

AL-QALAM

*"He Who taught by the Pen -
He taught man what he did not know."*



Ramadan
2020 EDITION

HOPE DURING HARDSHIP

**“And Allah would not send
punishment upon them while
they are seeking forgiveness.”**
(Al-Anfal:33)

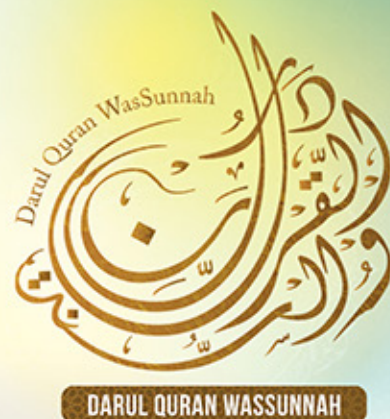
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- Manners of the Pious
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KID'S CORNER
INSIDE

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إِنَّا لَنُنزِّلُ الْوَيْلَ لِمَنَّا مِنَ السَّمَاءِ
تَمْرًا لِيَتَّقُوا وَيَتَذَكَّرُوا لِيَكُونَ لَهُمْ
عَاقِبَةٌ وَأُولَئِكَ الَّذِينَ هَدَى اللَّهُ
صِرَاطًا وَسَيُجَنَّبُ عَنْهُمُ الْعَذَابُ
ذُنُوبِهِمْ وَأُولَئِكَ يُدْعَوْنَ إِلَى
رَبِّهِمْ أَتَمَّ مِنْ ذُنُوبِهِمْ
لَتَشْكُرَنَّ لِي أَن فُتِنْتَهُمْ بِالْحَبَّةِ
الَّتِي هِيَ خَيْرٌ مِنْ ذُنُوبِهِمْ
مَنْ لَمْ يَلْمِ يَلْمِ يَلْمِ يَلْمِ يَلْمِ

Assalamu 'Alaykum Wa Rahmatullahi Wa Barakatuhu,

Welcome to the 9th issue of the Al Qalam Academic Journal of Darul Qur'an Wassunnah, located in Woodside, NY. It is the fruit of hard work from the dedicated students and faculty that brought this production to your hands. Indeed, Allah is the only one who gives the ability and opportunity to do good deeds and allows whomever He chooses to serve His deen.

The objective of this magazine is to transmit the knowledge contained within The Qur'an and The Sunnah of The Messenger of Allah ﷺ to the masses. We are not merely interested in providing raw data, facts, and figures. Rather, we wish to present this knowledge in such a way that provide solutions to some of the most pressing issues that our Ummah is currently facing. For each issue of the magazine, we select a different theme to be echoed throughout the journal.

This is the "*Hope During Hardship*" edition during the pandemic and mass quarantine of 2020. In December of 2019, the COVID-19 coronavirus was first documented in Wuhan, China. Since then, the virus spread globally, and as of the date of this writing, it has been declared as a global pandemic. It has reached

over 100 countries worldwide. For many people, this pandemic has brought their lives to a standstill.

As the days go by, more nations are going into lockdown. In New York City, as of the date of this writing, public schools and all non-essential businesses are closed and there is a shelter-in-place order for all non-essential employees. We are unable to perform our salah with the Jama'ah, and even our Jumu'ah prayers have been canceled. Many masjid have locked their doors. What should the mindset of the Muslim be toward these issues? How should the Muslims spend their time in these situations? The articles in this issue will discuss these things.

Nonetheless, the only being pure from all faults is Allah. If there are any suggestions or corrections to be made, please forward it to info@darulquranwassunnah.org. Please keep in your most sincere duas all those who have put time and effort towards preparing and publishing this work. We ask Allah to accept this humble effort and make it a means of salvation from Jahannam for those who prepared and those who benefited from it. 📖

Jazakmullahu khairan.

**Editing Team/
Al Qalam Magazine**



FROM TAFSEER

Why Do We Face Hardships? How Should We Respond?

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ
فَبِمَا كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُو عَنْ كَثِيرٍ ﴿٣٠﴾

“Whatever hardships befall you is because of what your own hands have committed, while He overlooks many (of your faults)” (42:30)

Part 1

Hazrat Shaikh Al Islam Allamah Shabbir Ahmad Al Uthmani ﷺ has mentioned in his Tafsir of this ayah (see Qur'anic excerpt on left page):

“In other words, just as blessings are sent down in particular manners while in consideration of particular contexts and situations, similarly, hardships and tribulations also descend due to specific causes and triggers. For example, when the servant is afflicted with some trial or hardship, then its cause is some deed or behavior of the servant whether it occurred recently or some time ago.

Just as a human becomes sick, or even perishes at times, due to his not being mindful of what he eats, or sometimes a mother disciplines her child due to misbehavior, or sometimes due to a single person or a group of people's breaking the law, the entire area may face the consequences, similar is the case of our misbehaving in the spiritual or internal realm.

Every trial that occurs in this world is the consequence of some past misdeed of the servant, or it comes as a deterrent for the future (i.e. so that we don't misbehave in the future) or it comes as a test. It is due to Allah's mercy that His servants move freely while their sins remain without consequence. If we were truly taken to task for our crimes, then not a single living creature would remain on this earth.

Hazrat Shah Sahib ﷺ says that this address is for those who are sane and mature (have reached the age of puberty), whether they are sinful or pious. However, this address is not for a prophet (nor children). There will be hardships in in this world, just as there will be hardships in the grave and in the Hereafter.”

The point to take home is that the cause for the descent of hardships and the wisdom behind them have been explained to us through the explicit wording (of the ayah). Hardships (in the ayah) have been mentioned

generally (without any restriction), so this includes hardships in this world, in the grave, and in the Hereafter.

“The Believers' seeking forgiveness can serve as barriers for the descent of worldly punishments.”

In one hadith, it is narrated from Hazrat Aisha ﷺ that the Prophet ﷺ said, “When the sins of a servant become excessive, and he does not have anything with him to serve as an expiation (for those sins), then Allah places him under some stress (or difficulty) to serve as an expiation for those sins” (*Musnad Ahmad* 25236).

Imam Dahhak ﷺ has said, “We are not aware of anyone who has memorized the Qur'an then he ended up forgetting it, except that it (his forgetting the Qur'an) was due to a sin.” Then he recited the aforementioned ayah, and tHereafter said, “And which hardship can be greater than forgetting the Qur'an?” (*Tafsir Ibn Kathir*).

Part 2

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ
وَأَنْتَ فِيهِمْ ۗ وَمَا كَانَ اللَّهُ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“Allah would not punish them while you (O Muhammad) are among them, nor would Allah punish them while they are seeking forgiveness” (8:33)

It has been the way of Allah that as long as a prophet of a people is among them, then punishments will not descend upon them, especially considering that the Prophet ﷺ is among them (i.e. the pagans of Makkah. Contextually, the ayah

is a response to those pagans who demanded that a punishment be sent down upon them if the Prophet's ﷺ message is true) and he is a mercy for the universe.

“Allah would not punish them while you (O Muhammad) are among them,” The Prophet's ﷺ very existence and being among them by itself serves as a barrier from punishments descending upon them. Another barrier from punishments is that they continue to seek forgiveness from Allah (*istighfar*).

“Nor would Allah punish them while they are seeking forgiveness.” It means that these people, due to their disbelief and stubbornness, deserve to have punishments descend upon them, however there are two barriers in place that prevent the punishment from descending: one is the Prophet's ﷺ noble presence among the people.

Allah does not send down punishments among such a group of people within whom a prophet is present, as this would contradict and negate the honor and respect for that prophet. Whenever punishments would befall the previous nations, it would be in the event that they had driven out their prophet from their area.

The second barrier from punishments is the people's seeking forgiveness (*istighfar*). It leads to safety and security from these punishments. The pagans used to circumambulate around the Ka'bah while asking for Allah's forgiveness. If the disbelievers' seeking forgiveness can serve as barriers from the descent of worldly punishments (but not from the punishments of the Hereafter), then clearly, the Believers' seeking forgiveness can also serve as barriers for the descent of worldly punishments.

Abu Musa Al Ash'ari ﷺ narrated that The Prophet ﷺ said, “Allah has sent down upon my nation two sources of security: (He then recited the aforementioned ayah i.e. the two sources of security are the Prophet's ﷺ presence, and *istighfar*). So when I have passed on, I will have left *istighfar* (seeking forgiveness) with you until the Day of Judgment” (*Tirmidhi* 3082). ﷺ

*From Hazrat Mufti Sa'eed Ahmad Palanpuri's Tuhfatul Alma'i
Sharh Sunan At Tirmidhi and Tuhfatul Qari. Translated by a
Graduating Student of Darul Qur'an Was Sunnah*

FROM HADITH

Regarding Contagions

باب ما جاء لا عدوى ولا هامة ولا صفر

Contagion, Hāmah, And the Belief That the Month of Safar Is Ominous Are All Baseless

٢١٤٣- حدثنا بندار ، نا عبد

الرحمن بن مهدي، نا سفيان، عن
عمارة بن القعقاع، نا أبو زرعة بن
عمرو بن جرير، قال: أخبرنا صاحب
لنا عن ابن مسعود، قال: قام فينا
رسول الله فقال: «لَا يُعْدِي شَيْءٌ
شَيْئًا» فقال أعرابي: يا رسول الله!
البعير أجرب الحشفة ندبته، فيجرب
الإبل كلها، فقال رسول الله: «
فَمَنْ أَجْرَبَ الْأَوْلَى؟ لَا عَدْوَى وَلَا
صَفْرَ، خَلَقَ اللَّهُ كُلَّ نَفْسٍ، فَكَتَبَ
حَيَاتَهَا وَرَزَقَهَا وَمَصَلَّتْهَا

Translation

Abu Zur'ah says: A teacher of ours narrated to us from Ibn Mas'ud that he said, "Rasulullah ﷺ stood in front of us (to speak) and he said, "No disease is transmitted from one thing to another." Then a Bedouin objected, "O Rasulallah! What about a camel who has mangy urethral glands and when we make it enter its enclosure, it causes all the other camels to get mange?"

Rasulullah ﷺ replied, "Who transmitted the mange to the first camel?" (i.e. If the mangy camel passed on the mange to your other camels, then who transmitted it to the first camel? If the disease is traced back to another and then to another and so on, it will have to end at an unprecedented source, and we will be compelled to say that the disease came through the Hukm of Allah ﷻ. Similarly, this should be said for the others as well).

Then he ﷺ said, "There is no contagion. (i.e. No disease is transmitted from one to another by

itself; rather it only occurs by the will of Allah ﷻ). And the belief that the month of Safar is ominous is completely baseless.¹ (And in some narrations, لا هامة is also mentioned meaning to believe that a bird comes out of a murdered person's head after its death is also baseless.¹) Allah ﷻ has created everything and has predestined the lifespan, sustenance, and the calamities that will befall everything."

Commentary

"The belief of *Safar* and *Hāmah* are both baseless and have no status in Islam due to them being against the *Taqdeer* of Allah.

“To take the appropriate measures and to abstain from worldly causes of harm is from the teachings of Islamic law.”

However, some diseases are known to be caused by contact with a diseased person (in those cases, the disease does not transfer by itself, rather it does so by the will of Allah ﷻ). Because of this, Rasulallah ﷺ said in another hadith,

فر من المجذوم فرارك من الأسد

Translation: "Run from the leper the way you run from a lion."

Due to this, it is best to take precautionary measures. However, to believe that one will definitely contract a disease if he comes into contact with a diseased person is against the belief of *Taqdeer* (pre-destiny).

Vocabulary

العدوى: Contagion, the spreading of diseases i.e. the transferring of a disease from a sick person to a healthy person.

أعدى فلاناً من مرضه: to cause someone to get sick (through contact, etc).

الهامة: the belief of the pagans in *Jahiliyyah* that a bird comes out of the murdered person's head after its death and continuously says "Quench my thirst," until the persons death is not avenged. This concept is also called الصدى (extreme thirst)" (*Tuhfatul Almai*, v. 5, p. 505).

Mufti Palanpuri has also mentioned in his *Tuhfatul Qari Sharh Sahih Al Bukhari*,

"Some illnesses are such that intermingling with a sick person can be a possible cause for the illness (to spread to the other person). To take the appropriate measures and to abstain from worldly causes of harm is from the teachings of Islamic law. However, to have conviction that by mingling with a sick person guarantees that the person mingling will also receive the illness is not the Islamic way of thinking. No illness has any intrinsic ability to spread to someone else. Everything happens by the command of Allah (i.e. illnesses do not spread due to their own intrinsic ability, but they spread only by the decree of Allah. This is the Islamic way to understand contagions)" (*Tuhfatul Qari*, v. 10, p. 509). 📖

Footnotes

1. This was a belief of *Jahiliyyah*.
2. This was also a belief of *Jahiliyyah*.




SIRAH SERIES # 2

The Prophet's Noble Lineage

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

10


رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ
الَّذِينَ اصْطَفَى

The noble Prophet's  lineage is the most honorable and pure in the world. Even the Kuffar of Makkah and his enemies could not deny this fact. Abu Sufyaan  admitted to this, before he had accepted Islam, in front of the king of Rome, even though at this time he was hoping for any excuse to give fault to the Prophet .

His noble lineage from his father is:

Mohammed ibn Abdullah ibn Abdul Muttalib ibn Haashim ibn Abdu Manaaf ibn Qusay ibn Kilaab ibn Murrah ibn K'ab ibn Luwayy ibn Ghalib ibn Fihri ibn Maalik ibn Al Nadr' ibn Kinanah ibn Khuzaimah ibn Mudrikah ibn Ilyas Mudhar ibn Nazaar ibn Ma'ad ibn Adnaan

The lineage until here is agreed upon


by the Ummah. The lineage from here to Adam  has a difference of opinions, therefore it is left out.


His noble lineage from his mother is:

Mohammed ibn Aminah
bint Wahb Abd Manaaf
ibn Zuhrah ibn Kilaab

The lineage from here, Kilaab ibn Murrah, joins the lineage from his father.


The appearance of his Barakaat (blessings) before birth

Just as how before the sunrise the brightness of Subh Sadiq (The first appearance of light that fills the horizon) and the red twilight give glad-tidings of the coming sunrise, similarly when the rise of Nubuwwah drew near then all over the world many such incidents appeared that gave news of the Prophet's  coming. This is called *arhaasat* in the terminology of the Muhadditheen and historians.

The Prophet's  mother had said that when he was in her womb as

a baby she was given glad-tidings in her dreams that "This child in you is the master of this Ummah. When he is born make this dua 'I hand him over to the protection of the one God' and name him Mohammed" (*Sirah Ibn Hishaam*).

She has said that after he was born that such a light appeared that the palaces of Basra, a city of Shaam, could be seen (*Sirah Ibn Hishaam*).

She has said that she had never seen any pregnancy that was as light and easy as hers. She did not suffer from the nauseousness or tiredness that is normally associated with pregnancy. There are many other incidents that took place as well; however there is no capacity to mention them in this brief dissertation. 

Footnote

1. This is as it has been reported in Sahih Al Bukhari. In some versions of Siratu Khatimil Ambiya, "Manfah" has been mentioned in place of "Abdu Manaaf"

SUNNAH SERIES # 2

Sunan and Etiquettes of Ramadan & Fasting

Etiquettes of Ramadan

Listed below are some etiquettes we, as Muslims, should strive to practice on:

1. To look forward to and wait for Ramadan with enthusiasm (Musnad Bazzar, Musnad Anas ibn Malik).
2. To keep the Hilal (crescent moon) sighting of Shabaan in account for Ramadan (i.e. to keep track of the month of Shabaan so we can sight the Hilal of Ramadan on the correct date) (Tirmidhi).

