

# AL-QALAM

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

Darul Quran WasSunnah

**DARUL QURAN WASSUNNAH**

**FROM TAFSEER  
FROM HADITH  
NOBLE ICONS OF THE PAST  
WHAT IS ISNAD?  
ON ATHEISM: ADDRESSING THEODICY**  
*and much more*

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# Editorial

Assalamu 'Alaykum Wa Rahmatullahi  
Wa Barakatuhu,

Welcome to the 11<sup>th</sup> issue of the Al Qalam Academic Journal, written and compiled by the students 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 ﷻ 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 provide knowledge contained within the Qur'an and the Sunnah of the Messenger of Allah ﷺ and transmit that knowledge 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 it can also be a means of providing solutions to some of the most pressing issues that our Ummah is currently facing.

Nonetheless, the only Being pure from all faults is Allah ﷻ. If there are any suggestions or corrections to be made, please forward it to [info@darulquranwassunnah.org](mailto: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 ﷻ 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

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*In the Name of Allah, the Most Beneficent, the Most Merciful*

Al-Hamdu Lillah, Darul Quran WasSunnah was founded in 2006 by Hazrat Mufti Ruhul Amin Qasmi (db). Our objective is to provide proper Islamic knowledge to the Muslim Community to cultivate an environment of peace, truthfulness, tolerance and humbleness in the light of the Quran and Sunnah. Preserving the pristine knowledge revealed by Allah (swt) will ensure a better, well-mannered and humane society today and brighter tomorrow.



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ان الذين قالوا ربنا الله  
ثم لم ينقلبوا عليهم الا  
الانفاس التي يخرجون  
منها وهم لا يعلمون  
ان الله اخبرهم في  
القرآن انهم لا يخرجون  
منها الا نفوسهم  
فانقلبوا عليهم  
انهم لا يعلمون  
ان الله اخبرهم في  
القرآن انهم لا يخرجون  
منها الا نفوسهم  
فانقلبوا عليهم  
انهم لا يعلمون

## From Tafseer

# Sending Salutations Upon the Prophet ﷺ

An excerpt from *Tafseer Hidāyatul Qur'ān* by Shaikh al-Islām Mufti Saeed Ahmad Palanpūri (رحمۃ اللہ علیہ)

Translated by Mawlana Muaz Billoo, Graduate of Darul Qur'an WasSunnah

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

**Translation:** Surely, Allah and His angels send *salah* (blessings) upon the Prophet. Oh you who believe, do pray to Allah to bless him, and send *salam* (prayer for his being in peace) in abundance.<sup>1</sup>

### The Definition of Sending *Salah*

The meaning of “sending *salah*,” as elucidated by the scholars, can differ depending on who it refers to. Allah’s ﷻ sending blessings means His sending mercy. The angels’ sending blessings means their seeking forgiveness, and the believers’ sending blessings refers to their supplications. However, ‘Allamah Ibn Qayyim رحمه اللہ states in *Badai’ul Fawaid* that defining *salah* as mercy is incorrect for three reasons, and it is difficult to define it as prayer for three reasons as well (the details of his claim can be found in the commentary of *Miskhatul Masabih*, entitled, *At Ta’leeq as Sabih* 1:261 in the beginning of chapters of prayer. Mawlana Muhammad Idris Khandelwi رحمه اللہ quotes it there). Then, Ibn Qayyim quotes Suhaili رحمه اللہ as having defined it as mercy and compassion (the details of Suhaili’s definition can be found in *At Ta’leeq as Sabih*).

I have termed it as the “pinnacle of compassion; the highest level of inclination.” This kind of inclination will differ depending on whom it is associated with. Allah’s ﷻ inclination towards the believers (see 33:43) and His inclination towards the Prophet ﷺ (as seen in the aforementioned verse) are not the same. Similarly, the angels’ and believers’ inclination towards the Prophet ﷺ is not the same as Allah’s ﷻ inclination towards the Prophet ﷺ. But the end result of all of this is to display respect in its greatest form, and respect will take different forms with respect to whom it is associated with. But it is necessary to be mindful of the limits of displaying such a high form of respect. With respect to Allah ﷻ, the greatest of creation ﷺ is His servant and messenger. The command for sending peace and blessings upon him has been given so as to preserve his status and rank.

## The Definition of Sending *Salam*

The definition of *salam* is peace. The Muslims have been commanded to greet each other with the greetings of peace: *Assalamu 'Alaykum*, which means “may you remain in peace; safe from all sorts of harm.” Similarly, the Muslims have also been commanded to send *salam* upon the Prophet ﷺ. The appropriate method for sending *salam* has been laid out in the *Tahiyyah*:

السلام عليك أيها النبي ورحمة الله وبركاته

“May (Allah’s) peace, and Allah’s mercy and His blessings be upon you, Oh Prophet”

There are numerous variations reported for the wording of the *Durud* (sending salutations upon the Prophet ﷺ) in the Hadith corpus. The best form is the *Durud Ibrahim*, which we commonly recite in our prayers.

## A Legal Injunction

In the aforementioned ayah, the phrases, “send *salah*” and “send *salam*” are given in the command form. Commands do not necessitate repetition, and therefore it is obligatory (*fard*) upon every Muslim to send both blessings and peace upon the Prophet ﷺ at least once (at the bare minimum) in a lifetime. It is a great act of virtue to send blessings and peace upon the Prophet ﷺ whenever his name is mentioned in a gathering, and to continuously send blessings and peace upon him is meritorious.

**Note:** It is important to remember that we have no control over anything. We merely ask Allah ﷻ to shower His mercy upon His beloved ﷺ so that he can attain the highest station in the hereafter, and so that his honor be elevated in this world.

## From Hadith

### Loving Rasulallah ﷺ is a part of Iman (Faith)

*An excerpt from Tufatul Qari, commentary of Sahih al Bukhari of Shaikhul Islam Mufti Saeed Palanpuri ؒ,*

*Translated by Mawлана Najib Labib, Graduate of Darul Qur'an Wassunah*

[١] باب: حب الرسول ﷺ من الإيمان

[١٤]- حدثنا أبو اليمان، قال: ثنا شعيب، قال: ثنا أبو الزناد، عن الأعرج، عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: «والذي نفسي بيده لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده»

[١٥]- حدثنا يعقوب بن إبراهيم، قال: حدثنا ابن علية، عن عبد العزيز بن صهيب، عن أنس رضي الله عنه، عن النبي ﷺ، ح: وحدثنا آدم بن أبي إياس، قال: ثنا شعبة، عن قتادة، عن أنس، قال: قال رسول الله ﷺ: «لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين»

#### **Translation:**

Rasulallah ﷺ said, “I swear by Him in whose hands my life lies, none of you can truly believe until I am more beloved to him than his parents, and his children. In the second Hadith there is an addition of *والناس أجمعين* meaning no one can be a believer until Rasulallah ﷺ is more beloved to him than the entirety of mankind.

#### **Explanation:**

The course of action detailed in these Ahadith is that for the perfection of one's Iman, it is necessary for one's love for Rasulallah ﷺ to be greater than his love for everything else. One's love for Allah and His deen must be greater than his love for his parents, his children, his wealth, himself, and the entirety of mankind.

In another Hadith, Rasulallah ﷺ says, “The person who is pleased with Allah as his lord, Islam as his code of life, and Muhammad as the messenger (of Allah) has experienced the taste of Iman.”<sup>1</sup>

Another Hadith states, “Whoever possesses the following three traits has surely tasted the sweetness of Iman,

1. The one to whom Allah and his messenger are more beloved to him than anything else.
2. The one who loves a person only for the sake of Allah.
3. The one who despises to turn to disbelief after Allah has saved him from it, as he hates to be thrown into fire.

Allah ﷻ says in the Quran,

“But those who believe are most firm in their love for Allah.”



And He ﷺ says in Surah Tawbah<sup>2</sup>,

“Say, (O messenger!) “If your fathers and your sons and your brothers and your spouses and your clan and the wealth you have earned and the trade you apprehend will recede and the homes you like are dearer to you than Allah and His Messenger and Jihad in His way, then, wait until Allah comes with His command. Allah does not lead the sinning people to the right path.”

From these Ayat and Ahadith, it is apparent that the love for Allah, His messenger, and His Deen must be greater than the love for everything else.

According to another narration in the Sahih of Imam Bukhari Sayyiduna Umar ﷺ once said to Rasulallah ﷺ, “O Rasulallah! When I examine myself (introspect), I find that my love for you is more than my love for anything else excluding myself” (i.e. my love for myself is greater). Rasulallah ﷺ replied, “By the one in whose hands (control) my life rests, you can never be a (complete) believer until you love me more than yourself.” Umar ﷺ sat and pondered for a moment. Then he said, “O Rasulallah! Now I find that my love for you is greater than my love for myself.” He ﷺ replied, “O Umar! Now (your Iman has reached perfection)”

It is worth noting that love (in the Arabic language) is categorized into two types:

1. Prioritization (i.e. love based on one’s intelligence; it is termed as **عقلي**)
2. Natural love (i.e. love based on one’s emotions; it is termed as **طبعي**)

Prioritization is ultimately based on things that are not physically tangible. It is based on ideas and concepts. Natural love is based on what is physically tangible using the five senses. Prioritization is stronger than natural love, although natural love tends to be more dominant. The love of a believer for Allah, His messenger, and His Deen is due to his prioritization of what’s important, whereas his love for his family, parents, children, and wealth is based on natural love. In normal circumstances, natural love seems to be dominant, however when a particular situation arises (in which he has to choose between one or the other), then his ability to prioritize will overcome his natural love. When someone disrespects Allah ﷻ and His messenger ﷺ, a believer cannot tolerate this and is ready to fight and die (for the honor of Allah and His messenger ﷺ), regardless of whether the one disrespecting is his son or father or anyone else. This is clear proof that his ability to prioritize is stronger.

