL MUSLIMEEN-2025

(The life of the Muslimeen -2025)

Writers:

Mufti Hisham bin Hashem
Brother Maydur Rahman Khan
Muallimah Ummu Abdullah

Hafidh Abdullah bin MR
Muallimah Zainab Hashim
Muallimah Zainab Hersy
Abdur Rahman bin MR

Haniya Khan
Maheen Sarah
Zara Adil &
Nur Huda

Design and layout: Ummu Abdullah
1st Edition : Dec- 2025

Published by:

Dandenong Madrasa Online Publication

Website: www.dandenongmdrasa.com

Email: info@dandenongmdrasa.com

Melbourne, Victoria, Australia

Contents

Ulama Ikaram & Eelders

- The importance of learning Ilm (knowledge) of Deen8
- Sunnah is success!.....19
- Our home is calling us!.....21

Respected teachers

- Tafsir for Muslims in the Modern World: How Reflective Reading (Tadabbur) Changes Your Life.....25
- The sublime conduct of Nabi Sallallahu Alayhi Wa Sallam as far as invitations are concerned.....29

Beloved Students

- Lower your gaze my brother32
- My experience of learning Arabic language).....34
- The Crown of Hayaa.....35
- Sunnah food.....36
- The conquest of Makkah.....37
- The Quran: Its Discovery, Meaning, and Lasting Values:.....40
- Why do we wear Niqab?.....42
- Hijab.....43
- Protect your ears and uphold your dignity!.....44

Kids Drawing

- Art with wisdom.....46 to 53

Sunnah food recipes

- Fig (Anjeer)Halwa.....55
- Gourd and lamb Curry.....57
- Cucumber and Dates.....60

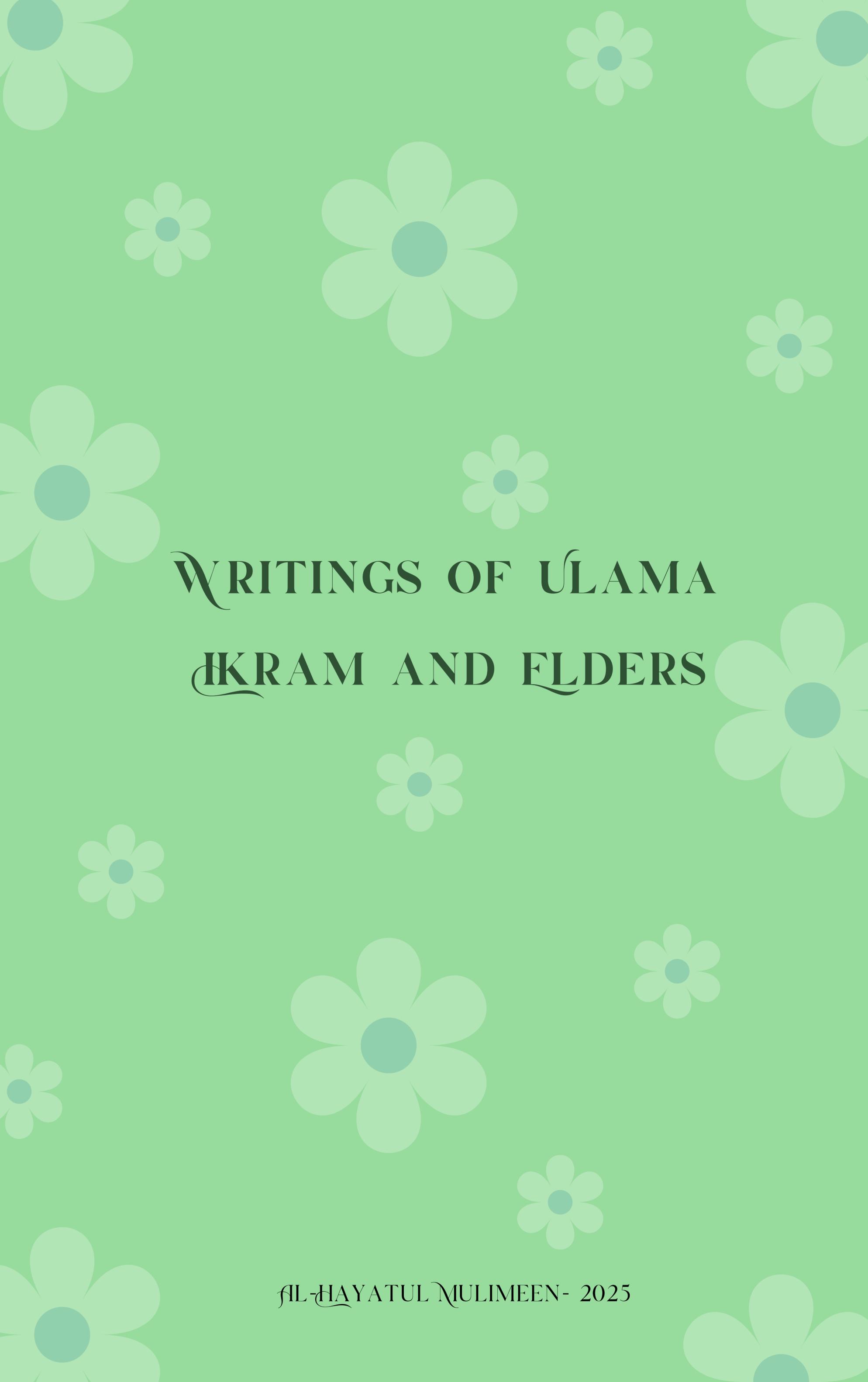
Tibb-be Nabvi (prophetic Medicine)

- Tibb-be Nabvi (Prophetic medicine).....62 to 67

Sunnah Lifestyle

- Sunnah lifestyle.....68 to 73

Epilogue (74)



WRITINGS OF ULAMA
IKRAM AND ELDERS

AL-HAYATUL MULIMEEN- 2025

The importance of learning Ilm (knowledge) of Deen

Written by
Mufti Hisham bin Hashem

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Merciful, Most Gracious

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ
The Almighty Allah created humans in a state of ignorance (Surah An-Nahl 16:78)

وَيَسِّرْ لِنُورِكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا
Then He granted them a little knowledge (Surah Al-Isra 17:85)

Knowledge is immensely important in every aspect of human life. There is a lot of knowledge in the world, which is impossible for anyone to acquire fully. Therefore, religious knowledge, that is, the knowledge of the Creator of human being and the creator of everything, Allah (swt), the purpose of creation, and the ultimate outcome, is essential for every human being to know. For this reason, Allah (swt), the Lord of the worlds, has made acquiring religious knowledge obligatory upon everyone. Therefore, the first revelation to the Messenger of Allah (Sallallahu Alaihi wa Sallam) was 'Read'. In this article, the importance and the virtue of religious knowledge will be discussed, Insha'Allah.

Introduction to Ilm:

'Ilm' (العلم) is an Arabic word used in the Quranul Kareem and Hadith Shareef. Its literal meaning is knowledge, learning, science, and scripture, among some other meanings. [1] As Allah (swt) says,

نَشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

In fact, above every wise person, there is someone wiser. (Yusuf 12/76)

Terminologically, it is said, وهو حصول صورة الشيء في العقل The intellect, that perceives the shape of an object. [2]

The Importance and Virtues of Knowledge:

The importance and virtues of knowledge are immense. Some points on this subject are outlined below:

(1) The First Creation of Allah, was the Pen: The pen is a means of knowledge. Allah swt first created the pen.

إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اكْتُبْ . فَقَالَ مَا أَكْتُبُ قَالَ اكْتُبِ الْقَدَرَ مَا كَانَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ

Ubadah ibn As-Samit (RA) reported that the Prophet Muhammad (Sallallahu Alaihi wa Sallam) said: Allah (swt) first created the pen and commanded it: 'Write.' The pen asked: 'What shall I write?' He replied: 'Write the destiny, what has happened and what will happen for eternity.' [Jami` at-Tirmidhi 2155]

This shows that the creation of the first pen, proves the importance and virtue of knowledge. Through this writing, knowledge has been preserved for generations.

After the revelation of the Quran, the companions (Radiyahallahu Anhum) immediately wrote it down. Moreover, in the 29 Juz of the Quran, the 68th Surah, called 'Surah Al-Qalam' (The Pen). Sayyidina Umar ibn Al-Khattab and Sayyidina Anas ibn Malik (RD) stated that,

قيدوا العلم بالكتابة

Capture the knowledge by writing. [4]

Due to writing and memorizing of Sahaba (RD) we have received Ahadith today. It was narrated by Sayyidina Abu Hurairah (RD), among the companions of the Holy Prophet (saw), no one was protected more Ahadith than me except Abdullah ibn Amr (RD). Because he would keep writing, and I would rely on memory. Abu Hurairah (RD) said, then a person from Yemen came and said,

اكتبوا لي يا رسول الله . فقال رسول الله صلى الله عليه وسلم : اكتبوا لأبي شاه

'O Messenger of Allah (saw)!' He gave me something to write. Therefore, Prophet (saw) said to the Sahaba (RD)

'You should write for such and such person's father.'

2) Due to this knowledge, Adaam (Alayhissalam) was given superiority over the angels: Allah Rabbul Alamin, created Adam (Alayhissalam) and honored him by commanding the angels to prostrate before him. The angels prostrated. Then Allah taught Adam (Alayhissalam) the knowledge of everything and presented him before the angels. The Almighty Allah said,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

'And He taught Adam the names of all things; then He presented him to the angels and said, "Tell Me the names of these, if you are truthful." They said, "Exalted are You; we have no knowledge except what You have taught us.

Indeed, it is You who is the Knowing, the Wise." (Al-Baqarah 2:31-32).

Then He said to Adam (Alayhissalam), 'O Adam! Tell them their names. Allah SWT mentioned in the Quraan, "Then when Allah taught Adam (AS) the names of all things, He said to the angels, 'Inform Me of the names of these, if you are truthful.' (Al-Baqarah 2:33). Then Allah ordered the angels to prostrate to Adam (Alayhissalam) in honor. (Al-Baqarah 2:33-34).

3) For the sake of knowledge, people have been given respect in the world: Whatever Allah has honored and chosen on earth, He has done so because of knowledge. In the Quran Allah swt mentioned about many such

such exemplary individuals. For example: 1. Khidr Alayhussalam (Al-Kahf 18:65), 2. Luqman Alayhissalam (Luqman 31:12), 3. Talut (Al-Baqarah 2:247).

(4) The first revelation that came to the Messenger of Allah (Sallallahu Alayhi wa Sallam) was 'Read': Reading is also a way to learn knowledge as writing. It is one of the primary means of acquiring knowledge. In the pre-Islamic era of ignorance, Allah SWT sent the revelation to the 'unlettered' Prophet (Qur'an 62:2) and commanded him to 'read' knowledge, in the very first revelation. Allah SWT says, 'Read!

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ۙ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ ۲ أَلَمْ يَكُنْ عَلَىٰ سِدْرٍ مَّجِيدٍ ۚ ۳ أَلَمْ يَكُنْ عَلَىٰ سِدْرٍ مَّجِيدٍ ۚ ۴ عَلَّمَ بِالْقَلَمِ ۚ ۵ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

In the name of your Lord who created. He created man from a clot. Read, and your Lord is the Most Generous, who taught by the pen, taught man what he did not know.' (Al-'Alaq 96:1-5)

5) Acquiring Knowledge is Obligatory: Acquiring knowledge is obligatory according to Islamic rulings. Almighty Allah says,

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

'So know, there is no deity except Allah. And seek forgiveness for your fault and for the believing men and women.' (Muhammad 47:19).

Here, Almighty Allah has made acquiring knowledge necessary before faith and deeds. Anas ibn Malik (RD) reported that the Prophet (Sallallahu Alayhi wa Sallam) said,

بَطَّلَبُ الْعِلْمِ فَرِيضَةٌ عَلَىٰ كُلِّ مُسْلِمٍ

'Seeking knowledge is obligatory upon every Muslim.'[7]

Imam Bukhari (RA) composed a chapter in Sahih Bukhari named, '**Seeking knowledge before speech and action.**' Then, commenting on verse 19 of Surah Muhammad, he said, 'Allah swt has started by knowledge.'[8] Ibnul Qayyim (RA) said, 'There is no faith without knowledge.'[9] Notably, obligatory knowledge is of two types: **Fardh Ain and Fardh Kifayah.**[10]

Fardh Ayn Knowledge: Whatever actions Shari'ah has made obligatory or necessary for humans, it is compulsory for every man and woman to acquire knowledge of all rulings and Ahkam. Ibn al-Qayyim (Rahimahullah) said, Fardh knowledge is:

1. Knowledge of the principles of faith and its details,
2. Knowledge of Islamic Shari'ah such as wudu, salat, siyam, Hajj, etc.,
3. Knowledge of what is forbidden or prohibited in Islam,
4. Knowledge of transactions and social interactions.

Fardh Kifaya: Acquiring sufficient knowledge through study and becoming an expert, which is not possible for everyone. For example, knowledge of Islamic Sharia, technical education, medical knowledge, etc. Allah SWT says,

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

In their decision, and whoever disobeys Allah and His Messenger, he has indeed strayed into clear error.' It is not appropriate for all believers to engage in this collectively (struggle). Therefore, not every individual needs to take part in it, as they cannot acquire the knowledge of religion and cannot warn their community (against disobedience to Allah), which ensures they are cautious' (Surah Tauba 9:122).

(6) Knowledge is the foundation of all acts of worship: Deeds are not accepted by Allah swt unless accompanied by knowledge.[13] So, Knowledge is very necessary. In addition, knowledge is very important, to understand--Tawhid, Shirk, Sunnah, and Bid'ah. Allah swt has shown two paths in this world (al-Balad 90/10), one of gratitude and the other of disbelief (Insan 76/3). One belongs to Satan and the other to the Most Merciful. Knowledge is necessary to understand the right path. Similarly, knowledge is necessary to differentiate between truth and falsehood or correct and incorrect.

Shaykh al-Uthaymeen (RA) said, 'Striving for knowledge in the way of Allah is considered jihad in the path of Allah'... Allah Almighty has equated striving for knowledge in His path with jihad in His way. In fact, it is even greater, because without knowledge a mujahid cannot perform jihad; a worshipper cannot perform prayer properly, The one who pays zakat cannot give zakat; the one who observes fasting cannot perform the fast; the pilgrim cannot perform Hajj; the one performing Umrah cannot complete Umrah; the one who eats cannot eat according to the rule of Shariyah; the one who drinks cannot drink according to halal. Thus, knowledge of Deen is the root of everything.

(7) Knowledge of the unseen and the light of the eyes: The Almighty Allah says,

﴿ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾

'And thus, We have sent down to you (O Muhammad saw) a revelation from Our command. You knew not what is the Book nor what is faith? But We have made it a guidance, whereby We guide Whom We will of Our servants. And indeed, you guide to a straight path.' (Surah 42:52)

Hafiz Ibn al-Qayyim (RH) said, 'Indeed, knowledge is life and light, whereas ignorance is death and darkness. The root of all harm is the absence of life and light. The root of benefit is light and life.'

The Almighty Allah says,

﴿ أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ ﴾

'And he who was dead, We gave him life and provided him light by which he could walk among mankind.' (Surah Al-An'am: 6/122)

(8) Knowledge is the foundation for correct belief and practice: before words and actions, there is knowledge. Hafiz Ibn al-Qayyim (RA) said,

إن العلم إمام العمل، وقائدله، والعمل تابع له ومؤتم به، كل عمل لا يكون خلف العلم مقتضياً به فهو غير نافع لصاحبه، بل مضر عليه، كما قال بعض السلف: من عبد الله بغير علم كان ما يفسد أكثر مما يصلح

Knowledge cannot be acquired except through action, and action cannot be completed without knowledge. Knowledge comes with benefits, while ignorance leads to harm. The scholars said: 'A person may have knowledge, but if they do not act upon it, it will not benefit them. Indeed, it will be harmful. Just as the Ulama Ikram said, worshiping Allah without knowledge causes more harm than benefit.'

(9) Sa'd ibn Abi Waqqas (RD) narrated that the Prophet Muhammad (SAW) said,

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ وَخَيْرُ دِينِكُمُ الْوَرَعُ

'The virtue of knowledge is more beloved to me than the virtue of worship, and the best of your religion is piety.'

[17]

Hudhayfah ibn al-Yaman (RD) narrated that the Messenger of Allah (SAW) said,

فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَةِ وَخَيْرُ دِينِكُمُ الْوَرَعُ

'The virtue of knowledge is better than the virtue of worship, and the best of your religion is abstinence.' [18]

10) Knowledge is more necessary than food: Just as humans need food to survive, they need knowledge far more. Even deciding what to eat and what not to eat must be determined through knowledge. Therefore, Imam Ahmad (RA) said,

الناس مُحْتَاجُونَ إِلَى الْعِلْمِ أَكْثَرَ مِنْ حَاجَتِهِمْ إِلَى الطَّعَامِ وَالشَّرَابِ؛ لِأَنَّ الطَّعَامَ وَالشَّرَابَ يُحْتَاجُ إِلَيْهِ فِي الْيَوْمِ مَرَّةً أَوْ مَرَّتَيْنِ، وَالْعِلْمَ يُحْتَاجُ إِلَيْهِ بِعَدَدِ الْأَنْفَاسِ

'People need knowledge more than they need food and drink; because food and drink are needed once or twice a day, while knowledge is needed with every breath.'

(11) Knowledge as the Inheritance of Prophets: After the death of every individual, their heirs inherit their abandoned property. The Prophets (Alyhimussalam) left knowledge as their inheritance at the time of their death. Therefore, those who acquire knowledge are the true heirs of the Prophets (Alyhimussalam). Abu Darda (RD) said that the Messenger of Allah (saw) said,

إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ

'Indeed, the scholars are the heirs of the Prophets. The Prophets did not leave behind dinars or dirhams as inheritance; they only left knowledge. So, whoever takes it, he has taken an abundant share.'