3. To recite the following dua upon sighting the Hilal

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

O Allah, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Lord and my Lord is Allah (Tirmidhi)

4. To be especially soft and kind to those under your authority (Sahih Ibn Khuzaimah).
Note: Being kind to others is always necessary but in Ramadan it is given a special importance

5. To give extra *Sadaqa* and charity in Ramadan (Bukhari).
6. To increase in the recitation of the *Shahadah* and *Istighfaar*. To increase in asking for Jannah and in seeking refuge from *Jahannam* (Sahih Ibn Khuzaimah).
7. To increase *Ibadah* (worship) in the nights of Ramadan, especially the last ten nights (Bukhari).

Etiquettes of Fasting

1. To keep fast for the sake of Allah with the hope of reward from him (Bukhari).
2. To keep voluntary fasts as much as possible.
3. To not fast continuously without doing iftaar i.e. to fast 48 hours (Bukhari).
4. To fast those days that have extra virtue, such as the 6 fasts of Shawwaal, the tenth of Muharram, the first ten days of Zhul Hijjah, the 13th, 14th and 15th of each month etc... (Bukhari, Muslim, Tirmidhi).
5. For a woman, she should not keep voluntary fasts without the permission of her husband (Tirmidhi).
6. To eat suhoor (Bukhari).

7. To delay the suhoor (Kanzul Ummaal).
8. To make a special effort to stay away from sins while fasting, especially lying and backbiting (Bukhari).
9. To abstain from speaking about vulgar things while fasting (Bukhari).
10. To abstain from useless and unnecessary things (Sunan Kubra of Baihaqi).

11. To do good actions as much as possible (Bukhari).
12. To do iftaar as soon as time comes in (Abu Dawood).
13. To read the dua of iftaar

ذَهَبَ الظَّمْأُ وَأَبْتَلَّتِ الْعُرُوقُ وَثَبَّتْ
الْأَجْرُ إِِنْ شَاءَ اللَّهُ

The thirst has left, the arteries have moistened, and the reward is sure, if Allah wills (Abu Dawood)

14. To break the fast with a date if possible, or else with water (Abu Dawood).
15. To provide iftaar for those who are fasting (Tirmidhi). ﷺ

Abridged in Urdu by Shaikh Shah Mawlana Muhammad Ahmad Partabghiri   from
Tanbeeh al-Mughtarreen. Original in Arabic by al-Mujaddid Shaikh al-Allāmah Abdul
Wahhāb ash-Sha'rāni  . Translated by a Student of Darul Quran WasSunnah.

FROM AKHLAQ (MANNERS)

Entrusting All Matters to Allah  

أَخْلَاقِ سَلَفٍ

أُردو ترجمہ

تَنْبِيْهِ الْمُخْتَرِيْنَ

An audio commentary series by Shaikh Shah Mufti Nawālur Rahmān  , conducted during weekly Tazkiyah Majālis, on *Akhlāq-e-Salaf*.

In this series, few manners of the al-Salaf al-Salih (pious predecessors) will be mentioned. Our intention while reading these manners should be to act upon them. When we make a firm intention, Allah ﷻ provides ways for that action to be completed.

Entrusting all matters to Allah ﷻ especially in upbringing children

A manner from amongst the manners of the pious predecessors is that they would hand over their own matters as well as their children's and friends matter over to Allah ﷻ.

My son Abdur Rahman had no desire to seek (Islamic) knowledge due to which I was extremely perplexed. Allah ﷻ then put this thought to my mind that I should simply hand over his matter to Allah ﷻ and I did just that. No sooner, I saw him that same night engrossed in studying by himself. From then on, he started feeling the sweetness of knowledge and surpassed many such students who were ahead of him by many years. By my doing Tawakkul and handing over his matters to Allah ﷻ, I became free from those difficulties I would otherwise have had to bear. May Allah Ta'ala make him a pious scholar.

I heard Shaikh Ali Khawwas ﷺ saying, "Nothing is more systematically beneficial for the Scholars and Masha'ikh regarding their children in the Court of the Lord ﷻ more than Dua." This is because the proper upbringing of children is in the devoted care of the father and the affectionate love of the mother if she is present.

For people to honor the child simply because of the father is enough to spoil him. This is why, many a times, these children do not incline in attaining virtues and skills in of themselves. They think to themselves that whatever attaining of knowledge and training was to be undertaken is attained by my father. Any effort and difficulty I go through for it will be futile and useless.

In comparison to the children of the masses, the children of farmers and

the likes have to bear many hitches and survive difficulties from the time that they start understanding. Eventually, Allah ﷻ puts in them the desire to learn the Quran and Hadith by which just as they get honor from people, they also increase in knowledge and climb the steps to success until they become Shaikh al Islam or Shaikh al Tareeq.

Shaikh Ahmad Zahid ﷺ would keep his son by himself while performing his Chillah (40 days of spiritual exercises). When he would not see any Anwar (spirituality) from his son, he would say to him, "O son! If I had the ability, I would not give preference to anyone over you in Tasawwuf" (But I do not have the power to do that; it is only in the Hands of Allah ﷻ and I do not see the effects within you).

I say, "It has also come to be the opposite of this rule for many children of scholars and the pious. For we see the children of Shaikh Taqi al Deen Subki ﷺ and Shaikh Siraj al Deen Bulqini ﷺ coming out marvelous and immensely accomplished. We have also mentioned them in detail in our book, "*Lawaqih al Anwar Fi Tabaqat al Akhyar*" (Just as we see in our times Shaikh al Islam Mufti Taqi al Usmani ﷺ the son of Shaikh Shafi' al Usmani ﷺ who are both extraordinary personalities). May Allah ﷻ develop personalities like these and allow them to benefit one and all.

Deeming one's worship to be of little value

Another manner from amongst the manners of the pious predecessors is that they would not consider their Nawafil (supererogatory prayers) in their worship to be worthy of anything even though their feet would get swollen by standing so long in Salah. This is due to the fact that they would think that the Nawafil (supererogatory prayers) that they would perform were to fill in those deficiencies of their Fara'idh (mandatory prayers). And this is the case, as Nawafil are considered extra reward for one whose Fara'idh are without deficiencies.

Take for example, the Ayah that Allah ﷻ mentioned,

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

And during the night, wake up for Salāh of tahajjud, an additional prayer for you. It is very likely that your Lord will place you at Praised Station. (17:79)

Allah ﷻ pointed to the fact that Nabi ﷺ's Nawafil are in actuality extra because Nabi ﷺ's Fara'idh have been performed in a perfect

“By my doing Tawakkul and handing over his matters to Allah ﷻ, I became free from those difficulties I would otherwise have had to bear.

manner. Nabi ﷺ is free from having deficiencies in his worship.

Translators Note

Similar to Salah is Sawm (fasting). We should not become conceded with our own deeds. Rather, we should realize that Allah ﷻ is the One who gives value to our actions. Our actions are of no value if Allah ﷻ does not accept them. Since we have no guarantee of our actions being accepted by Allah ﷻ, we should deem our worship to be of little value.

May Allah ﷻ accept our worship especially in this noble month. ﷻ

Written by a Graduating Student of Darul Qur'an Was Sunnah

FROM THE NOBLE ICONS OF THE PAST # 1

The Life of Khadijah bint Khuwaylid

رَضِيَ اللهُ عَنْهَا

From amongst the most noble and honored companions of the Messenger of Allah ﷺ was Khadijah bint Khuwaylid رضي الله عنها. In the eyes of the Muslims, she holds a very special status even among the companions of the Messenger of Allah ﷺ. She was the very first to be from the mothers of the Believers, the first wife of the Messenger of Allah ﷺ, and the first one to accept his message.

Hafiz Zhababi رحمه الله begins his biography of her by saying, "The leader of the women of her era. She was Umm Al Qasim bint Khuwaylid ibn Asad ibn Abdil 'Uzza ibn Qusayy ibn Kilab, the Qurashiyah, the Asadiyyah. She was the mother of the children of the Messenger of Allah ﷺ, and the first to believe in him and affirm him before everyone else. She strengthened his heart, and she went with him to her uncle, Waraqah."¹

Al Hafidh ibn Hajar Al Asqalani رحمه الله says, "(She is) Khadijah bint Khuwaylid ibn Asad ibn Abdil 'Uzza ibn Qusayy ibn Kilab the Qurashiyah the Asadiyyah. She married the Prophet ﷺ and was the very first person to affirm his message."²

Al Hafidh Izzuddin Ibn Al Athir رحمه الله says, "(She is) Khadijah bint Khuwaylid ibn Asad ibn Abdil 'Uzza ibn Qusayy ibn Kilab the Qurashiyah the Asadiyyah, the Mother of the Believers. She was the wife of the Prophet ﷺ. She was the first woman he ever married, and by the consensus of the Muslims, she was the first of the entire creation of Allah ﷻ to accept Islam. No other man nor woman preceded her."³

'Allamah Idris Khandelwi رحمه الله says, "Hadrat Khadijah رضي الله عنها was an exceedingly wealthy woman of one of the most noble clans of the Arabs. Due to her noble lineage and her chaste demeanor, she was titled as Tahirah (pure) during the times of ignorance as well as the era of Islam."⁴

Whenever the Quraysh sent their caravans out for trade, she would also send her merchandise with those people whom she trusted. When she had heard of the Messenger of Allah's ﷺ trustworthiness, she requested him to take her items to Syria on her behalf

and he would receive a portion of the profits. Khadijah ﷺ sent her servant, Maysarah along with him. When they returned, Maysarah shared the details of the journey with Khadijah ﷺ. He told her of his trustworthiness, truthfulness, and some of the wonders which had occurred. After some time, she sent a proposal to the Messenger of Allah ﷺ, which he had accepted. At the time of the marriage, the Messenger of Allah ﷺ was 25 years old while Khadijah ﷺ was 40 years old.

Al Hafidh Ibn Al Jawzi summarizes the entire incident, “The Messenger of Allah ﷺ went on her behalf on a caravan. When he returned, she saw a cloud giving him shade and she went on to marry him. She had two husbands prior to him, and on the day that she married him she was 40 years old. When the prophethood arrived, she accepted Islam, and thus, she was the first woman to believe in him. He did not marry any other woman until she had passed away, and he had all of his children from her with the exception of Ibrahim.”⁵

When the Messenger of Allah ﷺ received his first revelation he returned home in anxiety. When he came home, he requested Khadijah ﷺ to cover him and wrap him up. ‘Allamah Idris Khandelwi ﷺ explains this anxiety that he felt, “A rather unexpected burden of prophethood left Rasulullah ﷺ utterly astounded.”⁶ Khadijah ﷺ not only accepted his message, but was a source of comfort and she consoled him, saying, “Congratulations to you! This is a source of glad tidings. Do not panic! By Allah! He will never disgrace you. You maintain favorable family ties. Your efforts at maintaining good family ties are notable. You always speak the truth. You bear the burdens of others. You shoulder the debts of others. You attend to the affairs of the poor. You are trustworthy. You return whatever has been entrusted to your care. You always fulfill the rights of the guests. You are always willing to assist in good works.”⁷

Thereafter she took him to her cousin, Waraqah ibn Nawfal, who was a revered Christian scholar of the Old and New Testaments. When

“She had a significant status among the Companions of the Messenger of Allah ﷺ because she was the first one to accept Islam.

the Messenger of Allah ﷺ explained to Waraqah what had occurred, he said, “Indeed this is the same angel that used to appear before Musa. If only I was strong enough during your prophethood when your people will banish you from your birthplace or at least I wish I am alive (to see those times). The Messenger of Allah ﷺ said, “Will they really drive me out?” Waraqah ibn Nawfal replied, “This is not confined to you alone. All the prophets who came with the divine message faced hostility from their own people. If I am fortunate enough to come across that era, I will assist you in all earnestness.” However, Waraqah ibn Nawfal passed away shortly after this incident.⁸

Imams Ibn Shihab Az Zuhri, Qatadah, Musa ibn ‘Uqbah, Ibn Ishaq, Al Waqidi, and Sa’eed ibn Yahya ﷺ have said: “The first to believe in Allah and His Messenger were Khadijah, Abu Bakr, and Ali ﷺ.”⁹

Imam Muhammad ibn Ishaq ﷺ said: “Khadijah was the first one to believe in Allah and His Messenger and she was the first to affirm what he came with, due to which Allah made things easier upon the Messenger of Allah ﷺ. Whenever he heard anything he disliked from the people, he would return to her, and she would comfort him, and ease the matter of the people for him.”¹⁰

The Messenger of Allah ﷺ said, “The greatest woman of the world (in her era) was Maryam bint ‘Imran, and the greatest woman of (this Ummah) was Khadijah.”¹¹

Aisha ﷺ said, “Allah had commanded him (the Messenger of Allah ﷺ) to give Khadijah the glad tidings of a palace made of pearls (in Jannah). Whenever he would slaughter a goat, he would donate a sufficient portion of it for her (Khadijah’s) close friends.”¹²

Abu Hurairah ﷺ said, “Jibreel came to the Prophet ﷺ and said, ‘Oh Messenger of Allah, this is Khadijah who is approaching you with a pot of food. So when she comes to you, convey salam upon her on behalf of her Lord and from myself, and give her the glad tidings of a palace of pearls in Jannah, in which there will be no fuss nor fatigue.’”¹³

Khadijah ﷺ was the source of comfort and peace in the life of the Messenger of Allah ﷺ. Her being the first one to accept Islam gave her a significant status among the companions of the Messenger of Allah ﷺ, and she was granted high honor by Allah ﷻ. Her characteristics and virtues cannot be enumerated in a few pages, but we will have to suffice here. She passed away approximately in the 10th year after the Prophet ﷺ received prophethood before the five daily prayers were obligated, may Allah be pleased with her. 📖

Footnotes

1. *Siyar A'lam An Nubala*, v. 2, p. 109, *Ar Risalah Al 'Alamiyyah*
2. *Al Isabah Fi Tamyeez As Sahabah*, v. 8, p. 99, *Darul Kutub Al Ilmiyyah Beirut (1415/1995)*
3. *Usd Al Ghabah Fi Ma'rifatis Sahabah*, p. 1502, *Dar ibn Hazm*
4. *Siratul Mustafa*, v. 1, p. 117
5. *Sifatus Safwah*, v. 1, p. 307, *Darul Hadith*
6. *Siratul Mustafa*, v. 1, p. 154
7. *Siratul Mustafa*, v. 1, p. 155
8. *Siratul Mustafa*, v. 1, p. 158
9. *Siyar A'lam An Nubala*, v. 2, p. 115
10. *Al Isabah Fi Tamyeez As Sahabah*, v. 8, p. 100
11. *Sahih Al Bukhari 3815, Sahih Muslim 2430*
12. *Sahih Al Bukhari 3816*
13. *Sahih Al Bukhari 3820*

FROM THE NOBLE ICONS OF THE PAST # 2

Al Imam At Tahawi



Al Imam Abu Ja'far Ahmad ibn Muhammad ibn Salamah At Tahawi ؒ was from among the greatest scholars in all of Islamic history. His knowledge was encyclopedic, and his depth in knowledge was unparalleled in his time. Al Hafidh Badruddin al 'Ayni states in his commentary of Imam Tahawi's *Sharh Ma'ani Al Athar*, entitled, *Nukhab Al Afkar*, that the Imam was born in the year 229 AH. Ibn Asakir mentions in his *Tarikh Dimishq* that he was born in the year 239 whilst Ibn Khallikah has mentioned in *Wafayatul A'yan* that he was born in the year 238.

In any case, he left behind timeless and invaluable works dealing with the sciences of Hadith narration and explanation. He was able to acquire mastery in the fields of Hadith, Fiqh, and its principles. He was among those few who were able to combine between these fields in such a way that very few scholars of the Muslim Ummah have been able to.

