

IDRAAK | Monthly News & Review

إدراك

Rajab 1446 AH | January 2025



— I D R A A K —

A Sacred Journey

As we come to an end of the sacred month of Rajab, we ought to reflect upon the miraculous beauty of Isra' wal Miraj. The Night Journey is a building block in the foundations of our spiritual beliefs and practices. Join us in this month's issue of Idraak as we discuss The Night Journey, the significance of Rajab and how we can understand, appreciate and increase our rizq.

January 2025

Did you know?

Rajab was called "the Rajab of Mudar" by the Prophet PBUH because the tribe of Mudar was the only tribe among the pre-Islamic tribes to correctly designate Rajab as sacred and strictly uphold its sanctity whereas others did not.

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JOURNEY AND ASCENT

Perhaps one of the most miraculous events in the history of Islam, second only to the Holy Quran itself, is the sacred night of Isra' wal Miraj. In this article we will be looking at the journey in two parts, the first being Rasool Allah's (SAW) journey to Masjid Al-Aqsa and the second being his ascension through the seven heavens.

The word Isra' translates to "Night Journey" and denotes the

first half of the life-changing experience of Rasool Allah (SAW). It was a time of great stress and sadness for Nabi (SAW) as he had recently lost both his first and most beloved wife, Khadijah (RA), and Abu Talib, his uncle who acted as a protector and ally. Furthermore, this was around the time when the people of Taif had savagely rejected the message of the

Messenger of Allah (SAW) and attacked him with stones to such an extent that his shoes had filled with blood. One night, feeling particularly dejected (which reports estimate to have been the 27th of Rajab) the Holy Prophet (SAW) was resting by the Kaaba when suddenly the angel Jibreel appeared before him. In a moment of astonishment, Jibreel opened the chest of Rasool Allah (SAW) and washed his heart. Upon doing so, he brought forth a white animal for Rasool Allah (SAW) to mount. This animal was unlike anything he had ever

seen before. It was between the size of a mule and a donkey, and was named Buraq.

Having mounted upon Buraq, and moving at the speed of light Rasool Allah (SAW) was first taken to Medina, then to the peak of Mount Sinai where Allah had revealed the Torah to Musa (AS). After that, Buraq transported The Holy Prophet (SAW) to Bethlehem, where Isa ibn Maryam (AS) was born, and finally to the grave of Musa AS.

After having visited the four sites, Rasool Allah (SAW) was then

taken to Jerusalem where he was brought to Masjid Aqsa. To his astonishment, when Jibreel led Rasool Allah (SAW) to Bait ul Maqdis, the prophets of Allah from the past were present. Here, Jibreel led Nabi (SAW) to the front where he was made to lead the other prophets in prayer.

The second portion of the blessed journey is referred to as Miraj, which means “ascension.” It was here where Rasool Allah (SAW) left Bait ul Maqdis with Buraq with Jibreel and they ascended to the first heaven. At the first heaven Rasool Allah

(SAW) was greeted by Adam (AS) the father of humanity. From here, Rasool Allah (SAW) ascended further towards the second heaven where he was greeted by Yahya (AS) and Isa ibn Maryam (AS). At the third heaven, Rasool Allah was welcomed by Yusuf (AS), and at the fourth by Idris (AS). At the fifth, Rasool Allah (SAW) was greeted by Harun (AS), the brother of Musa (AS) whom Nabi (SAW) went on to encounter at the sixth heaven. Upon departing from Musa (AS), Rasool Allah (SAW) was

welcomed by Ibrahim (AS) at the seventh and last heaven.

After his encounter with the prophets, Rasool Allah (SAW) was taken to Sidrat-ul-Muntaha, a lote tree which marked the boundary beyond which is the Throne of Allah and no being was allowed to cross. The tree had great leaves and stood across four rivers, surrounding the tree were golden butterflies and fruits the likes of which no man on earth had ever seen. Jibreel mentioned to Rasool Allah (SAW) that he could no longer accompany him beyond the lote tree.

Before leaving, Jibreel offered Rasool Allah (SAW) a glass of milk, a glass of wine and a jar of honey. Being the best of creations and the most dedicated and humble servant of Allah, Rasool Allah (SAW) naturally chose the milk, to which Jibreel said “you have chosen the Fitra, had you chosen otherwise your nation would have gone astray.”

Upon crossing the boundary, Rasool Allah (SAW) was covered by indescribable colours and a strange fog as the Voice of Allah called out to him stating that “The day I created the heavens and the Earth, I

enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.”