# أَخْلَاقُ السَّلَفِ

## The Manners of the Pious Predecessors

Akhlaq al-Salaf

An audio commentary series by Shaikh Mufti Nawalur Rahman hafizahullah, conducted during weekly Tazkiyah Majlis on Akhlaq al-Salaf.

Abridged in Urdu by Shaikh Mawlana Muhammad Ahmad Partabghiri from Tanbeeh al-Mughtarreen.

Original in Arabic by al-Mujaddid Shaikh al-Allamah Abdul Wahhab ash-Sha'ra-ni.

Translated by Mawlana Osman Vazir, Graduate of Darul Qur'an Wassunnah

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

## REMAINING FEARFUL OF A BAD ENDING (Part 1)

One manner from amongst the manners of the pious predecessors is that they would always remain fearful of a bad ending to their lives; fearing that they would be deprived of seeing Allah if they ended up in Jahannam. This grief would envelope them to the extent that at times they would forget about those near them.

Whenever Hasan Basri would hear that the last person to leave Jahannam would be after a thousand years, he would say, "How I wish that I was guaranteed this." A person nearby questioned him as to what he meant by that. He responded, "This person has been guaranteed his exit from the Fire of Jahannam."

Rabi' Ibn Khaitham would say, "A person's soul exits from his body in the state of the action that was his habit throughout his life. Once, I went to visit a person who was on his deathbed and I observed that each time I recited the Kalimah, he would count his Dirhams (money)."

Mutarraf Ibn Abdullah would say, "I am not amazed by a person who ends up destroyed. Rather, I am amazed by a person who was saved even

though he is surrounded by all of those things that can lead to his destruction.”

Sufyan Thawri رحمته الله once cried so much such that he became unconscious. The people around him asked, “Why did you cry so much?” He replied, “Before, we would cry over our sins. Now, we cry in fear that our Iman does not leave us.” He would also say, “A person may worship idols (right now), but in the sight of Allah ﷻ he is to become very honorable (as he will cease his worshipping of idols), while many may be obedient to Allah ﷻ (right now), but he is to become wretched. I do not know which group I belong to.”

The definition of a believer with firm Iman is the one who perpetually thinks of his hereafter while living in the Dunya. Furthermore, the one who cries abundantly out of the fear of Allah ﷻ in this Dunya will attain immense pleasure in Jannah.

Yahya Ibn Mu’az رحمته الله says, “Many deep and profound points open up to a believer when he ponders over and learns from various occurrences in life. These points are so deep that the philosophers nod in agreement, the Ulama lower their heads (in awe), the jurists become very pleased, and the linguists memorize it with passion.

Sufyan al Thawri رحمته الله says, “A believer’s fear and grief is based upon his insight and wit.”

Wahb Ibn Ward رحمته الله said, “Allah ﷻ commanded Ibrahim عليه السلام to cleanse his heart. Ibrahim عليه السلام asked: “O Allah, how can I cleanse it when water cannot reach it?” He was instructed to wash it by expressing grief and pondering over those matters that have been missed or will be missed.”

People asked Bishr Ibn al Harith رحمته الله, “Why do you always seem grieved?” He replied, “I am such a man who has been asked by The All-Wise ﷻ to fulfill His rights, and in return all of my worries will cease to exist. But the grief of my sins keeps increasing day by day.”

Mu’az Ibn Jabal رحمته الله said, “It is not suitable for a slave of Allah ﷻ to express joy and happiness until he has successfully crossed the bridge to Jannah.”



# From the Lives of the Noble Icons of Our Past

## ICON 1: **Fatimah** رضي الله عنها **bint Rasulallah** ﷺ

*Written by Shahzaman Ahmed, 6th year student of Darul Qur'an Wassunnah*

She was the beloved daughter of Nabi Kareem ﷺ, her mother was Khadija رضي الله عنها, the first wife of Nabi ﷺ. She was the youngest and most beloved daughter to Nabi ﷺ. Fatima رضي الله عنها is the leader of all the women in this world and in Paradise. Her two sons Hasan and Husain رضي الله عنهما are the leaders of the youth in Jannah. Ali رضي الله عنه was among the companions who were given the glad tidings of Jannah in this world. He married her in the second year after hijrah in the month of Ramadan.

She was very patient, religious, generous, virtuous and grateful to Allah ﷻ. Many companions رضي الله عنهم narrated ahadith from her also. Among them were her husband Ali رضي الله عنه and her two sons Hasan and Husain رضي الله عنهما. Aisha رضي الله عنها said, "I haven't ever seen anyone more virtuous than Fatima other than her father (i.e. Rasulallah ﷺ)." She is also reported to have said, "I haven't seen anyone more truthful than Fatima other than her father." She resembled her father to the extent that Aisha رضي الله عنها says, "I have not seen anyone more akin to Rasulallah ﷺ in his manner of speech than Fatima."

She was very beloved to Rasulallah ﷺ. He would honor her and entrust her with secrets. When she would enter the room Nabi ﷺ would stand up to greet her, kiss her and then sit her down next to himself. Likewise she would do the same for him. On one occasion she came walking to Rasulallah ﷺ while he was sitting amongst his wives. Her manner of walking was identical to that of Rasulallah ﷺ. Upon seeing her, Rasulallah ﷺ said, "Welcome, my daughter!" Then he sat her down to his right, and whispered something to her due to which she began to cry. Thereafter he whispered something else to her and she smiled. Aisha رضي الله عنها said, "I never saw happiness so close to sadness as I saw it today."

She then said, "I asked her about what he said." Fatima رضي الله عنها replied, "I will never disclose the secret of Rasulallah." After Rasulallah ﷺ had passed away. Aisha رضي الله عنها asked her about it again. She replied, "As of now, then yes (I will answer your question). On the first occasion he whispered to me that once per year, Jibrail رضي الله عنه would come and revise the Qur'an with him, but this year he did it twice. I think this means that my time is near, and you will be the first of my family to join me. " Then I began to cry. Then he said, " Doesn't it please you that you will be the leader of the women of Jannah?" Then she smiled. She had

so much honor that Rasulallah ﷺ said, “The best women of Jannah are Khadijah, Fatima, Maryam, and Asiyah.”

She was beloved to both Allah ﷻ and Nabi ﷺ. She passed a few months after the passing of her father ﷺ. She was approximately 28 years old when she passed away. Her ghusl was performed by Ali ﷺ and her janazah was conducted Hadhrat Abbas ﷺ. The lineage of Rasulallah ﷺ continues through Fatima ﷺ.

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## ICON 2: Imam Malik رحمته الله

*Written by Mawlana Muaz Billoo, Graduate of Darul Qur'an Wassunnah*

A Hadith reported by Imam Tirmidhi (d. 279) states, “Soon, the people will travel on camels in search of knowledge, but they will not find anyone more knowledgeable than the scholar of Madinah” (Tirmidhi, *Kitabul 'Ilm* #2680). Imams Suyyan ibn 'Uyanah رحمته الله (d. 198) and Abdur Razzaq رحمته الله (d. 211) have opined that this is in reference to the Imam, the Mujtahid, Malik ibn Anas ibn Malik رحمته الله. He was born in the city of the Prophet ﷺ, Madinah Munawwarah, in the year 93 AH. From a young age, his mother would send him to sit with the scholars of that era in order to acquire knowledge. Allah ﷻ had instilled within him an extraordinary memory that propelled him into the study of the Islamic sciences.

He studied under the great scholars of Madinah such as Abu Bakr Abdullah ibn Yazeed, who was famously known as ibn Hurmuz رحمته الله (d. 148). Ibn Hurmuz was a *Tabi'ee* (one who saw the Sahabah) and Imam Malik studied under him for approximately 7-8 years. He would go to study under him in the morning and would not return until the night. Under Ibn Hurmuz, Imam Malik learned how to refute the isolated views held by fringe groups. He also studied under Rab'iah ibn Abu Abdur Rahman (d. 136), from whom he was able to strengthen his fiqh and his ability to harmonize between various texts.

Among his most renowned and famous teachers was Muhammad ibn Muslim ibn Ubaidullah ibn Abdullah ibn Shihab Zuhri رحمته الله (d. 124). Ibn Shihab Zuhri was one of the greatest scholars of Madinah, and of the entire Muslim world. He was amongst those whom the khalifah and *mujaddid* (reviver of Islamic spirit), 'Umar ibn Abdul Aziz رحمته الله (d. 101), had entrusted with initiating the compilation and standardization of the sayings of the Messenger of Allah ﷺ. On the day of Eid, Imam Malik went to Ibn Shihab Zuhri to learn Hadith. When Ibn Shihab narrated forty Ahadith to him, Imam Malik was able to memorize them and narrate them back to him in that same lesson.

From his most recognizable teachers was Nafi' رحمته الله (d. 120), the freed slave of 'Abdullah ibn 'Umar رحمته الله (d. 73), who was the great Sahabi. Imam Malik's narrations from Nafi', from Abdullah ibn 'Umar رحمته الله are famously known as “the golden chain” in Hadith terminology. Imam Bukhari (d. 256) is reported to have said that the strongest chains of narrations in the Hadith corpus are the narrations of Malik from Nafi' from Abdullah ibn 'Umar رحمته الله.<sup>1</sup> Imam Malik would study under Nafi' for as long as half of an entire day. He would wait outside, and whenever Nafi' came out, he would ask him about the sayings and teachings of Abdullah ibn 'Umar رحمته الله.