He studied under numerous luminaries of his time. Among the foremost in his lifetime was his own uncle, Imam Ismail ibn Yahya Al Muzani, who was from the direct students of the Mujtahid Imam, Muhammad ibn Idris Ash Shafi'i. It is from Imam Muzani that Imam Tahawi transmitted Sunan Ash Shafi'i. Although Imam Muzani was a Shafi'i in fiqh, Imam Tahawi became Hanafi in fiqh. Al Hafidh Al 'Ayni has mentioned that Muhammad ibn Ahmad Ash Shurooti once asked Al Imam At Tahawi, "Why did you go against your uncle's *madhab*, choosing the *madhab* of (Imam) Abu Hanifah?" He responded, "Because I would observe my uncle constantly looking into the books of Abi Hanifah, so for that reason I shifted towards him." Considering that Imam Tahawi lived within the same era as many of the Imams of six famous books of Hadith, he shared many of the same shuyookh as them, such as Haroon ibn Sa'eed Al Ayli, who, as Al Hafidh Abdul Ghani Al Maqdisi has mentioned in the biography of Haroon ibn Sa'eed, "Muslim, Abu Dawud, An Nasai, Ibn Majah, and Abu Hatim narrated from him." Ibn Asakir himself has

“ He left behind timeless and invaluable works dealing with the sciences of Hadith narration and explanation.

stated, “At Tahawi narrated from An Nasai.” He travelled throughout the world in his quest for knowledge.

Some of the shuyookh of Al Imam At Tahawi included:

- Ismail ibn Yahya Al Muzani (d. 264)
- Bakkar ibn Qutaybah (d. 270), the Qadi of Egypt
- Ahmad ibn Shu'ayb An Nasai (d. 303), the prolific Imam of Hadith
- Ar Rabee' ibn Sulayman Al Muradi (d. 270), who was from the greatest students of Al Imam Ash Shafi'i
- Ahmad ibn Abi Imran (d. 280), the Qadi of Egypt

Some of his students included:

- Sulayman ibn Ahmad At Tabarani (d. 360), the imam of Hadith and author of the three famous *Ma'ajim*
- Ahmad ibn Muhammad ibn Mansur Ad Damaghani Al Qadi
- Abdullah ibn Ahmad ibn Zabar Al Qadi (d. 329)
- Abdur Rahman ibn Ishaq Al Jawhari, Qadi of Egypt
- Abdur Rahman ibn Ahmad ibn Yunus (d. 347), The *Hafidh*, The Historian

Al Badr Al 'Ayni said, “As for At Tahawi, everyone was in agreement regarding his reliability, piety, trustworthiness, overall excellence, and his depth in the fields of Hadith, *ilal*, and abrogation. Nobody was able to surpass him in that. Both the earlier and later generations praised him.” Ibn Yunus said, “At Tahawi was a reliable, strong, intelligent jurist. He did not leave behind anyone like him.” Ibn Abdil Barr said, “At Tahawi was Kufan in his (fiqhi) madhab (i.e. he was Hanafi in fiqh). He was well-versed in all of the schools of the jurists.” Ibn Al Jawzi said, “At Tahawi was a reliable, strong, sharp, and intelligent jurist. He was from Taha, a town from the land of Egypt.” Adh Dhahabi said, “The Jurist, the *Muhaddith*, the *Hafidh*, one of the well-versed scholars. He was a reliable, strong, intelligent jurist.” Ibn Kathir said, “He was one of the reliable and strong, experienced *Huffadh*.” After mentioning many of those who praised Al Imam At Tahawi, Al Hafidh Al 'Ayni said, “All who have mentioned him from the scholars of Hadith and history have praised him, including At Tabarani, Abu Bakr Al Khatib, Abi Abdillah Al Humaidi...etc.”

Allamah Zahid Al Kawthari states, “Whoever goes through the biographies of the shuyookh of At Tahawi will realize that among them are Egyptians, Moroccans, Yemenis, Basris, Kufis, Syrians, Khurasanis, and from various corners of the world. He acquired from them what was with them from the (historical) reports and narrations.” This demonstrates the vast journeys that Imam Tahawi had traversed in order to acquire this sacred knowledge.

Some of his works include, but are not limited to:

- **Sharh Ma'ani Al Athar:** One of his most famous works as it is studied in the Darse Nizami syllabus. In it, Imam Tahawi delves into various legal issues regarding which the various legal schools had differed over. He endeavors to provide the proofs which are put forth by the various schools for each issue, and concludes by providing

proofs and counter arguments on behalf of the Hanafi school.

- **Sharh Mushkil Al Athar:** In this work, Imam Tahawi reconciles between seemingly conflicting Ahadith. This work is a standard in the field of *Ikhtilaf Al Hadith*.
- **Ikhtilaf Al 'Ulama:** A work in which Imam Tahawi presents the varying views of the Imams in legal issues.
- **Mukhtasar At Tahawi:** Imam Tahawi's fiqh *matn* (text).
- **Bayan I'tiqad Ahlis Sunnah Wal Jama'ah:** One of the most celebrated works in the entirety of Islamic history, Imam Tahawi outlines the beliefs of the Ahlus Sunnah Wal Jama'ah. 📖

FROM THE NOBLE ICONS OF THE PAST # 3

Allamah Shabbir Ahmad Al Uthmani

شعبان
رمضان
الحمد لله

There are few individuals whose impact in recent history can be felt through both their academic and political contributions. Amongst those individuals was the great polymath of the 20th century, Allamah Shabbir Ahmad Al Uthmani رحمته الله. Born in the year 1305 AH/1889 CE in the 10th day of Muharram in the city of Bijnor in India, his father, Fadlur Rahman Al Uthmani رحمته الله, was one of the students of the Maulana Qasim Nanotwi رحمته الله and is considered to be among those who laid the foundations for Darul Uloom Deoband. They are called "Al Uthmani" because their lineage goes back to the great companion and the third khalifah, Uthman ibn 'Affan رحمته الله. Although he is famously known as Shabbir Ahmad, his father had actually named him Fadlullah. He states in the closing lines of his Tafsir Uthmani, "The lowly servant, Fadlullah, who is called Shabbir Ahmad, the son of Maulana Fadlur Rahman Al Uthmani."

He began his studies at the tender age of seven in the Maktab, a educational system that has been used throughout Islamic history for educating young children. He began studying Urdu books under the tutelage of Hafidh Muhammad Azeem Ad Deobandi رحمته الله in the year 1312 AH. Then he began studying Farsi books in the year 1314 under the tutelage of Allamah Manzoor Ahmad رحمته الله, who was an instructor at Darul Uloom Deoband. Thereafter he furthered in his studies of Farsi under the tutelage of Allamah Muhammad Yasin رحمته الله, who was the father of Mufti Muhammad Shafi Al Uthmani رحمته الله. He then began his studies of Arabic and the Islamic sciences in the year 1319 under the great scholars and luminaries of India at the time, such as: Shaikh Al Hind Mahmud Al Hasan رحمته الله, Al Hakim Muhammad Hasan رحمته الله, Maulana Ghulam Rasul رحمته الله, Maulana Muhammad Yasin As Sherkothi رحمته الله, and others. He went on to excel in the various Islamic sciences, including Qur'anic exegesis, Hadith, jurisprudence, principles of jurisprudence, Islamic creed, logic, philosophy, Arabic rhetoric, grammar, morphology, literature, and others. He went on to graduate from Darul Uloom Deoband with high honors in

1325. His intelligence and retention is demonstrated through the following remark of Allamah Habibur Rahman Al Uthmani ﷺ: “He used to spend a great deal of time teaching other students during his own student days. The students of the higher years would come to him to study many books of various sciences.”

Soon after he graduated, he was appointed as an instructor for Darul Uloom Deoband. After a few years, he travelled to the Hijaz in order to perform Hajj. In order to fund his trip, he sold his house and his land. This was the sheer level of devotion and dedication given by these great people in order to acquire proximity with Allah ﷻ. Their entire lives were focused on attaining the number one goal of every human soul: to earn the mercy and pleasure of Allah ﷻ. In the year 1348, he transferred over to Jami'ah Islamiyyah Dabhel alongside with his contemporary, the Imam of that era, Allamah Anwar Shah Al Kashmiri ﷺ. Over there, Allamah Shabbir Ahmad Al Uthmani was appointed to teach the Sahih of Imam Muslim, the Tafsir of Imam Baydawi, and other subjects. In the year 1354 he returned to Darul Uloom Deoband as the head instructor. THereafter in the year 1362 he returned to Jami'ah Islamiyyah Dabhel, but due to various illnesses, he returned to Deoband after a few months.

Aside from his proficiency in studying and teaching the Islamic sciences, Allamah Shabbir Ahmad Al Uthmani was also a prolific orator and debater. He was skilled in presenting the truth as the truth, and falsehood as false. His message had echoed to nearly every single town in India. Furthermore, he was also acquainted with politics. He was a part of the Muslim League in India, striving to unite the Muslims of India. When the movement for the establishment of an independent Muslim state, Pakistan, was presented, Allamah Shabbir Ahmad Al Uthmani was amongst those scholars who were at the forefront of this movement. He continuously voiced the need for the establishment of an independent Muslim state day-by-day until the country was finally established in the year 1947. Although he only lived

for approximately 16 months after the establishment of Pakistan, in that short time he was able to push the government of Pakistan to take the teachings of the Qur'an and the Sunnah of the Messenger of Allah ﷺ as the foundations for its laws.

He was attached and devoted to the service of the deen of Allah ﷻ. He has been described as having been a man of taqwa, excellent character, kindness towards the creation, humility, tranquility, soft-hearted, fearing Allah, perpetual in the dhikr of Allah, and continuous in his recital of the Qur'an. These are qualities that are found in all of the great luminaries of Islamic history.

“ He was skilled in presenting the truth as the truth, and falsehood as false. His message had echoed to nearly every single town in India.

Some of his famous works include, but are not limited to:

- **Tafseer Uthmani:** This was a Tafseer of the Qur'an that was initiated by Shaykh Al Hind Maulana Mahmud Al Hasan ﷺ. However, when he approached the end of Surah An Nisaa, he was imprisoned in Malta. From there, Allamah Shabbir Ahmad Al Uthmani was able to complete the rest of the book.
- **I'jaaz Al Qur'an:** In which Allamah Shabbir Ahmad Al Uthmani discusses the miraculous nature of the linguistic style of the Qur'an.

- **Sujood Ash Shams:** An exposition and discussion into the Hadith in which the Messenger of Allah ﷺ stated the sun prostrates before Allah ﷻ and seeks His permission to rise.

- **Tahqiq Khutbah Al Jumu'ah:** A 13 page treatise in which he establishes that the Jumu'ah Khutbah is legislated to be solely delivered in the Arabic language.

- **Fath Al Mulhim Bi Sharh Sahih Muslim:** His revered and celebrated commentary of Sahih Muslim. He had reached up to the end of Kitab At Talaq, which was later completed under the title of *Takmilah Fath Al Mulhim by Mufti Taqi Al Uthmani* hafidhahullah.

He passed away approximately 16 months after the establishment of Pakistan in the year 1369 AH/1948 CE. His janazah salah was led by one of his closest students, Mufti Muhammad Shafi Al Uthmani ﷺ. 🇵🇰

The Spirit of Fasting

يَا أَيُّهَا الَّذِينَ آمَنُوا
كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ
مِن قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٨٣﴾

The spirit of anything lies in the objective and goal in that thing. One can identify if he has truly carried out a certain task thoroughly and efficiently by determining if he has fulfilled the purpose of that task. So how can we test to see if our fasting in the month of Ramadan has been carried out properly? We find that Allah ﷻ has stipulated that the purpose of fasting in the month of Ramadan is to acquire Taqwa: (see Qur'anic excerpt on left page)

Translation

“Oh you who believe! Fasting has been prescribed upon you just as it was prescribed upon those who were before you so that you may acquire Taqwa.” (2:183)

But what is Taqwa? How can we properly understand and define Taqwa? The second khalifah, Umar ibn Al Khattab ؓ once asked Ubayy ibn Ka'b ؓ to define Taqwa. He asked, “Have you ever walked down a thorny path?” Umar ؓ responded, “Of course.” Ubayy ibn Ka'b ؓ said, “What did you do?” He replied, “I roll up my garment and I endeavor (to avoid the thorns).” Ubayy ؓ said, “That is Taqwa.”¹

The word Taqwa is derived from the word وقاية, Imam Raghīb Al Asfahani ؓ defines Wīqayah and Taqwa in his dictionary of Qur'anic words, Mufradat Alfadh Al Quran, as:

“Wīqayah is to guard something from that which will harm it... Taqwa in the confines of Islamic law is defined as protecting one's self from sinning.”²

Hafīdh Ibn Kathīr ؓ (d. 774) said in his Tafsīr regarding the definition of those who have Taqwa:

“Al Hasan Al Basri said: ‘They abstain from that which has been prohibited for them, and they fulfill that which has been mandated upon them.’”

Hafīdh Jalaluddin As Suyooti ؓ (d. 911) defined Taqwa as:

“Fulfilling that which has been commanded and abstaining from that which has been

prohibited, so that they may be safeguarded from the fire.”³

Imam Muhammad Murtada Az Zabidi رحمه الله quotes Ibn Durayd in his *Taj Al 'Uroos* as having defined a man of Taqwa as:

“He protects himself from the (divine) punishment and sin by engaging in good deeds.”⁴

It is apparent from the above that Taqwa has two essential ingredients:

- Carrying out good deeds
- Abstaining from bad deeds

The benefits of carrying out good deeds are programmed into the human mind. Everyone understands and realizes that if one was to carry out a good deed, he will be rewarded. However, not everyone realizes that abstaining from sin is in itself a good deed. It is not just any ordinary good deed, but it is from among the most important things that a Muslim can do. Abstaining from sin is of such great importance that it takes priority over everything else after fulfilling our obligatory deeds.

The great Imam, Abdullah ibn Al Mubarak (d. 181) رحمه الله, mentions an incident in his *Kitab Az Zuhd* that a man once presented himself before Abdullah ibn Abbas رضي الله عنه and asked him regarding two people. He mentioned that one person is engaged in an abundance of optional (nafl) forms of worship yet he is drowned in sin. The he mentioned another person who, although he fulfills his obligations and abstains from sin, yet he does not engage in an abundance of optional worship. Abdullah ibn 'Abbas رضي الله عنه responded:

لا أعدل بالسلامة

“I do not equate anything to being safe from sin.”⁵

In other words, the second person is superior because he is able to abstain from sin.

The hadith of the Musnad of Imam Ahmad states,

اتق المحارم تكن أعبد الناس

“Abstain from sin and you will become the greatest worshipper.”⁶

When the Messenger of Allah ﷺ described the standard with which Allah ﷻ has taught the angels how to record each person's deeds, he said:

“When he (the servant of Allah) thinks about perpetrating a sin but does not carry it out (out of awe of Allah), then Allah writes for him a complete good deed.”⁷

Therefore, abstaining from sin is by itself a source of acquiring reward and mercy from Allah ﷻ. Simply carrying out good deeds is not enough. One must learn to carry out good deeds and abstain from sins. The month of Ramadan trains the Believers to engage in both of these things, especially abstaining from sins. When a person learns to stay away from that which is normally permissible for him (i.e. food and drink), then it will become that much easier for him to abstain from that which is normally impermissible for him. If he can learn to discipline his desires to abstain from those basic human necessities without which he cannot live, then he can certainly learn to discipline those desires which merely call him towards temporal enjoyment. If our fasting does not compel us to abstain from sin and we see no change in our lives, then we need to take a step back and examine the state of our connection with Allah ﷻ. The following statement of the Messenger of Allah ﷺ should echo in our hearts:

“Whoever does not stop telling lies and acting upon it, then Allah is not in need of his leaving his food and drink.”⁸

While commenting on this hadith, Hafidh ibn Hajar Al Asqalani said that it means that such a fast will not be accepted, but it does not mean one should take it as an excuse to stop fasting altogether. He quotes Imam Baidawi:

“The purpose for the legislation of fasting is not just to go hungry and thirsty. Rather, the purpose is to achieve the (desired) effect of weakening the base animalistic desires, and to discipline the soul which normally commands one towards evil (*An Nafs Al Ammarah*), thereby turning it into the content

soul (*An Nafs Al Mutma'innah*). So if this has not been achieved, then Allah will not accept his fast.”⁹

The great 5th century Hanafi Jurist, Imam Abul Layth As Samarqandi رحمه الله, said:

“Piety in its purest form is to refrain one's gaze from looking at that which is Haram, to refrain one's tongue from lying and backbiting, and to refrain the entirety of one's body and limbs from perpetrating that which is Haram.”¹⁰


If we want our fasting to be effective and have a long-lasting impact, then we must engage in good *and* abstain from bad. Take the example of a person who is trying to become physically fit. If he continues to exercise but does not learn to abstain from eating junk food, then he will have a difficult time becoming fit, even if he does benefit from his exercise. In order to become physically fit, one needs to diet *and* exercise.