Narrated by Abu Hurairah (RD), he was once passing through the market of Madinah. He stood in the market and called out, 'O people of the market! What is preventing you?' They asked, 'Preventing us from what, O Abu Hurairah?' He said, 'The inheritance of Rasulullah (SAW) is being distributed there, and you are here?'

Why don't you go there and take your share?' They asked, 'Where is that?' He replied, 'In the mosque.' Upon hearing this, they rushed there, while Abu Hurairah (RD) remained standing until they returned. Then he asked them, 'What did you do?' They said, 'O Abu Hurairah! We went into the mosque, but we did not see anything being distributed.' Abu Hurairah said, 'Didn't you see anyone in the mosque?' They said, 'Yes, we saw some people performing Salah, some reciting the Quran, and some discussing matters of Halal and Haram with one another.' Then Abu Hurairah (RD) said, 'What a pity for you! That is indeed the inheritance of Muhammad (SAW).'

(12) Knowledge is superior to wealth: All people are interested in wealth. Yet, in both this world and the Hereafter, knowledge is far more beneficial, and superior compared to wealth. Ali (RD) said,

العلم خيرٌ من المالِ، العلمُ يحرسُكَ، وأنتَ تحرسُ المالَ، المالُ يُنقصُه

'Knowledge is better than wealth; knowledge protects you, while you have to protect wealth. Spending wealth decreases it, while spending knowledge increases it.' [22]

Hafiz Ibn Qayyim (RA) said that in many ways, knowledge holds a higher status than wealth.[23] For example:

- A. Knowledge is the inheritance of the Prophets, while wealth is the inheritance of the wealthy.
- B. Surely, knowledge guards its owner, but wealth does not guard its owner; rather, the owner has to guard his wealth.
- C. Wealth decreases when spent, but knowledge grows when shared.
- D. Indeed, when the owner of wealth dies, the wealth is separated from him, whereas knowledge enters the grave with its owner.
- E. Wealth is subject to the command of knowledge, but knowledge is not subject to the command of wealth.
- F. Wealth can be acquired by both the believer and the disbeliever, the righteous and the wicked, but beneficial knowledge cannot be acquired by anyone except a believer.
- G. Wealth leads people to disobedience, pride, and violence, while knowledge leads people to humility and the worship of Allah.
- H. A wealthy person may become poor, but a knowledgeable person cannot become poor.
- I. Indeed, knowledge drives people towards Allah, whereas wealth drives people towards the worldly life.
- J. The wealthy dislike death, while a scholar hopes for the meeting with Allah.

13) Acquisition of knowledge is one of the types of Jihad: Jihad is not limited to shields and swords, but the acquisition of knowledge is also a form of Jihad; Rather, it is the root of all jihad. Because no jihad is right without knowledge. Hafiz Ibn al-Qayyim (RA) said, "Jihad is of two kinds. First, the jihad of hands and mouth; Secondly, the jihad of evidence and proof. This is for those who are the followers of the Prophet (SAW). It's a jihad of leaders." Type 2 is the best of the two jihads because of its huge advantages, the breadth of the supply, and the enormity of its enemies. That is why Allah Almighty says in Surah Furqan: "And if We had willed, We would have sent a warner to every town." So do not follow the disbelievers. And strive against them with the help of it" (25:51-52). [24]

14) Knowledge Protects from Harm: To protect from harm in this world and the hereafter, Allah has mentioned four virtues in Surah Al-Asr, among which faith or knowledge, is the first. Allah Almighty says,

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

'Indeed, all mankind is in loss, except those who have believed and done righteous deeds and advised each other to truth and advised each other to patience' (Al-Asr 103/2-3).

Essentially, faith is the name of knowledge. And the prerequisite for faith is knowledge (Muhammad 47/19). Knowledge is necessary for the well-being of both this world and the hereafter. Imam Shafi'i (RA) says,

من أراد الدنيا فعليه بالعلم ومن أراد الآخرة فعليه بالعلم ومن أرادهما معا فعليه بالعلم أيضا

'Whoever desires this world, it is necessary for him to acquire knowledge; whoever desires the hereafter, it is necessary for him to acquire knowledge; and whoever desires both, it is also necessary for him to acquire knowledge'.

15) Allah grants knowledge to whom He wishes good: Narrated from Mu'awiyah (RD), he said, the Messenger of Allah (SAW) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

'Whomsoever Allah wishes good, He grants him understanding in the religion.'

Whoever Allah grants knowledge to, it is essentially giving them complete goodness. Allah Almighty says, 'He grants wisdom to whom He wills, and whoever is granted wisdom receives indeed a benefit overflowing; but none will be reminded except those of understanding' (Al-Baqarah 2:269). Hafiz Ibn Qayyim (RA) said,

إن من نال شيئاً من شرف الدنيا والآخرة فإنما ناله بالعلم

'Verily, whoever attains any dignity in this world and the Hereafter, they have attained it through knowledge.'

The companions (RD) were proficient in different fields of knowledge. Some became famous for Hadith, such as Abu Huraira (RD), Anas (RD), Aisha (RD), and others. Some were entrusted with the responsibility of writing the Qur'an, such as Zayd ibn Thabit (RD), Mu'awiyah (RD), and others. Some became famous for exegesis of the Qur'an, like Abdullah ibn Abbas (RD). Some possessed deep knowledge from childhood, such as Abdullah ibn Umar (RD), Abdullah ibn Abbas (RD)

Indeed, the one who is given this knowledge is essentially given welfare. The Almighty Allah says,

- يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

'Allah grants wisdom to whom He wills, and whoever is granted wisdom has indeed been given abundant good.' (Al-Baqarah 2:269).

Allah has given a blessing like knowledge to His beloved servants, the Prophets. For example: Yusuf (AS) (Yusuf 12:22), Musa (AS) (Qasas 28:14), Isa (AS) (Al-Ma'idah 5:110), Dawud (AS) (Sad 38:20), and Sulaiman (AS) (Al-Anbiya 21:79; An-Naml 27:15).

18) The reward of knowledge continues even after death: Just as knowledge brings honor in this world, its reward continues after death. Narrated from Abu Huraira (RD), he said, the Messenger of Allah (SAW) said,

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ : صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ،

'When the son of Adam dies, his deeds come to an end except for three: ongoing charity, knowledge from which people benefit, or a righteous child who prays for him.'

The Prophet (SAW) also said,

إِنَّ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشَرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يَلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ

After a believer's death, what is definitely associated with him from his deeds and righteous acts is: the knowledge he learned and taught; or a righteous child he leaves behind; or the Quran he bequeathed; or a mosque he personally built; or a travelers' hostel he constructed for the convenience of wayfarers; or a water canal he made to flow; or charity (Sadaqah) he gave from his wealth while healthy and alive. The reward for these deeds will continue to accompany him even after his death.' [31]

(19) The Messenger (saw) gave preference to the scholar when lowering someone into the grave: It is narrated from Jabir ibn Abdullah (RD), he said, the Prophet (saw) would gather two martyrs from Uhud and ask,

أَيُّهُمُ أَكْثَرُ أَخْذَاً لِلْقُرْآنِ فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ فَقَالَ أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ فَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغَسَّلْهُمْ

'Which of them is more proficient in Qur'an?' When one of them was indicated, he would place him in the grave first. He then said, 'I am a witness over these on the Day of Judgment.' He ordered them to be buried with their blood and did not have them washed.

Reference

[1]. Dr. Muhammad Fazlur Rahman, Mujam al-Wafi, p. 705.

[2]. Al-Mawsuatul Fiqhiyyah, 30/290.

- [1]. Dr. Muhammad Fazlur Rahman, *Mujam al-Wafi*, p. 705.
- [2]. *Al-Mawsuatul Fiqhiyyah*, 30/290.
- [3]. *Tirmidhi Vol/2155; Silsilah Sahihah Vol/133*.
- [4]. *Hakim Vol/360; Darmi Vol/498*.
- [5]. *Bukhari Vol/113*.
- [6]. *Bukhari Vol/112*.
- [7]. *Ibn Majah Vol/224; Sahih al-Jami Vol/3913*.
- [8]. *Kitab al-Ilm, Section-10*.
- [9]. Ibn al-Qayyim (691-751) *Fazl al-Ilm wal 'Ulama* (Beirut: Al-Maktab Al-Islami: 1st Edition 1422/2001 CE) p. 29.
- [10]. Saleh al-Uthaymeen: *Sharh Riyadh as-Salihin 5/416*.
- [11]. *The Holy Quran (Bangla Translation and Brief Tafsir)* Madinah: King Fahad Quran Printing Complex, 1/1027 p.
- [12]. *Fazl al-Ilm wal Ulama* (Beirut: Al-Maktab al-Islami: 1st Edition 1422/2001 CE) pp. 30-31.
- [13]. There are three conditions for the acceptance of deeds: (1) Correct Aqeedah, (2) Proper method, and (3) Sincerity in action. That is, the act should be done purely for the sake of Allah alone (Yum. 39/2). See: Muhammad Asadullah al-Ghalib, *Tafsir al-Quran, Tafsir of Surah Asr, Verse 3*. Salehin 5/416.
- [11]. *The Holy Quran (Bengali Translation and Concise Tafsir)* Madinah: King Fahad Quran Printing Complex, 1/1027.
- [12]. *Fazlul Ilm wal Ulama* (Beirut: Al-Maktab Al-Islami: 1st edition 1422/2001 AD) pp. 30-31.
- [13]. There are three conditions for the acceptance of deeds: (1) Pure belief, (2) Correct method, and (3) Sincerity in action. That is, the act should be performed selflessly solely for the sake of Allah (Yumah 39/2). See: Muhammad Asadullah Al-Ghalib, *Tafsirul Quran, commentary on Surah Asr, verse 3*.
- [14]. Muhammad bin Saleh Al-Uthaymeen: *Sharh Riyadh As-Salihin* (Riyadh: Darul Watan, 1st edition 1428 AH) 5/413-414.

- [15]. Fazlul Ilm wal Ulama, p. 321; Miftah Daris Sa'adah 1/231.
[16]. Miftah Daris Sa'adah p. 2.
[17]. Mustadrak Hakim H/314; Sahihul Jame' H/4214.
[18]. Tabaarani Awsat H/3960; Bayazaar H/2969; Sahihut Targheeb H/65.
[19]. Madarijus Salikeen 2/470; Ilamul Mu'aqqien 2/256.
[20]. Abu Dawud H/3641; Tirmidhi H/2682.
[21]. Tabaarani Awsat H/2/114; Albani, Sahihut Targheeb H/82.
[22]. Fazlul Ilm wal Ulama

May Allah accept us to understand the value of knowledge of Deen and Ulama Ikram and accept us to learn knowledge of Deen until our last breath. Ameen.

Mufti Hasham bin Hashem

Adviser, Dandenong Madrasah



عَنْ سَهْلِ ابْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ وَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ
لَكَ حُمْرُ النَّعَمِ

Sahl ibn Sa'd (RD) reported: The Prophet (Sallallahu Alaihi wa Sallam) said, "By Allah, that Allah guides a man through you is better for you than a herd of expensive red camels."

Al-Hadith

Sunnah is success!

Written by

Maydur Rahman Khan

(Founder and Director, Dandenong Madrasah)

Alhamdulillah by the grace of Allah Ta'ala another successful year for Dandenong Madrasah. My dear respected friends Allah Ta'ala is the creator of the the conditions. Night and day, sickness and health, failure and success. They are all in the decision of Allah Ta'ala, some are pleasant and some are unpleasant, some will make you sad and some will make you happy. What Amal to get the good conditions this was told to us by Ambiya alaimus salam. When Allah Ta'ala wanted to change the condition of Banu Israeel, Allah Ta'ala sent Musa Alaimus salam.

Allah Ta'ala can bring the changes and the system of Allah Ta'ala does not change. Bring the good Amal and you will get good conditions and bad Amal will bring bad conditions. When Allah Ta'ala wanted to bring Banu Israeel out of their situation he sent Musa (As) who invited them to believe in Allah Ta'ala and not the visible conditions.

The visible conditions were so bad, a tyrant ruler, killing children, but even then Musa (AS) said the doer is Allah Ta'ala and the one who gave the kingdom is Allah Ta'ala and the one who can take away the kingdom is Allah. This is la illaha illallah. Don't be deceived by the one giving you the problems it's all from Allah as a test. When they were steadfast on this and Allah Ta'ala changed their conditions.

So my friends Allah is the doer, he

Is the one who sets the conditions upon us and we need to follow Mohammed (saws) in those conditions and Allah Ta'ala will help us and give us success inshallah.

Therefore is all conditions follow the way of Mohammed (sallahu Alaihi wa salam) and we will be successful.



Almighty Allah Subhanahu wa Ta'la said: I have prepared for My pious servants which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified by the Book of Allah. He then recited:" No soul knows what comfort has been concealed from them, as a reward for what they did"

(Sahih Al-Muslim)

Our home calling us!

Written by

Muallimah Ummu Abdullah

(Founder and Principal, Dandenong Madrasah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of Allah, Most Merciful and most gracious)

طَس . تِلْكَ آيَةُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ﴿١﴾ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ
سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسِرُونَ

Twa-Seen, these are the verses of the holy Qur'an, a Book that is clear; a guide: and glad tidings for the believers, those who establish regular prayers and give in regular charity and also have believe in the hereafter. As for those who believe not in the Hereafter, we have made their deeds pleasing in their eyes; and so, they wander about in distraction. Such are they for whom a grievous punishment, and in the Hereafter, theirs will be the greatest loss.

My beloved travellers of Akhirah, Allah (SWT) has sent us into this world and provided us with everything we need to live here happily. Then He said, "My beloved servant, the whole world and its beauty have been created for you, and you have been created for Me." We belong to that Most Merciful Lord who is Kareem, who loves His servant unconditionally, who grants generously without looking at who is asking, who is closer than our jugular vein, and who comes nearer to us faster than we go to him. He is Ar-Rahman, Ar-Rahim, Al kareem, my Rabb, Allah Subhanahu wa Ta'ala. My Allah says, My servant, you are for Me. If you become Mine, I will make the whole world subservient to you. You will become the Khalifa on this earth. The most amazing condition was, become mine. We belong to Him SWT only.

My beloved traveller of Akhirah, we have come from Him for this short life, a very brief time; this world is not our home. A beautiful and marvellous place awaits us with its wide-open doors to embrace us in the Akhirah. There, we will become kings and queens, and our smallest kingdom will be wider than the seven heavens and seven earths. A life of luxury, royalty, peace and joy calling us!

So, my respected Musafir, lets read together with the eyes of heart and learn: our journey is very short, shorter than a winter night, shorter than amazing moment of twilight, and even way shorter than a blink of an eye. Anytime, the call from the Most Merciful will come to take us back to Him, just as we were near Him before our birth. But do you know, what is the most precious thing about this short journey??? This journey is very special and valuable. Why?? Because this small journey will take us to our destination, our forever home, Jannah. we will become the people of those marvellous palaces beneath which rivers flow, a beautiful place where the branches of trees are made of gold, and the petals of flowers are made of rubies, and the bricks of the palace are made of gold and silver, where the soil is made of camphor, a place where we will meet our Rabbul Kareem, the Lord of the whole universe, Allah Subhanahu wa Ta'ala, who will welcome us to a feast which will be served by Himself. A place where we will hear from our Rabbul Kareem, "My beloved slave, I am pleased with you and

will never be displeased with you anymore." Then, a moment will come when all veils will be lifted and we will see His beautiful countenance, it will be a moment everyone will wish would never end. And then the Rabbul Kareem will say,

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ
"Salam, from the word of Most Merciful."

A life of eternal happiness will begin, where sickness will never touch us, beauty will never fade, and old age will never weaken us.

Do you know what's the price for this kingdom? It is two drops of water at Tahajjud time; it is answering the call of the Rabbul Kareem five times a day; it is the compassion you show to your family and the family of Allah (*This whole world is the family of Allah, and Allah loves those who love and show compassion to His family by fulfilling the rights He has commanded*) It is your smile to your mother and father, your trust in Allah, your patience, and your tawakkul on Him. Isn't this very easy to bring in our life??

So, my respected travelers, wake up! Let's compete for a Jannah that is completely yours, and no one can take it away from you. This is a place for which you have been made for. The prize of righteous deeds. This is Bushra (glad tidings) for you from your Merciful lord. My Allah says,

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ
For them are glad tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

Is this prize only for the Akhirah? No, no, my beloved travelers, a life of goodness and blessings will be granted in this very world as well. Allah (SWT) says,

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever does righteousness, whether male or female, while he (or she) is a true believer, verily, we will give a good life (in this world with respect, contentment, and lawful provision), and We shall certainly grant them a reward in proportion to the best of what they used to do (Paradise in the Hereafter)."

Indeed, the rewards of Imaan and righteous deeds begin in this life and continue into the Hereafter. When we live with sincerity, kindness, and remembering of Allah, we invite peace, contentment, and blessings into our own lives.