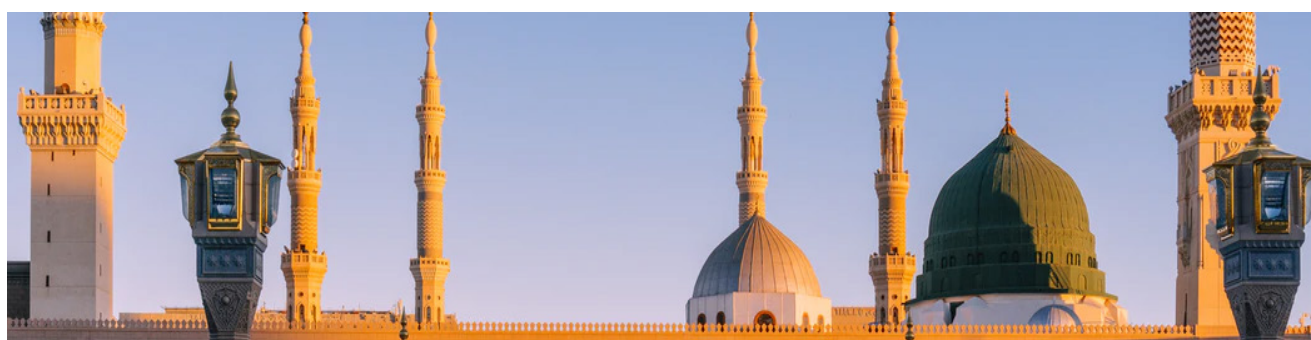
<sup>1</sup> It should be noted that the discussion on the most authentic chain in Hadith is a more complex discussion. Most Muhaddithin refrained from specifying a single chain as being the most authentic chain. This statement of Imam Bukhari has only been mentioned to demonstrate the caliber of scholars that Imam Malik studied under.

One of his greatest accomplishments was his celebrated Hadith compilation, the *Muwatta*. His *Muwatta* serves as one of the earliest standardized compilations of Hadith. According to some reports, Imam Malik wrote his *Muwatta* at the request of the khalifah, Abu Ja'far Mansur. Students and scholars alike would flock to Madinah from all over the world to hear Hadith from Imam Malik. When he was asked why he decided to put together his own compilation while other compilations were already in circulation, he replied, "That which is for Allah will remain forever." In this is a very deep lesson on the significance of carrying out all deeds sincerely for the sake of Allah ﷻ.

Imam Malik ﷺ would also go on to become the teacher of some of the most celebrated scholars in Islamic history. Among them was the student of Imam Abu Hanifah ﷺ (d. 150), Imam Muhammad ibn Hasan Shaybani ﷺ (d. 189). Imam Muhammad would go on to become one of the narrators of Imam Malik's *Muwatta*. Although his transmission of the *Muwatta* primarily focuses on the narrations of Imam Malik, he occasionally narrates from others as well. It is for this reason that this book is also known as *Muwatta Muhammad*.

The great Imam and Mujtahid, Muhammad ibn Idrees Shafi ﷺ (d. 204) was also one of the students of Imam Malik. In their first meeting, Imam Shafi presented himself before Imam Malik and recited the entire *Muwatta* from memory. Imam Shafi went on to praise his teacher's book when he said, "Other than the book of Allah, there is no book on the face of the earth that is more authentic than Malik's book," i.e. the *Muwatta*. Hafiz ibn Hajar Asqalani ﷺ (d. 852) has gathered and presented 48 Ahadith that are narrated by Imam Shafi from Imam Malik from Nafi' from Abdullah ibn 'Umar ﷺ in his *Tawali at Ta'sees*.

Another one of his students of his who narrated his *Muwatta* included Yahya ibn Yahya Laithi Andalusi Qurtubi ﷺ (d. 234), who was among the great jurists of Muslim Spain. His narration of the *Muwatta* is considered the standard version of the *Muwatta*. Whenever the *Muwatta Malik* is mentioned without any further specification, then this usually refers to the narration of Yahya ibn Yahya. There were others who also transmitted the *Muwatta*, such as Abu Mus'ab Zuhri ﷺ (d. 242). There is much more to say about this illustrious Imam, but due to the constraints of this article, we have sufficed with this amount. He ﷺ passed away in the year 179 AH.



## ICON 3: Mawlana Ilyas Khandelwi ﷺ

*Written by Saad Vazir, 6th year student of Darul Qur'an Wassunnah*

### Background

Just over a century ago, unpartitioned India was indulged in sin, and had reached the limits of religious decline and moral degeneration. The people there had lost their Islamic values and would partake in all types of prohibited actions. In such a time when ignorance and sin were rampant, the world was in dire need of a revivalist.

### Early Childhood and Education

Hazrat Shaikh Moulana Muhammad Ilyas Sahib Khandelwi ﷺ was born in the year 1303 Hijri, in the town of Kandhla, located in the city of Muzaffarnagar, U.P., India. His lineage traces back to Sayyiduna Abu Bakr al Siddeeq ﷺ. His father was a resident of Nizamuddin Basti and his mother a local resident of Kandhla. This prestigious personality spent his childhood under the care of his noble father and elder brothers, who nurtured him with the pristine teachings of Islam. Later in his life, Mawlana Ilyas traveled to Gangoh, Saharanpur, U.P. to further his studies and took bay'at with Hazrat Shaikh Moulana Rasheed Ahmad Gangohi ﷺ. Hazrat Gangohi ﷺ passed away in 1323 AH, and in 1326 AH, Mawlana Ilyas ﷺ travelled to Deoband. After completing his formal education, Shaikh Ilyas ﷺ returned to Saharanpur and began to teach in Madrasah Mazahirul Uloom in the year 1328 Hijri.

### A Shining Star

But what made Mawlana Ilyas ﷺ a shining star among the brilliant Ulama of his era was his revivalist effort. The Shaikh ﷺ would travel to Mewat frequently with his father as it neighbored Nizamuddin. From an early age, he was troubled by the religious decline of the Muslim masses. The initial stages of his revivalist efforts began there. Once, he went out to search for someone to perform Salah with him at the local Masjid. He saw a group of Muslims and went up to them. Their excuse for not coming to pray was that they had to go out to earn money and feed their families. Hearing this, Mawlana Ilyas ﷺ told them that he would take care of their monetary needs as long as they spent their time in the Masjid. He began teaching them the Deen and the recitation of the Quran. Slowly, the number of people attending those lessons increased, and these people came of



their own desire.

Eventually, resuming these classes for the masses became impractical for the Shaikh. Instead, he developed a system where small groups would go out to the people and invite them to the Masjid for short sessions. In the beginning, very few people showed up, but the dedication and sincerity of Shaikh Ilyas caused the effort to expand.

## Demise

In the final days of his life, Mawlana Ilyas رحمته الله focused his attention towards encouraging the Ulama to partake in this revitalizing effort. At the same time, he noticed the animosity the common people displayed towards the Ulama. He urged the common people to never think themselves independent or above the Ulama, and to instead, benefit from them and learn the Deen. Having dedicated his entire life to the revival of the Islamic spirit in the Muslim masses, Mawlana Ilyas رحمته الله breathed his last in the month of Rajab, 1362 Hijri.



# RIGHTS AND ETIQUETTES IN REGARDS TO EXITING ONE'S HOUSE

*Excerpt from "Sunan Wa Adaab" by Mufti Abu Bakr ibn Mustafa Patni hafizahulla  
Translated by Mawlana Shahzaib Ahmed, Graduate of Darul Qur'an Wassunnah*

1. To pray two rakat of salah before exiting the house, if possible<sup>1</sup>
2. To recite the following dua while exiting the house,

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزَلَّ أَوْ نَضَلَّ أَوْ نُظْلِمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا  
*O Allah! We seek refuge in You from slipping or becoming misguided, or committing oppression or being oppressed, or acting ignorantly or being treated ignorantly<sup>2</sup>*

3. To say *salaam* to the household<sup>3</sup>
4. To recite the following dua, while looking at the sky, after exiting the house,

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أَزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ  
*O Allah! I seek refuge in You lest I misguide or become misguided, or slip or be made to slip, or commit oppression, or become oppressed, or act ignorantly or be treated ignorantly<sup>4</sup>*

<sup>1</sup> The Prophet ﷺ has said, "When you exit your house, pray two rakat. It will protect you from external vices and when you enter your house, pray two rakat. It will protect you from internal vices" (Bazzar 8567)

<sup>2</sup> Ummu Salama said that the Prophet ﷺ would recite this dua when exiting his house (Tirmidhi 3427)

<sup>3</sup> The Prophet ﷺ has said, "When you enter a house then give *salaam* to the household and when you leave bid farwell to the household with *salaam*" (Shub al-Iman 8359)

<sup>4</sup> Ummu Salama said that Rasulullah ﷺ would never leave from my house, except that he would raise his gaze to the sky and recite this dua (Abu Dawood 5093)

*Translated from Shaikh Mufti Shafi ؒ's Sirah Khatam Al-Anbiya*

*by Mufti Borhan Uddin, Graduate of Darul Quran Wassunnah*

### *The Death of Rasulullah's ﷺ Noble Father*

Rasulullah ﷺ was not yet born when his father, Abdullah ibn Abdul Muttalib, left to Madinah to get dates on the orders of his father, Abdul Muttalib. Abdullah left while Rasulullah ﷺ was still in the womb of his mother. It so happened that Abdullah passed away there and the shadow of Rasulullah's ﷺ father was lifted from him before his birth<sup>1</sup> (Sirah Mughaltai pg 7).