The following Arabic poem summarizes the definition and purpose of Taqwa,

خلّ الذنوب صغيرها وكبيرها ذاك التقى
واصنع كماش فوق أرّض الشوك يحذر ما يرى
لا تحقرن صغيرة أنّ الجبال من الحصى

“Stay away from sins, both the minor ones, and the major ones for that is Taqwa

Be like the one walking upon a thorny path, cautious of what he sees

Never underestimate a minor sin, for indeed, mountains are made of pebbles.”¹¹ 

Footnotes

1. *Tafsir ibn Kathir*, v. 1, p. 164, Dar Taybah
2. *Mufradat Alfadh Al Qur'an*, p. 564, Dar Nashr Al Lughah Al Arabiyyah
3. *Tafsir Al Jalalayn*, Surah Baqarah Ayah #2
4. *Taj Al 'Uroos*, v. 40, p. 230, Kitab Az Zuhd
5. *Musnad Ahmad* 8095
6. *Sahih Al Bukhari* 6491, *Sahih Muslim* 207
7. *Sahih Al Bukhari* 1903, 6057
8. *Fath Al Bari*, v. 6, p. 280-281, *Ar Risalah Al 'Alamiyyah*
9. *Tanbih Al Ghafileen*, p. 250, Dar Al Kitab Al 'Arabi
10. *Tafsir Ibn Kathir*, v. 1. P. 164, Dar Taybah

The Isnad System

AN INTRODUCTION: PART 2

Shaykh Abdul Hayy Al Kattani said, "Some of the scholars have mentioned in the beginning portions of their books which contain their chains of transmission: It is sufficient as an honor and blessing for the narrator who has been included in this chain that his name has been systematically arranged with the name of *Al Mustafa* (The Chosen One) ﷺ on a single sheet in spite of the disdain of the jealous and stubborn ones. The historical continuity of the isnad system is from the honor of the Ummah of Muhammad ﷺ. The Ummah's connection to its Prophet is a feature which distinguishes it from the entire creation."

Abu Sa'eed ibn Lub said, "It is strange for a Muslim to reject the isnad system while it is the light of Islam. The poet said:

"How can my brother benefit from the world by looking at it,

When light and darkness are both equal to him?"

The Hadith expert, Abu 'Amr ibn Abdil Barr said, "The *ijazah* (permission to transmit an sanad) in the Islamic sciences is the head of great riches."

Ibn Rahmun said in *Ad Darwul Aqyaan*, "Seeking out *ijazah* has been a practice of the scholars of hadith of old and new, passionately seeking to keep the isnad system running, and in order to preserve Islamic law in its purest form until The Day of Judgment. This has been forgotten in our cities in this era. The people have merely sufficed on shallow knowledge in place of depth in their knowledge. They have abandoned the sanad and *ijazah* system, and have assumed that knowledge is merely gained by teaching and acquisition."

The Hadith expert, ibn Khair Al Ishbili, said: "The scholars have agreed that it is incorrect for a Muslim to say, 'The Prophet ﷺ said...'" until he has that statement in the form of a historical transmission or narration even if it is at the most minute definition of transmission. In order to reconcile the views that it is permissible to quote

only if it is to derive a ruling, and it is not permissible if it is to narrate from the transmitter.”¹

Our Shaykh, the researcher, the scholar, Abdul Fattah Abu Ghuddah said,

“These statements, and there are many others, are from the statements of the Imams which emphasize the importance of the sanad and isnad system. The earlier generations of Muslim scholars would not give full importance to a student’s book unless it is through the transmission of a reliable, upright, strong-in-memory individual, who read that book to its author, or if he has an uninterrupted sanad to the author by having read that book and received it from his teachers, who then received it from their teachers, all the way back to the author. As for a book which a scholar finds by himself without having heard it from the author, nor has he received an ijazah for it, then this falls into the category of those historical reports which are interrupted and have a break in the sanad, as has been explained by the scholars of hadith terminology. The vast majority of hadith experts and jurists from the earlier generations have prohibited anyone from taking these types of reports from such a source. The later generations allowed it under strict situations due to the difficulty of the conditions of transmission in the later eras. For them, this is only if the person is strong with respect to his connection to the author. As for the one who is weak with respect to his connection to the author, then there is no consideration for him by consensus. All of this has been done just so that the transmission of historical reports can be done correctly, and that the authentication process can be performed fully, so that each and every word can be appropriately established in regards to its veracity, vowelization, history, etc in the most reliable of methods possible.

Based on everything which has passed, you have come to know that each word that the student of knowledge reads from the books of the Islamic scholars is narrated from the one who said that word through

the most reliable and scrupulous method of transmission. This is what distinguishes the works of the scholars of Islam from the works of the rest of mankind. Our earlier scholars, may Allah have mercy on them and honor their resting abodes, have made the isnad system from the methodologies through which knowledge is acquired, whichever kind of knowledge it may be: whether it is religious knowledge such as tafseer, hadith, fiqh, or usool...or the tools through which that knowledge is acquired such as literature, history, linguistics, grammar poetry, and others like it.”

The Hadith expert, Abul Fadl Murtada Az Zabidi, said to the people of Qismatinah regarding his ijazah, “it is established from the experts of this field that one should not busy himself with reciting the books of Sunnah and Hadith to others whether it is recited in order to determine practical application (of those Ahadith) or barakah, or it is recited merely for transmission and narration, *except* he who has taken the chains of those books from the experts of those books who are reliable in terms of their teaching the practical application and their transmission of those books. Furthermore, he should have travelled to various locations and acquired short chains for those narrations. He should have engaged with his contemporaries and encompassed the various ways to approach those narrations. He should have sat in the gatherings in which the books were read out and dictated to the students, and he should have gone to his shuyookh with humility and proper etiquette. Today, there are very few people like this, and Allah is sufficient for us and how great of a Guardian is He!”

The Hadith expert, As Sakhawi (d. 902), said in *Fath Al Mughith ‘Ala Alfyyatil Hadith*, “Indeed, the knowledge of death dates and biographies of the narrators is of great importance and benefit for the Muslims such that one cannot do without this knowledge, especially when it comes to the actual purpose of knowing these things: that is, to determine and unravel the conditions of the narrators with respect to their past, present, and future. Therefore,

knowing these things is among the most necessary things to acquire. This is why the stars of guidance, the expert scholars of Hadith, have stood up and acquired this knowledge from both past and present. They penned down biographies through which one can come to know the lives and conditions of these narrators. This includes determining the time in which they heard the narrations which they transmitted, and which cities they travelled to, etc.”

The Imam, Abul Al Abbas Ahmad ibn Al Khateeb, famously known as Ibn Qunfudh Al Qismatini, said in his book, *Sharaf At Talib*, “Indeed the seeking of ijazah and narration is from the honor of the people of knowledge. Similarly, having knowledge of the biographies of the distinguished imams of the past including The Sahabah, The Tabi’een, and Fuqaha. From the perfection of this knowledge is to know their birth and death dates so as to clarify who they preceded them and whom they met. One student from the students from a gathering informed us that the teacher in that gathering had a disagreement with others in that gathering with regards to the death dates of Imam Malik and Imam Muslim ibn Al Hajjaj.

The teacher said that Imam Muslim preceded Imam Malik. Another person in that gathering said that Imam Malik preceded Imam Muslim, and this other person was the correct one. Knowing these things takes a student out of the darkness of ignorance. Similar the knowledge of whom a particular shaykh narrates from while another shaykh does not narrate from that person, and the number of narrators that Al Bukhari narrates from of which Muslim does not narrate from and vice versa, are from the important matters of this field. Know that the knowledge of the different books and their authors are also from perfection, and the knowledge of the varying ranks and degrees of the various jurists and the eras in which they lived are very important for a student of knowledge. 📖

Footnote

1. Abdul Hayy Al Kattani, *Fihrisul Faharis*

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﴿ You should become either an Alim or a seeker of knowledge, or an attentive listener (helper) to the knowledge of Deen, or a lover of knowledge of Deen and Ulama. Do not be of the fifth kind, otherwise you will be ruined. ﴾

(Tabrani)

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Allah, the Most Kind, has truly said,
“Surely, Allah does not wrong (anyone), even to the measure of a particle. If it is a good deed, He multiplies it, and gives a great reward out of His Own pleasure.” (al-Quran, 4:40)

Our Beloved Prophet ﷺ said,
“The most beloved action in the sight of Allah is the most constant one, even if it be little” (al-Bukhari)

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SADAQATUL FITR

WHAT IS SADAQATUL FITR?

Ibn Abbas رضي الله عنه has narrated that Rasûlullâh صلى الله عليه وسلم prescribed SADAQATUL FITR as an obligatory duty in order to purify those who fast, from useless and obscene activities and to provide food for the poor. (Abu Dawood)

HOW MUCH IS SADAQATUL FITR?

Amount of Sadaqatul Fitr based on the New York retail market prices as of Shaban 19, 1441, or April 13, 2020:

1)Wheat: Half Sa' (3.75 lbs.) =

\$7.00 per person ** MINIMUM **

2)Barley: One Sa' (7.5 lbs.) = \$15.00 per person

3)Raisins: One Sa' (7.5 lbs.) = \$40.00 per person

4)Dates: One Sa' (7.5 lbs.) = \$42.00 per person



AN ADVICE FOR THE AFFLUENT MUSLIMS

**PLEASE TRY TO GIVE BY THE HIGHER STANDARD
(\$15 or \$40 or \$42 PER PERSON)**

This will earn you a great reward and will immensely benefit the needy. "And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward." (73:20)

When should I pay Sadaqatul Fitr?

Pay before going to Eid Salah on Eid-ul-Fitr Day, the earlier the better.

Who should be given Sadaqatul Fitr?

Sadaqatul Fitr should only be given to individuals eligible to receive Zakat.

A Muslim's Outlook and Activities During Quarantine

SIBNY
Shariah Board New York

Praises are due solely to Allah, the Master of the Universe and all that it contains.

Prayers and blessings be upon the best of creation, our beloved Muhammad, and upon his family and companions, and all who follow in their footsteps.

Strengthen Spirituality and Trust in Allah

26

“Nothing can ever reach us except what Allah has destined for us. He is our Master. And in Allah alone the Believers must place their trust.”¹ It is a firm belief of a Muslim that no disease can spread without the permission of Allah, the Most Great.² If He, the Exalted, chooses to protect anyone from sickness, or give them sickness out of his complete wisdom, He may do so with or without any contact with anyone else. It is necessary to rely upon Allah in these matters and avoid panic. The principle taught in Hadith is, “that which missed you could not have afflicted you, and that which afflicted you could not have missed you.”³

It is essential to remain calm and not panic. We must stress the importance of placing full trust in Allah, as that is what true Muslims do.⁴ This calamity should become an opportunity; make quarantine into ‘Quran time’. Extra free time should be spent in instilling Islamic values and morals in our kids and families.⁵

“Seek Help through Prayer”⁶

Whenever anything troubled the Prophet ﷺ, he would immediately resort to prayer.⁷ This should be our attitude dealing with any calamity in life, especially the pandemic of today. Salah is a light, it is our key to connect to Allah ﷻ, and will bring tranquility again to our hearts. Abiding by all safety precautions, we should maintain our salah with jama’ah in the local masjid if possible. If it is not possible, we should gather the family and make jama’ah at home. Insha-Allah, we will get the reward of jama’ah.

The Muslim Outlook of the Outbreak

Pandemics and plagues afflicted humans in the past just as it is now. The difficulties we are going through right now are due to our sins. Allah ﷻ says, “Whatever hardship befalls you is because of what your own hands have committed, while He overlooks many (of your faults).”⁸ The Messenger of Allah ﷺ further told us, “Whenever immorality spreads among a people, to the extent that they start committing it openly, plagues and diseases, their predecessors had never known before, will spread among them.”⁹

Every day, new information is coming out regarding Covid-19. Speculating about the future is increasing our worries. No one is sure how things will unfold. It serves as a reminder of how fragile we really are. The power of the mightiest superpowers of today is nothing compared to the Power of Allah ﷻ as demonstrated

by a microscopic, invisible virus.¹⁰ This reveals the inability of the people – doctors and scientists included – and the unlimited power of Allah ﷻ. It is a testimony to our firm belief that Allah ﷻ alone creates and controls all the things of the entire universe.¹¹ We must continue to read our daily du’as, recite Quran regularly, and increase our ‘ibadah.

Excessive Istighfar and Tawbah

Allah, the Almighty, has also given us solutions to such calamities: istighfar and tawbah from all sins. We must turn back to Him and mend our ways. The Quran informs us, “And Allah was not to send scourge upon them while you (O Prophet), were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness.” (al-Anfal: 33) Abu Musa al-Ash’ari ﷺ commented that we had two means of safety, one has left us, i.e. Rasulallah ﷺ, and the other remains: istighfar. Also, Ali ﷺ said, “Calamities befall only due to sins and are alleviated only by tawbah.” Tawbah entails (1) stopping the sin, (2) having remorse over it and (3) making a sincere promise not to repeat it. Tawbah should be done as often as possible.

It is important to remember that Muslims are the people of hope.¹² No matter how wrong our actions may have been, we can always make a U-turn. That is why tawbah and istighfar are among the most virtuous acts for the Believers. Keeping that in mind, we must specify a certain portion of the day to sit with our families, and do collective istighfar, tawbah, dua, and zhikr.¹³ We should recite the du’a of Yunus ﷺ in Surah Anbiya: 87, at least 100 times daily, wherein Allah has promised that just as He saved Yunus ﷺ after he recited this dua, Allah will do the same for the Believers.

Take Precaution, and Teach It to Your Children

“Allah loves those who are most repenting and loves those who keep

themselves clean.”¹⁴ Personal hygiene and its many virtues are taught by Islam. Muslims learn how to perform basic wudhu (ablution) and ghusl (bathing) at a young age. We should take this as an opportunity to learn their meticulous details, and teach them to our families.¹⁵ To stay in shape and strengthen our immune systems, we should eat healthy nutritious foods.¹⁶ We can also create an exercise routine with the kids to keep them active.

In short, take care of ourselves and our families, and remember to wash your hands!

Avoid Extravagance and Hoarding

Nearly half, if not more, of Americans prefer to shop online. While sitting in the comfort of our homes, it is very easy to waste money. In Islam, extravagance is prohibited in all circumstances.¹⁷ In times of crises, particularly, we must refrain from wasting food and other necessities. Allah commands us, “Eat and drink, and do not be extravagant. Surely, He does not like the extravagant.”¹⁸ We should spend, but wisely, and always be prepared with essentials at home. Don’t waste, overspend, or hoard.