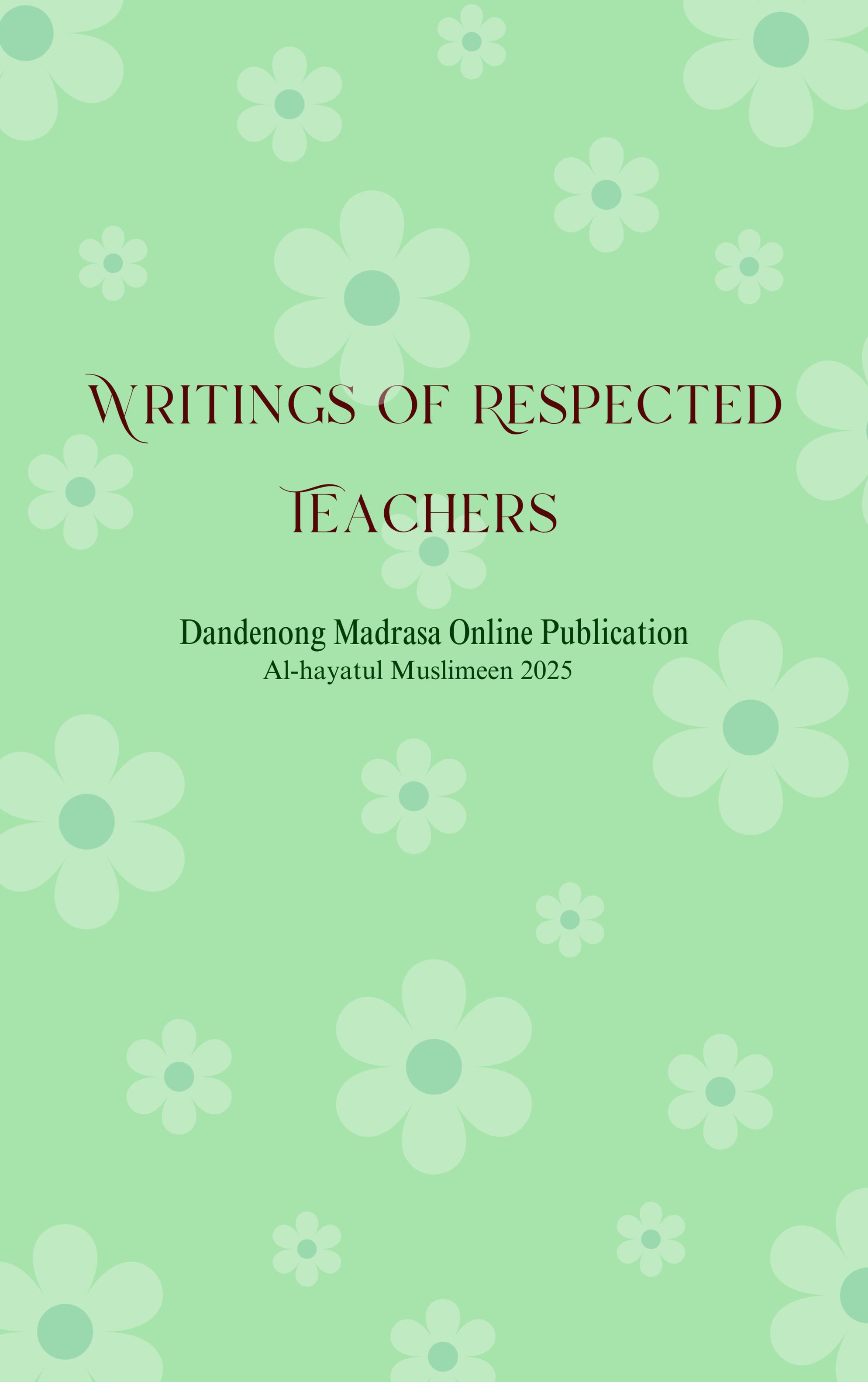
So My beloveds Musafir, wake up now! We have slept for many years, forgetting our true destination. This life has been given to prepare us for our real home, our Akhirah. This life will determine our destination, whether Jannah or Jahannam. Jahannam is a terrifying place we do not want to go to there even for a moment, inshaAllah.

So to get Jannah, we must strive hard: to strengthen our Imaan, follow the Sunnah, never miss Salah, seek knowledge of the Deen, and remember Allah (SWT). We will fulfill the rights (huquq) of others and encourage them to do the same, inshaAllah, through sincere Dawah. And whatever we do, we do it sincerely for Allah (SWT). Ikhlas (sincerity) is the real boon.

So, my beloved travelers of Akhirah, let us start from today. Become firm like mountain to protect our Deen so that no strength of this earth can destroy it inshaAllah. Our beautiful home is calling us. Let us prepare for our home where we will meet our Rabbur Raheem inshaAllah.

" قَالَ اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ " .
مُصَدِّقُ ذَلِكَ فِي كِتَابِ اللَّهِ { فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ }





WRITINGS OF RESPECTED TEACHERS

Dandenong Madrasa Online Publication
Al-hayatul Muslimeen 2025

Tafsir for Muslims in the Modern World: How Reflective Reading (Tadabbur) Changes Your Life

Written by

Muallimah Zainab Hersy

(Teacher, Dandenong Madrasah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Many Muslims memorize the Qur'an, recite it in prayer and listen to lectures about it, yet for some, it remains a beautiful text rather than also a living guide. Tadabbur (reflective reading) transforms the Qur'an from precious words on a page into a guidance, comfort and practical wisdom for everyday life.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Do they not then reflect on the Qur'an? Or are there locks upon their hearts?” (Surah Muhammed 47:24)

This verse is not a gentle suggestion but rather a reminder that reflection is a duty, a way for our hearts to truly connect with Allah's ﷻ words.

What is Tadabbur?

Tadabbur is more than reading. It is thinking deeply, understanding, internalizing and applying the Qur'an. Scholars define it as:

- 1) Observing the words: noticing every word and phrase
- 2) Understanding the meaning: through tafsir, context or reflection
- 3) Feeling the message: allowing the verse to resonate emotionally.
- 4) Applying it to your personal life: letting the Qur'an guide choices, behaviour and mindsets.

Prophet Muhammed ﷺ said: “The best of you are those who learn the Qur'an and teach it” (Sahih Bukhari)

Tadabbur takes this further. It is not only learning and teaching these words but also allowing them to transform our hearts.

Tadabbur as a Tool for Emotional and Spiritual Wellbeing: The Qur'an is a healing text (Shifa'). Reflective reading allows for us to access its emotional, psychological and spiritual benefits:

- Relieving anxiety: Verses like “So do not grieve; indeed, Allah is with us” (Surah At Tawbah 9:40) remind us we are never alone
- Coping with hardship and sadness: Surahs like Surah ad Duha (93) reassures us that hardships are temporary.
- Fostering gratitude: From Surah Ar Rahman (55) فَبِأَيِّ آءَاءِ رَبِّكُمَا تُكذِّبَانِ “Which of the favours of your lord will you deny” helps us to notice our daily blessings.

- Strengthening patience and resilience: From Surah Ash Sharh (94:6) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا “So, surely with hardship comes ease.” Teaches enduring life’s challenges.

Tadabbur is not passive. It requires us to pause, feel and act. Every reflection is an opportunity to realign our hearts with Allah’s ﷻ wisdom.

Practical Steps for implementing Tadabbur:

- Step 1: Start small. Reflect on a single verse or a short passage. Even a few minutes daily after Salah can deepen understanding.
- Step 2: Ask reflective questions
 1. What is Allah ﷻ saying in this verse?
 2. How does it apply to me?
 3. How would my behaviour, speech or intentions change if I lived by this verse today?
- Step 3: Write it down. Journalling reflections bridges intellectual understanding with emotional experience. Writing forces, us to engage with the message personally, fostering a stronger relationship with Allah ﷻ.
- Step 4: Internalize and apply. Tadabbur is incomplete without action. If a verse emphasizes patience, respond patiently today. If it emphasizes generosity, help someone in need. If it emphasizes forgiveness, let go of a grudge.
- Step 5: Repeat and Build. Tadabbur is a lifelong practice. Revisit verses periodically. Notice how your reflections and actions evolve over time.

Connecting Tadabbur to Daily Life:

Here are some real-life examples of tadabbur in action:

- Before Work or Study: Reflect on “And say, ‘Work righteous; Allah is watching’” (Surah At-Tawbah 9:105) to set mindful intentions.
- During Conflict: Reflect on “Repel evil with that which is better” (Surah Fussilat 41:34) to guide interactions.
- When Feeling Lonely: Reflect on “Allah is with the patient” (Surah Al-Baqarah 2:153) for comfort.
- Before Sleep: Reflect on blessings with “Which of the favors of your Lord will you deny?” (Surah Ar-Rahman 55) to cultivate gratitude and peace.

Tadabbur, Reflection, and Emotional Literacy:

Modern life demands emotional intelligence. Tadabbur develops:

- Self-awareness: Understanding personal feelings and reactions.
- Empathy: Seeing struggles through the lenses of Qur’anic guidance.
- Resilience: Trusting Allah in uncertainty and hardship.
- Mindfulness: Acting consciously in alignment with spiritual values.

This transforms not just our spiritual life, but relationships, decision-making, and mental health.

Beyond just reading the words: Tadabbur as conversation with Allah ﷻ

Tadabbur is like a dialogue:

The Qur'an speaks → we pause → we reflect → we respond with action.

Each reflection is a step closer to living a life in harmony with Allah's guidance.

The Prophet ﷺ said:

“Truly, the most beloved of deeds to Allah are those done consistently, even if they are small.”

— Bukhari Muslim

Daily tadabbur, even for a few verses, compounds into profound spiritual growth.

The Qur'an as a Guide for Modern Hearts:

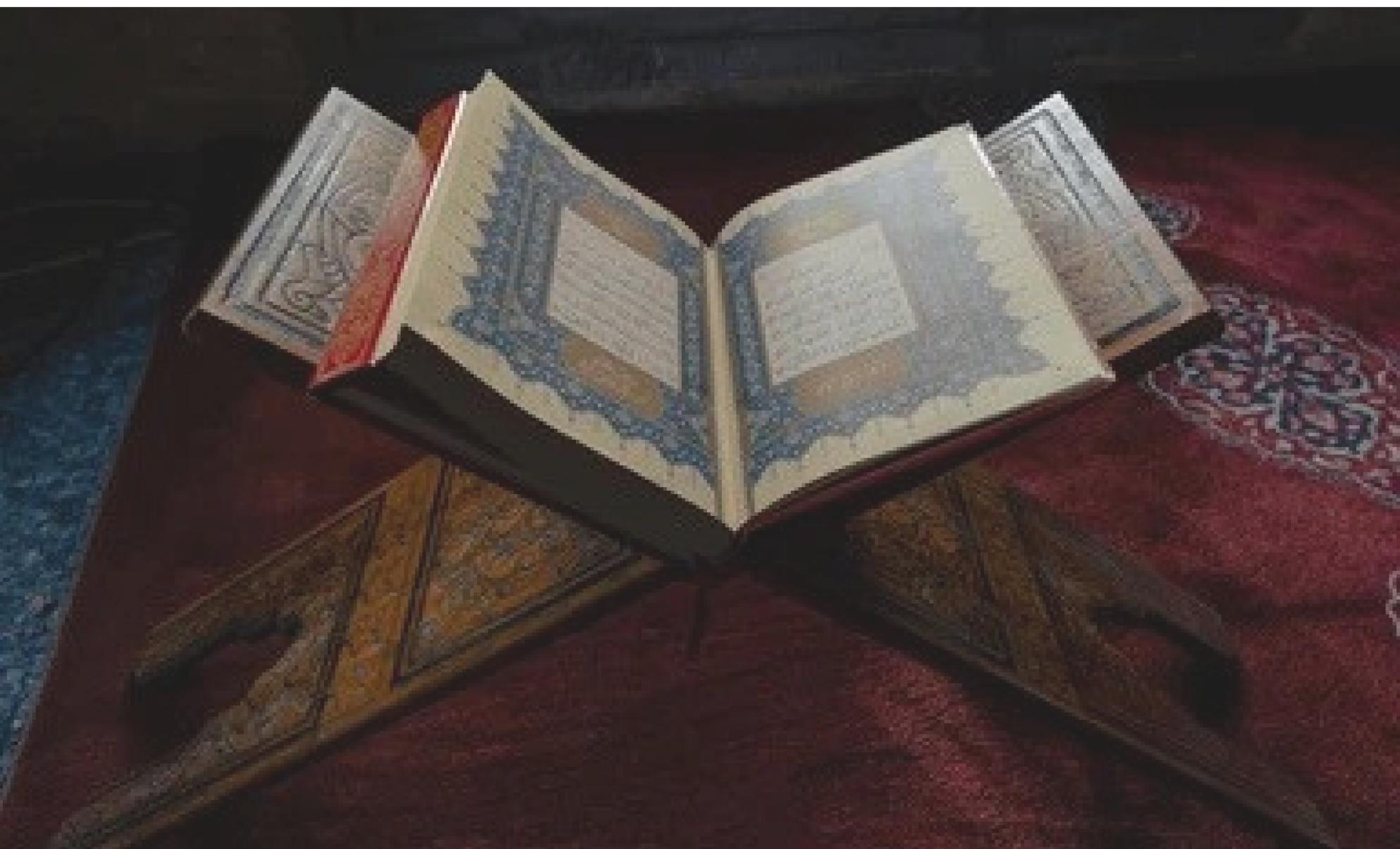
For the modern Muslim, life can be stressful, lonely, or confusing. Tadabbur transforms the Qur'an into a personal guide, emotional refuge, and source of wisdom. It bridges the gap between recitation and reflection, between ritual and life, between words and the heart. Each verse, if reflected upon and applied, becomes a light for decision-making, healing, and personal growth.

فَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Do they not reflect upon the Qur'an, or are there locks upon their hearts?”

(Surah Muhammad 47:24)

Tadabbur is the key to unlocking the Qur'an's timeless guidance for our hearts, minds, and lives. May Allah accept us to reflect upon the Kalamullah Al- Quraanul Kareem.



Abu Hurairah (RD) reported that Allah's Apostle (ﷺ) said that:

Allah the Exalted and Glorious, said: I have prepared for My pious servants such bounty which no eye has ever seen, and no ear has ever heard, and no human heart has ever perceived but it is testified in the Book of Allah swt, He then recited:" No soul knows what comfort has been concealed from them, as a reward for what they did".

THE SUBLIME CONDUCT OF NABI SALLALLAHU ALAYHI WASALLAM AS FAR AS INVITATIONS ARE CONCERNED

Written by

Muallimah Zainab Hashim



To accept invitations is Sunnah:

Sayyiduna Anas Ibn Malik Radiallahu Anhu reports that once a tailor prepared meals and invited Nabī Sallallahu Alayhi Wasallam. Anas Radiallāhu says that he accompanied Nabi Sallallahu Alayhi Wasallam. (Sahih Bukhāri, Vol. 2, Page 810)

Note: We should even accept the invitation of simple people, and this is a sign of humility. We should not consider it below our dignity to honour such invitations.

Accepting an invitation even though it is of an insignificant nature:

Sayyiduna Abū Hurairah Radiallahu Anhu narrates that Nabi Sallallahu Alayhi Wasallam said, "I would accept an invitation to a meal even if goat or sheep feet are going to be served." (Sahih Bukhāri, Vol. 2, Page349)

Note: If somebody sincerely invites us to a meal, we should attend, as this is a Sunnah. These days, we only accept the invitations of affluent people, as we know the standard of the food that is going to be served. This type of behaviour needs to be rectified.

A command to accept invitations:

Sayyiduna Abū Mūsa Ash'arī Radiallahu Anhu relates that Nabi Sallallahu Alayhi Wasallam said, "Free the slaves, accept the invitations of those who invite you, and visit the sick." (Sahih Bukhari, Vol. 2, Page 777)

Sayyiduna 'Abdullah Ibn 'Umar Radiallahu Anhuma relates that Nabi Sallallahu Alayhi Wasallam said, "Accept the invitation when you are invited." (114 Sahih Muslim, Vol. 2, Page 462)

Admonition for not accepting invitations:

Sayyiduna Abu Hurairah Radiallāhu Anhu narrates that Nabi Sallallahu Alayhi Wasallam said, "Whoever does not accept an invitation has disobeyed Allah Ta'ala and His messenger." [Sallallahu Alayhi Wasallam] (Sahih Bukhāri, Vol. 2, Page 778)

Note: The above hadith applies only when the invitation conforms to the Sunnah, and it is based on sincerity. Where the object is to show-off or boast, or to receive something in return, or where music will be played or the seating arrangements contradict the Sunnah, or only the elite are invited, then it would be permissible, and in certain cases obligatory to decline the invitation.

All types of invitations:

Sayyiduna 'Abdullah Ibn 'Umar Radiallāhu Anhuma narrates that Nabi Sallallahu Alayhi Wasallam said, "Accept all invitations, when you are invited." Hence the narrator, 'Abdullah Ibn 'Umar Radiallahu Anhuma used to attend all invitations, whether it was a walimah or otherwise. -(Sahih Bukhari, Vol. 2, Page 778)

Note: The words, 'all invitations' refers to all permissible functions only, not customary occasions.