### *Weaning and Infancy*

Rasulullah ﷺ was first suckled by his mother and a few days later by the slave girl of Abu Lahab, Thuwaibah. Then this heavenly fortune was granted to Haleema Sa'diyah ؒ (Mughaltai). It was the practice of the Arab nobility to send their children to be nursed in the nearby villages so that the children could develop their physical health and learn pure Arabic. The village women would regularly visit the city in search of newborn babies to take back for this purpose.

Haleema Sa'diyah ؒ has narrated,

“I set out with the other women of Taif in search of newborns for suckling. I was already nursing my own baby, but due to the drought going on that year I did not have enough milk to feed him. He would toss and turn all night out of hunger. We used to spend most of the night sitting and consoling the child. We also had a she-camel but it did not have any milk. The donkey I was riding on was also so lame that it could not keep up with the others, thereby annoying them as well. When I reached Makkah, no one wanted to take Rasulullah ﷺ because he was an orphan. They did not expect to receive much compensation or honor due to this. Meanwhile my good fortune was gleaming because no one wanted to give their children to me due to my condition. I told my husband that it does not seem right to return empty handed. It is better that we take this orphan child rather than return without anything. He agreed and we brought the orphan back with us who would not only brighten the homes of Aminah and Haleema, but rather the entire east and west would shine from his brilliance.”

<sup>1</sup> According to one narration, Abdullah passed away when Rasulullah ﷺ was 7 months old. However, Hafiz Ibn Qayyim says in *Zad al-Ma'ad* (1:7) that this is not the accepted opinion.

It was the bounty of Allah ﷻ that Haleema ؓ had struck gold; the blessing of the universe had landed in her lap. When she returned to her camp with Rasulullah ﷺ she sat to suckle him and the blessing started to pour forth. She had so much milk that Rasulullah ﷺ and his milk-brother drank to their fill. They slept soundly with full bellies. The she-camel now miraculously had milk and Haleema ؓ and her husband drank to their fill. This was the first night in a while where they slept in full contentment.

She continues her narration,

“My husband remarked, “O Haleema, you have brought back a blessed child”. I also thought that this child was extremely blessed. After this we left from Makkah. I took Rasulullah ﷺ in my lap and set back on the same donkey I was on before. This time however, by the power of Allah ﷻ, the donkey was so fast that none of the mounts of the group could come close to it. The other women asked me in astonishment, “Is this the same animal that you came on?”. When we finally reached home there was a drought so bad that none of the animals had any milk. However, when I entered my home, I found that our goats were full of milk. Everyday our goats would return full of milk while the other’s goats would not have a single drop. The people of my town would tell their shepherd to graze their animals where Haleema ؓ grazes her animals. However, this was not due to the pastures and lands. This was due to the blessing of Rasulullah ﷺ. And where would they get that from? Everyday their animals would return without any milk and our animals would return full of milk. We continued to witness the blessings of Rasulullah ﷺ for two years, at which point I had weaned him” (As-Salihah).

### *Rasulullah’s ﷺ First Words*

Haleema Sa’diyah ؓ relates that when he ﷺ was weaned off of milk he said,

الله اكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة واصيلا<sup>2</sup>

These were his first blessed words.

Rasulullah’s ﷺ growth and development was much quicker than that of other children. At two years old, he looked to be much bigger than his age. He was to be returned to his mother at this point, as was the custom. Due to his blessings, Haleema ؓ did not want to return him. When she went back to Makkah with him, there was a plague in Makkah. She used this excuse to take him back with her. He returned with her and remained with her for a while. He used to go out with his milk-siblings and other children but would watch them from aside and not join them in play. One day he asked her where his milk-brother was all day

2 (كذا في الخصائص) Baihaqi, narrated by Ibn Abbas, 1:55

long. Haleema ؓ told him that he went out to tend to the animals. So, he requested that he be sent as well. Thereafter, he would accompany his milk-brother, Abdullah, to the pasture every day.

One day the two brothers were walking around the pasture, tending the animals, when all of a sudden, Abdullah came running to the house. He told his father, while panting, “Two men, clad in white, have taken my Quraishi brother, laid him down and cut open his stomach. They both went, frightened, to the field and found Rasulullah ﷺ sitting. He was pale from fear. The father asked, “what has happened to you?”. He replied, “Two men in white came and cut open my stomach. They found something inside and removed it. I do not know what it was”<sup>3</sup>. They took Rasulullah ﷺ home and thereafter, took him to a fortuneteller<sup>4</sup>. As soon as the fortuneteller saw him, he stood up and held him to his chest. He started yelling, “O Arabs! Come running! Stop the calamity that is to befall you very soon. The way to do this is to kill this child. If you leave him, then remember what I tell you. He will wipe away your religion and will call you towards such a religion that you have never heard of before.” Haleema ؓ snatched Rasulullah ﷺ away from this wretched man as soon as she heard this. She told him that he had gone insane and that he needs to get treatment for his mind. She took Rasulullah ﷺ home but was deeply disturbed by this second incident. She decided that she had no option but to return him to his mother, for she felt that she could not properly protect him any longer (Shawahid Nubuwwah, Khasais Kubra 1:55).

When she reached Makkah, she handed Rasulullah ﷺ over to his mother, Aminah. She asked, “When you took him back on your own insistence, then why have you returned so quickly?”. After much persistence, Haleema ؓ told Aminah about the entire incident. She admitted that special circumstances surrounded her child and proceeded to tell Haleema ؓ about all the supernatural events that took place during her pregnancy and child birth.

3 Sirah Ibn Hisham

4 Before Islam, certain people would take aid from Jinns and Shaitans to find out heavenly information and hidden secrets. They would then claim to know the unseen.





# A Glimpse into the History of Islamic Jurisprudence:

The Jurist According to the  
Scholars of Hadith

From Mufti Ruhul Amin Qasmi's *Mukhtasar  
Tarikh al Fiqh al Islami*,

Translated by Mawlana Shakeelur Rahman,  
Graduate of Darul Quran Wassunnah

The polymath, Abdur Rashid Nu'mani, may Allah spread His Compassion over him, said in his book, *That Which Every Student Studying ibn Maja Should Know*, "Hafiz Abu Muhammad Harithi said that Ibrahim bin Ali al-Tirmidhi informed us that Muhammad bin Sa'daan informed them saying: I heard from someone who was present at the gathering of Yazid bin Harun. Along with him was Yahya bin Ma'in, Ali bin Madini, Ahmad bin Hanbal, Zahir bin Harb (all great Hadith Scholars), and a group of others. A questioner arrived and asked about a ruling. He (Muhammad bin Sa'daan) said: Yazid said: "Go to the people of knowledge."

Ibn Madini ؒ said: "Aren't the people of knowledge and Hadith with you (now)?"

He replied: "The people of knowledge are the companions of Abu Hanifah, while you are pharmacists." (Mannaqib al-Imam al-Azam of Sadr al-Aimmah 2:47)

Yazid (bin Harun) spoke the truth

as the Jurists are more aware of the meanings of Hadith, just as al-Tirmidhi رحمته الله had made clear in his Jami' in the chapter on what has been narrated regarding washing the dead (Jami' al-Tirmidhi 1:118).

Hafiz ibn al Jawzi رحمته الله states in his book, Daf' Shubha al-Tashbih, "Know, that in the context of Hadith there are profound intricacies and delicate issues that only the jurists are aware of. This is because there could be an issue with the transmission of the Hadith, or with the meaning of it." He then narrated something similar to this statement from the saying of al-'Amash to Imam Abu Hanifah, "You are the doctors, while we are the pharmacists" (Daf' Shubha al-Tashbih, ibn al-Jauzi 26).

Hafiz ibn Abd al-Barr has quoted a narration in his book, Jami' Bayan al-'Ilm wa Fadlih, which he connected through his own chain to Ubaidullah bin 'Amr رحمته الله, who said: "I was present in the gathering of al-'Amash when a man came and asked about a certain ruling. Al-'Amash did not answer him and (instead) looked around. He saw Abu Hanifah, and said: "Oh Nu'man! Answer this question!"

Abu Hanifah said: "The ruling is such and such."

Al-'Amash replied: "From where did you derive such ruling?"

He responded: "From the Hadith which you narrated to us."

Al-'Amash responded (in amazement): "We are the Pharmacists, and you are the doctors" (Jami' Bayan al-'Ilm wa Fadlih, ibn Abd al-Barr 2:131).

Therein says Abu Muhammad al-Yazidi

It does not benefit the unlearned when a mufti narrates

"This Hadith from him, and that Hadith from him"

That a seeker of guidance approach, he gives an answer

With two Hadith, with two (distinct) meanings

Verily, the bearer of Hadith without knowing

Its interpretation is like a pharmacist

Where he flings all medications by him

Completely clueless in medicine

As narrated by ibn Abd al-Barr in his Jami”” End quote by our esteemed Shaykh Nu’mani.