Instead, we should give abundant sadaqah.¹⁹ In times of plagues, Muslims used to give Sadaqah abundantly which helped in reducing the spread. The Prophet ﷺ said, “Charity extinguishes the anger of the Lord and prevents a bad death.”²⁰

Observe Social Media Fasts

“(The successful Believers are) those who keep themselves away from vain things.”²¹ “There are two blessings that most people fail to benefit from: health and free time.”²² Hasan al-Basri rahimahullah said, “A sign that Allah has turned away from a servant is that He makes him busy with matters that are of no concern to him.”²³ News about the coronavirus and the stress caused by the ‘infodemic’ can take a toll on us. Take a few minutes every day to shut off the online world and

cut ourselves off from social media.²⁴ We must be cautious when we receive news about the virus and separate rumors from reality before forwarding it on to others.²⁵ Remember to verify before you amplify.

All jokes about the virus or any other illness must be avoided. Create daily activities for the kids and put them to sleep on time. Extra time can be spent in baking or cooking something special with our kids. Try out new craft projects, puzzles, and educational board games. At the same time, kids should not slack in their schoolwork. Practice easy, helpful, and healthy habits.

Be Patient and Grateful

“Oh you who believe! Seek help through patience and prayer. Surely, Allah is with those who are patient.”²⁶ Patience and gratitude are two intrinsic qualities of every Muslim.²⁷ We must motivate our families to make the most of their time together and to be patient throughout. Allah ﷻ says, “Those who advise each other with patience (will not be at loss).”²⁸ Spend five minutes with your family every day to recount the blessings Allah ﷻ has bestowed and express gratitude.

Truly, it is an incredibly turbulent time, but let us take control again by following the guidelines that our Deen has given us. May Allah, the Most Kind, enable us all to act as He pleases and strive for His acceptance. Ameen! 🙏

References:

- إن الله يعلم وأنتم لا تعلمون (سورة النحل : 74) إن الله عنده علم الساعة وينزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس بأي أرض تموت إن الله عليم خبير (سورة لقمان : 34) والله يعلم ما في السماوات وما في الأرض والله بكل شيء عليم (سورة الحجرات : 16)
- (ألا له الخلق والأمر تبارك الله رب العالمين (سورة الأعراف : 54)
- وقالوا حسبنا الله ونعم الوكيل (سورة آل عمران : 173)
- (، وعلى ربهم يتوكلون (سورة الأنفال : 2)
- (ما نحل والد ولدا من نحل أفضل من أدب حسن الترمذي (952)
- سورة الروم : (41) ، (سورة الشورى : 30) ، قال علي رضي الله عنه : ما نزل بلاء إلا بذنب ولا دفع إلا بتوبة (التوبة إلى الله للغزالي: 124)
- لا تيأسوا من روح الله إنه لا يأس من روح الله

(إلا القوم الكافرون (سورة يوسف : 87)

سورة الأعراف : (55) ، (سورة الغافر : 60) ، يا أيها الذين آمنوا (اذكروا الله ذكرا كثيرا (سورة الأحزاب : 41) ، (سورة الأنفال : 34)

سورة المائدة : (6) ، (سورة البقرة : 222) ، (سورة التوبة : 108) الظهور شطر الإيمان أخرجه مسلم (1/203) ، رقم (223) ، والترمذي (5/535) ، رقم (3517) وقال: صحيح. والدارمي (1/174) ، رقم (653) ، وأحمد (5/342) ، رقم (22953) ، وأبو عوانة (1/189) ، رقم (600) ، والطبراني في الكبير (3/284) ، رقم (3423) ، وابن منده (1/374) ، رقم (211) ، والبيهقي في شعب الإيمان (3/3) ، رقم (2709) عن أبي مالك الأشعري

يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا (لله إن كنتم إياه تعبدون (سورة البقرة : 172)

وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين (سورة الأعراف : 31) والذي إذا أنفقوا لم يسرفوا، ولم يبقوا، وكان بين ذلك قواما (سورة الفرقان : 67) ولا تسرفوا إنه لا يحب المسرفين (سورة الأنعام : 141) إن المبذرين كانوا إخوان الشياطين (سورة الإسراء : 27)

وأن تصدقوا خير لكم إن كنتم تعلمون (سورة البقرة : 280) إن الصدقة لتطفي غضب الرب وتدفع ميتة السوء (الترمذي 669)

والذين هم عن اللغو معرضون (سورة المؤمنون : 3) ، (سورة القصص : 55) ، (سورة الفرقان : 72) ، الهيثمي ص 145

بحسب المرء من الكذب أن يحدث بكل (ما سمح (صحيح مسلم : 5)

يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين (سورة البقرة : 153) والله يحب الصابرين (سورة آل عمران : 146) فهل أنتم شاكرون (سورة الأنبياء : 80) فابتنوا عند الله الرزق واعبدوه واشكروا له (سورة العنكبوت : 17) واشكروا لي ولا تكفرون ((سورة البقرة : 152) لئن شكرتم لأزيدنكم (سورة إبراهيم : 7)

Footnotes

1. al-Tawbah: 51
2. al-Shura: 30; Sahih Al-Bukhari, 7/126
3. Abu Dawud, 4700
4. Aal 'Imran, 173; al-Anfal, 2
5. Tirmizhi, 1952
6. al-Baqarah, 153
7. Abu Dawud, 1319
8. al-Rum, 41; al-Shura, 30; al-Tawbah ila Allah, al-Ghazali, p.124
9. Ibn Majah, 4019
10. al-Nahl, 74; Luqman, 34; al-Hujurat, 16
11. al-A'raf, 54
12. Yusuf, 87
13. al-A'raf, 55; al-Ghafir, 60; al-Ahzab, 41; al-Anfal, 34
14. al-Baqarah, 222
15. al-Maidah, 6; al-Baqarah, 222; Muslim, 223; Tirmizhi, 3517; Darimi, 653; Ahmad, 22953; Tabrani, 3423;
16. al-Baqarah, 172
17. al-A'raf, 31; al-Furqan, 67; al-An'am, 141; al-Isra', 27
18. al-A'raf, 31
19. al-Baqarah, 280; Tirmizhi, 669
20. Tirmizhi, 664
21. al-Mu'minun, 3
22. Bukhari, 6412
23. Al-Tamheed 9/200; al-Hilyah, 10/134
24. al-Mu'minun, 3; al-Qasas, 55; al-Furqan, 72; Haithami, 145
25. Muslim, 6
26. al-Baqarah, 153
27. Aal 'Imran, 146; al-Anbiya, 80; al-Ankabut, 17; al-Baqarah, 152; Ibrahim, 7
28. al-'Asr, 3

Jumuah Salah During Disease Outbreaks

Cancelling Jumuah Salah

Jumuah salah is an obligation directly mentioned in the Noble Quran upon every adult, sane, able, healthy, male Muslim (al-Jumuah:9). It is not permissible to cancel the Jumuah salah unless there is a government order to do so in a particular area. In such a case, the particular areas under the jurisdiction of the respective authority should comply with government orders. Whatever limitations are set by government authorities for public gatherings, in particular areas, should also be complied with as well. Multiple jama'at can be held to accommodate the attendees and comply with such requirements.

What Individuals Should Do

Sick individuals are permitted to pray Zuhr at home instead of Jumuah. Those individuals not required to attend Jumuah, for example: the sick, travelers, women, children, etc., should not attend the Jumuah salah in this situation. Imams and khateebas are humbly requested to deliver brief khutbahs, as Ammar ibn Yasir رضي الله عنه narrates: "The Messenger of Allah ﷺ ordered us to deliver brief sermons" (Abu Dawood, 1106).

Firm Muslim Belief

It is a firm belief of a Muslim, that no disease can spread without the permission of Allah, the Most Great. If He, the Exalted, chooses to bring sickness to someone, out of his complete wisdom, He may do so without any contact with anyone else. If He, the Magnificent, chooses to protect someone from sickness, He may do so even if they are in direct contact with a sick person. It is necessary to rely upon Allah in these matters and avoid panic. The principle taught in Hadith is: "that which missed you could not have touched you, and that which touched you could not have missed you" (Abu Dawood, 4700).

Contagiousness and the Commandment of Allah to Take Preventive Measures

A desert Arab inquired about a camel that gets infected by a disease believed to be contagious at the time, to which the Prophet of Allah ﷺ replied: "Who infected the first one?" (Muslim, 2220). Along with this, the Messenger of Allah ﷺ said, "Run from a leper (leprosy was believed to be contagious) as you run from a lion" (Bukhari, 5707). These statements prove that contagiousness can only happen by the will of Allah but one should take full

“ Calamities befall only due to sins and are alleviated only by tawbah.

precaution and avoid situations which may lead to doubts and weakness in beliefs. It is a commandment of Allah, directed toward His servants, to take preventive measures for protection from illnesses. This is proven by numerous examples from the Quran (al-Baqarah:195) and Sunnah. (al-Balagh, Jumada al-Ula 1440, Shaikhul Islam Mufti Taqi Usmani, p. 25-6)

Causes and Effects Created by Allah

He, the Omnipotent, has also made certain causes for certain effects. Related to this, it is possible that certain infectious elements may spread from a sick person to a healthy person. This is not against Islamic beliefs. However, the healthy person will only get sick if Allah wills, not otherwise.

Contact with Others

Based on this, it is permissible to avoid contact with individuals confirmed to have the virus. It is also permissible

to avoid contact with others who have certain symptoms possibly linked with the virus. However, it is not permissible to act upon mere doubt and fear in regards to contact and gatherings with perfectly healthy individuals while following all governmental protocols.

Cleanliness in Islam

Cleanliness is a hallmark of Islam (Tirmizhi, 2803). Emphasis on washing hands, keeping the entire body, all belongings and all property clean is always given in Islam. Muslims should take preventive measures prescribed by authorities and competent medical professionals in addition to special care for cleanliness.

What to do During Disease Outbreaks

Allah, the Most Clement, has explained: "No calamity befalls (one), but with the leave of Allah. And whoever believes in Allah, He guides his heart. Allah is All-Knowing about every thing." (at-Taghabun:11).

Ali ؑ said, "Calamities befall only due to sins and are alleviated only by tawbah." Thus, it is of the utmost importance to turn to Allah in these difficult times and repent for all sins committed, knowingly and unknowingly. Tawbah entails (1) stopping the sin, (2) having remorse over it and (3) making a sincere promise not to repeat it.

In addition, tilawah of the Quran is a cure for ailments, as Allah ﷻ mentioned: "We reveal the Qur'an, which is cure and mercy for the Believers" (al-Israa:82). The recommended duas for this situation are also attached.

And Allah knows best.

مجموع الأعدار التي مرت متنا
وشرحا عشرون، وقد نظمتمتها بقولي
:أعدار ترك جماعة عشرون قد ...
أودعتها في عقد نظم كالدرر مرض
واقعاد عمى وزمانة ... مطر وطين

ثم برد قد أضر قطع لرجل مع يد أو
دونها ... فلج وعجز الشيخ قصد
للسفر خوف على مال كذا من ظالم
... أو دائن وشهبي أكل قد حضر
والريح ليلا ظلمة تمرىض ذي ...
ألم مدافعة لبول أو قدر ثم اشتغال لا
بغير الفقه في ... بعض من الأوقات
عذر معتبر (الدر المختار مع رد
(المختار 1/556)

إنه تعالى شرع لنا التوقي عن
المحذور وقد صح أن المصطفى لما
بلغ الحجر منع أصحابه من دخوله
(فيض القدير 4/286)

إذا سمعتم بالطاعون بأرض) أي إذا
بلغكم وقوعه في بلدة أو محلة (فلا
تدخلوا عليه) أي يحرم عليكم ذلك
لأن الإقدام عليه جراءة على خطر
واقعا للنفس في التهلكة والشرع ناه
عن ذلك قال تعالى ولا تلقوا بأيديكم
إلى التهلكة (وإذا وقع) أي الطاعون
(وأنتم بأرض) أي والحال أنكم فيها
(فلا تخرجوا منها فرارا) أي بقصد
الفرار (منه) فإن ذلك حرام لأنه فرار
من القدر وهو لا ينفع والثبات تسليم
لما لم يسبق منه اختيار فيه فإن لم
يقصد فرارا بل خرج لنحو حاجة لم
يحرم (التيسير بشرح الجامع الصغير
للمناوي 1/108) وفي هذا الحديث
الإحتراز من المكاره وأسبابها (شرح
(النووي على مسلم 7/464)

Duas for Disease Outbreaks

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ
:كَانَ يَقُولُ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ،

وَالجُنُونِ، وَالجُدَامِ، وَمِنْ سَيِّئِ
الْأَسْقَامِ

Anas ؓ narrated that
Nabi ﷺ used to say:

O Allah, I seek refuge from vitiligo,
madness, leprosy, and evil diseases.
(Sunan Abu Dawood, 1554)

Procedure of Qunoot Nazilah

Qunoot Nazilah is also a very effective method of seeking Allah's help and protection during severe conditions and disease outbreaks.

After rising from ruku in the second rakat of Fajr salah, the imam recites the following dua aloud while the followers say ameen silently:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي
فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ
وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ
مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى
عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

"O Allah guide me among those
You have guided, pardon me
among those You have pardoned,
befriend me among those You have
befriended, bless me in what You
have granted, and save me from the
evil You have decided. Indeed, You
decide, none can pass decree upon
You, indeed he is not humiliated
whom You have befriended,
Blessed are You our Lord, Exalted."

(Sunan Nasai, 1794)

May Allah protect the lives
and belongings of all human
beings. Ameen! 📖

Ghusl and Janazah Procedures for COVID-19

Ghusl, Shrouding and Janazah are Rights of the Deceased

30

Bathing and burying the deceased is a hallmark of Islam. It is an honor and right of the deceased, and an obligation upon the entire community (fardh kifayah). If a minimum of one person fulfills this obligation of bathing, everyone in the community is absolved of the duty. Otherwise, the entire community will be liable.¹ Shrouding the dead body properly is also a right of the deceased and must be done. Similarly, the Janazah salah is a communal obligation which at least some members of the community, or at least one person², must fulfill. It is necessary to undertake this obligation and fulfill it seriously as a final right of the deceased, regardless of the cause of death. The scholars unanimously agree that the body cannot be buried without ghusl and janazah.³ Cremation is also impermissible in all circumstances and a major sin.⁴

Precautions While Bathing the Body

We cannot abandon our religious responsibilities and push impermissible methods of dealing with the remains of the deceased, especially considering we are afforded such religious freedoms in this great nation.

We have to uphold these liberties and defend them. Current guidelines from the Centers for Disease Control and Prevention (CDC) explicitly allow the proper bathing and shrouding method taught in Islam. It is important however to take all necessary precautions required by local authorities while bathing the body. It is recommended that all washers be provided Personal Protective Equipment (PPE) and trained on how to fit them properly, such as face masks, goggles, gloves, disposable gowns, and other such protective gear.

While touching the body is not the main concern, as per CDC guidelines, fluids, discharge, blood and other liquids which touched the body or came out of it are the main concern in the spreading of the virus. The number of people washing the body should be limited. If any fluids get on the hands or body of a washer, it should be disinfected appropriately and should not enter the washer's nose, mouth, eyes, etc.⁵ Further, one who died of plague or similar infectious diseases, is indeed a shahid; but that honor is in the Hereafter. As far as the worldly obligations, he will be treated as a normal deceased. Thus, it is necessary to bathe the deceased and give them their full rights and honor as victims.⁶

Precautions for the Janazah Salah

As the janazah is a right of the deceased and an act of great reward for the participants, all efforts should be made to give the parting soul its due respect and honor. There is a lot of misinformation and hysteria regarding this matter. It is necessary to separate facts from rumors and fulfill this right properly. The CDC writes, "There is currently no known risk associated with being in the same room at a funeral or visitation service with the body of someone who died of COVID-19."⁷ Restrictions regarding gatherings in respective localities should be complied with while still keeping the rights of the deceased in mind. If it is not possible to pray the Janazah at a masjid center, it may be held near the cemetery.

