

AN ACADEMIC AND SPIRITUAL WORK BY THE STUDENTS AND FACULTY OF DARUL QURAN WASSUNNAH

AL-QALAM

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

Siratum-Nabi

NEW: Sunnah and Sirah Series!

Manners of The Pious

Noble Icons of the Past

Isnad System

KIDS CORNER



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What is the AL-QALAM القلم Academic Journal?





Assalamu 'Alaykum Wa Rahmatullahi Wa Barakatuhu,

Welcome to the 8th 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 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. For each issue of the magazine, we select a different theme to be echoed throughout the journal.

Our theme for this issue is the **Seerah**, or the life of the Messenger of Allah ﷺ. Additionally, we have introduced two new series which will be included in every issue in the future, inshaAllah: **1) Seerah Series**, in which we will be delving into the life of the Messenger of Allah ﷺ chronologically, and **2) Sunnah Series**, in which we will present various sunnahs that can be performed throughout the day so that we can take some of what we learn and practice it.

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

If You Love Allah, You Must Follow His Messenger

وَاللَّهُ سَلَّمَ
صَلَّى عَلَيْهِ

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿٣١﴾ قُلْ أَطِيعُوا اللَّهَ
وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ ﴿٣٢﴾

(3:31-32) Say (O Muhammad), "If you really love Allah, then follow me, Allah will love you and forgive you your sins, and Allah is Most-Forgiving, Very-Merciful. Say: "Obey Allah and the Messenger." Then, should they turn back, Allah does not love the disbelievers."

Connection Between These Ayat with the Preceding Ones

1. In the previous ayat, the Jews and Christians have been mentioned in context of how they would say, "We are the children of Allah and His beloved ones." Allah ﷻ rejected this claim in these Ayat (which are currently being discussed). Allah ﷻ makes it clear that if you claim to love Him then you must be ready to follow and accept His Prophet ﷺ. If you follow His Prophet ﷺ then the result is that Allah ﷻ will elevate you from the level of (claiming to be) lovers (of Allah ﷻ) to actually being from those who are beloved (to Allah ﷻ). You will go from the level of being the seeker, to actually being sought out by others (due to your being beloved to Allah ﷻ).
2. Another possible connection is that in the previous Ayat, Allah ﷻ mentions how His adversaries would try to place obstacles in order to prevent people from connecting with Allah ﷻ. In these ayat, Allah ﷻ emphasizes the point regarding accepting and following His Messengers saw. He mentions that the way to love Allah ﷻ is by maintaining a healthy relationship with the friends of Allah and maintaining adversity with His adversaries. True honor only lies in following His Prophets ﷺ.
3. A third possible connection is that from the beginning of the surah until now, the main subject of discussion has been Tawheed (Oneness of Allah ﷻ). These ayat now begin the discussion on His Prophets and Messengers, wherein he begins the discussion

by stating that the only standard for loving Allah ﷻ from now until the last hour is by following The Prophet Muhammad ﷺ, and thereafter mentions previous Prophets such as Adam, Nuh, Ibrahim, who were the standards for loving Allah for the people of their eras. The standard in our era until the last hour is The Prophet Muhammad ﷺ, who is the beloved and close friend of Allah ﷻ. Thus, from now on until The Day of Judgment, anyone who claims to love Allah must follow the example of Muhammad ﷺ. It is regarding these people that Allah ﷻ promises (in the ayat being discussed here) that He will love them and forgive their sins. Whoever follows the Messenger of Allah ﷺ, then he will be from those who are beloved to Allah ﷻ.

“Whoever becomes the beloved of the beloved will also become beloved, and he will necessarily be obedient (to his beloved).”

4. Another possible connection is that in the previous Ayat, Allah ﷻ has forbidden the Muslims from having a healthy relationship with the adversaries of Allah ﷻ. In these Ayat, Allah ﷻ has told us whom it is we should love.
5. In the previous Ayat, Allah ﷻ gives us severe warnings

regarding the consequences of falling into sin and that His punishment is severe. In these Ayat, Allah ﷻ tells us how to acquire His Love and Mercy, so that we don't become hopeless due to His warnings, and He goes on to tell us how we can acquire His Love and Mercy.

Explanation of the Ayat

In other words, tread along my path, because the demand of love is to seek out that which pleases the beloved, and for the lover to have disdain towards that which the beloved has disdain towards, and this can only be made possible by following him (the Messenger of Allah ﷺ). It is for this reason that one cannot determine that which pleases or displeases Allah ﷻ through his intellect alone.

Rather, it is only through The Prophets and Messengers 'alayhimus salaam that this knowledge can be acquired. It is only through The Prophets and the Messengers 'alayhimus salaam that the proper understanding of Allah ﷻ and His Attributes can be acquired, and it is only through them that one can acquire the appropriate knowledge needed for fulfilling that which He has commanded and abstaining from that which He has prohibited. The lover is one who is passionate about acquiring knowledge through which he can recognize his beloved, and through which he can learn to obey his beloved, thereby with which he can acquire proximity and closeness to his beloved.

Keeping this in mind, if you claim to love Allah, then you must follow in my footsteps (i.e. you must follow in the footsteps of the Messenger of Allah, Muhammad ﷺ, in order to love Allah).

“Say, ‘Obey Allah,’”

Do not be deceived by falling into the pure emotion of love. It must be expressed by obeying Allah ﷻ, whom you claim to love.

“and obey the Messenger,”

Furthermore, you must obey His Messenger ﷺ as well. Considering that the Messenger of Allah ﷺ is Allah's ﷻ beloved, then whoever becomes the beloved of the beloved will also become beloved, and he will necessarily be obedient (to his beloved).

“And if they turn away,”

If they turn away from following the Messenger of Allah ﷺ and refuse to obey him, maintaining this thought that obeying the Messenger ﷺ is not necessary, then keep in mind that turning away from one's Lord and turning away from the obedience of His beloved ﷻ is disbelief.

“Indeed, Allah does not love the disbelievers.”

The Jews and The Christians used to say, “We are the sons of Allah and his beloved ones.” Yet, Allah ﷻ has made it clear that the one who is in disbelief cannot be beloved to Allah ﷻ. The only way to become a beloved of Allah ﷻ is by obeying and following in the footsteps of His Prophet, His Messenger ﷺ as much as is physically possible. ﷻ

Footnotes

1. 3:31-32
2. 5:18

An Excerpt from Mufti Sa'eed Ahmad Palanpuri's حفظه الله commentary of Jami' At Tirmidhi, Tuhfatul Almaa'i. Translated by a 7th year Hadith student at Darul Qur'an Wassunnah

FROM HADITH

The Status of Rasulullah

وَاللَّهُ سَلَّمَ
صَلَّى عَلَيْهِ وَسَلَّمَ

The beautiful qualities of Rasulullah ﷺ are incalculable. No pen can encompass their entirety. Nor can any words do justice to explain them. A poet says,

حسن يوسف، دم عيسى، يد بيضا داری * آنچه
خوبان بهم دارند تو تنها داری

He had the beauty of Yusuf, the breath of Isa, and the shining hand of Musa. The qualities which they each had respectively, he alone had them all.

And Hassan ؓ says,

وأحسن منك لم تر قط عيني وأجمل منك لم تلد
النساء

خلقت مبرئاً من كل عيب كأنك قد خلقت
كما تشاء

My eyes have never seen anyone more beautiful than you. And no woman has given birth to anyone more beautiful than you. You were created free from all faults. It is as if you were created the way you wished.