If you cannot eat, make duā at least:

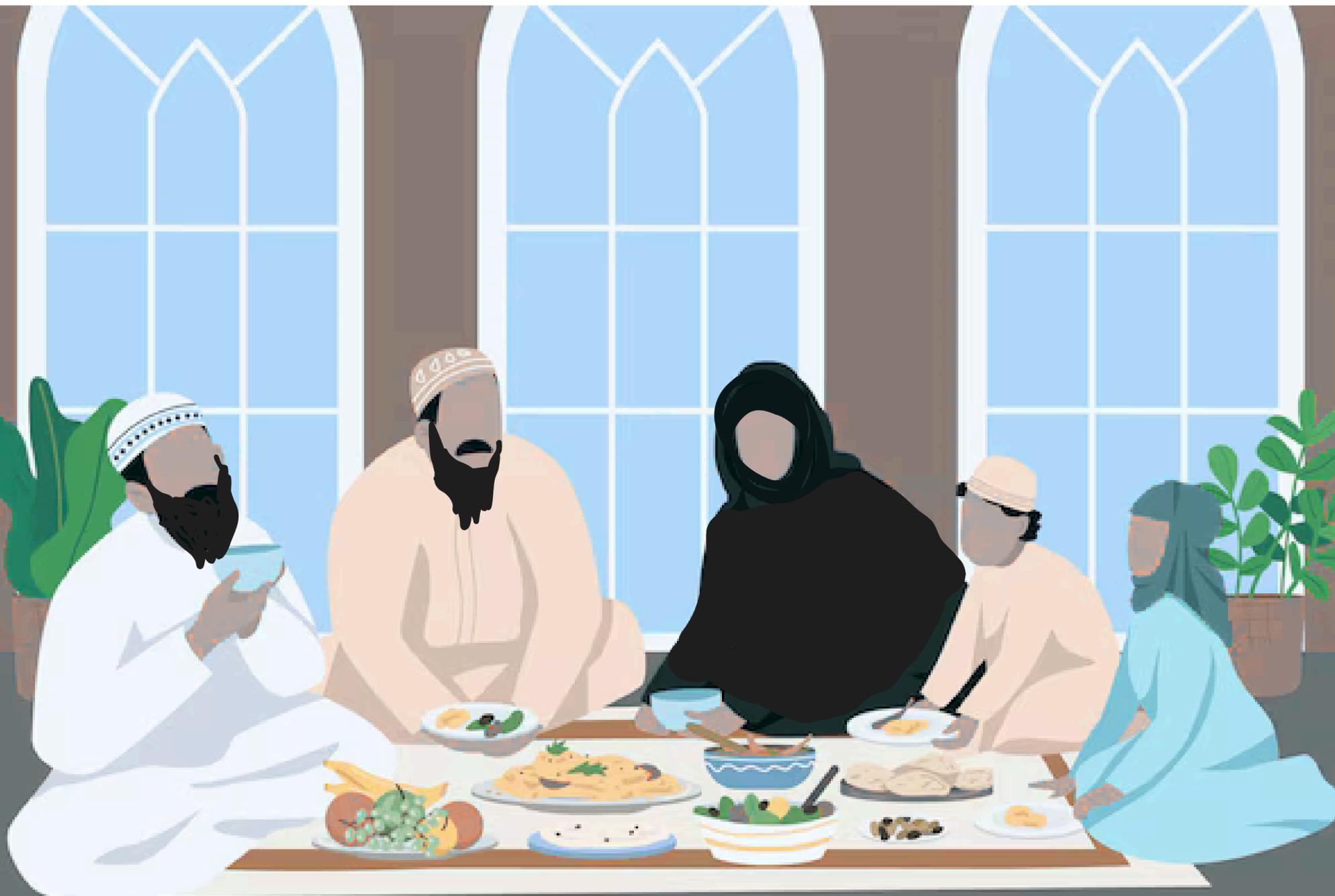
Sayyiduna Abu Hurairah Radiallahu Anhu relates, "If any person is invited to a meal and he is fasting [due to which, he cannot eat], then he should at least make duā for the inviter, and if he is not fasting, then he should partake of the food." (Sahih Muslim, Page 362)

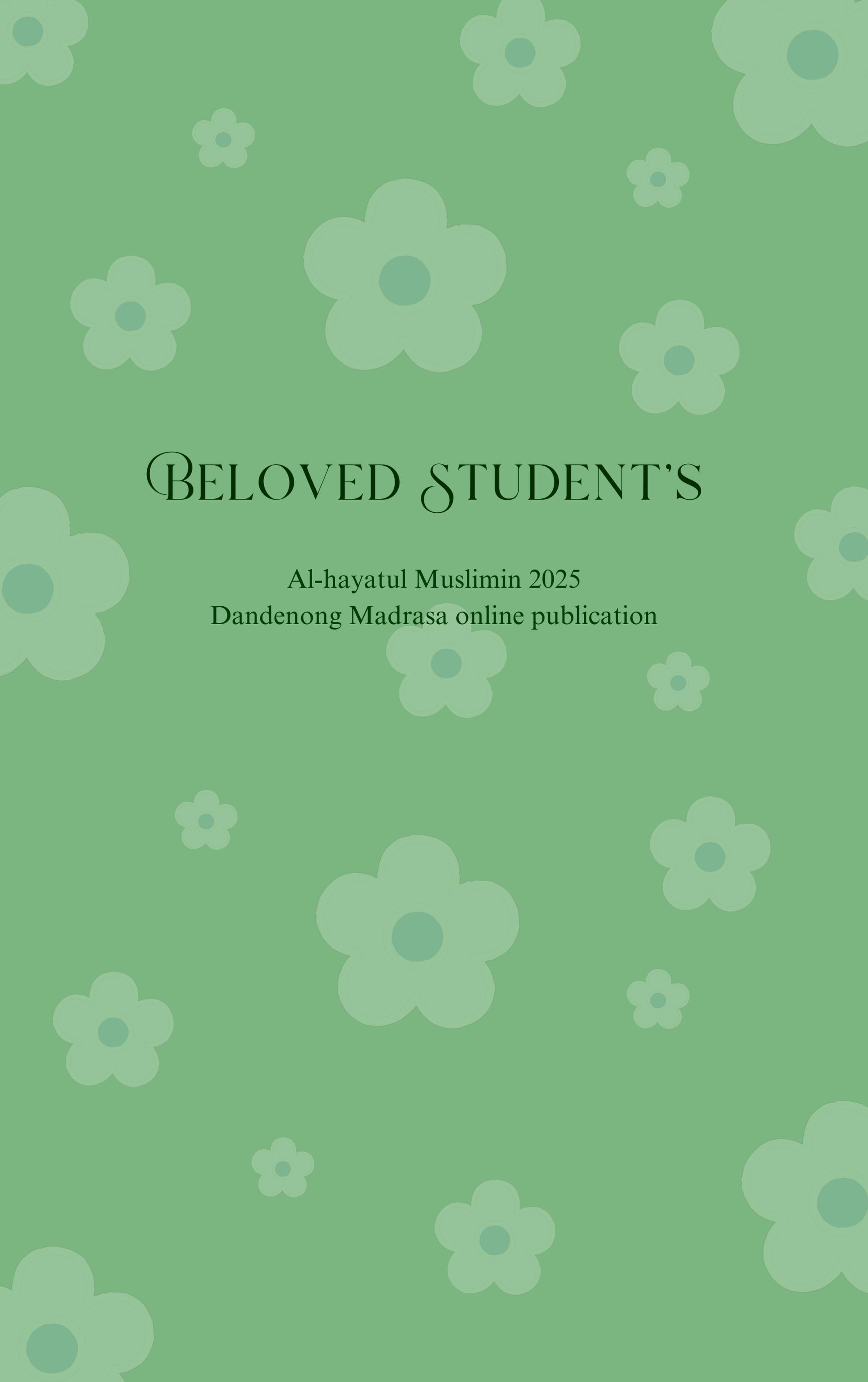
Note: Allāmah Nawawi Rahimahullah writes that a person should make Dua for forgiveness and barakah for the inviter.

A narration in Sahih Ibn Hibban records Sayyiduna 'Umar Radiallahu Anhu as saying that if Nabī Sallallahu Alayhi Wasallam were fasting, he would not eat and he would make dua of barakah for the person. If he was not fasting, he would partake of what was offered. (Sīrat, Vol. 7, Page 348)

Muallimah Zainab Hashim

(Teacher of Dandenong Madrasah)





BELOVED STUDENT'S

Al-hayatul Muslimin 2025
Dandenong Madrasa online publication

Lower your gaze my brother

Written by

Abdullah bin MR

*(Talibul Ilm, Alim course 2nd year
Student of Darul Uloom Online)*

Allah (SWT) has sent us into this world for a short while, and during this small life, He has placed tests to distinguish those who truly fear Him from those who do not. The person who fears Allah (SWT) and performs good deeds is promised a bountiful Jannah (Paradise). Therefore, it is important for us to pass these tests. Among the many tests, for men, one of the greatest is the protection of the gaze. A person who guards his eyes and lowers his gaze is blessed by Allah (SWT) with goodness, strength, greatness, barakah, and a life filled with gratitude. On the other hand, a person who does not lower his gaze experiences a miserable life, cowardice becomes his characteristic, and gratitude for his family fades from his heart.

Thus, it is very important to lower our gaze. In Islam, lowering the gaze from non-mahram women is an obligation (fard) upon men. Those who do so become beloved by Allah (SWT). This practice has taught us modesty, self-discipline, and spiritual purity. For men, it means intentionally avoiding looking at women or anything that has been made forbidden to look at in Islam. Because this one action leads towards sinful thoughts and actions. Therefore, this practice is strongly emphasized in both the Qur'an and the sayings of our Prophet (SAW). Allah SWT mentioned in the Quraanul Kareem,

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

O Prophet (SAW)! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.

Men are strictly forbidden to look at women who are not their mahram, and shaking hands with them is also prohibited. This rule is set by Allah (SWT) and cannot be changed by anyone for themselves. Allah (SWT) also commanded us to guard our chastity, as mentioned in the Qur'an in this Ayah. Every sin begins with looking, which is why Allah (SWT) made it obligatory for men to lower their gaze and not look at anyone except their mahram. Similarly, in another Ayah Allah swt mentioned the believing women to protect their gaze as well. So, it is a responsibility for both men and women. For men, lowering the gaze has been given great importance and emphasis in Islam. Nabi saw mentioned in a long Hadith, how sin (Zina) starts, and there he mentioned it starts from eyes,

العينان زناهما النظر

“The adultery of the eyes is the (lustful) look.”

Therefore, our eyes should be brought under control first. Lowering the gaze protects the heart and mind, as the eyes are the gateways to the heart. Looking sinfully pollutes and darkens the heart, and when that happens, a person drifts away from Allah (SWT). The Shaytan stays far from the one who protects their gaze; no trick of Shaytan can affect them. But once the protection of the gaze is lost, Shaytan becomes a close companion, and solitude turns into a means of sin and destruction. So, my dear brothers, let us lower our gaze and become the lions of Islam with strong Imaan.

Let us fear Allah (SWT) as He deserves to be feared. It is His right that we both fear Him and love Him. If we fear His punishment, then we understand the severity of Allah's wrath. And if we love Allah, we recognize the great reward He has promised to His righteous servants. Let us strive to become righteous and bring true Taqwa in our hearts.

In this age of mobile phones and the internet, it is very important to protect our gaze. A small lapse can lead to great destruction. Therefore, let us limit our screen time and dedicate more time to the recitation of the Qur'an. Let us learn our Deen and make sincere du'aa to Allah (SWT):

“Ya Allah, protect my heart from hidden sins and the desires of sin. Ya Allah, place hatred of sin in my heart so that I never feel the desire to commit any sin.” Ameen.



My experience of learning Arabic language

Written by

Haniya Khan

(Arabic Language student)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I have been going to Dandenong madrasah school, where I have been learning Arabic language for the past seven months. It has been an exceptional experience for me Alhamdulillah. I have been learning Arabic and can now say simple things like where I am from, my name, and what I do for a living and even more Alhamdulillah. I have also learnt key grammar rules that help me understand the language more confidently Alhamdulillah.

We also learn Islamic rules and stories in Arabic, at the same time as having fun in class. Muallimah Bushra (Teacher) is very kind and explains the lessons clearly, which makes the class enjoyable and easy to follow. I find the lessons engaging and interesting, and they motivate me to keep improving.





The Crown of Hayaa

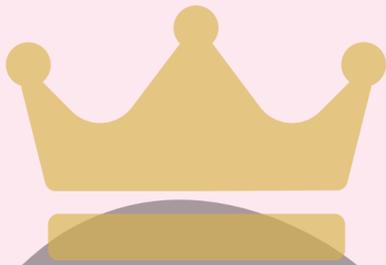
Written by

Bareerah Chisty

(Hifdhul Quraan Student)

In the name of Allah, the Lord of the skies,
He gave us faith

To live with honour, love, and fear
For women, He gave a gift so grand,
A symbol of strength, by His command.
But a veil that frees the heart and mind.
O sister, your beauty is not just seen,
It lives in your soul pure



Your worth's not measured by worldly gaze,
But by your Taqwa, your righteous ways.
When you cover, the world may stare,
But Allah knows the love you wear.
Each fold of cloth, each step you take,
Is for His pleasure, His sake.
remember

Khadijah's strength, Aishah's light,
Their Haya was their crown so bright.
This path of modesty is not always easy
Yet every struggle, Allah sees.

And when you choose Him over fame,
He writes your courage next to your name.
So, wear your hijab with honour and pride,
Let faith be the beauty you never hide.
For the true adornment that none can see,

Is the heart that beats for Allah faithfully. May Allah bless every sister today,
With peace, with honour, with light in her way

Sunnah food

Written by

Abdur Rahman bin MR

(Hifdhul Quraan student)

Our beloved Prophet (SAW) ate very simple food. He liked simple meals like barley bread, dates, and cucumber. Sometimes he ate good food like roasted meat, but not always. He loved simplicity. He also ate gourd (Dubba) watermelon with dates, olives, honey, ginger, cheese, butter, milk, and drank water. He liked Nabeedh, talbinah, and halwa as well. At times, he remained hungry.

Lets, follow the sunnah of our prophet (SAW) and eat simple but healthy!



The conquest of Makkah

Written by

Abdullah bin MR

*(Talibul Ilm, Alim course 2nd year
Student of Darul Uloom Online)*

Many years later, when Deen had reached many places, the Holy Prophet (saw) prepared for the grand conquest of Makkah al-Mukarramah. The Sahabah (RD) began making preparations for this great conquest, which removed all forms of infidelity and shirk from the land of Arabia.

The Muslim's prepare for conquest:

The Sahabah (RD) began making preparations for the conquest according to the command of the Prophet (saw). The Prophet (saw) asked his wife, Umm al-Mu'minin Aishah (RD), to prepare for the journey towards Makkah. Thus, everyone got ready for the expedition.

The march of the Muslim Army:

The Prophet (saw), along with 10,000 soldiers, set out for Makkah in the month of Ramadan in the 10th year of Hijrah. He appointed Abu Ruhm al-Ghifari (RD) in charge of the affairs of Madinah, so that in his absence, no one could attack Madinah or cause harm.

As the journey began, many tribes joined the Prophet (saw) in this great expedition. When they reached at Al-Juhfa, Sayyidina Abbas bin Abdul Muttalib (RD) and his family joined them. They resumed their journey. Everyone was engaged in the remembrance (Dhikr) of Allah swt, marching with great determination to wipe away all shirk from the land forever and to establish Islam.

The Muslim army then met Abu Sufyan and Abdullah bin Umaiya. However, due to their and some of their cousin's past misdeeds, they were not welcomed. Ali (RD) told them to seek forgiveness from the Prophet (saw) for what they had done. They went to the Prophet's saw tent accompanied by Ali (RD). When they did so, the Prophet (saw) said to them, as Yusuf (AS) said to his brothers,

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ۖ يَغْفِرُ اللهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِيْنَ

"No blame will there be upon you today, may Allah forgive you" that he had forgiven them.

Abu Sufyan accepted Islam at the hand of the Prophet (saw) during this journey and became a Sahabi (RD).

The conquest of Makkah:

The Sahabah (RD) began making preparations for the conquest according to the command of the Prophet (saw). The Prophet (saw) asked his wife, Umm al-Mu'minin Aishah (RD), to prepare for the journey towards Makkah. Thus, everyone got ready for the expedition.

The march of the Muslim Army:

The Prophet (saw), along with 10,000 soldiers, set out for Makkah in the month of Ramadan in the 10th year of Hijrah. He appointed Abu Ruhm al-Ghifari (RD) in charge of the affairs of Madinah, so that in his absence, no one could attack Madinah or cause harm.

As the journey began, many tribes joined the Prophet (saw) in this great expedition. When they reached at Al-Juhfa, Sayyidina Abbas bin Abdul Muttalib (RD) and his family joined them. They resumed their journey. Everyone was engaged in the remembrance (Dhikr) of Allah swt, marching with great determination to wipe away all shirk from the land forever and to establish Islam.

The Muslim army then met Abu Sufyan and Abdullah bin Umaiyah. However, due to their and some of their cousin's past misdeeds, they were not welcomed. Ali (RD) told them to seek forgiveness from the Prophet (saw) for what they had done. They went to the Prophet's saw tent accompanied by Ali (RD). When they did so, the Prophet (saw) said to them, as Yusuf (AS) said to his brothers,

قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ ۖ يَغْفِرُ اللهُ لَكُمْ ۖ وَهُوَ اَرْحَمُ الرَّاحِمِيْنَ

"No blame will there be upon you today, may Allah forgive you" that he had forgiven them.

The march of the Muslim Army:

The Muslim army, strong and well-equipped, marched toward Makkah, reciting the Dhikr of Allah. That was an exciting moment when thousand people were reciting all together -

اللّٰهُ اَكْبَرُ كَبِيْرًا وَالْحَمْدُ لِلّٰهِ كَثِيْرًا وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّاٰصِيْلًا
لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْاَحْزَابَ وَحْدَهُ

Allah is the Most Great and much praise be to Allah and glorified be Allah at the beginning and end of the day.

There is no Ilah except Allah alone, He has fulfilled His promise, assisted His servant, and single handedly defeated the [enemy].

It was a day when no one could stop them. The people of Makkah were trembling, remembering how they had once driven these Muslims away from this land. Now, the Muslims had returned victorious. They feared there might be bloodshed, but our beloved Prophet (saw) was known for his utmost humility and mercy.

On this special day, when everyone looked at him, the Prophet (saw) was seen with his head lowered in humility and submission to Allah (SWT). He announced that except for six people, everyone would be forgiven. He also declared that if these six individuals accepted Islam, they too would be forgiven.