Many masjid with funeral facilities are turning away dead bodies due to a COVID-19 related death. This is not acceptable. There is already a lack of facilities where Muslims can properly fulfill the rights of the deceased in terms of washing, shrouding, and Janazah salah. It is an undue burden on the family of the deceased if they are put through any more difficulty than they are in. Currently, there are no specific requirements for Janazah facilities from the CDC or other authorities.⁸

The regular facilities available at many masjid are sufficient for governmental requirements.

“ We cannot abandon our religious responsibilities and push impermissible methods of dealing with the remains of the deceased, especially considering we are afforded such religious freedoms in this great nation.

Trust in Allah and Fulfill Obligations

As the situation unfolds and undue panic is spreading disproportionately, it is important to remember that Allah, the Most Great, has kept a set time for every soul to return to Him. When that time comes, it is irrelevant as to what situation leads to the ultimate parting. This set time will not change regardless of all the precautions or treatments one undertakes. Those left behind the parting soul have obligations toward the deceased to fulfill. They should fulfill these obligations with courage while taking necessary precautions, but most importantly, trust in Allah, the Almighty, that nothing can harm unless He decrees so. Every death should be a clear reminder to everyone left behind about how temporary this life is and how short the term can be in this world.

These general instructions are based on consultations regarding the current situation with various

authorities, medical professionals and muftis. We have also consulted some of the Muslim funeral homes who are already bravely serving the community in this difficult situation by washing and preparing COVID-19 deceased bodies. For specific inquiries related to the ghusl or janazah, please contact SBNY or a local alim/mufti.

May Allah, the Most Kind, protect all of mankind from this and all calamities and give the family members of the deceased ones, complete patience to cope with their loss.

And Only Allah Knows Best. 📖

Footnotes

1. الموسوعة الفقهية الكويتية 13/50، بدائع الصنائع في ترتيب الشرائع 1/299 | الحنفية: الغسل فرض على المسلمين على الكفاية وفي فتح القدير أنه بالإجماع (البحر الرائق 1/68) اعلم بأن غسل الميت واجب وهو حق المسلم على المسلم (المبسوط 2/58) المالكية: غسل الميت المسلم واجب (حاشية الدسوقي على الشرح الكبير 4/94) حاشية العدوي على كفاية الطالب (7/425) الشافعية: حق على الناس غسل الميت والصلاة عليه ودفنه (كتاب الأم للإمام الشافعي رحمه الله 1/312) الحنابلة: غسل الميت ودفنه وتكفينه والصلاة عليه فرض كفاية (الإتصاف في معرفة الراجح من الخلاف للمرداوي 2/470) الشرح الكبير لابن قدامة (2/309)
2. لا تُشترط الجماعة في صلاة الجنائز، وتسقط فرضها بواحد الموسوعة الفقهية (16/18)
3. الشهيد بغير المعركة كالمبطلون والمطعون والغريق ومن مات تحت الهدم والنفساء ونحوهم يغسلون ويكفنون ويصلي عليهم بلا خلاف (موسوعة الإجماع في الفقه الإسلامي 2160) فأما الشهيد بغير قتل كالمبطلون والمطعون والغرق وصاحب الهدم والنفساء فإنهم يغسلون ويصلي عليهم لا نعلم فيه خلافا ((المغني لابن قدامة 3/99، الفقه الإسلامي وأدلته 2/159)
4. ولقد كرمنا بني آدم (الإسراء: 70) كسر عظم الميت (ككسره حيا (ابن ماجه، أبو داود، ابن حبان
5. Centers for Disease Control and Prevention. "COVID-19 and Funerals". [cdc.gov/coronavirus/2019-ncov/faq.html#anchor_1584390222777](https://www.cdc.gov/coronavirus/2019-ncov/faq.html#anchor_1584390222777). 22 March 2020.
6. الموطأ للإمام مالك : 36، مسند احمد 23753، ابو داود 3111، فأما الشهيد بغير قتل كالمبطلون والمطعون والغرق وصاحب الهدم والنفساء فإنهم يغسلون ويصلي عليهم لا نعلم فيه خلافا للمغني لابن قدامة (3/99)
7. Centers for Disease Control and Prevention. "COVID-19 and Funerals". [cdc.gov/coronavirus/2019-ncov/faq.html#anchor_1584390222777](https://www.cdc.gov/coronavirus/2019-ncov/faq.html#anchor_1584390222777). 22 March 2020.
8. National Funeral Directors Association. "CDC COVID-19 Guidance for Funeral Directors". [nfda.org/covid-19](https://www.nfda.org/covid-19). 22 March 2020.

Duas to Recite Frequently at Home During the Pandemic

1. Read three times every morning and evening for safety from all harms:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ
السَّمِيعُ الْعَلِيمُ

In the Name of Allah with whose name nothing can cause harm in the land nor the heavens. And He is the All-Hearing, All-Knowing.¹

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا
خَلَقَ

I seek refuge in the Perfect Words of Allah from the evil of what He created.

2. Read the du'a of Yunus ﷺ at least 100 times every day.⁶ Allah ﷻ has promised to save the Believers as he saved Yunus ﷺ after he recited this dua³:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ
مِنَ الظَّالِمِينَ

There is no god but You. Pure are You. Indeed, I was among the wrongdoers.

3. Well-being in both worlds:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي
الدُّنْيَا وَالْآخِرَةِ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Oh Allah, I ask You for pardon and well-being in this World and the Hereafter. Our Lord, give us good in this world and good in the Hereafter and protect us from the torment of the Fire.⁵

4. Recite Surah al-Fatihah three times, Surah al-Ikhlâs three times, and the following dua 313 times:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى
وَنِعْمَ النَّصِيرُ

Allah is sufficient for us, and He is an excellent protector.⁶

5. Protection from diseases:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ،
وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَائِرِ
الْأَسْقَامِ

O Allah, I seek refuge from vitiligo, madness, leprosy, and evil diseases.⁷

6. Recite 70 times after Fajr for protection from shortage of sustenance:⁸

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ

Allah is kind to His servants. He gives provision to whom He wills, and He is the Strong, the Mighty.⁹

Then make dua for abundant sustenance.

7. For repayment of debts, recite this as much as possible:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ،
وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah! Grant me enough of You declared halal so that I may dispense of You declared haram, and make me, by Your benevolence, independent of all besides You.¹⁰

8. Recite as much as possible:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ ، وَلَا تُهْلِكْنَا
بِعَذَابِكَ ، وَعَافِنَا قَبْلَ ذَلِكَ


"O Allah, don't end our lives with Your wrath, and do not make us perish with Your punishment and forgive us before that."¹¹



Footnotes

1. Abu Dawud, 5088
2. Muslim, 2708
3. al-Anbiya, 88
4. al-Anbiya, 87
5. Ibn Majah, 2957
6. Special 'amal related by Shaikhul Islam Mufti Taqi Usmani Sahib damat barakatuhum for Covid-19
7. Abu Dawud, 1554
8. Ma'ariful Quran, 7/687
9. al-Shura, 19
10. Tirmizhi, 1486
11. Tirmizhi, 3450; Ahmad, 2763; Hakim, 7772; Baihaqi, 6262, al-Azhkar an-Nawawiyah, 1:396

Ahkam-e-Ramadan (Legal Rulings in Ramadan)

Hazrat Mufti A'zam Mufti Shafi  presented by Shariah Board, New York

Rules and Virtues of Ramadan

To fast during the blessed month of Ramadan is the third obligation of Islam. Whoever denies this obligation does not remain a Muslim. He who fails to fulfil this obligation is a grave sinner.

The Niyyah (Intention) of Fasting

Niyyah refers to the intention of the heart. Verbal utterance is not a condition. Intention is a condition for the fast. If one does not make intention of fasting but abstains from eating and drinking the entire day, then too his fast will not be accepted. It is better to make intention for the fast of Ramadan from the night before i.e. before subh sadiq and if not then at least one and a half hour before zawāl (midday) with the condition that one abstained from eating and drinking during that day.

Factors that invalidate the fast:

1. To apply medication to the nose or ears.
2. To intentionally vomit mouth full.
3. When water accidentally goes down the throat whilst gargling.
4. To ejaculate because of contact with a woman.
5. To swallow items that are not normally eaten, like a stick or a piece of iron.
6. To intentionally inhale the smoke of incense. Cigarettes and hukkah etc. follow the same law.

7. After eating or drinking forgetfully, one assumes his fast is broken and thereby continues to eat intentionally.
8. Eating after subh sadiq (the time when Fajr enters) with the impression of it being before subh sadiq.
9. To make Iftār before sunset with the impression of it being after sunset.

Note: The above factors invalidate the fast and make Qadā (make-up fast) wājib. However, Kaffarah is not necessary.

10. If one intentionally has intercourse with one's wife, eats or drinks intentionally, the fast breaks and qadā as well as kaffarah become wājib. Kaffarah means: to free a slave. If this is not possible, then to fast 60 consecutive days. If one fast is missed in between, the entire 60 have to be recommenced. If one is unable to observe these fasts then one should feed 2 meals to 60 needy people.


Factors that make the fast Makruh but do not nullify it:

1. To unnecessarily chew on something. To taste salt and spit it out. To clean or brush one's teeth with toothpaste is also makrūh.
2. To remain the entire day in the state of Janābah (in need of an obligatory bath).
3. To extract blood from the veins. This includes blood donations.
4. Backbiting (to speak of the faults of someone in his absence).

Although this is harām in all conditions, however the sin is more severe whilst one is fasting.

5. To argue, swear or fight with someone. Whether it is a human, an animal or any lifeless object. This also renders the fast as makrūh.

Those factors that neither nullify the fast nor do they render it makruh:

1. To use a miswāk.
2. To apply oil to the moustache.
3. To apply medication to the eyes.
4. Inhaling of any fragrance.
5. To have a bath due to severe heat or thirst.
6. To take any type of injection.
7. To eat or drink forgetfully.
8. When smoke, dust or any insect enters the mouth unintentionally.
9. When water enters the ears.
10. Vomiting involuntarily.
11. Experiencing a wet dream.
12. When blood comes out from the gums but does not enter the throat. This will do no harm to the fast.
13. If a person was in need of a compulsory ghusl (bath) due to intercourse or a wet dream, and was unable to have a ghusl before subh sadiq (the time when Fajr enters) and in this condition he makes the intention, no harm would be caused to his fast. 

Fact Sheet about Taraaweeh Salah

Compiled by Mufti Ruhul Amin, Principal of Darul Quran WasSunnah, Sadr Mufti of Shariah Board, New York

What is Taraaweeh salah?

'Abdur Rahman ibn 'Auf رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وسلم said,

"Indeed, Allah, the Exalted and Almighty, has made the fast of Ramadan obligatory upon you and I have made the nightly prayers of Ramadan a Sunnah for you. So, whoever fasts in Ramadan and offers this prayer at night, with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will be cleansed from his sins like the day his mother gave birth to him."

(*Nasai*, 2209)

Did Rasoolullah صلى الله عليه وسلم pray it in Jama'at (congregation)?

The Mother of the Believers, 'Aisha رضي الله عنها, narrates that

The Messenger of Allah صلى الله عليه وسلم once prayed at night in the masjid and a group of people prayed with him. Then he prayed again the next night and the number of people praying with him increased. They gathered again the third or fourth night but he did not come out to (pray with) them. When the Messenger of Allah صلى الله عليه وسلم awoke in the morning, he said, "I saw

what you did and nothing would have stopped me from coming out to (pray with) you, except that I feared it may be made obligatory upon you." That was in Ramadan.

(*Bukhari*, 1129)

How did Rasoolullah صلى الله عليه وسلم used to pray Taraaweeh?

'Abdullah ibn 'Abbas رضي الله عنه narrates that

The Prophet used to pray 20 raka'at and witr without a Jamaa'ah in Ramadan.

(*Baihaqi*, 4391; *Ibn Abi Shaibah*, 7692; *Tabrani in al-Awsat*, 5440, *Haafiz Ibn Hajr*, in *al-Mataalib al-'Aaliyah*, 597)

Did Rasoolullah صلى الله عليه وسلم order others to pray it?

Abu Hurairah رضي الله عنه narrates that

The Messenger of Allah صلى الله عليه وسلم used to encourage praying at night in Ramadan but would not order it with emphasis. He used to say, "Whoever prays at night in Ramadan with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will have his past sins forgiven." It remained this way until the Messenger of Allah صلى الله عليه وسلم passed away and likewise in the Khilaafah of

Abu Bakr رضي الله عنه and in the early part of the Khilaafah of 'Umar رضي الله عنه.

(*Muslim*, 174)

How did the Taraaweeh Salah in Jama'at become a consistent practice performed every night of Ramadan?

'Abdur Rahman ibn 'Abd رضي الله عنه narrates,

"One night, I went out to the masjid in the company of (Ameer al-Mu'mineen) 'Umar ibn al-Khattab رضي الله عنه and found the people in different groups. One man was praying alone here and another was praying with a little group behind him there. So, 'Umar رضي الله عنه said, 'In my opinion, it would be better if I collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b رضي الله عنه. Then on another night I went out again in his company and the people were praying behind their Qari. On that, 'Umar remarked, 'What an excellent innovation this is! However, that (prayer) which they sleep through is better than the prayer they are performing.' He meant by this the (Tahajjud)

prayer at the end of the night. (In those days) people used to pray in the early part of the night.”

(Bukhari, 2010)

If the Messenger of Allah ﷺ did not establish this, then is it necessary to follow ‘Umar ﷺ?

‘Irbaad ibn Saariyah ﷺ narrates that

The Messenger of Allah ﷺ said, “Compulsory upon you is my Sunnah and the Sunnah of the rightly guided Khulfaa (Abu Bakr, ‘Umar, ‘Uthman and ‘Ali), hold onto it with your molar teeth (hold on to it firmly).”

(Tirmizhi, 2676)

How many raka’aat did ‘Umar ﷺ establish for the Taraaweeh Salah?

Yahya ibn Sa’eed ﷺ narrates that

‘Umar ibn al-Khattab ﷺ ordered a man to lead them in 20 raka’aat (during Ramadan).

(Ibn Abi Shaibah, 7764)

Saaib ibn Yazeed ﷺ narrates,

“We used to pray 20 raka’aat and Witr in the time of ‘Umar ibn al-Khattab ﷺ.”

(Baihaqy, 4393)

Yazeed ibn Roumaan ﷺ narrates,

“The Muslims used to pray 23 raka’aat in Ramadan during the time of ‘Umar ibn al-Khattab ﷺ.”

(Maalik, 252; Baihaqy, 4394)

Saaib ibn Yazeed ﷺ narrates that

They used to pray 20 raka’aat in the month of Ramadan during the time of ‘Umar ibn al-Khattab ﷺ. They used to recite the surahs with two hundred ayaat and used to lean on their walking sticks in the time of ‘Uthman ﷺ due to the severity of the extended standing in the prayer.

(Baihaqy, 4393; Ibn Ja’id, 2825;

‘Abd ibn Hameed, 653)

How did the Sahabah ﷺ and Taabi’een ﷺ pray the Taraaweeh Salah?

‘Abdul ‘Azeez ibn Rafee’

ﷺ narrates that

Ubayy ibn Ka’b ﷺ used to lead the people in 20 raka’aat and perform Witr of 3 raka’aat during Ramadan.

(Ibn Abi Shaibah, 7766)

Abul Khusaib ﷺ narrates,

“Suwaid ibn Ghafalah ﷺ used to lead us in 20 raka’aat during Ramadan with 5 Tarweehaat (intermission after every 4 raka’aat).”