Maulana Abdur Rahman Jami ؓ says,

يا صاحب الجمال، ويا سيد البشر من وجهك
المنير لقد نور القمر

لا يمكن الثناء كما كان حقه بعد از خدا بزرگ
تویی قصه مختصر

O beautiful one! O leader of Mankind! By your radiant face, the moon is illuminated. It is impossible to do justice in your praise. In summary, after Allah ﷻ is your status in terms of greatness.

Hakim Shirazi ؓ says,

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

He reached greatness through his excellence. He cleared the darkness with his beauty. Beautiful are all his

traits. Send salutations on him and his family.

يا رب صل وسلم دائما أبداً
على حبيبك خير
الخلق كلهم

O Allah! Shower your beloved with mercy and peace forever and always, who is the best of all creation.

The pure lineage of Rasulullah ﷺ

The name of the messenger of Allah ﷺ is Muhammad. His father's name is Abdullah and his grandfather's name is عبدالمطلب/Abdul Muttalib, or Shaybah/Shaybah. His great-grandfather's name is هاشم/Hashim.

It further goes on:

ابن عبد مناف (مغيرة) ابن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر ابن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر ابن نزار بن معد بن عدنان

Fahr/فهر used to be called قريش/Quraish and because of this, his progeny is called Quraish.

Until Adnan, the lineage of Rasulallah ﷺ is established with unanimity. After Adnan until Ismail ﷺ, the historians have differences of opinion in the people.

The family of Rasulallah ﷺ (Banu Hashim) was a well-respected and highly honorable family within the Arabs. They were famous for their courage and generosity and their eloquence in speech. They were unrivaled in intelligence. Rasulallah ﷺ was born into this honorable family. Similarly, all the prophets were sent into respectable families.

“By your radiant face,
the moon is
illuminated. It is
impossible to do
justice in your praise.

Hadith #1:

باب ما جاء في فضل النبي ﷺ

حَدَّثَنَا حَلَّادُ بْنُ أَسْلَمَ الْبَغْدَادِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ أَبِي عَمَّارٍ، عَنْ وَائِلَةَ بِنِ الْأَشْقَعِ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ وَاصْطَفَى مِنْ وَلَدِ إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Rasulallah ﷺ said, "Indeed Allah ﷻ chose Ismail from the children of Ibrahim. (Ibrahim ﷻ had a total of seven children). And from the children of Ismail ﷻ, He selected Banu Kinanah (The children of Kinanah). And from the children of Kinanah, He selected Quraish. And from Quraish, He selected Banu Hashim (the children of Hashim). And He chose me from Banu Hashim."

Hadith #2:

حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ، حَدَّثَنَا عُثَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ يَزِيدِ بْنِ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ الْعَلَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ قُرَيْشًا جَلَسُوا فَتَذَاكَرُوا أَحْسَابَهُمْ بَيْنَهُمْ فَجَعَلُوا مَثَلَكَ كَمَثَلِ نَحْلَةٍ فِي كَيْبَةٍ مِنَ الْأَرْضِ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِ فِرْقِهِمْ فِرْقِهِمْ وَخَيْرِ الْفِرْقَيْنِ ثُمَّ خَيَّرَ الْقَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ الْقَبِيلَةِ ثُمَّ خَيَّرَ النَّبِيِّتِ فَجَعَلَنِي مِنْ خَيْرِ نَبِيِّتِهِمْ فَأَنَا خَيْرُهُمْ نَفْسًا وَخَيْرُهُمْ بَيْتًا " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ وَعَبْدُ اللَّهِ بْنُ الْحَارِثِ هُوَ ابْنُ نَوْفَلٍ

The uncle of Rasulallah ﷺ, Abbas ﷺ said, "I said (to Rasulallah ﷺ) O Rasulallah! Indeed, the Quraish had a gathering in which they were discussing their lineages and tribes among themselves. They likened your example to that of a date palm in a wasteland (area where garbage is disposed; the date palms that grow in wastelands are green and lush in appearance, but the roots are filthy and unclean i.e. he himself is a noble person, but his tribe and lineage are nothing significant)."

Rasulallah ﷺ replied, "Indeed, Allah ﷻ created the creation (mankind), and he made me from the best group. He compared the two groups (and made me from the best one). Then he compared the tribes and he placed me in the best tribe. Then he compared the houses i.e. families, and he placed me from the best family. Therefore, I am the best of them in terms of person, and the best of them in terms of family." ﷻ

FROM THE MANNERS OF THE PIOUS PREDECESSORS

Remaining Steadfast Upon The Qur'an and The Sunnah

One manner from amongst the manners of the pious predecessors is their holding fast to The Qur'an and The Sunnah in a manner similar to how the shadows remain with one's body. Until one specialized in the noble Islamic sciences, he would not sit on the chair of teaching.

Abul Qasim Junaid rahimahullah says,

"Our book, The Qur'an, is the leader of all books and it is very comprehensive. Therefore, it is not permissible to follow one who has not read nor memorized The Qur'an nor The Hadith of The Prophet ﷺ nor understood the meanings of either."

Furthermore, he would tell his friends,

"Even if you see a man sitting cross-legged (while floating) in the air, you should never follow him until you see if his deeds are related to Allah's ﷻ commands and prohibitions. When you have seen that he fulfills Allah's ﷻ commands and stays away from His prohibitions, then you may settle your trust on him and follow him. If you see that he cuts corners in fulfilling the commands and he does not stay away from the prohibitions, then keep far away from him."

I say: this is such a quality that is not found in all of our brothers. Some of them are such that they have not even step foot into this field. They just memorize some words here and there of Fana and Baqa' (lowering oneself before Allah), and compose some prose which have no basis in The Qur'an nor The Sunnah. Then they attempt to don the clothes of the pious, and start travelling far and wide while deceiving the people.

Once, one of these people came to me and started debating with me about intricate issues relating to Tasawwuf. He arrived with a group of his followers as well, and stayed with us for a few days. I happened to ask him, "What are the obligatory acts of Salah and Wudu?" He said, "I have not studied anything as of yet."

Thereupon I told him that it is compulsory by the consensus of all scholars to adopt the outward actions of worship within the confines of The Qur'an and Sunnah. A person who cannot differentiate between that which is compulsory, preferable, and impermissible is ignorant. He cannot be followed in any way whatsoever. This struck him hard and he left that same day.

A person who says that The Qur'an and Hadith have not mentioned anything in regards to Tasawwuf is a clear liar and slanderer. This statement demonstrates a person's ignorance with regards to Tasawwuf. In reality, the essence of Tasawwuf lies in a person's acting upon his knowledge with sincerity. The spiritual exercises that the pious elders instruct their disciples to perform are carried out for the sole purpose of attaining the ability to worship Allah ﷻ in the manner that was demonstrated by the pious predecessors. ﷻ

SUNNAH SERIES #1

Sunan and Etiquettes of Waking Up

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

1. To wake up quickly. One should not delay in getting up from bed (Bukhari).
2. To rub the eyes upon waking up. This helps to remove drowsiness (Bukhari).
3. To show gratitude to Allah for his countless bounties upon us, such as allowing us to wake up. This can be done through reciting any of the prescribed duas. One such dua is

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا
بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ
النُّشُورُ

All praise is due to Allah, who gave us life after he had given us death (sleep) and to him is the resurrection (Muslim)

4. To recite the last ten verses of Surah Al-Imran, verse 190 till verse 200 (Bukhari, Shamail Tirmidhi).
5. To brush the teeth with a Miswak (Musnad Ahmad).
6. To perform wudhu properly. If wudhu is being performed from a vessel rather than a tap then wash both hands before putting them in the pot. Special care should be taken to clean the nose in the mornings (Muslim).
7. To perform prayer. The one who wakes up, performs wudhu and carries out his prayers will be energetic and in a good spirits. The person who does not will be lazy and will be in bad spirits (Bukhari).
8. To wake up the rest of the household to pray as well (Abu Dawood).