Bishr ibn al-Walid al-Qadi says: We were with ibn Uyainah. Whenever a difficult question arose, he would say: Are there any companions of Abu Hanifah here? It would be said: “Bishr.” He then said: “Answer the question.” The answer would be given, and ibn Uyaynah said: “Acceptance of the Jurists is assurance in the Deen” (Tarikh Baghdad 7:82).

Hafiz ibn Mandah relates with his chain to al-‘Amash that a man came to him with a question. Al-‘Amash told him, “Go to that gathering, because whenever a question is brought to them, they continue to discuss the question until they arrive at a proper answer. i.e. the gathering of Abu Hanifah” (Qawaid 201).

Al-Awzai رحمته الله relates from Yahya bin Abu Kathir, under the statement of Allah, “And be patient with those who call their Lord, day and night, intending His countenance,” as having said, “This means (those who sit in) the gatherings of Fiqh.” The narration of Ahmad bin Mahdi also supports this opinion. (Kitab al Faqih 12)

In relation to the verse, “For what you all used to teach of the Book and for what you used to disseminate,” Abu Ishaq says: Sufyan and Dhahhak commented, “These are their gatherings in which they relate Fiqh.” (pg. 13)

Regarding the verse, “Obey Allah and obey the Messenger, and those in authority from amongst you,” Layth narrates that Mujahid said: “Those who possess knowledge and Fiqh.”

Abdul Malik narrates that Ataa’ also said: “They are those who possess Fiqh and knowledge.” (28)

Abdur Rahman bin Muhammad al-Zuhri said: “Abul Abbas, Ahmad bin Yahya was asked regarding Allah’s verse, ‘And we bestowed the Book and Wisdom.’ He replied, ‘Wisdom is Fiqh (understanding) of a thing.’ It was asked, ‘Can the Book be without Wisdom?’ He responded, ‘A person cannot be considered wise until he learns both the Quran and Fiqh. If he learns only one then he cannot be called wise until he combines both of them; meaning he learns both the Book and its meanings.’ (pg. 29)

Muhammad bin Qasim bin Khallad said: “Al-Awqas was a short, stubby, and atrocious looking fellow. He said: “My intelligent mother told me, ‘My beloved son, you have been given such an appearance that is not suitable to interact with the other boys. Instead, learn the Deen, for surely it completes deficiencies



and elevates contemptible conditions. Allah had blessed me through her suggestion, so I learned Fiqh, and became a judge.” (pg. 32)

Fadl bin Dukain رحمته الله said: I heard Abu Hanifah say: “If the Friends of Allah in this world and the next are not the Jurists, then there are no friends of Allah.” (*Kitab al-Faqih wa al-Mutafaqqih* pg. 35) Rabi’ bin Sulaiman رحمته الله said: “I heard [Imam] Shafi’ رحمته الله say: If the Jurists are not the Friends of Allah in the hereafter, then there are no friends of Allah.” (pg. 26)

Yahya bin Zakariyya bin Abu Za’idah said: “My father (Zakariyya) told me, ‘Oh son! Stick with Nu’man bin Thabit (Abu Hanifah) and acquire (knowledge) from him before he slips away .’” Yahya said, “I would often present his rulings to my father, and he would be amazed by them.”

It was said to Waki’: Do you present your questions to Zufar? He responded: “You all had already tricked me (into avoiding) Abu Hanifah until he passed away. Now you intend to trick me (into avoiding) Zufar until we are in need of Asad (bin ‘Amr al-Kufa and his companions)?” (*Qawaid* pg. 200-201).

Ali bin al-Ja’d (The teacher of al-Bukhari) said: A man used to sit with Zahir (bin Mu’awiya), then he went missing. Soon after, the man returned, and Zahir asked him, “Where were you?” He said: “I went to Abu Hanifah.” Zahir responded: “How splendid is that which you learned! The single gathering in which you sat around Abu Hanifah is better than your coming to me for a month!” (*Qawaid* pg. 201).



# From Al Kalam Al Mufeed: What is Isnad? (Part 1)

From Mufti Ruhul Amin Qasmi's *Al Kalam Al Mufeed Fi Tahrir al Asaneed*

Translated by Mawlana Muaz Billoo, Graduate of Darul Qur'an Wassunnah

Our sheikh, the researcher, Abdul Fattah Abu Ghuddah رحمته الله has said, “The scholars have said that *Isnad* (الاسناد) is the infinitive form of the word أسند, as in the following statement:

أسندت الحديث الى قائله

which literally translates to, “I have linked the hadith to the one who initially said it.” This is achieved by mentioning the one who transmitted the hadith. For example, the statement of Imam Abu Abdullah Bukhari رحمته الله in his book, *Al Jami As Sahih*, in the book of knowledge, in the chapter of the sin of one who attributes a lie to The Prophet ﷺ,

“Makki ibn Ibrahim informed us, who said: Yazid ibn Abu Abdullah, who was the freed slave of Salamah ibn Al Akwa’, informed us, who narrated from the authority of Salamah رحمته الله, who said: I heard The Prophet ﷺ saying, “whoever attributes a statement to me which I did not say, then let him take his abode in The Fire,”

is called *isnad* (i.e. linking a statement to the one who said it). The actual chain of narrators itself which Bukhari has mentioned is called *sanad*.

They (the scholars of hadith) have defined *isnad* as the act of narrating the chain of the text of the Hadith. They have defined *sanad* as the chain of narration of the text of the Hadith itself. It has been termed as *sanad* because the scholars of Hadith have relied upon it in for determining the authenticity or weakness of the Hadith by taking the literal definition of the word *sanad*, which is something that one leans on, such as a wall, etc.

Based on this, *isnad* is when a person says, or Bukhari says, for example,

“So and so informed me, who said, so and so informed me...” *Sanad* on the other hand, refers to the narrators who have been mentioned prior to the text of the hadith itself. The text of the hadith above is , “whoever attributes a statement to me which I did not say...” At times the scholars of hadith use both words, *sanad* and *isnad* in place of the other i.e. they may use both synonymously to refer to the other. The intended meaning can be realized based on the context.

The scholar, Sheikh Tahir Al Jaza’iri رحمته الله said in *Tawjih An Nazar Ilaa Usul Al Athar*, pg. 25, “By now you must have realized that *isnad* is the infinitive form of the word, أسند. Therefore, the word *isnad* does not take a dual nor a plural form. Wherever a plural form is utilized, then this is likely due to it being used to mean *sanad* as opposed to *isnad*. For example, you may say, “this hadith has *isnadan* (two isnaads, اسنادان) or this hadith has asaaneed (اسانيد)” (although the dual or plural form is used, in reality here it is used to mean *sanad* as opposed to *isnad*).

As for (the word) *sanad* then this can take a dual form but not a plural form. You can say, “this hadith has sanadan (two sanads, سندان),” but the following cannot be said, “this hadith has asnad (أسناد), on the scale of أوتاد . It seems as though they have sufficed by using a plural form for *isnad* while using it to mean *sanad* in place of using a plural form for *isnad*. Other linguists have stated that *sanad* cannot take on a plural form even if it is used for its literal meaning.”

I (Shaikh Abdul Fattah Abu Ghuddah) say: As for Shaykh Jaza’iri’s رحمته الله negation of the plural of *sanad* being أسناد, and some of the linguists’ negation of the plural of *sanad* being أسناد when used for its literal meaning, then (both of these negations) go against what is found in the foundational texts for (the Arabic) language.

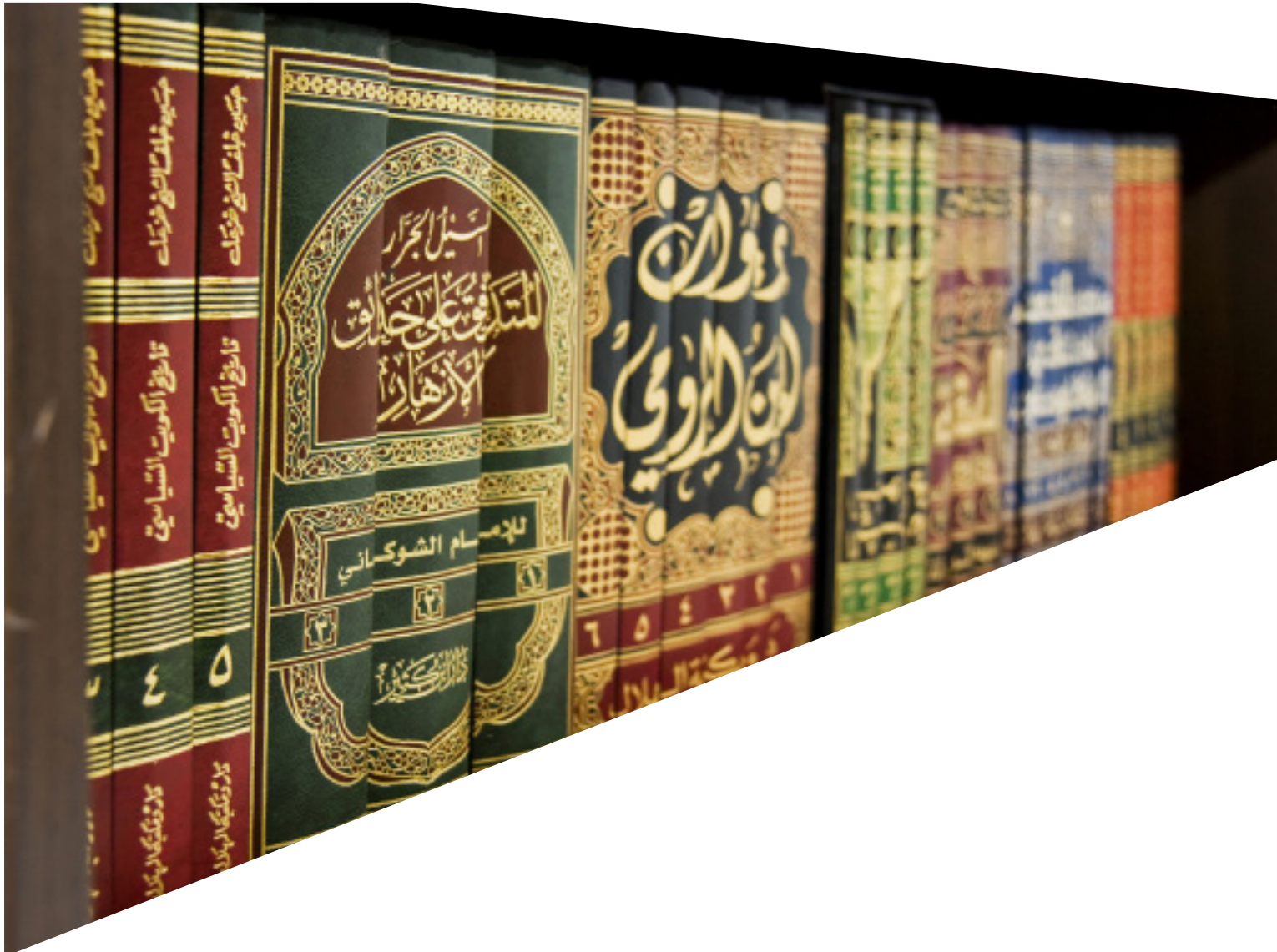
In *Al Jamharah* of ibn Durayd, “*Sanad* literally refers to that which is across from you from a mountain from the portion that elevates from its base. Its plural is *Asnad*.”