Entering in the Baitullah:

After entering Makkah, the Prophet (saw) did not rest even for a moment. Instead, he went straight to the Baitullah, built by the two Prophets of Allah swt, Prophet Ibrahim (AS) and Ismail (AS). Unfortunately, the Kaaba was filled with 360 idols. The Prophet (SAW), accompanied by the Sahabah (RD), entered the Baitullah and destroyed all the idols of the Quraysh. As the truth came to light, there will be no trace of shirk anymore.

After that the prophet (saw) did Tawaaf then he took the key of the Kabaa and entered inside the Kabaa and removed the human pictures and images from there and made the Kabaatullah pure for worship. Then he prayed and praised Allah swt and said, this victory belongs to Allah (swt) with humility and full submission to Allah swt. Then he gave a speech to the Quraysh about this land, saying, **“This land is a sacred land from now on, it's not allowed to uproot its shrubs, or to cut its trees or to chase or disturb its game or to pick it's fallen things except by a person announce that publicly.”** Then Abbas (RD) said, **“O messenger of Allah (saw) except the lemon grass for it's used by our goldsmiths and for our homes.”** The prophet (saw) then said, **“Except for the lemon grass.”**

That's how Allah swt gave the most victorious moment in human history Alhamdulillah.



The Quran: Its Discovery, Meaning, and Lasting Values:

Written by

Zara Abid

(Quraan Student)

The Quran, known in Arabic as Al-Quran meaning “the recitation,” is the holy book for the whole mankind, and one of the most influential texts in world history. It is considered the final and exact word of Allah (SWT), revealed to Prophet Muhammad (SAW) over 1,400 years ago. Its message continues to shape the beliefs, honesty, and cultural life of over a billion people today.

When the Quran Was Revealed:

According to Islamic tradition, the Quran was revealed by Allah (SWT) to Prophet Muhammad (SAW) through the Angel Jibril (AS) over a period of 23 years. The revelation began with the first verses of Surah Al-‘Alaq, chapter 96, revealed in a cave on Mount Hira near Makkah. The first revealed verse was:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

Read, O Prophet (saw) in the Name of your Lord Who created you.

How the Quran Became a Book:

After the passing of the Prophet (SAW), the texts written during his lifetime were preserved. The first Caliph, Abu Bakr (RD), took the initiative to compile the Quran into a single book. Zaid bin Thabit (RD) was appointed to carefully oversee this collection. Later, during the Caliphate of Uthman bin Affan (RD), the text was standardized to ensure that all Muslims could read and use the same version. The Quran used worldwide today is based on that standardized text.

The Importance of the Quran:

The Quran is the foundation of Islamic faith. It teaches belief in one Allah, noble responsibilities, understanding, fairness, and peace. It serves as a guide for moral conduct and spiritual growth.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I did not create jinn and humans except to worship Me.

A Book of Guidance and Wisdom:

The Quran offers timeless lessons about right and wrong, respect, equality, and patience. Allah (SWT) says in the Quran:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.

The Quran is the sacred holy book for the entire world, revealed to Prophet Muhammad (SAW) Although, it was revealed specifically for Muslims, Allah (SWT) has provided guidance for all of mankind in this holy book. Its powerful guidance and profound influence continue to benefit humanity. Alhamdulillah.



Why do we wear Niqab?

Written by

Nur Huda

(Hifdhul Quraan Student)

Maryam: Assalamu Alaikum wa Rahmatullahi wa Barakatuhu, sister.

Sarah: Wa Alaikum Assalam wa Rahmatullahi wa Barakatuhu, sister.

Maryam: How are you doing, sister?

Sarah: Alhamdulillah, I'm well. How about you?

Maryam: Good, Alhamdulillah.

Sarah: I just wanted to ask, why do you wear the niqab?

Maryam: I wear the niqab to protect my face from the evil eye, to maintain modesty, and to avoid social pressure. But most importantly, it is the command of Allah. I wear the niqab to fulfill His command and to please Him.

Sarah: Jazakillah Khair sister. From now on, InshaAllah, I will cover my face too.

Maryam: I am happy that learned something from me Alhamdulillah.

(The student is only 6 years old, MashaAllah. Everyone, please keep her in your du'aa. May Allah accept and bless this great dawah, MashaAllah.)



Hijab

Written by

Maheen Sarah

(*Hifdhul Quraan Student*)

The importance of Hijab:

The importance of Hijab in Islam lies in its representation of modesty, Identity and devotion. Stemming from religious belief and personal choice.

Significance:

The significance of the Hijab is that it makes you closer to Allah SWT. So let's all make Duaa for everyone to wear Hijaab.

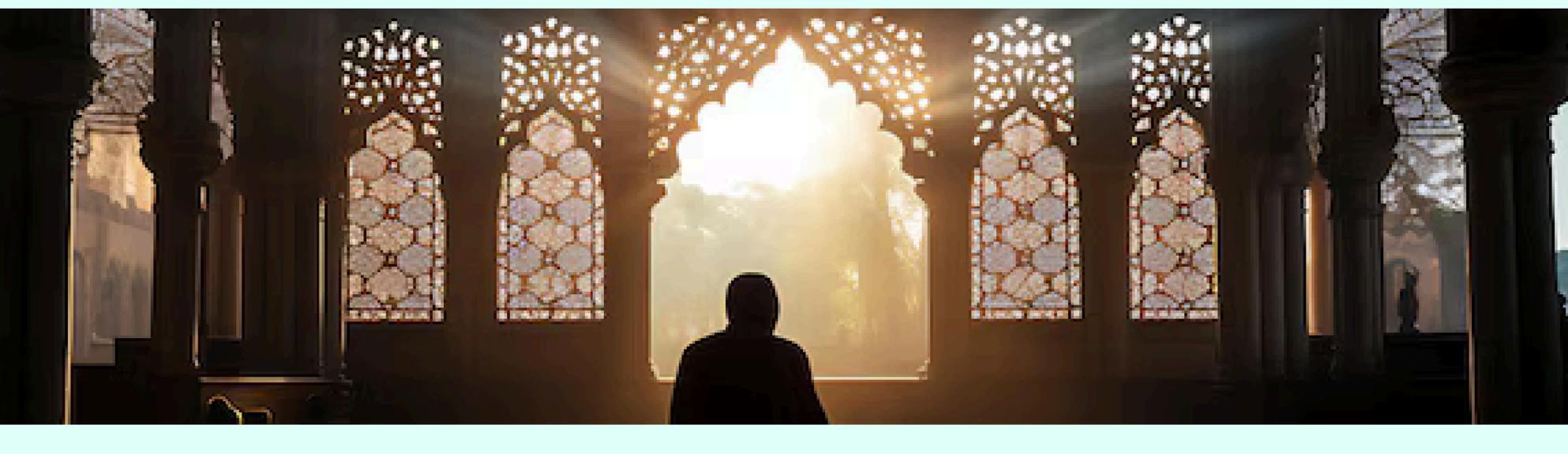
Verses of the holy Quraan:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزْجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ
أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. That is more suitable that they will be known and not annoyed. And Allah is All-Forgiving, Most Merciful.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا
ظَهَرَ مِنْهَا

And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments¹ except what normally appears.² Let them draw their veils over their chests.



Protect your ears and uphold your dignity!

(*Hifdhul Quraan Student*)

Overhearing peoples talk: Islam is a beautiful religion that teaches us the best conduct. One of the rulings in Islam is that we must not overhear Muslim brother or sister intentionally, secretly without their permission, as this is considered a major sin. On the other hand, we learn from the Sunnah of Nabi saw, when two people are talking than we don't go and start talking in the middle without permission. When this much care has been given in Islam for our privacy, we should think again how grave sin it would be if we overhear people's privet or secret conversation!!

In this age of the internet and mobile phones, with various hacking apps available, it has become very easy and normal to read people's personal messages or listen to their private conversations. Companies have been created to share people's secrets with others, and there are even jobs dedicated to this heinous activity. However, a true believer, will never engage in such behavior, even if all the means are available to them. Out of fear of Allah SWT and concern for the Hereafter, they will stay away from these harmful actions. Why? because this is a major sin, there is great punishment for this action in the grave and in the Akhirah.

Sayyidina Ibn 'Abbas (RD) narrated that the Prophet (SAW) has said: "If anyone listens to other people's talk when they do not want him to hear it or they try to avoid him, then molten lead will be poured into his ears (for listening that) on the Day of Resurrection." [Bukhari]

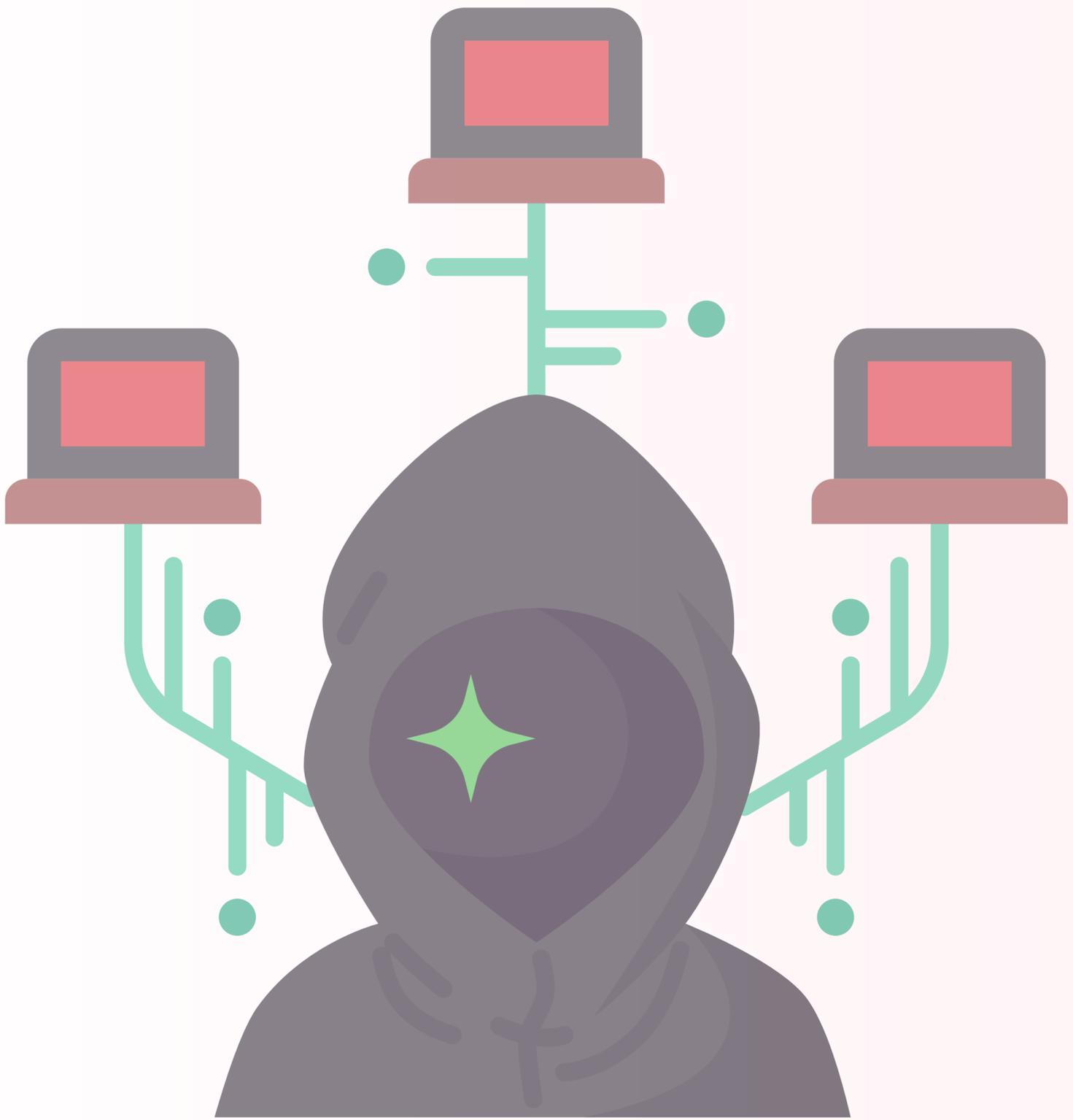
One day, after hearing that the Prophet (SAW's) wives had an argument with him (SAW), Sayyidina Umar (RD) became angry and went to advise them not to do so. When he went to the house of Ummul Mu'mineen Umm Salama (RD), who was a very wise and prudent lady, she scolded Umar (RD), saying:

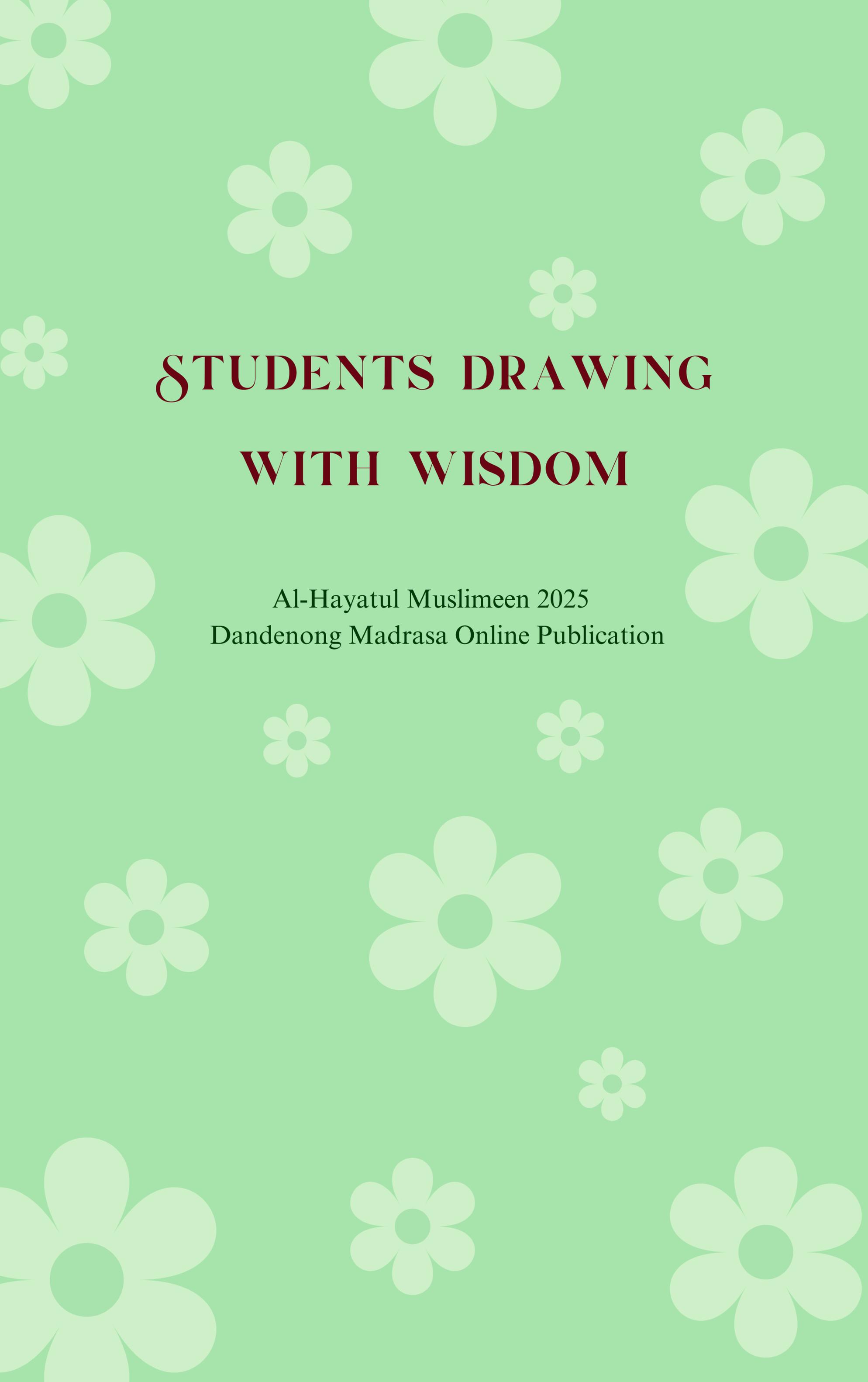
.... قَالَ ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ لِقَرَابَتِي مِنْهَا فَكَلَّمْتُهَا. فَقَالَتْ أُمُّ سَلَمَةَ عَجَبًا لَكَ يَا ابْنَ الْخَطَّابِ دَخَلْتَ فِي كُلِّ شَيْءٍ، حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَزْوَاجِهِ. فَأَخَذْتَنِي وَاللَّهِ أَخْذًا كَسَرْتَنِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.....

“O son of Khattab! It is astonishing that you interfere in everything; you even want to interfere between Allah’s Messenger (SAW) and his wives! (This is a very long hadith, Part of hadith has been written here.)” (Sahih al-Bukhari 4913)

Umar (RD) said then, “By Allah, her words affected me so much that, much of my anger subsided. I then left and returned home.” Islam gave that much importance to keep people's privacy and not to interfere in between. Doing this action is a sign of grave ignorance about Islamic ruling.