We should also try to build the habit of performing the Tahajjud prayer (the optional night prayer) and we should encourage our family to do so as well. This is an important sunnah of our beloved Prophet ﷺ. It is a means of gaining proximity to Allah, expiation of sins and a barrier from future sins (Tirmidhi). 📖

Footnotes

1. Al Ash'ath said, "When he (The Prophet ﷺ) would hear the rooster crowing, he would (quickly) stand up and pray" (Kitab At Tahajjud, Bukhari).
2. There are many prescribed duas for waking up found throughout the ahadith. We will suffice with mentioning one for ease of practice.

SIRAH SERIES # 1

An Introduction to the Sirah



What is Sirah?

The linguistic meaning of the word Sirah (سيرة) in Arabic is life or journey. It was also used by the Arabs to mean biography. The reason for

“ He is the One who raised amidst the unlettered people.

this is that when you read someone's biography you are travelling through their life's journey. You are placing your foot in their footsteps and taking all the paths that they have taken. This term would be used to refer to the biography of any person; however, the scholars of Islam have generally used this term to refer to the biography of our beloved Prophet Muhammad ﷺ.

Why study the Sirah?

It is from the Sunnah (system) of Allah that He has sent down messengers and prophets as guides to mankind. This is a mercy from our Lord. He did not send down a scripture and leave mankind to figure it out. He has selected an elite few amongst us to be leaders to the rest. Allah states in the Quran

...وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا

We have surely raised a messenger among every nation... (16:36)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He Is the One who raised amidst the unlettered people a messenger from among themselves who recites to

them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error (62:2)

These messengers are meant to be examples for the rest of mankind. They relay to them the commands of Allah in a practical manner. Their entire life itself is Islam; not only in the way they worship Allah but also in the way they eat, sleep, transact etc. Every aspect of their lives is an example for us. Allah sending messengers from amongst us is from His infinite mercies upon us. If he had sent angels then we would not have been able to emulate them. We would give the excuse that we are only humans. We cannot do as they do.

Allah states in the Quran,

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمَشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَائِكًا رَّسُولًا

Say, "Had there been angels (living) on the earth, walking about in peace, We would have certainly sent down to them an angel from the heavens as a messenger" (17:95)

The best and final messenger sent from Allah was our beloved Nabi Muhammad ﷺ. He is the seal of all prophet-hood. He said,

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْتِهِ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْبَجُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ

The example of me and the messengers before me, is that of a man who has built a house. So he decorates it and beautifies it, except for the place of one brick in a corner.

The people circle it and wonder at its beauty, but say: 'If only this brick would be put in its place' So I am that brick, and I am the last of the Prophets (Bukhari 3535)

There is no messenger to come after him. The messengers before him were sent to specific nations but he was sent to all of mankind. Allah states in the Quran,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say (O Muhammad ﷺ): "Oh mankind! Verily, I am sent to you all as the Messenger of Allah (7:158)

To be the leader of all mankind he must be such an individual that all of mankind can take him as a role model. Every aspect of his life should be such that it is an example for us. And this he was. Allah attests to this in the Quran and states,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْأَخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely (33:21)

Every action of his was in accordance to the Deen and pleasure of Allah. His beloved wife, Aisha ؓ, was asked about his mannerism. She said,

أَلَسْتُ تَقْرَأُ الْقُرْآنَ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْآنَ

Do you not recite the Quran? The character of the Messenger of Allah ﷺ was the Qur'an. (Abu Dawood 1344)

We can take him as a role model for being a leader, a father, a son, a businessman etc... No matter what our position is we take his life as a model. Through studying his Sirah we can learn about our beloved prophet and increase our love of him. It is impossible to take someone as a role model if we know nothing about them and we do not have a love or fascination of them.

Some benefits of studying Sirah:

- **It is a means of getting closer to Allah and gaining His pleasure.** The Prophet ﷺ is the most beloved to Allah of all His creations. If one spends effort in learning the Prophets ﷺ Sirah then surely it is a means of pleasing Allah.
- **We are commanded to take the Prophet ﷺ as a role model.** The only way to take someone as a role model is to know every aspect about that person.
- **It will increase our love for the Prophet ﷺ.** The more we learn about him and the sacrifices he made for us, his ummah, the more our love for him will increase. The Prophet ﷺ has stated, لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ None of you will have (truly) believed until he loves me more than his father, his children and all mankind (Bukhari 15)
- **The Sirah is a miracle.** There never was, nor will there ever be anyone whose life was so perfectly recorded as the life of our Prophet ﷺ. Even something so small as the way he used to drink water to the way he used to sit is recorded. 📖

FROM THE NOBLE ICONS OF THE PAST #1

The Life of Abu Ubaidah ibn Al Jarrah

رضي الله عنه

Abu Ubaidah رضي الله عنه is one of the ten companions, to whom the Prophet ﷺ publicly promised Paradise. Born in the tribe of Quraish, he was known for his modesty, humility and noble character. His real name was Amir Ibn Abdullah Ibn Al-Jarrah, but he became famous as Abu Ubaidah Ibn Al-Jarrah رضي الله عنه.

Although always soft and gentle among his friends, Abu Ubaidah رضي الله عنه would become as hard as iron when it came to deciding right from wrong. Prior to the advent of Islam, Abu Ubaidah رضي الله عنه felt that his people were on the wrong path. Islam was so close to Abu Ubaidah's رضي الله عنه heart that when he learned about it from his friend Abu Bakr رضي الله عنه, he embraced it without

any hesitation. Abu Ubaidah رضي الله عنه was the eighth person to accept Islam. Because of his unparalleled integrity and honesty, the Prophet ﷺ named him 'the nation's trustworthy' (Amin-ul-Ummah).

After their migration to Madinah, the Muslims had to fight numerous battles to defend their faith. In the Battle of Badr, the Quraish chiefs from Makkah came to attack the Muslims. Abu Ubaidah رضي الله عنه also took part in this battle. While fighting, he noticed his father among the rows of the enemy. He did all he could to avoid facing his father, but there came a point when both of them stood in front of each other - Abu Ubaidah رضي الله عنه had no other choice but to defend his life and faith. They exchanged blows,

and Abu Ubaidah's رضي الله عنه father fell down dead at his son's feet. Abu Ubaidah رضي الله عنه was very sad to see this happen. However, soon Allah ﷻ lifted the heaviness from his heart - due to this incident, a revelation came:

"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself." (Al-Mujadilah 58:22)

After the victory in the Battle of Badr, the Battle of Uhud brought new trials of faith for Muslims - this time the enemy army exceeded the numbers of Muslims by about three times. The retreating Quraish gained an upper hand when a group of Muslims rushed after the spoils, leaving their hill unmanned. The situation grew worse as misleading news about the Prophet's ﷺ death began to spread. Many Muslims fled from the battlefield. Abu Ubaidah رضي الله عنه, however, remained among the soldiers who decided to fight till the end.