In *Asas Al Balaghah* of Zamakshari in the section of *sanad*, “we settled at the base (*sanad*) of the mountain and the valley, which is a portion that is elevated from the ground from the front. The plural is أسناد.

Similarly in Ibn Manzur’s *Lisan al Arab*, in the section of *sanad*, “and the plural is الأسناد, and it is not reconstructed into anything other than that.”

These texts serve as the foundations for the technical definition of *sanad*. Azhari states in *Tahdheeb al Lughah*, “Ibn Bazraj has said: *Sanad* is the singular form of الأسناد, which refers to clothing; specifically, an outer garment...”

All of these texts demonstrate that the plural of *sanad* can have multiple meanings. Furthermore, the text of *Taj Al 'Uroos* in the “sanad” section shows that the one who truly negated the literal definitions for the plural of *sanad* was ibn Al A'raabi. As you must have realized (from the aforementioned texts) that the statements of the great linguistics of the past goes against his view, and thus, will not be considered. Thereafter, the statement of Jaza'iri, may Allah have mercy on him, “the following cannot be said, ‘this hadith has asnad (أسناد), on the scale of أوتاد . It seems as though they have sufficed by...” also has some weakness because the scholars of hadith have said in their books, “this hadith has *asnaad*, or with these *asnaad*...” but it is used seldomly, as you can see for yourself in the Hadith commentaries, and Allah knows best.”<sup>1</sup>



<sup>1</sup> Abdul Fattah Abu Ghuddah, *Al Isnad Minad Din*, p. 44-45

## Will the Ghunnah in Nun Sakin or Tanwin That Precedes a Harf Musta'liyah be Mufakhkham or Muraqqaq?

*A Summary of Shaykh al-Qurrah Hadrat Mawlana Qari wa Muqri' Muhammad Siddiq Sahib Al-Sasrudi (may Allah preserve him)'s treatise on the subject.*

*By Mufti Idris Abdus Salaam, Ifta Graduate of Darul Qur'an Wassunnah.*

### Summary of the Shaykh's Conclusion:

The *ghunnah* in *nun sakin* or *tanwin* that precedes a *harf musta'liyah* (thick letter) will be *muraqqaq* (thin) and there are numerous proofs for this. The proofs behind reading it *mufakhkham* (full-mouthed) are few and weak.

### Elaboration on His Conclusion:

The issue of *tafkhim* or *tarqiq* of *ghunnah* that precedes *huruf musta'liyah* (*sad, dad, ta, za, ghayn, qaf*) is an issue of debate among some *qurra`*. This research paper brings up the strongest proofs from each side and analyzes them objectively. The strongest proof of those that read with *tafkhim* is that since *ikhfa`* is between *izhar* and *idgham*, the nun *makhsfiyy* must share qualities of each one. And since the *mudgham* letter is merged into the *makbraj* of the *mudgham fib* letter, the nun *makhsfiyy* will also merge into the *makbraj* of the *harf musta'liyah* that follows it and will be read with *tafkhim*. The respected author counters this argument by saying that the nun will hide itself (*ikhfa*) within its own *makbraj*, which is the edge of the tongue touching the gums, and not in the *makbraj* of the next letter. The respected author gives textual proof for this argument.

## Theodicy: The Problem of Evil

*Written by Mawlana Shakeelur Rahman, Graduate of Darul Qur'an Wassunnah*

“Why is there evil in the world?”<sup>1</sup>

The Problem of Evil was originally developed by the Greek philosopher, Epicurus (270 BCE), where he says,

“Is God willing to prevent evil, but not able? Then he is not omnipotent.

Is he able, but not willing? Then he is malevolent.

Is he both able and willing? Then whence cometh evil?

Is he neither able nor willing? Then why call him God?”

This is also called Theodicy, “Theos” meaning god, and “Dice” meaning justice. This is the study of the “Justice of God.” Atheists (and weak believers) generally have this issue with religions and the concept of a God of Absolute Good.<sup>2</sup>

It is always a good habit to first breakdown the question. “Why is there evil in the world?” assumes two things: 1) evil exists, and 2) the world exists.

We will start with the second idea:

### Why Does the World Exist?

Why does the world exist? Is it supposed to be a place of good? Or of evil and suffering? The original question itself gives off vibes of confusion, and where the misotheist<sup>3</sup> finds his frustrations. It is as if they think that the world was meant to only have good, which it was not the purpose of the world. The purpose of the world was not meant to only have evil either. The assumption that the atheist has taken is that since God is good, the world must be *only* good also. But this is not the case. This world

<sup>1</sup> **Note:** The problem of evil should not be dealt with in a vacuum, i.e. do not start answering the question without first developing the arguments for the existence of God. The question of “the problem of evil” is only a question because of faulty assumptions about God and the world. It is very simple to lead the discussion in this direction once the principles about what the purpose of the world was made for by God. To a misotheist, evil has no reason to exist, but it does. This leads to a larger question that needs to be solved, and is often dodged i.e. where did the evil come from? The discussion can then lead to proving God’s existence, which is more important to deal with first, as without a solid foundation in the belief in God, there is never really a good response to the question of evil. Anyone who is asked about the problems in the world or some personal issue must first establish two things: 1) The Existence of God, and 2) The purpose of the world. If these two are developed, then the conversation will be fruitful for both participants, or else they will get stuck in a circular argument with no end in sight.

<sup>2</sup> Prior to the entire discussion, it is important to remind the audience that this is the discussion regarding the nature of evil and its connection to the Islamic perspective of God and the creation of the world. This should not be carried over to assume we accept evil wherever we see it, as the Prophet said, “Whoever sees an evil must change it with their hand, if unable then with their tongue, and if they cannot do that much at least with their heart, and that is the lowest level of Iman.” In other words, we accept the ontological nature of evil, but do our best against its actual existence.

<sup>3</sup> One who has hatred of God.”

was not created to be the place of good, as that realm is called Jannah. Similarly, this place has not been created to be a place of “evil”. That is Jahannam.<sup>4</sup> The creation of the world was not for good or evil, but for a test. Allah says, “(He is) the One who created death and life in order to test you, which of you is best in deeds?” (Mulk: 2) This is the purpose of the world, neither for good or evil, but as an examination hall.

What is evil doing here in this exam? It is one of the mechanisms that God tests everyone. The testing is done through two mechanisms: good and bad. Allah says, “We will test you through bad and good.” (Quran 21:35) All that we receive in life is given on the basis that we are being tested through it. People receive wealth, children, happiness, joy, as well as loss of life, pain, and hardships, and our job is to pass each trial in life. Some people will pass with flying colors, and others will ultimately forget that they are even in the exam hall to begin with, but that is the reason why everyone is here.

This purpose also explains away another objection: If God is perfect, then this world should be perfect as well. But cancer exists, things spoil, and people die. Evil is clear imperfection in the world, so therefore God created this world imperfect. Quite the contrary, you check products according to the purpose they were designed for. The purpose of the world is to test, and this world *perfectly* tests every individual. It does not mean that everyone passes the test, but the test is never beyond anyone’s capabilities, whether it be good or evil. “Allah burdens no soul except what it can bear.” (Quran 2:286)

But why doesn’t God stop the evil that emerges? This again returns to the purpose of the world. What is God testing? Humans and Jinn have been given something special beyond all other creation of God, namely, free will. Evil emerges as a natural byproduct of this test, and in order to function as a proper test, everyone must be allowed to answer in whatever way their will leads them to.