(Baihaqy, 4395)

Naafi’ ﷺ narrates that

Ibn ‘Umar ﷺ said that Ibn Abi Mulaikah ﷺ used to lead us in 20 raka’aat during Ramadan.

(Ibn Abi Shaibah, 7683)

Sa’eed ibn ‘Ubaid ﷺ narrates that

‘Ali ibn Rabee’ah ﷺ used to lead us in Salah during Ramadan with five Tarweehaat (intermission after each four raka’aat) and three raka’aat of Witr salah.

(Ibn Abi Shaibah, 7772)

‘Ataa ﷺ narrates,

“I found the Muslims praying 23 raka’aat including Witr salah (in Ramadan).”

(Ibn Abi Shaibah, 7770)

What about ‘Aisha ﷺ’s words:?

“The Messenger of Allah ﷺ did not pray more than eleven raka’aat in Ramadan or any other month. He used to pray four raka’aat – and do not ask me about their beauty and length – then another four raka’aat – and do not ask me about their beauty and length – and finally, he used to pray three raka’aat (Witr).”

(Bukhari, 1147)

This is regarding Tahajjud Salah, not

Taraaweeh Salah as is evident by:

1. ‘Aisha ﷺ saying that he ﷺ would not pray more than this in Ramadan or any other time. Taraaweeh Salah is only in Ramadan, not any other time. Tahajjud however is performed all throughout the year.
2. Imaam al-Bukhari ﷺ lists this under the chapter of Tahajjud (chapter 25, subchapter 16). ﷺ

Some Rules of Zakāt

Compiled by the Ulama of Shariah Board, New York

Zakāt is a set amount ordained by the Shari'ah that must be given with the intention of 'ibādah from the wealth of a person and the ownership of this amount must to be transferred to eligible individuals.

On Whom Zakāt is Fard (Obligatory)

Zakāt is Fard upon a person if he/she is:

1. Muslim
2. Adult
3. Sane
4. Owner of wealth at least the value of *Nisāb* (the Quantum)

Furthermore the wealth must be

1. Fully owned by the person
2. In excess of personal needs (clothing, household furniture, utensils, cars, etc.)
3. It should be possessed by the person for at least complete Islamic lunar year (see *Nisāb, Hawl* section)
4. Monetary wealth (i.e. gold, silver, cash, etc.), livestock, or trade goods.

Types of Wealth On Which Zakāt is Fard (Obligatory)

1. Gold and silver, be it in the form of jewelry, utensils, bullion or any other form.
2. Cash, checking and savings balance

3. Loans lent to others which are acknowledged (see *Paying Zakāt* section)
4. Merchandise for business, equal to the value of *nisāb*
5. Livestock
6. Income of properties if it is equal to the value of *nisāb*
7. Income derived from a hiring business, such as cars, vans, trucks, etc.

The value of these should be at least the amount which is shown under *nisāb* (the Quantum) rate.

Nisāb (The Quantum), Hawl, and rate of Zakāt

The amount of wealth which makes one liable for zakāt is called *nisāb*. *nisāb* is the threshold line, which separates those who are obligated to give zakāt from those who are not. In other words, *nisāb* is the minimum amount of wealth whose owner is deemed to be wealthy in the conception of Shari'ah and zakāt is obligatory on him.

The *nisāb* of gold and silver fixed by Rasūlullah ﷺ is as follows:

- 87.48 grams (2.8125 troy ounces) of gold or 612.36 grams (19.6875 troy ounces) of silver or its equivalent amount of cash or trading assets, etc.

As prices changes frequently, the current market price of gold and

silver must be used to calculate the dollar amount of *nisāb* on the *hawl* (yearly zakat due) date.

The Method of Paying Zakāt

1. Zakāt should be given as soon as possible after it becomes due, rather than delaying it or waiting for Ramadān. It is possible that death occurs and thus leads to failure in fulfilling one's obligations.
2. Zakāt must be paid on a loan lent to others when the loan is received back. Zakat of all previous years during which this money was lent out, must be calculated and paid. It is recommended that zakāt on this loan be paid every year as long as it is acknowledged, so it does not become difficult to pay all the previous years' zakāt at once when received.
3. A poor person cannot be paid for his work from zakāt, nor can zakāt be given in payment of on'es services, except when an Islamic government pays salaries to persons appointed to collect zakāt.
4. Zakāt will only be valid if the recipient is made the unconditional owner of the amount. This is referred to as *Tamlīk*.
5. Zakāt cannot be given or used for the construction of a masjid, madrasah, hospital, a well, a bridge or any other public amenity.
6. Poor adult students can be given a grant from zakāt. The zakāt must

be given to the student personally. If the student is not an adult, then his Shar'i Wakil (parents or legal guardian) must be eligible to receive zakāt and they must be given possession of the amount.

7. Zakāt can be paid in the same material on which it is due (e.g. gold can be given as zakāt due on gold assets) or alternatively, it could be paid in cash. It is of vital importance to ensure at all times that the recipient is made the owner of the zakāt.
8. Authority can be delegated to another person or an organization for the distribution of zakāt in order to utilize it in accordance with the laws of Sharī'ah.
9. If a person requests someone to give a certain amount on his behalf as zakāt, and that sum is given out, the discharge of the zakāt will be valid. The sum given will be due upon the one who made this request.
10. If an agent is given zakāt for distribution, and he does not distribute it, the zakāt will not be fulfilled, and the sin of not discharging the obligatory duty of zakāt will remain upon whom it was due.
11. Zakāt should not be paid by estimation.
12. Gold or silver jewelry must be weighed accurately for zakāt purposes.

Important note about who can be given Zakāt

Fī sabillillāh: Those people that have to carry out a fard (obligatory) act and subsequently (due to loss of wealth) are unable to complete that fard.

Important: All types of common charitable causes are not included in this category.

A widespread misunderstanding about the term *fī sabillillāh* has misled many to believe that this includes all types of charitable deeds. The Qur'an and Ahadith do not support this. If all charitable causes were included in this category, there would have been no need for mentioning eight different categories of *Masārif* in the Quran.

Zakāt can be given to:

A brother, sister, nephew, niece, uncle, aunt (both paternal and maternal) step-grandfather, step-grandmother, father-in-law, mother-in-law **provided they do not possess *nisāb*.**

Zakāt cannot be given to:

1. Zakāt cannot be given to the *Sayyid (Sādāt)* family.
2. Zakāt cannot be given to immediate antecedents such as parents, grandfather, etc. In the same manner one's descendants such as children

and grandchildren, cannot be given zakāt. A husband and wife cannot give zakāt to each other.

3. Zakāt contributions cannot be given to such institutions or organizations that do not give the rightful recipients (*Masārif*) possession of zakāt, but instead use zakāt funds for construction, investment or salaries. Zakāt must be given in the ownership of the eligible individuals.
4. Zakāt cannot be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, it is better to make certain before giving zakāt. If zakāt is given without inquiry and subsequently it is known that the recipient is wealthy, the zakāt is not valid. It has to be given again.
6. Zakāt will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made waqf.
7. Zakāt cannot be used for the *kafn* (shroud) of a deceased person who has no heirs.
8. Zakāt cannot be given as salary or amount due upon a contract.
9. Zakāt cannot be given to construct a masjid, school, etc.
10. A dead person's debt cannot be paid from Zakāt. 📖

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Qualities to Look for in a Prospective Bride Based on the Qur'an and the Sunnah

1. Piety, righteousness, and genuine adherence to the Deen
2. Noble lineage
3. Not previously married
4. Loving and child-bearing
5. Skill in household affairs
6. Obedience to the husband
7. Chastity and fidelity
8. Beauty in the husband's eyes
9. Not over-sensitive
10. Simplicity and asceticism; it should not be too expensive to marry her

(*Takmilah Fath al-Mulhim* 4/91)

Etiquettes of Social Media Forwarding

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله رب العالمين، والصلاة
والسلام على سيدنا محمد وآله
وصحبه أجمعين

Hereunder are some advises from Qur'an and Hadith regarding social media forwarding. Though this is always a relevant and important matter, it takes extra importance in times of fitnah and particularly as the valuable month of Ramadan approaches.

Importance of Speech

The tongue is the normal method of communication. Speech is a great ni'mah (blessing) and a difficult test. It has potential to do good and to destroy. A hadith describes the tongue as:

جرمه صغير وجرمه كبير

*Its size is small but its (potential for) crime is great.*¹

Everything one utters is being recorded and will be questioned about.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Not a single word is uttered by one but there is a watcher near him, ready (to record). (50:17)

Recently, communication has been revolutionized due to social media platforms such as Facebook and WhatsApp. Communication to hundreds across thousands of miles is possible in seconds. Despite these

changes, the approach of responsible and God-fearing Muslims should be the same. In fact, it can be justified that extra precaution should be taken in communication over the net due to its ability to proliferate and its one-dimensional and unemotional nature.

Warning About Relaying All Information Received

It is a known fact that lying is forbidden. Shari'ah teaches that lying has various forms. One form is explained in the following hadith:

كفى بالمرء كذبا أن يحدث بكل ما سمع

*It is enough for one to be considered lying that he relays all that he heard.*²

Imam al-Nawawi رحمه الله commented on this hadith that 'one commonly hears truths and falsehoods and if he relays all that he hears he will have lied because he stated something that does not exist, and the definition of lying is to communicate something that is contrary to reality with or without *ta'ammud* (intention).'³

Note that intention is not a condition for lying. The simple forwarding of all what one hears and receives is considered lying.

Many forward information on social media without verifying while arguing that the recipient has the choice to believe it or not and 'I am simply forwarding.' From the above

it is clear that the act of forwarding can be a lie and the gullibility of the recipient is irrelevant.

The Qur'anic Injunction of Receiving and Forwarding Information

Islam commands certitude. Since the *deen* is based on 'ilm (knowledge), it is of utmost importance to be absolutely certain that something is the case. In order to achieve certitude, one must trust reliable sources of knowledge and verify correctness of untrustworthy sources. Allah ﷻ states in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوهَا ءَعَلَىٰ مَا فَعَلْتُمْ تَادِبُونَ

'O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.' (49:6)

Therefore, if one truly feels obliged to forward something, it should only be done after rigorously verifying the authenticity. This, undoubtedly, is not an easy task. Allah ﷻ also states:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ

'And when there comes to them a matter about peace or fear, they spread it.' (4:83)

This ayah discusses a blameworthy quality of hypocrites and weak Muslims. It entails that strong believers do not spread information, whether good or bad, without verifying it.

Below are some of the harms that can result from unchecked social media forwards:

Falling into Sin

If one forwarded a piece of false Islamic knowledge, whether it be a text bubble, video lecture or audio, aside from getting the sin of lying, he would also be responsible if the recipient acted upon that wrong guidance. The hadith states:

الدال على الخير كفاعله

The one who indicated towards good is like the one who did it (in reward).⁴

The scholars explain that likewise if someone indicates towards something bad or wrong also gets the sin of doing it.

Anxiety, Hysteria and Pain

Another harm caused by unchecked social media communication is unnecessary fear and anxiety. In this age of *fitan* (trials), there is an influx of misinformation deliberately being passed around. Islam teaches to look out for others and not cause harm to others. When forwarding information, even if true, one should consider the recipient's emotions lest the elderly and misinformed are driven to fear, hopelessness and pain.

When some sahabah migrated to Abyssinia for asylum, a rumor was spread that the Quraysh in Makkah had accepted Islam. Based on this information, some sahabah returned to Makkah only to be met with persecution. It is stated in a hadith:

ما أنت بمحدث قوما حديثا لا تبلغه عقولهم، إلا كان لبعضهم فتنة

'When you pass information to someone who does not understand it, it will be a trial for them.'⁵

Ibn Hajar rahimahullah wrote that it is not appropriate to mention confusing matters to common people.

Wasting Time

Time is a great blessing and valuable commodity. Constant reading and forwarding information will undoubtedly lead to wasting time. Research states that in 2019 the average American spent three hours on their phone daily. That is up to one eighth of the day looking at phones! This can be curbed by limiting social media interactions.

Much of what's on social media can be characterized as *la ya'ni* or futile discussion. Rasulullah ﷺ said: 'From the beauty of the Islam of a person is that he leaves that which does not concern him.' In order to gain humility and concentration in prayer and focus in recitation, one's mind needs to be free of futile information. If the brain is inundated with statistics and useless information, how can one focus on Allah ﷻ and bring *husn* to his worship? Imam Al-Hasan Al-Basri stated:

من علامة اعراض الله عن العبد ان يجعل شغله فيما لا يعنيه

Among the indications that Allah ﷻ has turned away from His slave is that He makes engage him the futile.

How wretched is the state of one who spends hours and hours daily in that which neither benefits him in this world nor the next!?

Losing One's Reliability

It is difficult to gain trust but easy to lose it. The one who speaks unverified information or forwards it on social media will eventually lose his reliability in the eyes of the people.

Say Good or Remain Silent!

The timeless advice of Rasulullah ﷺ should be always be kept in mind:

من كان يؤمن بالله واليوم الآخر فقل

خيرا او ليصمت

One who believes in Allah ﷻ and the Last Day should speak good or remain silent.⁶

If one truly has something good to say or spread on social media, it should only be done after proper verification. Everyone is advised to maintain certitude and not to be hasty in forwarding information, lest one may cause harms mentioned above.

Before forwarding, one should ask themselves the following questions:

1. Have I read it entirely and understood it?
2. Is there any sin involved in this material?
3. Does the potential recipient dislike the material?
4. Is this material futile?
5. Is there any benefit related to this world or the next in this material?
6. Is this an appropriate time to forward? Perhaps the recipient may be in 'ibadah or rest.

One should maximize time and spend it on 'ibadah. In these days one should especially engage in obedience, leaving sin, tawbah and istighfar. The month of Ramadan is almost here, so time should be spent on preparing for it by connecting with the Qur'an and increasing Islamic knowledge.

May Allah ﷻ guide us all and protect us. May Allahs ﷻ give us tawfiq to do what He loves and pleases Him. 📖

Footnotes

1. Ahmad, Al-Tirmidhiyy, Al-Darimiyy, Al-Bayhaqiyy
2. Sahih Muslim
3. Sharhu Muslim
4. Al-Tirmidhiyy
5. Muqaddamah Sahih Muslim
6. Sahih Al-Bukhariyy, Sahih Muslim



KNOX

CORNERS

Sinful Father Saved from Eternal Punishment

A pious man narrates: In my neighborhood lived a man who was addicted to liquor. After he passed away, I prayed to Allah ﷻ to show him to me in a dream. I saw him after six years, and he was dressed in green clothing.

I asked, "How did Allah ﷻ deal with you?"

42 He replied, "When I passed away, I was dispatched to Jahannam, where I was beaten with a whip made of fire, a thousand lashes for every sip of liquor I had taken. However, my wife was pregnant when I passed away, and she gave birth to a boy. When he began to speak and learnt to say

لا إله إلا الله

"There is none worthy of worship besides Allah."

Allah ﷻ removed me from Jahannam. When the boy reached five, he began to learn at a Madrasah. The teacher taught him to recite

بسم الله الرحمن الرحيم

"In the Name of Allah, the Most Beneficent, the Most Merciful."