In the heat of the battle, Abu Ubaidah رضي الله عنه saw an arrow strike the Prophet ﷺ, who then fell to the ground. Abu Ubaidah رضي الله عنه rushed towards him and saw that two chains of the Prophet's ﷺ armor had gone through his cheeks, causing serious injury and heavy bleeding. Understanding the gravity of the situation, Abu Ubaidah رضي الله عنه took out these chains from the Prophet's ﷺ face, using his own teeth, two of

which broke in the process. Later, other companions looked at Abu Ubaidah ؓ with envy because they wished they had had this opportunity to sacrifice their teeth in order to show their love for the Prophet ﷺ.

Abu Ubaidah ؓ was successful and an exceptionally loyal military commander. Under his command, he joined his forces with the Muslim army at Mutah in Jordan for a battle against the Roman army. He led a faction of Muslims when they proceeded to conquer Makkah. The qualities that Abu Ubaidah ؓ was admired for were his humility and purity of intentions when it came to struggling in the cause of Allah ﷻ. Although a great military leader, Abu Ubaidah ؓ never hesitated to surrender his leadership because he knew he was fighting for a greater cause than just worldly power and authority.

“ He never hesitated to surrender his leadership because he knew he was fighting for a greater cause than just worldly power and authority.

The Prophet's ﷺ death brought a new challenge to the Muslim community – the selection of the next leader of the Muslim Ummah. To settle the arising differences, Abu Bakr ؓ offered two candidates for the post of the first Caliph: Umar Ibn Al-Khattab ؓ and Abu Ubaidah Ibn Al-Jarrah ؓ. Upon hearing this, both

Umar ؓ and Abu Ubaidah ؓ immediately pledged their allegiance to Abu Bakr ؓ, as they felt there was no other more worthy of this position. Upon seeing this, others also pledged their allegiance to the new khalifah, Abu Bakr ؓ. Thus, these sincere acts of self-denial by both Abu Ubaidah ؓ and Umar ؓ smoothly solved the situation, which could have become critical for the future of the Muslim community.

Selecting the first khalifah was not the only instance that proved the exceptional humility and self-denial of Abu Ubaidah ؓ. Abu Bakr ؓ sent Abu Ubaidah ؓ to Syria to fight the Romans, selecting him to be the general commander of the Muslim forces. When the thirty-six thousand Muslims reached their destination at Yarmuk, they were met by the Roman army of two hundred thousand. Seeing the uneven division of forces, the Muslims sent a message to the khalifah, inquiring what to do next. Abu Bakr ؓ sent in support forces with Khalid Ibn Waleed ؓ, whom he selected to be the commander general of the whole joint Muslim army. Upon hearing this, Abu Ubaidah ؓ gave his post to Khalid ؓ without any hesitation and continued to fight under him as an ordinary soldier.

Later during the same battle, the news came about the death of Abu Bakr ؓ. The next khalifah Umar Ibn Al-Khattab had once again given the command of the joint Muslim forces to Abu Ubaidah ؓ. Abu Ubaidah ؓ, however, did not rush to deliver this news to Khalid ؓ. Only when the battle ended with a great victory by Mujahideen, he handed to Khalid ؓ the message from the Caliph. Khalid was deeply moved by such an act of self-denial on Abu Ubaidah's ؓ part. This humble man did not

wish to reap the worldly glory of a victorious commander – he preferred to be loyal to the higher aim of spreading the message of Islam.

Abu Ubaidah ؓ remained loyal to Umar all his life, except on one occasion. When the fatal plague spread in the Syrian city where the Muslim forces were stationed, Umar ؓ sent an urgent message to Abu Ubaidah ؓ, requesting him to return to Madinah immediately. The khalifah feared for the life of his most trustworthy warrior. Abu Ubaidah ؓ guessed this and sent a return message to Umar ؓ, asking permission to stay with his soldiers, who were in much need of him. Abu Ubaidah ؓ wrote that there was no need to keep alive a man who was not born to live in this world forever.

Umar's ؓ guess proved to be right – Abu Ubaidah ؓ contracted the deadly disease. Before passing away, Abu Ubaidah ؓ addressed the Muslims with a special speech, instructing them to keep steadfast in their Islamic duties, to practice good morals, to obey the rulers and, above all, to remember that no one can escape death.

Abu Ubaidah ؓ Ibn Al-Jarrah, 'the nation's trustworthy,' died and was buried in Jordan.

FROM THE NOBLE ICONS OF THE PAST # 2

A Profile of Imam Zufar Ibn Al Hudhayl

Born in the year 110 AH¹ in the city of Asbahan, Zufar ibn Al Hudhayl رضي الله عنه is celebrated for being among the early fuqaha (Islamic jurists) and for being among Imam Abu Hanifah's رضي الله عنه greatest students.

The cause which led to Imam Zufar's studying under Abu Hanifah was that initially, Imam Zufar was from among the scholars of Hadith. One day, a legal issue was presented before him and his companions regarding which they were unsure about the answer. So he came to Abu Hanifah and asked him about the legal issue. Imam Abu Hanifah responded, so Imam Zufar asked, "What is your proof for this?" Abu Hanifah responded, "Due to such Hadith, and such a qiyas (comparison) from this angle."

Thereafter Abu Hanifah said to Zufar, "if the issue was such then what will be the answer then?" Zufar noted that he was more unsure about this second issue than he was about the first one. Abu Hanifah said, "The answer will be such, due to such reason." Then Abu Hanifah presented a third legal issue before Zufar, and went on to answer that issue while clarifying the proofs and reasoning behind that answer.

Zufar said, "I returned to my companions and I asked them about these issues. They were more blind than me, so I informed them regarding the answers, and clarified for them the proofs for those answers. They asked, 'Where have you acquired this from?' I responded, 'From Abu Hanifah.' Thus, I became the leader of the halaqah (circle of knowledge) because of three legal issues."

Thereafter he went on to study fiqh under Abu Hanifah for twenty years, and became one of his ten great students who would codify books (of fiqh) with Abu Hanifah. The other

nine were: Abu Yusuf, Asad ibn ‘Amr Al Bajali, ‘Afiyah Al Awdiyy, Dawud At Ta’iyy, Al Qasim ibn Ma’n Al Mas’udiyy, Ali ibn Mushir², Yahya ibn Zarakhiyya ibn Abi Za’idah, Hibban ibn Ali Al ‘Anaziyy, Mandal ibn Ali Al ‘Anaziyy³.