Upon hearing this, the prophet Muhammad (SAW) returned to Ibrahim (AS) who did not offer any consultation, so he went to Musa (AS) who asked him “how much did your Lord enjoin upon you and your Ummah?” Rasool Allah (SAW) replied “fifty prayers,” Musa (AS) said “you will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.” So the Holy Prophet (SAW) went back to Allah and He reduced it

to ten. Then Nabi (SAW) returned to Musa (AS) who urged him to go back, so he went back to Allah and it was reduced to five prayers. Once more Nabi (SAW) returned to Musa (AS) who said “go back to you Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.” Having considered the warning of Musa (AS), Rasool Allah (SAW) said “I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's

Allah's Order.” In response to this act of obedience, Allah said “the day I created the heavens and the Earth, I enjoined fifty prayers upon you and your Ummah. Five is for fifty, so establish them, you and your Ummah” and thus, the five daily prayers of Islam were revealed. After having received the commandments of salah, Rasool Allah (SAW) was taken back to Makkah by Buraq.

Thus, we conclude the blessed story of Al Isra wal Miraj. Some key points we can take away from this event are; understanding why we

pray five times a day, the high status of Rasool Allah (SAW) amongst the prophets, the importance of Masjid Al-Aqsa, and the power of Allah who can take a living man through the heavens and have him encounter prophets of the past. We ought to remember this vital event and share the story with our children.

The entirety of the events described in Al Isra wal Miraj can be found in the following Hadiths:

- Sahih al-Bukhari 3887
- Sunan an-Nasa'i 450
- Jami` at-Tirmidhi 2541

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EMPTY POCKETS, FULL HEART

Among the trials and tribulations of the modern world, perhaps one cause of stress that afflicts people more than any other is that of rizq, sustenance. Often times when we think of rizq, we think of the food that Allah gives us or the money He provides us. However, when we truly understand rizq, we can see that it is so much more than just material wealth or daily provisions.

Allah has told us that one of His beautiful names and attributes is Al-Razzaq, The Provider. This attribute of Allah goes well beyond food and money; the rain that falls causing crops to grow is rizq, the crops that grow and feed the cattle we consume is also rizq. There is not a creation on Earth whose provisions and sustenance is not accounted for by Allah, be it birds, trees or humans.

Often times we may find ourselves stressing, and of course as a believer it is understandable to worry about being able to provide for your family, to make the bills at the end of the month and uphold the rights of your loved ones. We may even be stressing about where our next meal may come from, may Allah house the homeless and feed the hungry, ameen. Understandably we are human and bound to be stressed by certain things. However, we ought to remember that Allah is Al-Razzaq, whatever He has written in our rizq, will reach us, no matter what. One beautiful dua we

ought to remember comes from the Holy Quran in Surah al-Jumu'ah, Verse 11 which states “and Allah is the best of providers.”

والله خير الرازقين

“WaAllahu khair ul Raziqeen”

SubhanAllah! Indeed, Allah is the best of providers. Rasool Allah (SAW) spoke regarding the rizq that Allah guarantees all things and said “He provides for the birds. They go out in the morning with empty stomachs and return full” (Tirmidhi). It should be noted however, that the context of this Hadith was referring to a persons effort to work

towards seeking their rizq, all the while keeping faith that Allah SWT will provide. So, taking this Hadith into account, we ought to remember two things; Allah will provide all that is written and needed and that we must put in the effort to work hard at the same time.

As stated earlier, we often understand rizq to be material and physical provision. However, we should be mindful of what Allah has given us in terms of spiritual rizq as well. The fact Allah gives us the opportunity to pray, make dua, do zikr and give charity. All of these blessings are also a form of spiritual sustenance that Allah SWT provides.

When considering the spiritual rizq that Allah provides us with, we should remember the dua of Zakariyah (A.S) in surah Maryam, verse 4 as he says “and never have I been in my supplication to You, my Lord, unhappy.”

وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا

wa lam akun bidu'aaa'ika Rabbi shaqiyyaa

This beautiful dua should serve as a reminder for us to remain hopeful and grateful in our duas to Allah SWT, that surely what He has provided us with is a blessing, be it physical or spiritual, and surely, He will answer our prayers and provide.