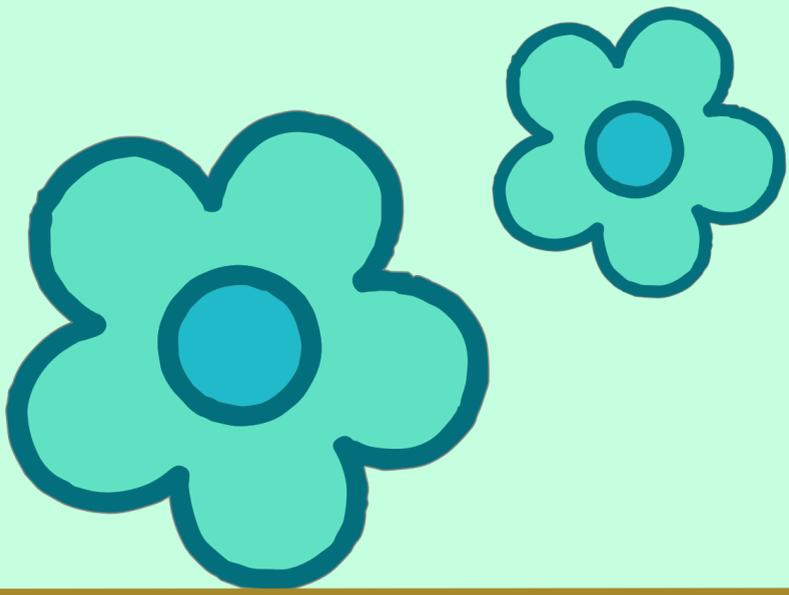
Due to such ill behavior, sometimes homes get destroyed, personal conversations are leaked, and many problems arise in the society. That is why Islam strictly forbids us from engaging in such heinous actions. This is a form of silent bullying that people even get scared to talk with their near once sometimes, so we must ensure that we do not get involved in these kinds of actions, lest we face severe punishment in this world and in the hereafter. May Allah protect us from this kind of hacking apps and from listening to other people’s words without their consent. This is a worldwide problem of today, and we must take care of it immediately. Otherwise, we do not know how many great sins will be recorded against us, and despite having many good deeds, we might face severe punishment from Allah because of this ill conduct, May Allah protect us. Ameen.





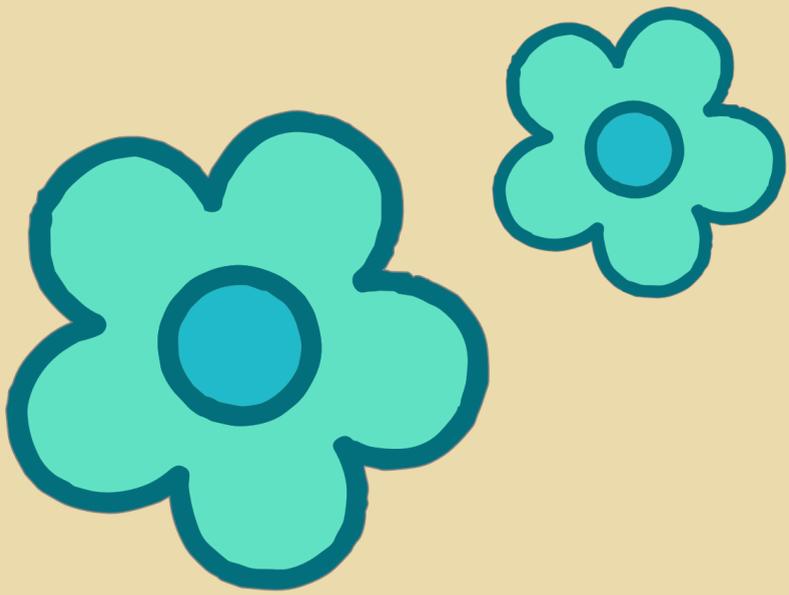
STUDENTS DRAWING WITH WISDOM

Al-Hayatul Muslimeen 2025
Dandenong Madrasa Online Publication



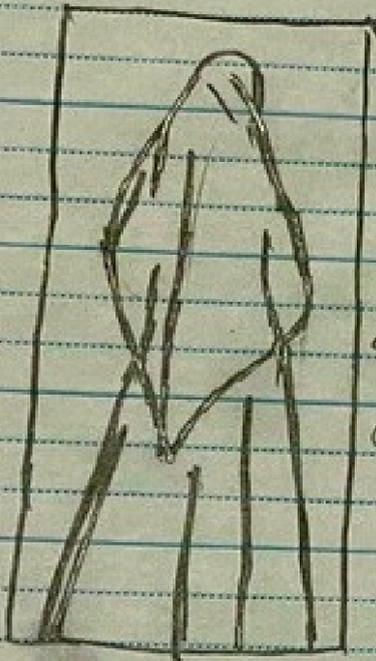
ABDULLAH BIN MR

**Best men are those who pray salah in jama'ah
in the Masjid!**



Dy: Maheen Sarah

Hijab



Importance

The importance of Hijab in Islam lies in its representation of Modesty, Identity and Devotion, Stemming from Religious Belief and Personal Choice.

Significance

The Significance of The Hijab is that it makes you closer to ALLAH S.W.T. So lets all make dua for every one to wear Hijab.
Ameen.

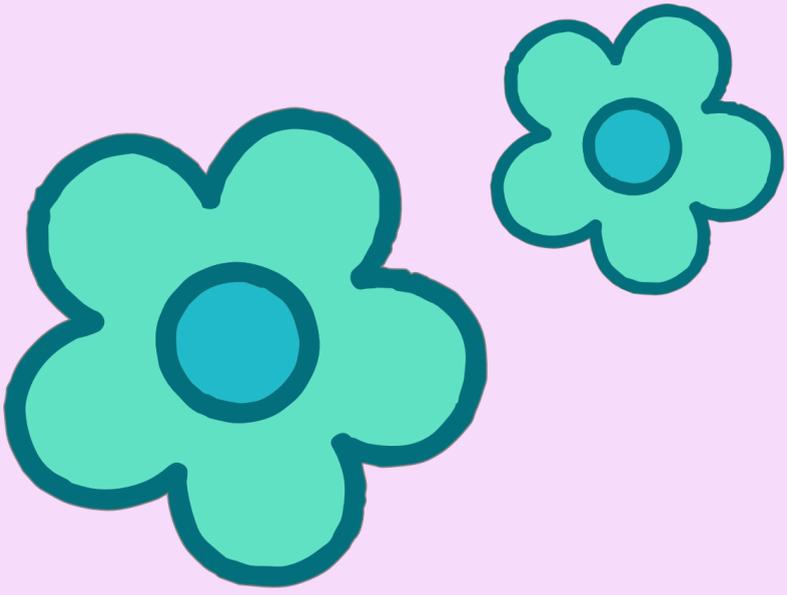
Verses of The Qur'an

"And tell the believing Women to lower their gaze and guard their chastity and not to reveal their adornment except what normally appears, and to draw their veils over their heads. Surah Nur 24:31

"O Prophet, tell your wives, your daughters and the women of Believers to draw their cloaks all over themselves. That is more suitable that they will be known and not annoyed." Surah Ahzab 33:59

MAHEEN SARAH

Importance of Hijaab

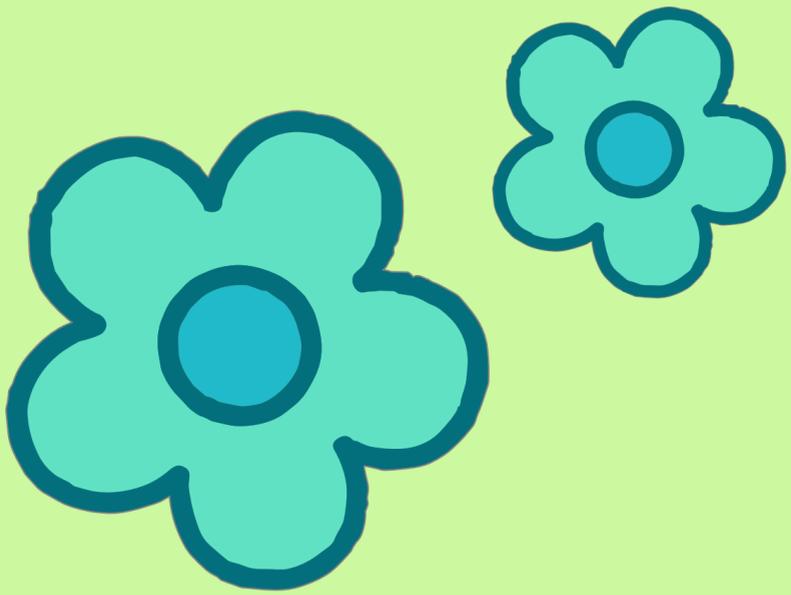


why do we wear niqab?



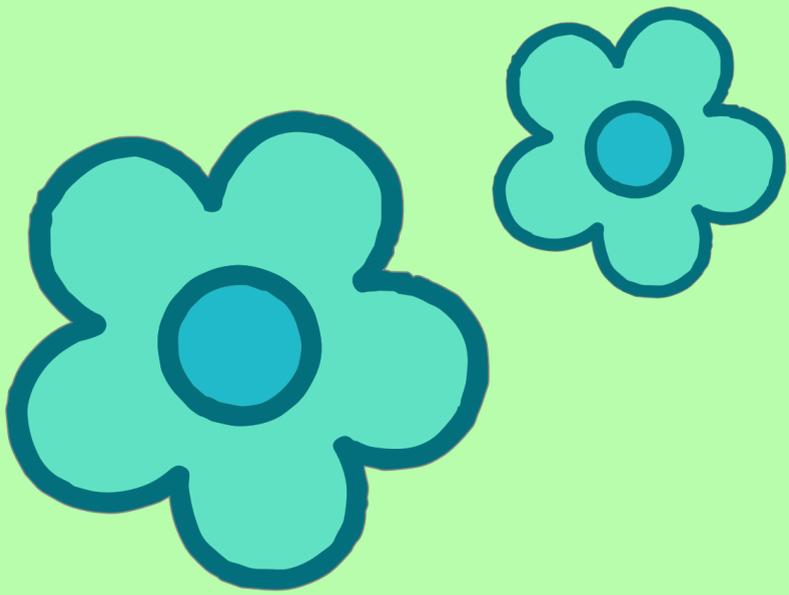
Nur Huda

Why do we wear Niqaab?



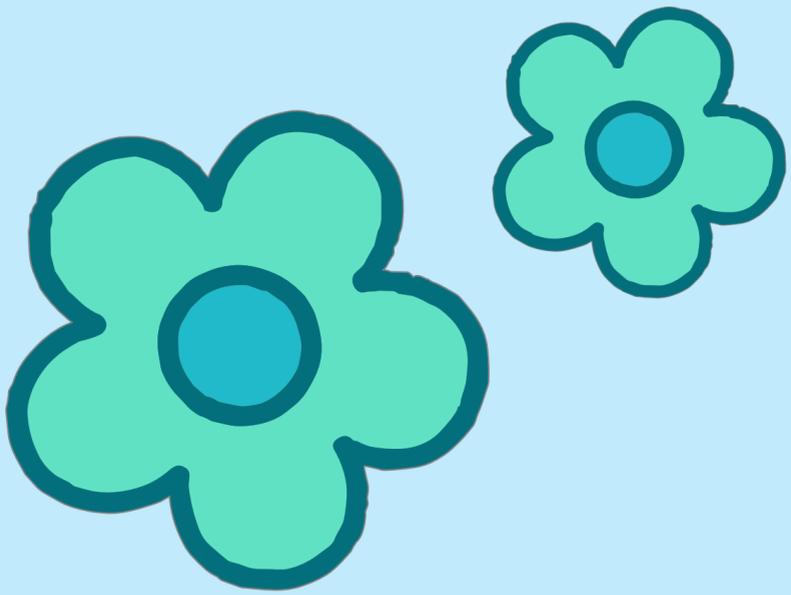
ABDULLAH BIN MR

Muslim kids playing in the park



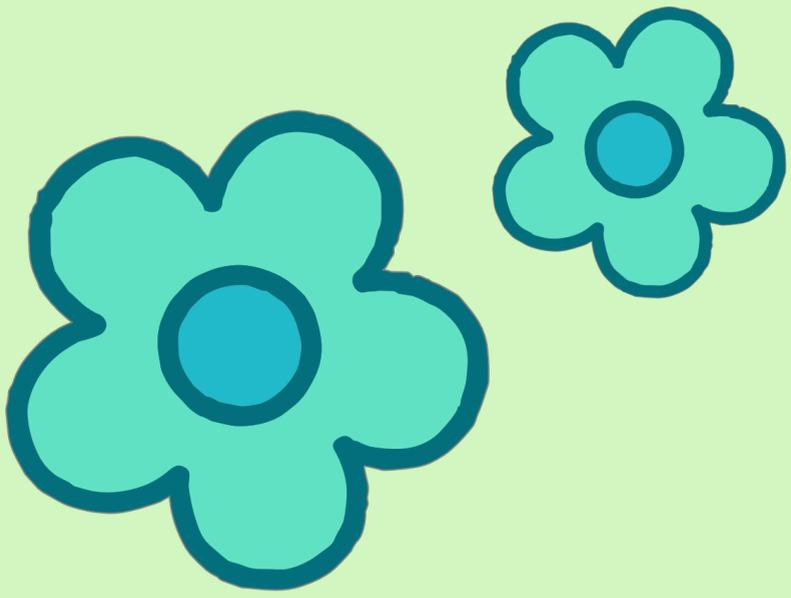
ABDULLAH BIN MR

Jannah will be a beautiful place



ABDUR RAHMAN BIN MR

I want beautiful palace in jannah



ABDUR RAHMAN BIN MR

Allah created trees and rivers and everything!

SUNNAH FOOD RECIPES



Al-hayatul Muslimeen 2025
Dandenong Madrasa Online publication

Fig is a fruit that has been mentioned in the Quran and has many health benefits, so try to make a habit of eating figs. Figs are full of nutrients and offer numerous health advantages, including improved digestion, better heart health, and balanced blood sugar levels.

You can eat figs raw or make juice from them. Try this halwa, a delicious new way to enjoy this Sunnah fruit.

Fig (Anjeer)Halwa



Fig Halwa

Ingredients:

- Dried fig ½ cup
- liquid Milk ½ cup (if needed add more)
- Ghee ¼ cup
- honey ¼ cup
- powdered milk ¼ cup
- Nuts (For decoration)

Method:

Start with Bismillah. In a medium pan, put the ghee, powdered milk, and liquid milk together. Stir for about 5 minutes, or until you can smell the nice aroma of ghee. At that moment, add the honey and keep stirring. During this process, make sure to stir the mixture from right to left, this is Sunnah. While doing so, continue to make Dhikr; Allah will bless the food with Barakah, inshaAllah. Then, add the chopped figs and keep stirring until the mixture becomes nice and thick. Finally, turn off the stove and transfer the halwa into a prepared dish. Sprinkle chopped nuts on top and keep it in the refrigerator for an hour. Then serve the halwa with additional chopped nuts if desired. Yumm! Alhamdulillah

اللهم رزقنا بحلاوة الإيمان

(Oh Allah! Grant us the sweetness of Imaan)

Anas ibn Malik (RD) narrated that, “A tailor once invited Allah’s Messenger (Sallallahu Alaihi wa Sallam) and served him a dish of bread, meat and broth, with some gourd on it. Allah’s Messenger (Sallallahu Alaihi wa Sallam) used to love gourd.” Thabit Banani (RH) said; “Then I heard Anas (RD) say: ‘From then on, any dish that could be made with gourd was made for me!’”

Gourd and lamb Curry



Gourd and Lamb curry

Ingredients:

- 2 Tbsp ghee
- 1 large onion, finely chopped
- 1/2 tsp cumin powder
- 1/2 tsp garam masala
- 1/2 tsp coriander powder
- 5 green chilies, cut lengthwise
- 1 Tbsp ginger and garlic paste
- 500 grams lamb, cut into medium pieces
- 1/4 tsp turmeric powder
- 1 Tbsp chili powder (or according to taste)
- Salt, to taste
- 2 cups of water
- 250 grams bottle gourd (about half a medium-sized gourd), peeled and diced
- Fresh coriander, chopped

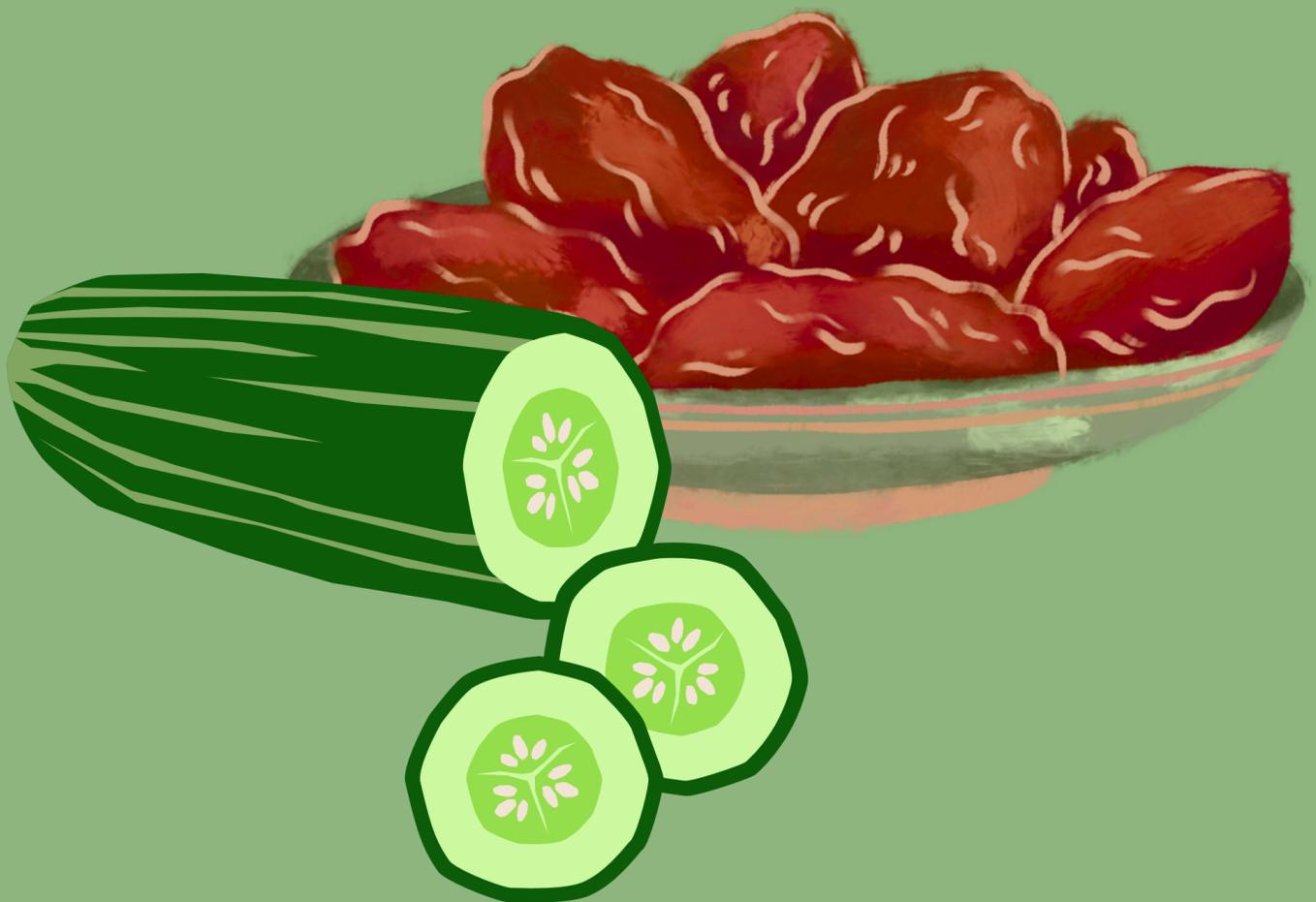
Gourd and Lamb curry

Method:

- Wash the meat thoroughly three times. Then, in a medium pot, put the lamb meat and add all the ingredients except the bottle gourd (kadu/lau/dubba). Marinate the mixture properly while reciting Dhikrullah.
- Once done, place the pot on the stove. Cook on medium-high heat for half an hour, then reduce to medium-low heat and cook for another half hour. When the meat is tender, add the bottle gourd. Since the gourd softens quickly, do not keep the stove on for too long. Once the gourd is soft, turn off the stove. Don't forget to do Dhikrullah!
- Finally, add the chopped coriander and serve hot with barley bread or any other bread.