Muhammad ibn Uthman ibn Abi Shaybah said, “I asked my father (Uthman)⁴, and my uncle Abu Bakr⁵ about Zufar ibn Al Hudhayl. They both said that he Zufar was from those who had the deepest understanding of Islam of his time. My father said, ‘Abu Nu’aym, Al Fadl ibn Dukayn⁶, would praise Zufar by saying, ‘He was a noble faqih (jurist).’”⁷

‘Amr ibn Sulaiman Al ‘Attar said, “I used to be in Kufa attending the gatherings of Abu Hanifah. When Zufar got married, Abu Hanifah attended. Zufar requested Abu Hanifah to speak. Abu Hanifah delivered a sermon, and in his sermon he mentioned, “This is Zufar ibn Al Hudhayl; he is an Imam from the Imams of the Muslims. He is a sign from the signs of the religion with respect to his nobility and his knowledge.” When he mentioned his qualities and praised him, some members of Zufar’s family said, “We would not like for anyone other than Abu Hanifah to speak.” However, other members of his family disliked this and remarked, “The noblemen of your family are in attendance and yet you ask Abu Hanifah to speak?!” So Zufar replied to them, “Even if my father was in attendance I would have preferred Abu Hanifah (to speak) over him.”⁸

Muhammad Zahid Al Kawthari said quoting this story, “Abu Hanifah’s aforementioned praise (of Zufar) is sufficient for one to recognize Zufar’s status.”⁹

Malih ibn Waki’ said that he heard his father saying, “Zufar was very pious,

excellent in qiyas (analogy); he would write little but he would memorize whatever he wrote.”

Yahya ibn Ma’in said that he heard Abu Nu’aym (Al Fadl ibn Dukayn) saying, “Zufar ibn Al Hudhayl was from the best of the people.”

Ibn Abdil Barr said, “Zufar was a man of intelligence, religion, understanding, and piety. He was thiqah (reliable) in hadith.”

“ Al Fadl ibn Dukayn, would praise Zufar by saying, ‘He was a noble faqih (jurist).’

Adh Dhahabi said, “Zufar ibn Al Hudhayl Al ‘Anbariyy: He was one of the fuqaha (jurists) and zuhad (ascetics). He was truthful, and many had declared him reliable, such as (Yahya) ibn Ma’in.

In his Lamhat An Nazar Fi Sirat Al Imam Zufar, Muhammad Zahid Al Kawthari quotes from Abu Sa’d As Sam’ani’s Al Ansaab that Zufar had transmitted Imam Abu Hanifah’s Kitab Al Athar.¹⁰

The names of some of his shuyookh include:

1. Sulaiman ibn Mahran Al A’mash (d. 147/148)
2. Yahya ibn Sa’eed Al Ansari (d. 145)
3. Ayyub As Sakhtiyani (d. 131)
4. Muhammad ibn Ishaq (d. 150)
5. Zakariyya ibn Abi Za’idah (d. 148)

The names of some of his students include:

1. Abdullah ibn Al Mubarak (d. 181)
2. Waki’ ibn Al Jarrah (d. 197)

3. Muhammad ibn Abdullah al Ansari (d. 215)
4. Ad Dahhak ibn Makhlad (d. 212/213)
5. Abu Nu’aym Al Fadl ibn Dukayn

Imam Zufar ibn Al Hudhayl passed away in the year 158 in the city of Al Basrah (present day Iraq). 🕌

Footnotes

1. *Siyar A’lam An Nubalaa*
2. مسهر
3. أخبار أبي حنيفة وأصحابه للسميري
4. *Abul Hasan Uthman ibn Muhammad ibn Abi Shaybah Ibrahim Al ‘Absiyy (b. 156, d. 239). He was one of the Thiqat (reliable narrators of Hadith) and Huffadh (Hadith masters).*
5. *Abu Bakr Abdullah ibn Muhammad ibn Abi Shaybah Ibrahim Al ‘Absiyy (b.159, d. 235). The Great Hafidh, and the author of Al Musannaf. 6.*
6. *Al Mulaa’iyy Al Kufiyy (b. 130, d.218/219), he was reliable, strong, a Hadith master. He was from the shuyookh of Al Bukhari and Muslim, and his narrations can be found throughout the books of Hadith.*
7. أخبار أبي حنيفة وأصحابه للسميري
8. فضائل أبي حنيفة وأخباره لابن أبي العوام أخبار ، أبي حنيفة وأصحابه للسميري، الانتقاء لابن عبد البر، ذيل المذيل لابن جرير الطبري
9. لمحات النظر في سيرة الامام زفر، ص ١٦
10. لمحات النظر في سيرة الامام زفر، ص ٣٠

FROM THE NOBLE ICONS OF THE PAST # 3

A Profile of Maulana Zakariyya Khandelwi

Seldom do we find a person who is heavily involved in both the Islamic sciences and the sciences dealing with one's internal and spiritual rectification. Even more seldom are those who have acquired proficiency in both of these fields. The intricacies of these fields are given to those who devote their lives to them and to those who have a natural gift for understanding them.

“ He realized that the cause of this deterioration was their lack of love for Allah ﷻ and His Messenger ﷺ. Thus, the remedy for the Muslims was (and still is) to instill this love into their hearts.

The 14th century of the Islamic calendar gave birth to many people who devoted their lives for the preservation of Islam. The Indian subcontinent had a major role in producing some of the greatest scholars and friends of Allah ﷻ during this period.

Among these luminaries, who gained proficiency in both the fields of Islamic law and Islamic spirituality, was the erudite Hadith master, spiritual mentor, Shaykh Al Hadith Maulana Zakariyya Khandelwi ﷺ. He was born in Ramadan, 1315 AH after the Taraweeh Salah. His father, Maulana Yahya Khandelwi ﷺ was very cautious about his son's upbringing. He kept him (Maulana

Zakariyya) under his watchful eye until a year or so before his (Maulana Yahya's) death. When his father stopped being very hard and strict upon him, Maulana Zakariyya inquired about this. His father replied,

“The need for the supervision of one's elders is only necessary as long as one is not in close communication with Allah. Alhamdulillah, through His Grace, that communication has been developed in you. Hence my presence and supervision is no longer required.”

In Dhul Qa'dah 1334, when Maulana Zakariyya was 19 years old, his father passed away. Maulana Yahya had instilled within his son a deep love for the people of Taqwa, and also instilled within him a disdain towards this worldly life. He also equipped him with the noble Islamic sciences until Shaykh Al Hadith had become proficient in them.

After completing his formal studies he became a teacher in the renowned Islamic institution, Mazahir Al Uloom in Saharanpur, India. He taught many renowned texts, and had the honor of teaching the Sahih of Imam Bukhari for 43 years. Although he was a prolific writer even in his student days, he authored most of his academic works in this period of his teaching. It was during this time that he authored his magnum opus, *Awjaz Al Masalik*, which is a 21 volume commentary on the Muwatta of Imam Malik.

He also assisted his teacher and spiritual mentor, Maulana Khalil Ahmad As Saharanpuri, in writing a 14 volume commentary of the Sunan of Imam Abu Dawud entitled, *Badhlul Majhud*. In total, he authored over 103 works.

As the 20th century was coming to a close, the condition of the Muslims

was deteriorating around the world. The colonial powers had laid out an education system that was designed to peel off every layer of faith and leave the Muslims suspended between belief and disbelief. This caused great pain and grief to Shaykh Al Hadith as he saw the Muslims were defenseless against this onslaught.

He realized that the cause of this deterioration was their lack of love for Allah ﷻ and His Messenger ﷺ.

Thus, the remedy for the Muslims was (and still is) to instill this love into their hearts. In order to push for this change within the Muslims, he established centers of dhikr around the world. He also started performing I'tikaaf in the entire month of Ramadan in different masajid throughout the world in order to inspire Muslims from all walks of life with the love of Allah and His

“ The need for the supervision of one's elders is only necessary as long as one is not in close communication with Allah.