Once we understand that Allah SWT is Al-Razaaq and we can recognize and

be grateful for His blessings, we should ask how we can increase our rizq? One of the first things we ought to do is istighfar. Allah SWT tells us in Surah Hud (11:3) that “And oh my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength.” The second is to give charity to those in need. Rasool Allah (SAW) said “Seek out the vulnerable for me, for you are only given provision and divine support due to your care for the vulnerable” (Tirmidhi).

In conclusion, we should remember that Allah SWT is Al-Razaaq, we

make dua while making an effort to earn, make plenty of istighfar and give what we can in charity. It would be beneficial to write down the duas mentioned in this article and add them to one’s daily supplications and routines. May Allah bring ease and provision to those in need. Ameen.

Did you know?

The word Rizq comes from the verb Razaqa which means to “provide for” but can also mean “to bless.” Truly Rizq is a blessing from Allah!

تیسویں پارے کی تفسیر بعد نمازِ عشاء



ہر جمعرات مولانا جہانگیر کے
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THE MONTH OF PREPARATION



This year, we were blessed by Allah to witness one of the sacred months of the year, the month of Rajab. However, why is Rajab sacred and what is the significance of the sacred months? Allah the Almighty informs us in the Quran that the number of months in the year is twelve and among these twelve are four months which are sacred and holy. (Quran 9:36) Allah, being the One to Whom Belongs

Creation and Command (Quran 7:54), is the only one who is able to declare something to be fully or partially sacred and to place virtue in it. The four sacred months are Dhul-Qa'dah, Dhul-Hijjah, Muharram, and Rajab. Their designation as such is established in the hadith of the Prophet PBUH who said "Time has completed a cycle and assumed its form on the day when Allah created

the heavens and the earth, the year consisting of twelve months of which four are sacred, three of them consecutive: Dhul-Qa'dah, Dhul-Hijjah and Muharram and also Rajab of Mudar which comes between Jumada and Sha'ban" (Bukhari 3197, Muslim 1679a).

One of the reasons Allah declared these months to be sacred was to allow people to make pilgrimage safely to the Sacred City of Makkah by forbidding fighting within them. This was one of the practices that Ibrahim A.S. taught the Arabs and the pre-Islamic tribes upheld this practice, so they forbade fighting within these months for the

these months for safety of the pilgrims and visitors to the Ka'ba: three consecutive months were for the safety of those performing Hajj, and the sanctity of Rajab was for those performing Umrah.

One might wonder now that, besides being the time during which pilgrimage is made, what is so important about these months for us living far away from Makkah and not planning on performing pilgrimage any time soon? Allah, the Most-Sublime, instructs us in the aforementioned verse "do not wrong yourselves during them," and the Prophet PBUH informs us in another similar hadith that "your blood, your

properties, and your honor are sacred like the sanctity of this day of yours, in this city of yours, in this month of yours” (Bukhari 4406). These sublime and eloquent words tell us that the sacred months are such that any transgression or any sin committed within them is much greater and much more grave than in any other time of the year. Thus, it is incumbent upon us to avoid as much sin as we can during these holy months.

By avoiding sins to the best of our ability during the holy months, we are not only saving ourselves from the stains of sin, but we are also showing honour to that which Allah

has designated as virtuous and sacred, and perhaps by doing so we will attain some mercy from Allah for simply showing honour and respect to the sacred symbols of the Allah. Allah informs us “whoever honors the sacred ordinances of Allah – it is best for him in the sight of his Lord” (Quran 22:30). Whoever honours the sacred ordinances of Allah in Rajab will, perhaps, be helped by Allah in fulfilling their obligations towards their Creator, in making up what obligations they left or missed, and in leaving acts of disobedience. This is because one’s veneration of the sacred months is evidence that the flame of

in one's heart.

With the holy month of Ramadan fast approaching, preparation should for it should be our priority. The Sacred Month of Rajab is a golden opportunity from Allah to cast off that which will hold us back in Ramadan: our own sins and desires. After all, the month of Ramadan is also a means for us to attain greater taqwa by forsaking our desires. Thus, our first step towards preparing for the month of Ramadan should be to free ourselves of as many sins as we possibly can. So whoever spreads gossip and partakes in backbiting and slander, should abstain from that; whoever consumes what is

forbidden through usury, bribery, fraud, or deception should refrain from that; whoever is addicted to looking at the forbidden should refrain from that; whoever wrongs others and doesn't give them their rights should refrain from that; whoever falls short of their obligations to Allah should refrain from that. Perhaps by simply refraining from these acts of disobedience and sanctifying the Sacred Months, Allah will shower us with His Mercy. Ameen.

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