Abdullah ibn Ja'far (RD) reported: "I saw the Messenger of Allah (SAW) eating fresh dates with cucumbers." (Muslim)

Cucumber and Dates



Poetry of Hassan bin Thabit RD

وأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي وَأَجْمَلُ مِنْكَ
لَمْ تَلِدِ النِّسَاءُ
خَلَقْتَ مَبْرَأاً مِنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ
خَلَقْتَ كَمَا تَشَاءُ

My eyes have not seen a person better than you, No woman gave birth to a person more beautiful than you! You were created flawless, without the slightest blemish, It seems you were created according to your wish!

صلى الله عليه وسلم



İBB-BE

NABVI

(PROPHETIC MEDICINE)

Al-Hayatul Muslimeen-2025

Dandenong Madrasa Online Publication

Al-Quraanul Kareem is Shifa for mankind

Allah SWT sent the Qur'anul Hakim as a guidance, Shifa (healing), and mercy for all mankind. The divine Kalamullah was revealed not only as a source of profound guidance but also as an amazing source of healing. It brings comfort, peace, and joy to the body, mind, and soul. When a person reads this divine Kalamullah, keeps getting closer to Allah SWT, and no soul can find true happiness except the nearness to its Creator. This is why Allah SWT mentions in the Qur'anul-Hakim:

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)

"And We have sent down the Qur'an which is a healing (Shifa) and mercy for the believers, but for the wrongdoers it increases nothing but loss." Surah Al-Isra (17:82)

The first and deepest connection of the Qur'anul Kareem is with the soul. The recitation of the Qur'anul Kareem strengthens the soul, and when the soul becomes strong, the body naturally becomes stronger as well. The Qur'anul Kareem soothes the heart and mind, takes away tension, fear, and despair. Listening to and reciting the Qur'anul Kareem cleanses the soul and strengthens one's Imaan, Strong Imaan bring Tawakkul, Taqwa, resilience and emotional well-being. It's beautiful and melodious recitation has a calming effect for soul, often works as a spiritual therapy for mind that helps to reduce poor mental health.

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً

Say, 'It is, for those who believe, a guidance and cure.

This Ayah of the Qur'anul Kareem further emphasizes that the healing offered by the Qur'an goes beyond physical health; it also nurtures spiritual and psychological well-being. Even after this clear clarification from Allah SWT Himself, our beloved Prophet Muhammad (Sallallahu Alaihi wa Sallam) provided us with specific Ayah as cures for different reasons. He recommended reciting certain Ayah in particular situations to help those who are ill. Let's see the Quraanic cure and remedy of sickness-

1. There is 6 special Ayah in the Quraan which are called Ayah of Shifa, which has been recommended as the cure of any sickness, The Ayah's are,

- Surah At-Tawbah (9:14): وَيَشْفِي صُدُورَ قَوْمٍ مُّؤْمِنِينَ
- Surah Yunus (10:57): يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
- Surah An-Nahl (16:69): فِيهِ شِفَاءٌ لِّلنَّاسِ
- Surah Al-Isra (17:82): وَإِنَّا نَحْنُ نَشْفَعُ لِّلْمُؤْمِنِينَ فِي الدُّنْيَا وَالْآخِرَةِ وَنَشْفَعُ لَهُمْ عَلَىٰ سَبِيلِهِمْ (وَإِنَّا نَحْنُ نَشْفَعُ لِّلْمُؤْمِنِينَ فِي الدُّنْيَا وَالْآخِرَةِ وَنَشْفَعُ لَهُمْ عَلَىٰ سَبِيلِهِمْ)
- Surah Ash-Shu'ara (26:80): وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
- Surah Al-Fussilat (41:44): قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فَيَءَاذَنِهِمْ وَقُرْ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ ٤٤

2. **Surah Al-Fatihah:** Surah Al-Fatihah is known as Ummul Qur'an for the great benefit and healing power in it. has been recommended as Ruqyah (healing through Qur'an). In one narration, a companion of the Prophet (Sallallahu Alaihi wa Sallam) recited this Surah over a scorpion bite which Allah then cured. This Surah has been said as a cure of all sickness.

4 Qul: There are illnesses that occur due to the evil eye, jinn, blackmagic or jealousy of others. Our beloved Prophet (Sallallahu Alaihi wa Sallam) taught a cure for these spiritual afflictions, known as the Mu'awwidhat or the "Four Quls" (Surah Kafirun, Surah Ikhlas, Surah Falaq, and Surah Nas). Subhanallah, it is so simple yet powerful. Ummul Mu'mineen Aisha (RD) reported:

"Whenever Allah's Messenger (Sallallahu Alaihi wa Sallam) went to bed, he used to recite Surah Ikhlas, Surah Falaq, and Surah Nas, then blow into his palms and pass them over his face and the parts of his body that his hands could reach. And when he fell ill, he would instruct me to do the same for him."

See how much importance the Prophet (Sallallahu Alaihi wa Sallam) placed on this practice. He was the Messenger of Allah, and once, out of jealousy, some Jewish people cast black magic upon him. Our beloved Prophet (Sallallahu Alaihi wa Sallam) went through lots of hardship. Allah SWT showed him in the dream who did it and gave him the Amaal Mu'awwidhat (the "Four Quls") for protection. The black magic is often used to harm relationships, especially between husband and wife.

For increasing family bond: This is greatest problem in present world, and this one thing makes Shaitaan very happy. If you notice that you suddenly begin disliking your partner, find them unattractive, experience negative thoughts or feelings entering your heart, growing distance,

For men, sometimes there arises an attraction or liking toward non-Mahram women in such a way that, despite efforts, it becomes difficult to lower the gaze. This may be accompanied by desire of listening other women's voice or an inclination to praise them openly. Meanwhile, when it comes to own wife, the tongue becomes tight, unable to offer praise and thinking no need to praise, and no desire to talk to wife and finding her not very beautiful, although she is a beautiful and good woman. If Quarrels arise over very simple matters that you don't feel like to spend time together. These may be signs of black magic done to breaking family bond. To protect yourself and near ones, seek the light of the Qur'an. Regularly recite the Mu'awwidhat and Ayatul Kursi after every Salah and before sleeping. If the problem still worsens, it is important to consult knowledgeable and trustworthy Ulam Ikram who can perform Ruqyah (spiritual healing) to remove such harm inshaAllah.

This beautiful Ayah is to increase family bond:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

If there is any misunderstanding between spouse recite the following 7 times after every Salah:

اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا

Children health: Small children often go through various illnesses during their childhood. Recite Manzil (33 Ayahs), Ayatul Kursi, and the Mu'awwidhat (Four Quls) and then blow on the children for protection and healing. Always recite Qur'an at home and make the house live. When you are unable to recite yourself, playing the Qur'an at home is also beneficial. While recitation is more effective but simply listening to the Qur'an also brings comfort, keeps healthy, and keeps the mind happy. So, play Quraan in front of kids.

Take Quraan as a Shifa for all kind of sickness. A life of peace, joy and happiness will descend at home from the Rabb of Arshul Azeem inshaAllah.

We find in Hadeeth one day prophet saw ate green dates. Green dates has lots of health benefit, especially for ladies who are near to the date of giving birth. Green date helps ease in dialation and helps to ease the labour.

Green dates are a great source of calcium, provide energy, and are good for bones and heart. They are full of nutrients. Most importantly, eating green date is Sunnah!

Green dates

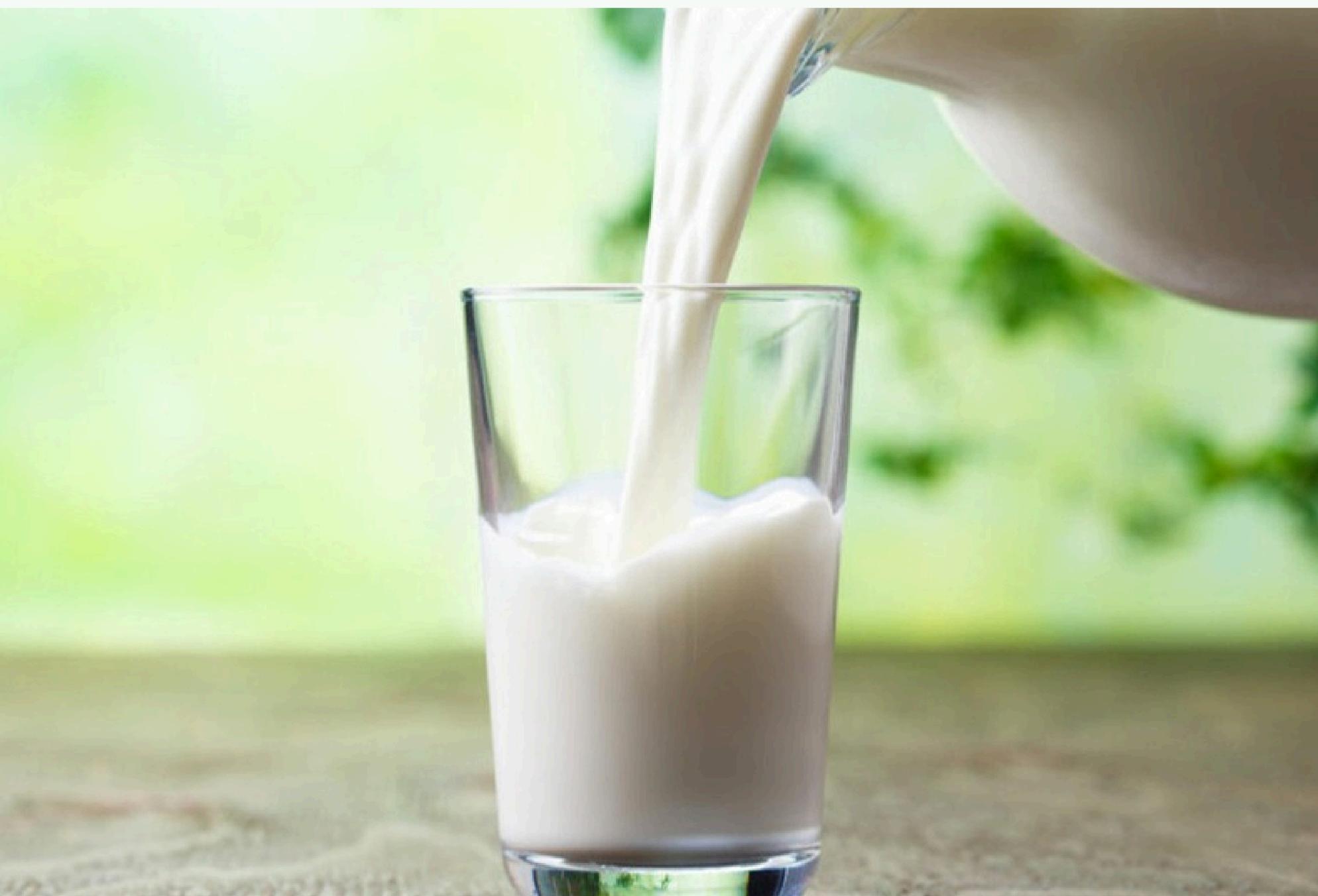


Milk is a great blessing from Allah swt, our beloved prophet saw said, “The Messenger of Allah (ﷺ) then said: When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say: O Allah! bless us in it and give us more of it, for no food or drink satisfies like milk.”

Milk is a great Qudrah from Allah. Allah swt said, “And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between waste and blood - pure milk, palatable to drinkers.”

In Jannah, there will be a river full of milk Subhanallah! Milk is a sign of Jannah in this world and has many benefits. Instead of drinking tea or coffee, follow the Sunnah of our beloved Prophet (SAW) and drink fresh milk every day for a healthy life.

Milk



Narrated by Sayyidina Jabir (RD): “We set out in the army of Al-Khabyr and Abu Ubaidah (RD) was the commander of the troops. We were struck with severe hunger, and the sea threw out a fish the like of which we had never seen, and it was called Al-'Anbar. We ate of it for half a month. Abu Ubaidah (RD) took one of its bones and a rider passed underneath it (without touching it, meaning the fish was very big). (Sayyidina Jabir (RD) Abu 'Ubaidah (RD) said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet (ﷺ) about that, and he said, "Eat, for it is food, Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.” (Sahih al-Bukhari 4362)

The benefit of eating fish,

- Fish, especially fatty fish is rich in omega-3 which help reduce the risk of heart disease.
- Good for brain and eyes.
- Fish is packed with vitamins, calcium and very nutritious.

Fish





SUNNAH LIFESTYLE

Al-hayatul Muslimeen 2025
Dandenong Madrasa Online publication

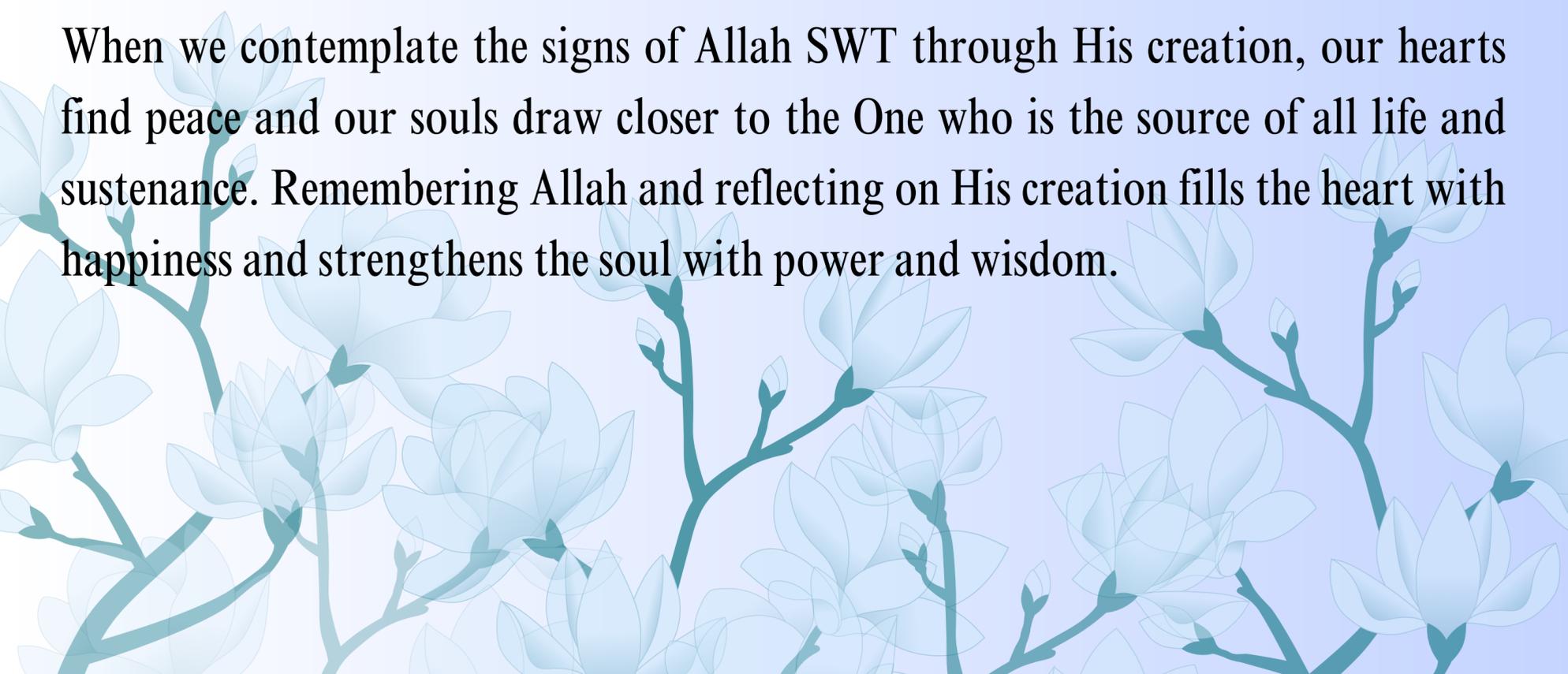
Talk about the Qudrah of Allah

Inside our hearts, there is a special place that always longs for its Creator, the One who brought it into existence. Our soul is not of worldly life; rather, it is created for the Akhirah (the Hereafter), which is why it is eternal and never dies. While our body faces death, the soul remains immortal. Our speech is deeply connected to our soul, and when we speak about Allah (SWT), it brings immense happiness and tranquility to the soul.