If this world is placed as a test, it is not the place of results. The results of the exam will be shown in the Hereafter, and every injustice will be compensated through God’s Justice. No one will feel they were wronged, or deserved more or less. As unbelievable as it may sound, even the Jahannami will acknowledge that they deserve what they will receive. The Prophet ﷺ says, “No one will enter the Fire, except that they know that they deserve the Fire more than Jannah.” (Ahmad)

The next world and the results it holds for everyone completely eclipse this life and everything in it. The Prophet ﷺ said, “The person who had the most pleasing life in this world, of any of the people of hell, will be summoned on Resurrection Day and utterly plunged into the hellfire, then asked, ‘O human being, have you

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4

ever beheld any good at all; have you ever felt a single joy?’ and he will say, ‘No by God, my Lord.’ And the one who suffered the most in this world, of any of the people of paradise, will be summoned and dipped into paradise, then asked, ‘O human being, have you ever seen any bad at all; have you ever experienced a single misery?’ and he will say, ‘**No by God, my Lord: I have never seen any bad or suffered a single misery.**’”<sup>5</sup>

There is something, though, that must be asked to the questioner: why do you assume that God will not take care of it? Why do you consider that God will not pass His Justice after the exam is over?

So if we consider the creation of evil, the purpose of the world, and the justice of the day of results, all understood in their proper context, none of these even remotely bring up the discussion of evil being a “problem.” It is a mechanism which Allah had designed, and understood through Him, to test His slaves on who is the best in deeds, which He will deal justly on the Day of Recompense such that no one finds any injustice in any of His decisions, and in that regard, it works perfectly fine.

Now, is evil a problem? It depends on the person’s worldview. To a misotheist, yes. Evil has no reason to exist. To a Muslim, no. Any difficulty experienced in this life is compensated for, and in many instances with a recompense much greater than the struggle experienced. Sometimes a person will get their sins forgiven, and therefore they will not receive punishment in the Hellfire. The Prophet ﷺ said, “Indeed, Allah forgives all the sins of a person on account of him suffering one night with a fever.”<sup>6</sup> Family members that are lost will be means of entering Jannah by being patient. Mothers and fathers that have lost children will find their children waiting for them on the other side. The Day of Judgment will be a Day of Reunion, joining those that we have lost in this world. Sometimes a person’s status will be raised in Jannah, which is an extraordinary reward for a simple trial in this life. It is not really a problem for a Muslim who understands that this life is not the goal, but a means to attain infinite blessings in the Hereafter.

## What is Evil?

Returning to the first assumption: What is evil? Or rather, does evil exist as a separate entity? Can anyone show something “evil”? If one were to say that “murder is evil,” or “stealing is evil,” we would have to ask, “Why is murder evil?” Because taking the life of someone is wrong. Life, in this example, is good, and murder is the removal of that good, hence, it is evil. What about stealing? Stealing removes wealth, a good, and therefore stealing is evil. In these examples, evil removes a good, so it is only known in relation to something good. All “evils,” be it famine, war, cancer, disease, are all known by their connection to, and removal of, a good. But what happens if the “good” is not always a “good,” such as wealth being in the hands of an oppressor or tyrant?

<sup>5</sup> Muslim

<sup>6</sup> Al-Bayhaqi, *Shu'ab al-Iman*



Here, if his wealth were destroyed, people would consider it a good thing. How about if the person killed was Hitler? Murder, then, becomes a good. What this discussion is attempting to clarify is that – in reality – there is no objectively evil concept, and we only know of evil things in relation if good things were removed or achieved through them<sup>7</sup>. Evil, then, becomes the absence or removal of something good.

If evil can only be understood through good, it follows that good is the principle. This is also clear through a simple thought experiment. Jot down all the evil things in the world. Had we wanted to enumerate all of them, we could probably do so with enough time and a long enough board. But what about all the good things in the world? We would continue to write and write, but the ink would dry and the pens would break, but there would still be things left over. The problem is further compounded when we realize that each blessing has additional blessings within it. Take the eye, for example. It itself is a blessing, but with this one blessing we can perceive depth, color, light, built in night vision adjustment, a flowing picture, and many more. You could continue to say each cell in the eye is blessing. But a person could say, “But I can find an evil along with all of the good things you have mentioned,” and that would be our point. You can only find an evil because there was good there to begin with.

In the previous discussion, when bad things happen to bad people, it is seen as a good. But what about a child who was killed in a horrific accident? Now, death must be an evil without any reservations. For a misotheist, death is the ultimate evil. But this again depends on a person’s worldview. Death is only an evil someone who is not religious. Death is not the end, but the beginning of the eternal life. For a person of religion, this life was never the goal. What if the child were to grow up to become a disbeliever? What happens if the child were to force his parents to disbelieve also? To a believer, disbelief is greater than death, because the Hellfire is greater than any trial in this world. It would be better to die as a believer, which is the goal of this life. Death, then, is not an absolute evil either, but is relative to our perceptions and the facts we have at hand.

This is what the story of Khidr (as) teaches us in the Quran, that we would see something bad occurring – by the boat being damaged, and the child dying – and then assume it must be evil. Yet, if anything, in both situations, our intellect failed us in that we could not see the good that was meant to occur because we lacked vital information of future events. We could not see the tyrant coming to seize every boat, we could surely not see that the boy would have taken a terrible turn in life if he continued to live, and we could not see how doing a pure act of altruism can lead to treasures for the next generation. Our limited perspective saw the present event as evil, but having an unlimited perspective – what Allah “has”- would have shown the event as leading to a greater good. “We only have a pixel, whereas Allah has the picture.”

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7

Take the example of a chess player. The greatest chess players of the world can think many, many moves ahead of the chessboard in front of them. Every piece, its possible movements, how their opponent can move and their possibilities, must be taken into consideration, and then the chess player makes a decision. They move a pawn to E6, in face of being taken by a rook or a bishop. We would consider the move to be so foolish, “How could they make such a silly move?” But the chess master would respond, “You do not see what I do.” Allah responded to the Angels when they questioned the creation of Man, “I know what you do not know.” (Quran 2:30)

The most profound part is this: if we had all the details about life, death, and this world and the next, if the keys of the unseen would be handed over to us as well, we would still choose what Allah chose. He is Al-Alim (all-Knowledgeable) and al-Hakim (all-Wise), and thus it is inconceivable that someone could consider better than Allah’s plan. Shaykh Abdur Rahman al-Shagouri (RA) had said, “Were any of you to encompass the Unseen in knowledge, he would not choose anything but what is.”<sup>8</sup>

We return to the original question: Is evil really a problem? We could only say so if we have the entire picture, but we do not. Thus, the only Being who can decide if something is truly evil is Allah. Everyone else’s perspective is subjective, subject to their finite perception with finite facts before them.

### **What is the real problem?**

But what is the real frustration of the misotheist? Is it not the question of the existence of evil, they are frustrated that this world *has* evil. The atheist wants this world to be all good, to be a Jannah. But that is not his choice, that is the choice of Allah. He brought the world into existence, and has the power to do so, and can reward or punish accordingly. The world is His property, and He has full right to do what He wants to do with His belongings. What frustrates them is that Allah got to choose, and that they did not. What can we say about the son who refuses to acknowledge his father, or the slave who refuses to accept his master?

Allah does not have to think like the atheist, or consider evil as what they see. That is subjective, subject to their understanding, whereas Allah is flawless by His Being, all-Wise. He has the entire image of this life and the Hereafter. Our brains our limited, our thoughts are limited, our life is finite, yet we try to understand such infinite concepts like God’s justice. He is beyond intelligence (He created it), and had we recognized His infinite wisdom, we would only consider what He does as good.

Here we run straight into the crux of the discussion: there is a rejection of God’s Lordship over His creation, and a denial of the creation’s servitude to God. It is not that the problem of evil was too complicated to be solved, it was that the atheist does not *want* to solve it. He does not want someone above him, nor anyone to answer to.

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8 *Divine Suffering and Wisdom by Shaykh Nuh Keller*

It was never a question about the existence of evil. Any intelligent person would recognize that if we do not have the entire picture, then there are going to be gaps in our knowledge. He merely does not want to lower his intellect to anything, or worship anyone.

At this point in the discussion, the foot needs to be put down. Rejecting the truth will lead nowhere. If a person wanted to reject gravity, it does not make gravity any less real. In the same line, denying the existence of God and our responsibility towards him will not make Him disappear. He exists, and He has made this world an exam hall. Allah has created Jannah and Jahannam, there is no denying their existence either. And Allah has created a day for reckoning, the Day of Judgment. These are all real. We must come to terms with their existence. Denying them because we do not *want* to believe in them is rejecting where our intellect leads us. It is rejecting the gift of the mind, and it is living in a fantasy world.

What is the solution to this problem? We must jump ship. Abandon this denial of reality. We can put our feet up on the desk and not answer a single question properly on the exam and ultimately fail, or take up the pen and paper and pass the exam we have been given. Embrace Allah's Love and Compassion for leading us here. Accept what our intellects have been screaming at us. The belief in God is the most rational explanation for what is outside and what is inside. Become His slave and experience the world as full of love and hope, or set course towards the edge of "an abyss, that is about to collapse, then it did collapse with him into the fire of Jahannam. Allah does not give guidance to the unjust people." (9:109)

"Perhaps you dislike something, but it is good for you, and perhaps you like something and it is bad for you. Allah knows and you do not." (2:216)

And Allah knows best.



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DARUL QURAN WASSUNNAH

# KIDS CORNER

## Virtue of a Mother's Dua

Salim ibn Ayyub رحمته الله was an eminent scholar of his time. His childhood was spent in Ray, where he learnt how to recite the Quran under the guidance of scholars.