Messenger ﷺ.

From 1965 up until his last Ramadan in 1981, he revived the Sunnah of I'tikaaf in South Africa. He developed a schedule for the Muslims to improve their spiritual state which can be found in detail in Maulana Yusuf Ludhyanwi's book, *Shakhsiyat Wa Ta'athuraat*. During his final years he had expressed his desire to spend Ramadan in the United States.

Then the decree of Allah ﷻ had come and he was in the final stages of his life. At this moment he still instructed his attendants to follow the Sunnah and brush his teeth with a miswak before every wudu, as he was too weak in this state to do it himself. He also insisted on performing all of his prayers with the congregation in Al Masjid An Nabawi until he went into a coma in his last few days.

On May 23, 1982 (1402 AH), Allah ﷻ called him back and he was buried next to his beloved mentor, Maulana Khalil Ahmad As Saharanpuri and many others in the graveyard of Baqi in Al Madinah Al Munawwarah. ﷻ

The Legal Status of Hadith in The Qur'an

There are some strands of people who try to confuse the Muslims by proposing that there is no need for Hadith in Islam, and that The Qur'an is sufficient. In this article, we will put forward verses from The Qur'an itself which demonstrate the need for the science of Hadith in Islam. We wish to limit our own words in this article, and will let The Qur'an speak for itself in order to demonstrate what The Qur'an has to say on the matter.

Allah ﷻ tells us in the Qur'an that He sent His Messenger ﷺ as

1. A propagator:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ
مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ
مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

“O Messenger, propagate that which has been revealed to you from your Lord.” (5:67)

2. An elucidator:

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ
الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

“And We sent down the Reminder (The Qur'an) to you, so that you elucidate to the people what has been revealed for them.” (16:44)

3. A teacher:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ
بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ
مُّبِينٍ ﴿١٦٤﴾

“Allah has surely conferred favor on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error.” (3:164)

4. A judge:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

“It is not for a believing man or a believing woman, once Allah and His messenger have judged on a matter, that they should have a choice about their matter; and whoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error.” (33:36)

5. An arbiter:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“So, never by your Lord! Never shall they become believers, unless they make you the judge in the disputes that arise between them, then find no discomfort in their hearts against what you have decided, and surrender to it in total submission.” (4:65)

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا ﴿١٠٥﴾

“Surely, We have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you. Do not be an advocate for those who breach trust.” (4:105)

6. As an excellent example:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“There is indeed a good model for you in the Messenger of Allah - for the one who has hope in Allah and the Last Day, and remembers Allah profusely.” (33:21)

7. To love Allah ﷻ, one must follow His Messenger ﷺ:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say (O Prophet): “If you really love Allah, then follow me, and Allah shall love you and forgive you your sins.” (3:31)

8. Allah ﷻ has commanded The Muslims to take whatever the Messenger ﷺ commands, and to abandon that which he forbids:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it).” (59:7)

9. Allah ﷻ has commanded The Muslims to obey His Messenger ﷺ:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

“Obey Allah and obey the Messenger.” (4:59)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ

“And obey Allah and His Messenger.” (8:46)

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

“And if you obey him (the Messenger), you will be guided.” (24:54)

10. Allah ﷻ has stressed the importance of obeying the Messenger ﷺ to such a degree that He has made obedience of the Messenger ﷺ akin to obedience of Allah ﷻ Himself:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ

“Whoever obeys the Messenger has indeed obeyed Allah.” (4:80)

The Qur’an’s message is very clear, as demonstrated through the aforementioned verses. One cannot truly obey Allah ﷻ until and unless he adopts the teachings of His Messenger ﷺ into his life. This was not meant to be an exhaustive list of verses; there are many other verses that demonstrate the same theme. May Allah ﷻ allow us to appreciate His favor upon us. ﷻ

An Excerpt from *Al Kalam Al Mufid Fi Tahrir Al Asanid*, by Mufti Ruhul Amin Al Qasmi, principal of Darul Qur'an Wassunnah. Translated by 7th year Hadith student at Darul Qur'an Wassunnah

The Isnad System

AN INTRODUCTION, PART I

From the qualities with which Allah ﷻ has distinguished this Ummah (nation) is the science of *isnad* (chains of transmission). It is from the greatest of divine gifts for the Ummah of Muhammad ﷺ. It serves as the foundation and scale for sacred knowledge. Had it not been for *isnad*, anyone could have said whatever they wanted. There has not been a single nation, from the times of old nor new since Allah ﷻ created Adam ﷺ, which had this system of a fully connected *isnad*. Nor were there, in the previous nations, trustworthy individuals who would memorize the statements and narrations of their Prophets and the lineages of those who preceded, except for this Ummah. Neither the Christians, nor the Jews, nor the Magians have this system through which they can strengthen and authenticate their practices. This science of *isnad* has left them in shock. Thus when they try to criticize this science, you will find them to be like the one who tries to gather firewood at night (i.e. it's not possible to gather firewood at night because he cannot see, like the one stumbling in the dark; it is just too dark for him to see where he is going).

Ibn Sireen said, "Indeed this knowledge is religion, so look cautiously from whom you take your religion."¹

Sufyan ibn 'Uyaynah said, One day, Az Zuhri narrated a hadith. So I said, "Bring it (this hadith) without a *sanad* (chain of transmission)." Az Zuhri replied, "Do you wish to erect a roof without a ladder?"²

Sufyan Ath Thawri said, "The *isnad* is the weapon of the believer. If he does not have a weapon, then with which thing will he fight?"³

Al Awza'i said: "The disappearance of knowledge is nothing but the disappearance of *isnad*."⁴

Abdullah ibn Al Mubarak said, "The *isnad* is from the religion, and had it not been for the *isnad*, anybody could say whatever they wanted."⁵ He also said, "The example of the one who seeks the matter of his religion without an *isnad* is like the example of the one who tries to erect a roof without a ladder."⁶ He also said, "Between us and the other nations are pillars, meaning, the *isnad*."⁷

The Hadith expert, Baqiyyah ibn Al Walid, said, "I discussed some ahadith with Hammad ibn Zaid. He (Hammad) said, 'How great would it have been if they (the ahadith) had wings,' meaning, *isnad*."⁸

Ash Shafi'i said, "The example of the one who seeks hadith without *isnad* is like the one who tries to gather firewood at night."⁹

Al Hakim narrates in *Tarikh Naysapur* on the authority of Ishaq ibn Ibrahim Al Hanzali, also known as Ishaq ibn Rahuyah, who said, "Whenever Abdullah ibn Tahir (The Amir of Khurasan in the Abbasid era, d. 230) would ask us about a hadith and I would respond with the hadith without an *isnad*, he would ask me about its *isnad*, saying "The narration of hadith without an *isnad* is from the acts of those who are diseased, for the *isnad* of hadith is from the with which Allah ﷻ blessed the Ummah of Muhammad ﷺ."¹⁰

The well travelled Hadith expert and writer, Abu Bakr Muhammad ibn Ahmad ibn Rashid ibn Ma'adan Ath Thaqafi Al Asbahani (d. 309) said, "It has reached me that Allah ﷻ has distinguished this Ummah with three things which he has never given to any of the nations of the past: Al *Isnad*, the preservation of lineages, and declension."¹¹

The Hadith expert, Ibn Hazm, has said in his book, "*Al Fisal Fil Milal wal Ahwaa' Wan Nahl*," the summary of which is: "The transmission of a reliable narrator from a reliable narrator until it reaches The Prophet ﷺ while remaining uninterrupted, with each person informing the next the name and the lineage of the one from whom he is narrating, while all of their (narrators) situations, beings, piety, era, and locations are known is such a thing with which Allah ﷻ has distinguished the Muslims with over all other religions. He has allowed it to remain with them, new and without foreign influence for a long time. The number of those who travel in search of it (*isnad*) is innumerable..."