This is why we often see that people who frequently talk about Allah, no matter what hardships they face-whether poverty, old age, or illness, they remain peaceful and confident. It seems as though nothing can break their spirit. This strength comes from the soul being nourished by the remembrance and talk of its Rabb (Lord). The soul continuously yearns to connect with its Creator, but worldly desires distract us and prevent this connection.

So, let us speak more about the power (Qudrah) of Allah, and ponder over His magnificent creation. Look at the sky, the earth, the flowers, the leaves, and the trees. Even the falling of the dead leaves hold lessons for us. Observe the rivers deeply; think about how beautifully Allah SWT created water and made it a blessing for humankind. Every detail in creation reveals the wisdom, mercy, and greatness of Allah.

When we contemplate the signs of Allah SWT through His creation, our hearts find peace and our souls draw closer to the One who is the source of all life and sustenance. Remembering Allah and reflecting on His creation fills the heart with happiness and strengthens the soul with power and wisdom.



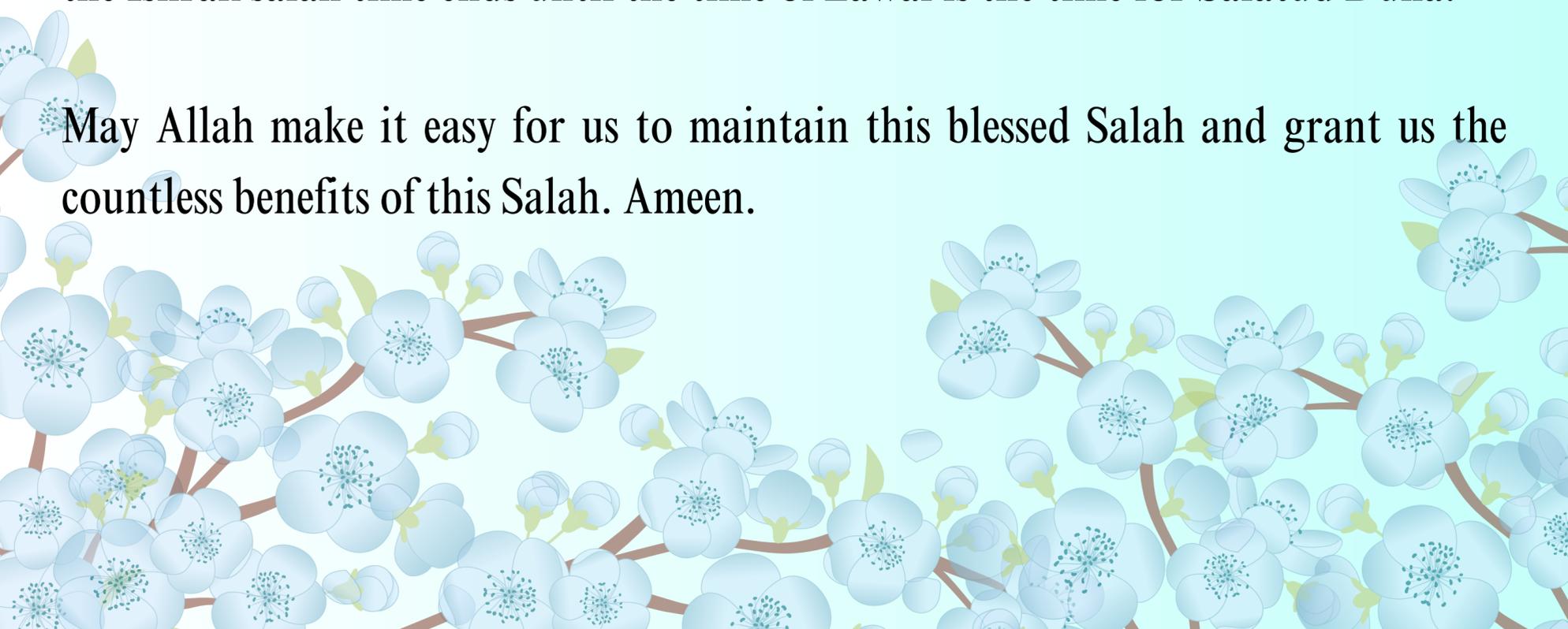
Find Barakah in Rizq through Salatud Duha

Salat al-Duha brings Barakah (blessing) in our sustenance. Our beloved Prophet (SAW) said: "In the morning, Sadaqah is due upon every joint of bone of the body of every one of you. Every utterance of Allah's Glorification (saying SubhanAllah) is an act of Sadaqah, and every utterance of His Praise (saying Alhamdulillah) is an act of Sadaqah, and enjoining good is an act of Sadaqah, and forbidding evil is an act of Sadaqah, and two raka'ahs offered in the forenoon (Duha) will suffice for that" (Sahih Muslim).

This hadith highlights the spiritual significance of the Salatud Duha and its importance in the daily life of a Muslim. In another hadith, it is said that a person who prays twelve raka'ahs of Salatud Duha will have a palace built for him in Jannah by Allah (SWT). SubhanAllah! Look at this blessing of Allah SWT, Barakah in rizq (sustenance) in this world, and a palace in the Akhirah (Hereafter). This means Allah will make the person's life easy in both worlds. Such a great Ni'mah! Allahu Akbar.

Therefore, we should not miss Salatud Duha, InshaAllah. At least two raka'ahs of Salatud Duha every single day is a beautiful goal we should add in our routine, InshaAllah. The time for Salat al-Duha is after sunrise (Shuruk) until just before Zawal (time before Dhuhr). According to some narrations, it is specifically after the Ishrak salah time ends until the time of Zawal is the time for Salatud Duha.

May Allah make it easy for us to maintain this blessed Salah and grant us the countless benefits of this Salah. Ameen.



Follow the Sunnah of Nabi (SAW)

The Sunnah of our beloved Prophet (SAW) is the path of guidance, peace, and success. The Prophet (SAW) said or did, everything done by the Hukm of Allah. He never acted on his own accord; all was from Allah (SWT). Allah (SWT) repeatedly mentions in the Qur'an that He commands the Prophet (SAW) to tell the believers: if they seek His pleasure, they must follow the Prophet's example. Those who do so will be granted Jannah (Paradise), beneath which rivers flow, where they will live forever, InshaAllah.

Such an amazing reward awaits in the Akhirah for following the Sunnah of our beloved Habeeb (SAW). Let us follow him in every detail. Allah will grant success in this world as well. He will bless us with better health, well-being (afiyah), barakah, divine help (nusrah), and victory in all matters inshaAllah.

How our beloved Prophet (SAW) spoke, how he met with people, how he behaved at home, how he treated small children and respected the elders, how his days and nights were spent, how he dressed, how he helped others everything about him is a lesson for us. Let us learn from every detail and begin practicing from today, InshaAllah.

A life filled with barakah, divine support, and the pleasure of Allah (SWT) waits for you. Let us follow the Sunnah and also invite others to follow the Sunnah of our Habeeb (SAW) as well by giving dawah. Read from the Kitaab (such as Shamail Tirmidhi, Uswai Rasool (SAW), Hayatus Sahaba) and learn Sunnah of Nabi (SAW) in different situations and start practicing in real life inshaAllah.

Handle anger prudently

Anger is a huge problem in one side, but on the other hand, it can be a powerful weapon. Therefore, we must learn how to handle our anger properly. When anger breaks the hearts of the innocent, destroys family ties, disobeys the commands of Allah, and turns a person into a tyrant, it causes great harm. This kind of anger breaks the hearts of innocent, kills people, destroys civilizations, creates disunity, and brings oppression to the world. The reason is that when a person is angry, the brain does not function properly. The Nafs (ego or desires) drives the person into such madness that they say or do whatever the Nafs urges them to do. In this regard, our beloved Prophet Muhammad (SAW) said:

إذا غضب أحدكم فليصمت

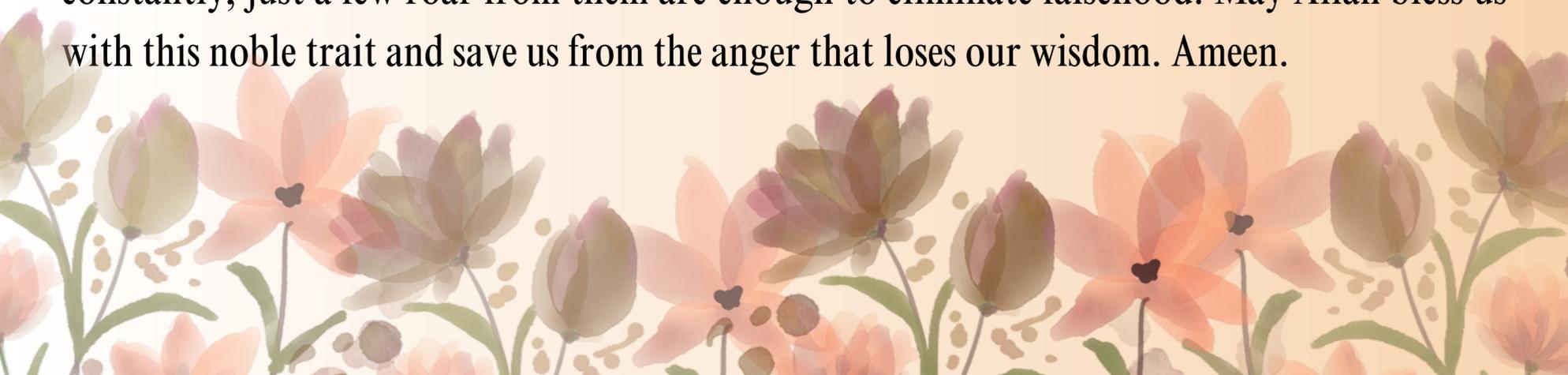
If any of you becomes angry, let him keep silent.

(Sahih al-Bukhari, Hadith 6116)

He also advised to seek refuge in Allah from the Shaitaan by reciting Ta'awwudh (saying "أعوذ بالله من الشيطان الرجيم"). If the anger does not subside, then if you are standing, sit down; if you are sitting, lie down. If it still doesn't go away, perform wudu (ablution). If the anger still remains, change your environment and leave the place where you are feeling angry. This is how to handle the anger that comes from the Nafs.

Another kind of anger is for the guidance and rectification of others, which brings health to society, success to the family, and motivates people. This kind of anger helps to eliminate falsehood and wrongdoing. It is a weapon against the Nafs (ego or desires). This kind of anger is good and appreciable. This anger activates lazy family members, encourages children to study or learn properly, brings good leadership in the society, stops mischief (Batil), and guides sinners to the right path. If we have this kind of anger, it is a source of strength and weapon against every mischief.

Therefore, we must be very careful to handle our anger properly. We should be optimistic and use this weapon only, when necessary, not all the time. This is a blessing (Ni'mah) from Allah. Remember, those who are blessed with the 2nd kind of anger do not keep barking constantly; just a few roar from them are enough to eliminate falsehood. May Allah bless us with this noble trait and save us from the anger that loses our wisdom. Ameen.



Speak nicely!

Speech is a great ni'mah (blessing) from Allah (SWT). Through speech, a person can utter the words of Imaan bil ghaib (faith in the unseen) and become a person destined for Jannah (Paradise). On the other hand, speech can also cause a person to become a disbeliever (kafir). Our speech holds great value. It is not something simple, but a very special quality granted by Allah SWT to us as a mark of our humanity. We have been honored with this because Allah SWT made us the best of all creation.

When a person uses this amazing gift of speech wisely, it brings peace to the family, society, and the entire world. On the other hand, ill speech can shatter hearts. In many families, broken hearts are the result of one person's harsh or ill speech. Entire families can be broken because of one person's ill speech.

Sometimes, we excuse harsh speech by saying the person is old or being emotional. But the truth is, if a person has spoken kindly and talks of wisdom, throughout their life, old age brings more wisdom. However, if a person has been breaking hearts throughout the life, old age may bring more problems. Therefore, we must be very careful from our youth and teach our children to speak kindly and smile while speaking. This brings health and harmony to the society. What is the point of breaking people's hearts with our speech? We should be generous in our speech and behavior. Allah SWT loves those who are kind and nice in speech, so select beautiful words while speaking and leave all the filthy words.

Brothers should learn to speak kindly and respectfully with their family. Sometimes, we unintentionally or intentionally put down our family members with our words. Instead, try to uplift and praise your family, and you will see how the entire family environment changes into a piece of Jannah, just because of good speech.

Sisters, also speak with respect to your family. You will see how the hearts of your family expand like a vast sky, where you will be able to fly happily like a queen, inshaAllah. Speak kindly with children, they will grow up to be great human beings, inshaAllah. Speak with wisdom, a piece of jannah will descend in this world inshaAllah





EPILOGUE

جَزَاكُمُ اللهُ خَيْرًا

All thanks to Allah (SWT) who helped us complete another successful year Alhamdulillah. Alhamdulillah, this year has been the most successful year for Dandenong Madrasah, mashaAllah. Many iqraa book students started Quran, many Hifdhul Quraan students memorized a good portion of Quraan, Arabic language course got some brilliant students this year mashaAllah, Islamic studies students, learned the islamic rules and regulation. Some students began observing parda (veil). We also started our online journey with male teachers, Alhamdulillah, along with many other amazing achievements. Overall, it was an amazingly successful year for us Alhamdulillah. Each year, Allah (SWT) continues to progress the Madrasah, Alhamdulillah. All our achievements through His help; no matter how much we try, success comes only when He (SWT) wills it. This success belongs to our Rabbul Kareem, Rabbur Raheem Allah (SWT), who accepted us to do this noble works, who brought us from zero to this stage in a very short period of time Alhamdulillah, for whom we are doing all Amaal. If He (SWT) becomes pleased with us, that will be the greatest triumph in this world and on the Day of Judgment, inshaAllah.

Jazakumullah khair to everyone for enriching the magazine with your beautiful writings. Jazakumullah khair to the Ulama ikram, elders, and our respected teachers for writing very beneficial topics. We have learned a lot and hope that it will be beneficial for all mankind, inshaAllah. This year, the students' writing and wisdom truly amazed us, and Alhamdulillah, we see they are sincerely studying about Islam, listening and trying to become righteous people MashaAllah. MashaAllah, we received writings with very deep thoughts. May Allah accept our beloved students for the hidayah of all mankind. May Allah protect their writings until the Day of Judgment and make them a benefit for all humanity. Ameen.

At the end of the year, we would like to give a huge Jazakumullah Khair to our beloved teachers, parents, and students. You all worked hard throughout the year. Especially to our teachers, your hard work is unmatched. Regardless of fever, sickness, or family issues, you stood firm to teach and ensured that the children continued learning. Our teachers are the heart of our Madrasah. May Allah accept your hard work and grant you abundant Barakah and Ajr in this life and in the Akhirah. Ameen.

Jazakallah khair to all our parents; once again, you have shown that you put Deen at first, mashaAllah. This year, at times, we were a bit strict in correcting some students. Whenever we informed parents, we never received any denial instead, the positive responses and support were truly amazing. This was a significant change in our madrasah this year, as we do not believe in scolding with harsh words or severe punishments. Instead, we involve parents in correcting the children. SubhanAllah, we openly discussed the issues with parents and never saw any sign of displeasure in their eyes. They helped us in every possible way. This was an outstanding quality of our parents this year Alhamdulillah. Jazakumullah khair, respected brothers and sisters, our success is your success because you are the real foundation; we only help and guide. You are the ones who

جَزَاكُمُ اللَّهُ خَيْرًا

help children preparing homework, bring them to the madrasah, understand their responsibilities, and help kids fulfilling them. May Allah keep you all steadfast. You are the Noor of our Madrasah. Jazakumullah khair to you all. May Allah keep you all with Aafiyah and health. Ameen.

Dear students, at the end of the year, we are very pleased with your achievements. You have worked very hard, especially the Hifdhul Quran students. SubhanAllah, your day began with the Quran. While other children were still asleep, you woke up to memorize new portions and fulfill the routine set by the madrasah. Your iman amazed us. May Allah accept your efforts and help you to protect this Kalam and its Ahkam throughout your life, may Allah accept you to learn and then teach this kalamullah throughtout your lives. Ameen.

All other students from the maktab, Arabic language, and Islamic studies classes also performed very well. Especially our Arabic language students, mashaAllah most of them come from very far. SubhanAllah, one of the sisters is an engineer and working in her field morning till afternoon, yet despite her work and family responsibilities, she attends every class on time, mashaAllah. Your steadfastness inspires us to move forward, because of you, we feel to continue our effort. May Allah accept you and all other students as great people of time. Ameen.

Beloved students, we hope you will continue to put more effort into learning, studying, self-improvement, and your overall Deen, inshaAllah. Remember, you are a source of Deen for yourself and for the whole Ummah. Allah has made you valuable. Therefore, learn to utilize your time, strength, and abilities for the Deen of Allah SWT, so that you may become a source of guidance for the whole world, inshaAllah.

Our Duaa is always and forever with you, inshaAllah. Jazakumullah khair.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ



وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالَُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Where they will be provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.



Al-Hayatul Muslimeen-2025
Dandenong Madrasah online publication



Al-Hayatul Muslimeen-2025
Dandenong Madrasah online publication