When the boy recited it, Allah ﷻ admitted me into Jannah, where I was given that which no eye has seen and no ear has heard. ﷻ





An Honest Trader

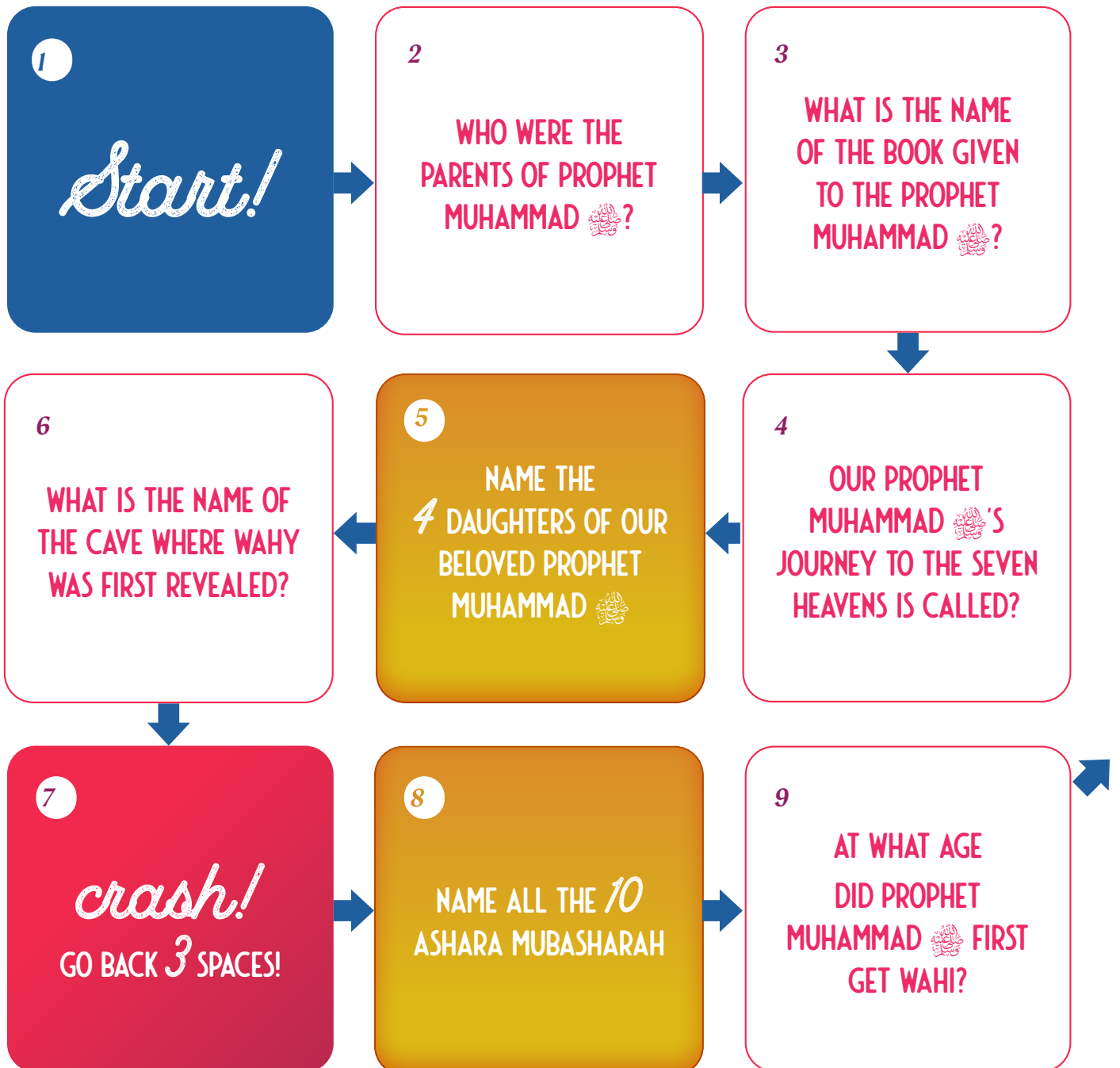
Muhammad ibn Munkadir was a cloth merchant. He used to sell two qualities of a certain type of cloth called Shiqaq for five and 10 dirhams respectively. One day, he had to leave his business for a short while and he entrusted his servant to attend to the business during his absence. A Bedouin customer arrived to purchase some cloth and the servant mistakenly sold the cheaper cloth to him for 10 dirhams instead of five. When Ibn Munkadir returned, he noticed the cloth had been sold and realized the mistake.

He immediately reprimanded the servant, saying, "You have placed us in a difficult situation. Go and search for the Bedouin and bring him to me." The servant went out and searched the entire day, until he found the Bedouin. Ibn Munkadir said to him, "My servant made a mistake. He sold

you the cloth priced at five dirhams for ten dirhams." The Bedouin answered, "The transaction is over and I am satisfied with what I purchased." Ibn Munkadir continued, "You may be satisfied, but I am not. I am giving you three options to choose from. Firstly, you may choose a new cloth worth ten dirhams. Secondly, we can return the five extra dirhams to you or thirdly, you may return the cloth to us and we shall return the ten dirhams to you." The Bedouin replied, "I will keep the cloth and you may return the five dirhams to me." Ibn Munkadir handed over the dirhams to him and he left.

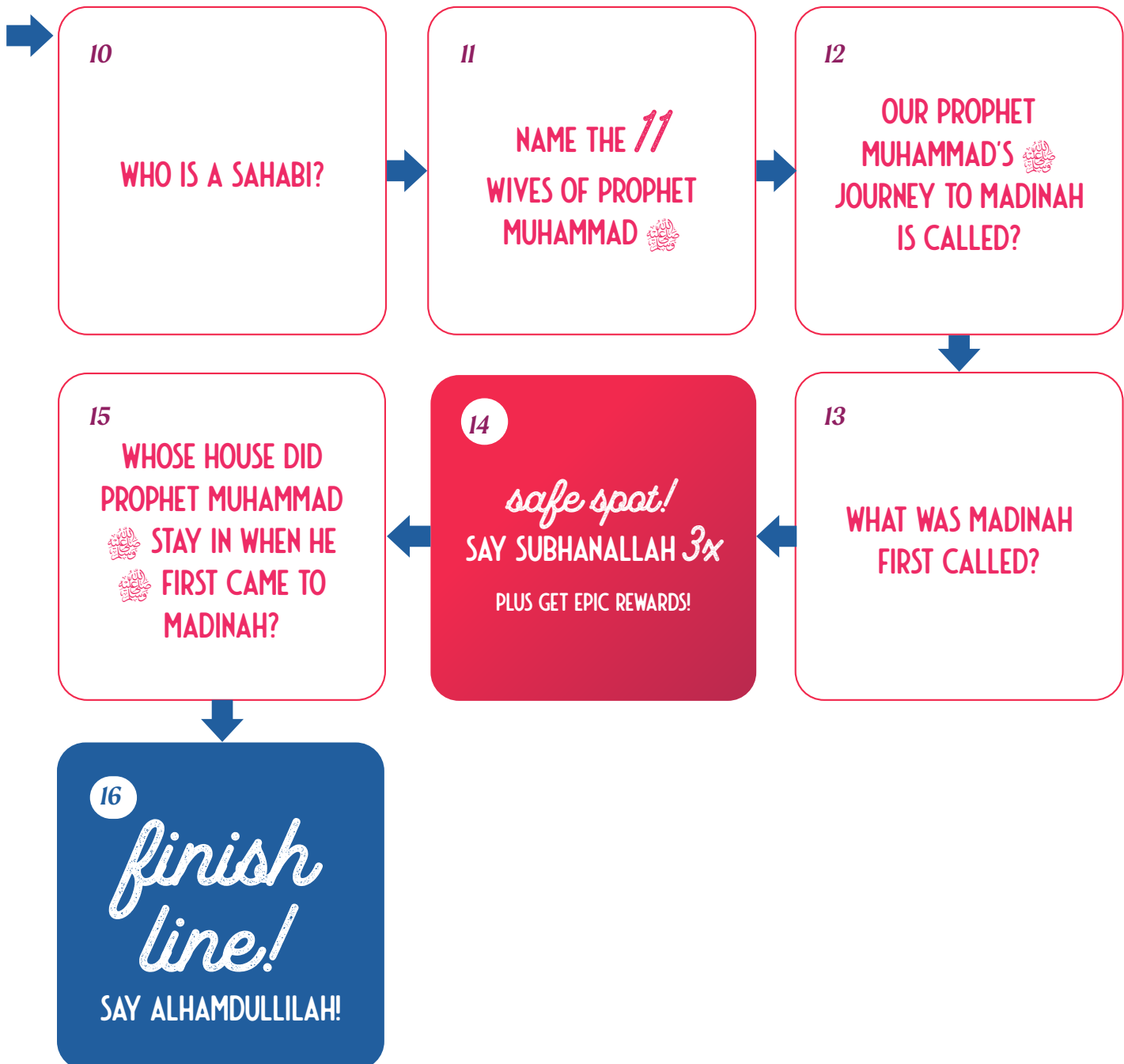
The Bedouin leader inquired who is the honest merchant was. When he was informed, he remarked, there is no deity worthy of worship besides Allah. It is the likes of such men through whose blessings we beseech Allah for rain during times of drought. 📖

Seerah Whiz



DIRECTIONS

TAKE TURNS ROLLING A DICE. Move that number of spaces and solve the question. If correct, stay on that space. If incorrect, go back to your previous space. Landed on a Gold Square? Move 3 spaces forward. **FIRST PLAYER TO THE FINISH SQUARE WINS!**



وسأرحمك بغفرة ربك وحسن عذرنا للمتوكل . والذين أخرجنا للمتقين
الذين ينفقون في السراء والضراء والذين لا يطلبون الغنى ولا الفقر عما آتاهم الله مما يحبون
والذين إذا فعلوا فحشاءاً أو ظموا أنفسهم فكروا "لقد آفئناهم ولنزجهم ومن بغضوا الذنوب
أولئك هم مغفرون من ظمهم وجرى من تحتها الأنهار رجال فيها وهم العابدون

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Our Council of Experienced Ulama advises couples in conflict, on achieving peace and harmony in the married life, and creating and strengthening bonds of love and compassion that will help them lead a successful family life in accordance with the Quran & Sunnah. Counseling is conducted keeping privacy and confidentiality in mind.

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SBNY promotes the pure sunnah of physical moon sighting and arranges groups of local brothers to go out on the 29th of every Islamic month to sight the moon.

I NEED TO KNOW MY DEEN PROGRAM SERIES

In an era of mass confusion and rampant misinformation, many basic issues of the Deen are misunderstood, while other fundamental aspects of our Deen and societies are quickly deteriorating. To spread awareness and the correct knowledge of these matters, SBNY conducts weekly programs about various topics in different locations. A panel of five to seven knowledgeable Ulama present these programs in various languages with a simultaneous ppt presentation and free printed material. Topics include: 'A Happy Marriage in the Light of the Quran and Sunnah', 'Eating Halal', 'Pray Like the Prophet (s)', 'Importance of Moonsighting', 'Hajj & Umrah Made Easy', 'Welcome Ramadan & Zakat in Brief', 'Raising a Muslim Child'



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SHARIAH BOARD NEW YORK

PO BOX 770172, WOODSIDE, NY 11377

PHONE: (718) 426-3454

EMAIL: INFO@SBNY.ORG

WEBSITE: WWW.SBNY.ORG

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SHARIAH BOARD OF NEW YORK

RAMADAN 1441 (APRIL/MAY 2020)

SALAT TIMETABLE FOR WOODSIDE, NY



10 DAYS OF MERCY

10 DAYS OF FORGIVENESS

10 DAYS OF SALVATION

| Day | Ramadan | April / May | Fajr End Sehri | Sunrise | Zhuhr | Asr | Maghrib Iftar | Isha |
|-----|---------|-------------|-------------------|---------|-------|------|------------------|-------|
| FRI | 1 | 24 | 4:21 | 6:02 | 12:58 | 5:43 | 7:45 | 9:25 |
| SAT | 2 | 25 | 4:19 | 6:01 | 12:58 | 5:44 | 7:46 | 9:27 |
| SUN | 3 | 26 | 4:17 | 5:59 | 12:58 | 5:44 | 7:47 | 9:28 |
| MON | 4 | 27 | 4:15 | 5:58 | 12:58 | 5:45 | 7:48 | 9:30 |
| TUE | 5 | 28 | 4:14 | 5:57 | 12:57 | 5:46 | 7:49 | 9:31 |
| WED | 6 | 29 | 4:12 | 5:55 | 12:57 | 5:46 | 7:50 | 9:33 |
| THU | 7 | 30 | 4:10 | 5:54 | 12:57 | 5:47 | 7:51 | 9:34 |
| FRI | 8 | May | 4:08 | 5:53 | 12:57 | 5:47 | 7:52 | 9:36 |
| SAT | 9 | 2 | 4:06 | 5:51 | 12:57 | 5:48 | 7:53 | 9:38 |
| SUN | 10 | 3 | 4:05 | 5:50 | 12:57 | 5:49 | 7:54 | 9:39 |
| MON | 11 | 4 | 4:03 | 5:49 | 12:57 | 5:49 | 7:55 | 9:41 |
| TUE | 12 | 5 | 4:01 | 5:48 | 12:57 | 5:50 | 7:56 | 9:42 |
| WED | 13 | 6 | 3:59 | 5:47 | 12:57 | 5:50 | 7:57 | 9:44 |
| THU | 14 | 7 | 3:58 | 5:46 | 12:57 | 5:51 | 7:58 | 9:45 |
| FRI | 15 | 8 | 3:56 | 5:44 | 12:57 | 5:52 | 7:59 | 9:47 |
| SAT | 16 | 9 | 3:54 | 5:43 | 12:56 | 5:52 | 8:00 | 9:49 |
| SUN | 17 | 10 | 3:53 | 5:42 | 12:56 | 5:53 | 8:01 | 9:50 |
| MON | 18 | 11 | 3:51 | 5:41 | 12:56 | 5:53 | 8:02 | 9:52 |
| TUE | 19 | 12 | 3:50 | 5:40 | 12:56 | 5:54 | 8:03 | 9:53 |
| WED | 20 | 13 | 3:48 | 5:39 | 12:56 | 5:54 | 8:04 | 9:55 |
| THU | 21 | 14 | 3:47 | 5:38 | 12:56 | 5:55 | 8:05 | 9:56 |
| FRI | 22 | 15 | 3:45 | 5:37 | 12:56 | 5:56 | 8:06 | 9:58 |
| SAT | 23 | 16 | 3:44 | 5:36 | 12:56 | 5:56 | 8:07 | 9:59 |
| SUN | 24 | 17 | 3:42 | 5:35 | 12:56 | 5:57 | 8:08 | 10:01 |
| MON | 25 | 18 | 3:41 | 5:35 | 12:57 | 5:57 | 8:09 | 10:02 |
| TUE | 26 | 19 | 3:39 | 5:34 | 12:57 | 5:58 | 8:10 | 10:04 |
| WED | 27 | 20 | 3:38 | 5:33 | 12:57 | 5:58 | 8:11 | 10:05 |
| THU | 28 | 21 | 3:37 | 5:32 | 12:57 | 5:59 | 8:12 | 10:07 |
| FRI | 29 | 22 | 3:35 | 5:31 | 12:57 | 5:59 | 8:13 | 10:08 |
| SAT | 30 | 23 | 3:34 | 5:31 | 12:57 | 6:00 | 8:14 | 10:10 |

NOTE: SALAT TIMES ARE CALCULATED BASED ON THE 18 DEGREES HANAFI METHOD. PLEASE ADD 3 MINUTES TO THE GIVEN TIME BEFORE CALLING AZAN.

DON'T RISK YOUR FAST, STOP EATING AT THIS TIME, IT'S SAFER!

BASED ON THE CONFIRMED SHAHADAH OR NEGATIVE SIGHTING REPORT DECIDED UPON BY THE CENTRAL HILAL COMMITTEE OF NORTH AMERICA. VISIT: WWW.HILALCOMMITTEE.ORG FOR LATEST INFO.

37-04 58 STREET , WOODSIDE, NY 11377 ; PHONE: (718) 426-3454 WWW.SBNY.ORG