Thus they did not miss a single mistake in even a single word in any transmission. They did not allow any miscreant to fabricate even a single

word (without them identifying the fabrication), and to Allah Almighty belongs all thanks.

As for the Jews, in their chains to The Prophets there are many missing links and people. Even then, they don't have the proximity to Musa ﷺ as we do with Muhammad ﷺ. Rather they suffice such that there is between them and Musa ﷺ over thirty missing links, with a gap of 1,500 years. Through their uninterrupted transmissions they can only get as far as Sham'un or so. As for the Christians, they only have this concept of historical transmission with respect to the impermissibility of divorce in spite of the source of that narration being from a liar whose lie has been determined. As for transmissions which contain a mix of liars and those who are unknown, then this is abundant in the transmissions of the Jews and the Christians.

As for the statements of the companions of the Prophets and their followers, may Allah be pleased with them, it is not possible for the Jews to transmit an uninterrupted chain going up to a companion of a Prophet at all, nor even a follower of a companion. Nor is it possible for the Christians to go past Sham'un or Bolas."¹²

The Hadith expert, 'Abdul Hayy al Kattani, quotes from Al Qadi Abu Bakr ibn Al 'Arabi's *Siraj Al Muridin*:

"Allah has honored this Ummah with the isnad. He has not given this to anyone else but this Ummah. So be cautious of following the same path as that of the Jews and the Christians, in which they spoke without any isnad, thereby depriving yourselves from Allah's bounty. In doing so, you will be opening the doors for others to levy accusations against you, diminishing your status, putting

yourselves on the same platform with a nation who has received Allah's curse and anger, and following in their footsteps."

Abdul Hayy Al Kattani thereafter says, "In one manuscript of this book contains his (ibn Al Arabi) own handwriting in which he brings a forth an incident regarding a miracle which occurred at the hands of The Hadith expert, Baqi ibn Makhlad, with an uninterrupted chain from the people of Iraq. Ibn Al Arabi says, 'As for the isolated nature of its chain, a man had travelled from Ishbiliyyah, who then met a man from the city of Salaam, who narrated to him from a man from the people of Taynaa'ur who narrated to him from a man that was from Andalus.' This is from the pride of this Ummah. For the core of this knowledge lies in mentioning who informed you, and everything other than that is from the whispers of Shaytan."¹³

The Hadith expert, Ibn Taymiyyah, said, "The isnad is from the distinguishing characteristics of this Ummah and of Islam. Furthermore, within Islam, it is from the defining characteristics of the people of The Sunnah. The Rawafid do not pay much attention to the isnad, as they do not accept except that which coincides with their desires, and they reject whatever goes against their desires. This is why Abdur Rahman ibn Mahdi said, 'The people of knowledge pen down whatever evidence supports their view and whatever evidence goes against their view. But the people of desires only write whatever evidence supports their view. As for the people of innovation they tread yet another path which they have innovated and relied upon. That is that they do not quote any Hadith nor do they quote anything from The Qur'an as their foundational support. They only quote the two as supporting evidence,

but not as something which they rely on.'"¹⁴

In his *Hadyus Sari*, the introduction to his monumental commentary of Sahih Al Bukhari, *Fathul Bari*, Hafidh Ibn Hajar Al Asqalani narrates from the of the mentors of the great hadith experts as having said, "The isnad is the lineage of books."¹⁵

Ibn Hajar Al Haytami said, "It is through the isnad that fabricated ahadith can be discerned from the others. The ability to be able to perceive this is from the communal obligations (*Al Furood Al Kifayah*)."¹⁶

Mulla Ali Al Qari has mentioned in his book, *Sharh Sharh An Nukhbah*, "The isnad is a significant distinguishing feature from the characteristics of this Ummah and a highly emphasized practice from the emphasized practices (*sunan muakkadah*). Rather, it is from the communal obligations!"¹⁷ ﷺ

Footnotes

1. Muslim ibn Al Hajjaj, *Muqaddimah As Sahih*
2. As Suyooti, *Tadrib Ar Rawi*
3. As Sakhawi, *Fath Al Mughith*
4. Abdul Fattah Abu Ghuddah, *Al Isnad Minad Din*
5. Muslim ibn Al Hajjaj, *Muqaddimah As Sahih*
6. Al Khatib Al Baghdadi, *Al Kifayah Fi Ilm Ar Riwayah*
7. Muslim ibn Al Hajjaj, *Muqaddimah As Sahih*
8. Sha ﷺ Al Mawahib Al Ladunniyyah
9. *Ibid*
10. As Sakhawi, *Fathul Mughith*
11. Sha ﷺ Al Mawahib Al Ladunniyyah
12. Abdul Fattah Abu Ghuddah, *Al Isnad Minad Din*
13. Abdul Hayy Al Kattani *Fihrisul Faharis*
14. Ibn Taymiyyah, *Minhaj As Sunnah An Nabawiyyah*
15. Abdul Hayy Al Kattani, *Fihrisul Faharis*
16. *Ibid*
17. Mulla Ali Al Qari, *Sha ﷺ Sha ﷺ An Nukhbah*



K

OS

CORNER



FIRSTS IN ISLAM



1. Who was the first adult man to accept Islam?
2. Who was the first from amongst the children to accept Islam?
3. Who was the first woman to accept Islam?
4. Which Sahabi was the first to create a sea fleet and develop naval power in Islam?
5. Which Sahabi was the first to be buried in the cemetery Jannatul Baqee', located in Madinah?
6. Who was the first child to be born to the Muhajirun in Madinah?
7. Who was the first child to be born to the Ansar in Madinah after the Hijrah?
8. Who was the first Sahabi to recite the Quran aloud to the Quraish?
9. Who was the first to call out Azan in the Ka'bah?
10. Who was the first woman of this entire Ummah to memorize the Quran?

ANSWERS

1. Sayyiduna Abu Bakr ؓ
2. Sayyiduna Ali ؓ
3. Sayyidatuna Khadijah ؓ
4. Sayyiduna Muawiyah ؓ
5. Sayyiduna Uthman bin Math'oon ؓ
6. Sayyiduna Abdullah bin Zubair ؓ
7. Sayyiduna Nu'man bin Bashheer ؓ
8. Sayyiduna Abdullah bin Mas'ood ؓ
9. Sayyiduna Bilal ؓ
10. Sayyidatuna Aisha ؓ



TRUE LOVE FOR THE PROPHET ﷺ

Maulana Qasim Nanotwi had a great deal of love for the Sunnah of Nabi ﷺ. Once, the British issued a warrant for his arrest. He remained confined within his home for three days, after which he emerged, saying, “Nabi ﷺ hid in the cave for three days only and I would not like to remain in hiding for longer than this time period. I do not want to perform an action that is contrary to the Sunnah.”