He narrates: A scholar once asked me to recite the Quran and after much effort, I could not even recite Surah Fatihah. It was almost as though my tongue was tied.

The scholar than asked me, "Is your mother still alive?"

"Yes," I replied.

He advised, "Request her to make du'a 'for you. Allah will grant you true knowledge and the ability to recite the Quran easily."

I accepted his suggestion and requested my mother to make du'a 'for me. She complied with my request. When I grew up, I desired to learn Arabic and proceeded to Baghdad, where I studied for some time. I then returned to Ray. I had just completed inscribing a copy of Mukhtsar Al-Muzani and was double-checking it with a friend, when the scholar who had advised me to request du'a 'from my mother, entered. He greeted us but did not recognize me. He sat and listened to our discourse but could not understand anything.

In amazement, he asked "Where have you learn all this from?"

I wanted to advise him to request his mother to make du'a 'for him, but out of shyness, I refrained.

Salim ibn Ayyub رحمته الله taught and compiled many works in the field of jurisprudence, as well as a famous book of *Tafsir*. Many benefited from his

knowledge.

Ibn Subki رحمته الله says, "He was an exceptional scholar, and none could surpass him. He became such an illustrious scholar, that only those erudite scholars, who were thoroughly grounded in knowledge and worship, could match him" (*Siyar A'lam an Nubala* 17:645).

## MORAL

**Fortunate are those who seek the pleasure of their parents and receive their du'as.**

## Lesson in Humility

Abbas رحمته الله had a gutter emerging from his house which was on the path 'Umar رحمته الله would walk by.

Once, 'Umar رحمته الله was proceeding for Jumu'ah (Friday) Salah in a set of clean clothing, while two birds were being slaughtered for 'Abbas رحمته الله (to eat). As he walked by, some water mixed with blood from the slaughtered birds splashed onto his clothing. 'Umar رحمته الله ordered that the gutter be removed, and returned home to wear another set of clothing. He then returned to the Masjid and performed the Salah.

'Abbas رحمته الله then approached him, and said, "That gutter was placed there by Nabi رحمته الله himself."

'Umar رحمته الله realized his error, and replied, "I take an oath to you that you will climb on my back and replace the gutter to the position where Nabi رحمته الله had placed it." His oath was fulfilled, accordingly.

## MORAL

**The Sahabah رحمته الله unhesitatingly accepted their errors of judgement when pointed out to them. They did not attempt to justify themselves through unnecessary argumentation.**

# Kindness to a Dog

Hasan ibn 'Alī رضي الله عنه narrates that he was once passing by a garden in Madi-nah, when he saw a slave who had a piece of bread in his hand. He would eat a piece from it and feed a piece of it to a dog that was with him. In this way, he and the dog shared the bread equally between them.

Hasan رضي الله عنه asked him, “Why have you given half of the bread to the dog? You could have had more of it to eat for yourself by concealing it from the dog.”

The slave replied, “I am too shy to deceive the dog, while looking at it in the eye,”

Hasan رضي الله عنه asked him, “Whose slave are you?”

He replied, “I am the slave of 'Abban ibn 'Uthman.”

Hasan رضي الله عنه enquired, “And who does this garden belong to?”

“To 'Abban,” the slave answered.

Hasan رضي الله عنه said to him, “I request you to wait here until I return.” He proceeded to the owner and purchased the slave and the garden from him. When he returned, he said to the slave, “I have purchased you.” The slave stood up, saying, “I have heard you and obedience is to Allah ﷻ, his Nabi ﷺ and you, my owner.”

Hasan رضي الله عنه explained further, “I have freed you from slavery for the pleasure of Allah ﷻ and I give this garden to you as a gift.”

The slave remarked, “O my master, I too give the garden in the path of Allah.”

## MORAL

**When a man has fear of accountability in the court of Allah, he will automatically abstain from deception, lies and dishonesty when dealing with every creation of Allah.**



# Woman's Modesty Draws Divine Mercy

Once the city of Delhi was afflicted by a severe drought. All the 'Ulama of the area gathered in an open field to pray to Allah for rain. Many men, women and children accompanied them, and their animals were taken along as well. From the early morning until 'Asr, they stood out in the burning sun and prayed, "O Allah, we are in a drought, please send us rain through Your mercy." But, there was no sign of rain.

A young man was passing by and saw the huge gathering. He stopped his conveyance and asked, "Why have you people gathered here?"

They replied, "We have been here from early morning, praying for rain. We have cried and begged Allah. Even the little children have been calling out in desperation. The entire day has passed like this, but the mercy of Allah has not descended upon us."

The young man remarked, "I see. Allow me a few minutes to pray to Allah as well." He proceeded to his conveyance, where he began to pray. Immediately, the clouds gathered and it began to rain. The 'Ulama were astounded and hastened towards him to find out who he was. He was undoubtedly a *mustajabut da da'wat*.<sup>1</sup>

They asked the young man, "Please advise what prayer you made."

The young man replied, "My mother is seated on this conveyance. She is such a pure and chaste woman, that no strange man has ever seen her and vice versa. I took hold of a corner of her garment and prayed to Allah, 'O Allah, I am the son of this pure woman. If her chastity holds any status in your sight, please send down the rain to your servants. 'Due to this, Allah sent down the rains.'"

<sup>1</sup> A person whose prayers are readily accepted by Allah.

## MORAL

**Allah readily accepts the du'as of those who obey Him.**

# Outstanding Virtues of the Sahabah رضي الله عنهم

Questions and Answers

Which Sahabi's face  
had a striking  
resemblance to  
Rasulullah?

1

On his passing away, the throne of Allah shook out of the happiness and joy upon the arrival of his soul. During his Janazah, the Angels carried him. What was this Sahabi's name?

2

Which Sahabi is known to have a booming voice?

It is said that his shout could be heard over a distance of 8 miles! He was the same Sahabi who was told to call back the Muslims who had started to run away during the Ghazwah of Hunayn. His voice immediately pulled the Muslims back to Rasulullah.

3

Which Sahabi's opinion was revealed in the Quran to be the correct opinion on more than 20 occasions?

4

When this Sahabi intended to perform Umrah, Rasulullah requested him to make Dua for him. What was this dynamic Sahabi's name?

5



Answers on next page:

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# ANSWERS:

1. Sayyiduna Hasan ibn Ali رضي الله عنه, the grandson of Rasulullah صلى الله عليه وسلم. In actuality, both Hasan رضي الله عنه and Hussain رضي الله عنه had a striking resemblance to Nabi صلى الله عليه وسلم, but Hasan رضي الله عنه resembled Nabi in his upper half, while Husain رضي الله عنه resembled Nabi صلى الله عليه وسلم more so in his lower half of the body. [Jami' al Tirmizhi: 3806]
2. Sayyiduna Sa'd ibn Mu'az رضي الله عنه, the leader of Aws from the Ansar. [Sahih al Bukhari: 3802/ Fath al Bari: #3802/ Jami' al Tirmizhi: 3875]
3. Sayyiduna Abbas ibn Abd al Muttalib رضي الله عنه, the uncle of Rasulullah صلى الله عليه وسلم. [Sahih Muslim: 1775]
4. Sayyiduna Umar ibn al Khattab رضي الله عنه, the second Khalifah of Islam. Allamah al Suyuti رحمته الله gathered all of those Ayat from different books of Ahadith. [Tarikh al Khulafa', Allamah Suyuti, Dar ibn Hazm, pg. 100]
5. Sayyiduna Umar ibn al Khattab رضي الله عنه. Nabi صلى الله عليه وسلم after giving him permission to go to Umrah said: "My younger brother, do not forget me in your supplication." Afterwards, Umar رضي الله عنه commented: "Nabi told me such words which pleased me so much; I would not take the whole world in place of it." [Sunan Abu Dawud: 1498/ Sunan Tirmizhi: 3878]

# NAMES OF AMBIYA ﷺ :

G	S	J	S	I	F	N	H	D	W	H	R	B	Y	D	K	M	Y
U	C	O	I	D	V	J	F	V	A	E	K	U	E	A	T	Z	J
G	I	W	C	C	A	A	I	P	K	W	N	Y	L	Q	S	G	J
Y	S	B	F	Q	F	N	L	D	F	D	U	A	W	I	M	A	D
S	M	Q	R	N	M	U	H	A	M	M	A	D	L	U	Y	L	N
R	A	Y	Y	A	Q	W	S	T	U	L	Y	I	L	A	O	A	F
K	I	F	L	M	H	U	Y	S	A	Y	L	I	H	U	Y	Y	N
M	L	A	T	I	M	I	G	Y	N	H	C	Y	E	I	Z	U	R
I	O	S	J	A	U	I	M	H	E	L	A	S	R	N	F	N	H
T	K	I	D	L	H	H	S	R	Q	N	M	A	L	U	C	U	A
U	H	C	Q	U	B	H	D	W	T	A	K	A	S	H	D	S	S
C	I	F	Z	S	U	S	Q	F	N	A	H	U	D	Q	O	Y	C
U	Y	J	H	A	Q	H	J	K	Z	J	Y	S	H	A	R	U	N
M	S	Z	I	C	A	D	H	S	V	H	A	G	I	Z	T	E	S
P	L	B	T	G	Y	H	P	W	H	I	K	V	K	D	U	R	A

ADAM  
HARUN  
ILYAS  
ISMAIL  
MUHAMMAD  
SALEH  
YAHYA  
YUNUS

AYUB  
HUD  
ISA  
(Zul) KIFL  
MUSA  
SHUAIB  
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YUSUF

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