IMAM SHAFI'S UNIQUE DURUD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كُلَّمَا ذَكَرَهُ الذَّاكِرُونَ وَصَلِّ عَلَى مُحَمَّدٍ
كُلَّمَا غَفَلَ عَنْ ذِكْرِهَا الْعَافِلُونَ

Ibn Bunan al-Asbahani رحمته الله says: I once saw Nabi ﷺ in a dream and asked, “O Nabi of Allah ﷺ, have you given any special honor to Muhammad ibn Idris ash-Shafi’i?”

Nabi ﷺ replied, “Yes, I asked Allah to excuse him from reckoning on the Day of Judgment.”

I asked, “What is the reason for this?”

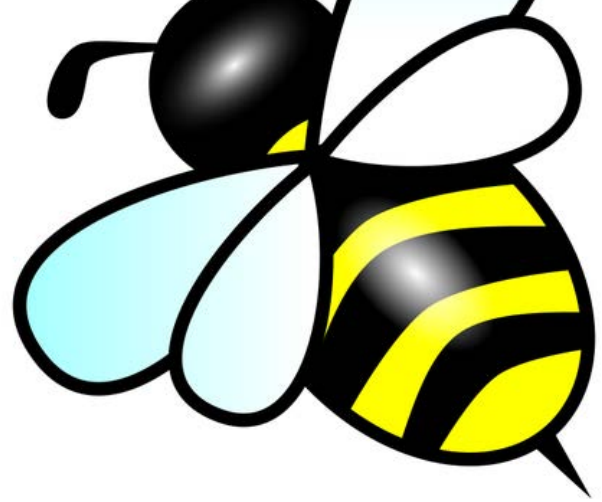
Nabi ﷺ replied, “He recited a unique form of Durud upon me.” I asked, “What durud did he recite?”

Nabi ﷺ answered, “He رحمته الله would say, O Allah bestow Your mercy and blessings upon Muhammad whenever he is remembered and bestow Your mercy and blessings upon Muhammad رحمته الله whenever he is not remembered.

STUNG SIXTEEN TIMES!

Imam Malik was stung sixteen times while narrating Ahadith to his students. His facial complexion changed, but he did not stop his discourse. Ibn al-Mubarak, his student, asked him why he had not stopped.

He replied, "I endured the pain patiently out of respect for the Ahadith of Nabi ﷺ."



THE NATURAL SPOON

Rashid Ridha of Egypt once visited Darul Uloom Deoband and had breakfast with Allamah Anwar Shah Kashmiri. The former ate the sweets with a spoon while the latter used his fingers. "Why don't you eat with a spoon?" suggested Allamah Rashid Ridha.

Allamah Anwar Shah Kashmiri replied, "My natural spoon is superior to our hand-made one for a number of reasons. My fingers can change the shape and adjust the size of a morsel easily whereas your spoon cannot.

Secondly, my fingers have a sense of touch. They can determine the heat of the food and I can then decide whether or not to place it into my mouth. Your spoon cannot do this. Thirdly, my fingers are soft and delicate when in contact with my mouth. They do not cause harm, unlike your spoon which is hard, pointed, and has the potential for injury."



MABI!

والله أعلم
صلى الله عليه

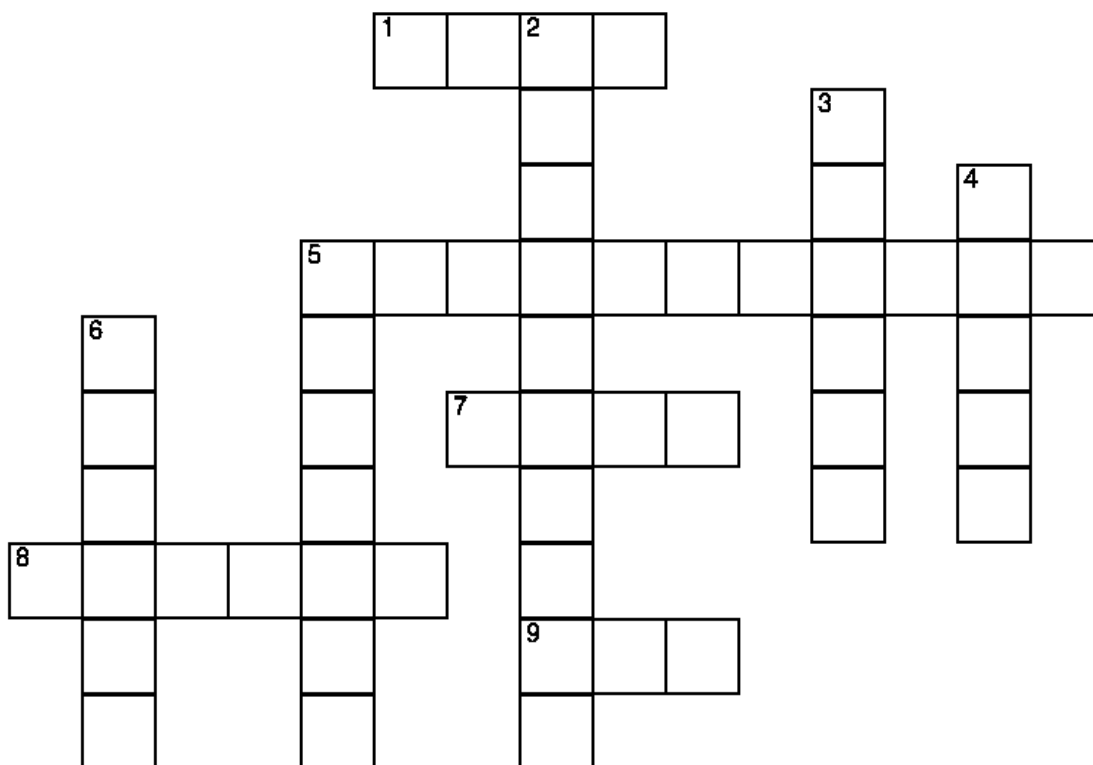


Z K Y L D N L B V R T Z D R D
D N X B H J A X S M M V V T X
P Y D D Q A P R A A L I N Q R
D D M A M R D D U Z H L R T R
J R W M R E I I B Q T A Q A H
P N T M N N S N T M L X B A J
R G Q A A P X S X H T N N A R
O D R H M N T Y E Z X N T Q H
P J R U X A X A K N U P J K D
H D S M M R K H L S G I Q T Z
E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

Allah
Muhammad
Makkah
Madinah
Prophet
Messenger
Jibreel

Quran
Hadith
Sahabah
Sayyid
Seerah
Sunnah
Miraj

THE ASHARA MUBASHARAH



ACROSS

- 1** The one who even Shaitan was scared of
- 5** The one who was named by Rasulallah ﷺ
- 7** The Horseman of Islam (Faarisul Islam)
- 8** The Falcon on the Day of Uhud
- 9** The cousin and son-in-law of Nabi ﷺ

DOWN

- 2** The Trustworthy Person of this Ummah
- 3** Married two of the daughters of Nabi ﷺ
- 4** The brother-in-law of Umar
- 5** The Companion of Nabi ﷺ in the cave
- 6** The Prophet ﷺ's Disciple

WORD BANK: ABDURRAHMAN, ABUBAKR, ABUUBAIDAH, ALI, SAAD, SAEED, TALHAH, UMAR, UTHMAN, ZUBAIR



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. First player to the finish wins!

(Gold: Move three spaces ahead)

