

AL-QALAM

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



DARUL QURAN WASSUNNAH

**FROM TAFSEER
FROM HADITH
NOBLE ICONS OF THE PAST
BOOK SUMMARY
ON EVOLUTION: THE CASE OF ADAM** ﷺ
and much more

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Shariah Board New York

**Kids corner
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Editorial

Assalamu 'Alaykum Wa Rahmatullahi
Wa Barakatuhu,

Welcome to the 12th 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. 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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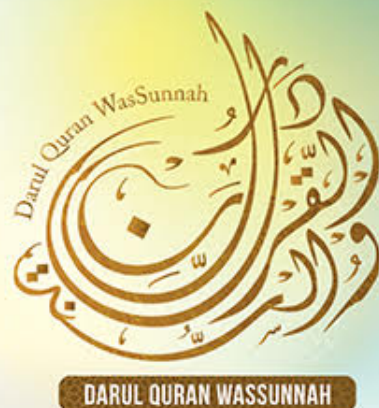
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In the Name of Allah, the Most Beneficent, the Most Merciful

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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ثم لم ينقلبوا عليهم الا
الانفاس التي يخرجون
في كل يوم وهم لا
يصدقون
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في كل يوم وهم لا
يصدقون

From Tafseer

The Special Servants of the Merciful (Part 1)

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

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

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {٦٣} وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {٦٤} وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا {٦٥} إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا {٦٦} وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {٦٧}

Translation: “And the servants of the Merciful are those who walk on the earth with humility and when the ignorant address them, they reply with peace (*salām*), and they spend the night prostrating and bowing before their lord, and they say, ‘Our Lord! Keep us away from the punishment of Hell, for indeed its punishment is unrelenting.’ Indeed it is an evil abode and a (evil) place to dwell in. And those who, when they spend, they are neither extravagant nor miserly, but moderately in between.” (25:63-67).

The association of these servants to the Merciful is done so as to display the honor that these people have garnered. In other words, they are not ordinary servants of the Merciful, but they are a distinguished class of special servants of the Merciful (due to the following qualities).

The 1st Quality: “The servants of the Merciful are those who walk on the earth with humility.”

Humility has been mentioned at the forefront, thereby conveying its significance. The servants of the Merciful strive to display their servitude in their speech and behavior. Humility must emanate from them in every motion. They do not stomp their feet on the ground as the arrogant do. It is stated in Surah Isra (Surah #17), ayah #37, “*Do not walk on the earth arrogantly; you will never be able to rip the ground apart nor will you reach the mountains in height.*” Meaning, you will never be able to tear the ground apart no matter how hard you stomp. No matter how high you raise your neck and chest, you will never reach the mountains in height.

The 2nd Quality: “And when the ignorant address them, they respond with peace.”

They (the special servants of the Merciful) don't give attention to those who are rude and ignorant. Instead, they reply to them with words of peace (*salām*). Addressing these kinds of people is a waste of time. It causes undue stress for oneself and it accomplishes nothing for those who are rude. Sizing up with them is a bad idea for both parties.

The 3rd Quality: “And those who spend the night prostrating and bowing before their Lord.”

While the entire world is asleep and resting heedlessly, these special servants of the Merciful remain busy in *salāh*. At times they are standing, and at other times they are prostrating. They spend the entire night like this.

The 4th Quality: “And those who say, ‘Our Lord! Keep us away from the punishment of Hell.’”

In other words, they are not led into a false sense of security because of their worship, thereby remaining heedless of Allah’s power and wrath. Rather, upon completing their worship they still supplicate for protection from Hell. It is stated in Surah Zariyat (Surah #51), ayahs #17 & 18, that the Allah-conscious (*muttaqin*) sleep little at night, and spend the last portion of the night seeking forgiveness (*istighfār*) from Allah. Thereafter, Allah describes Hell, “Indeed its punishment is unrelenting. Indeed, it is an evil abode and a (evil) place to dwell in.”

Every righteous servant needs to seek refuge in Allah from Hell. Oh Allah! Protect me, and all of the believers from Hell, and admit us into Paradise.

The 5th Quality: “And those who, when they spend, are neither extravagant nor miserly, but moderately in between.”

It is stated in a Hadith, “Moderation in spending is half of one’s livelihood.”¹ In other words, one’s wealth will provide a two-fold benefit (if handled with moderation). He will be able to carry out tasks that would normally cost \$200 by only spending \$100 (due to his moderation in spending).

One should not spend wealth on useless things. Those who spend on useless things are the brothers of the devil (see 17:27). At the same time, one should not be stingy when it comes to spending one’s family and dependents. Wealth is acquired to be spent, otherwise, our children will remain hungry. The point is that wealth should be spent moderately in permissible avenues.

¹ Tabarani, *Al-Awsat* (6744); Baihaqi, *Shu’abul Iman* (6148), on the authority of Abdullah ibn ‘Umar رضي الله عنه. Also see: Majma’uz Zawaid #727. Sakhawi references the narration to Baihaqi’s *Shu’ab*, ‘Askari’s *Amthal*, ibnus Sunni, Dailami, Tabarani and ibn Bala. There is a supporting narration for this found with Askari on the authority of Anas رضي الله عنه. See: *Al Maqasid Al Hasanah* (143).

From Hadith

Adhering to the Qur'an and the Sunnah

An excerpt from Tufatul Qari, commentary of Sahih al Bukhari of Shaikhul Islam Mufti Saeed Palanpuri ؒ,
Translated by Maulana Najib Labib, Graduate of Darul Qur'an Wassunah

The basis of the Deen of Islam is the Qur'an. This Deen was revealed in the form of the Qur'an. When the revelation of the Qur'an was (nearly) completed, the third Ayah of Surah Maidah was revealed,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

“Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Deen (religion and a way of life) for you.”

But the text of the Qur'an requires explanation and elaboration. This duty is to be fulfilled by the Messenger of Allah ﷺ. It was for this reason that the Qur'an was given to mankind through Rasulallah ﷺ.

It is mentioned in the 44th Ayah of Surah Nahl.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

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

And this explanation (of Rasulallah ﷺ) is also from Allah ﷻ. In Surah Qiyamah,

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ ۚ وَقُرْآنَهُ ۚ (١٧) فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ۚ
(١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ (١٩)

“(O Prophet) do not move your tongue (during revelation) for (reciting) it (the Qur'an) to receive it in hurry. It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). Then, it is undertaken by Us to explain it. “

These explanations and elaborations are the Ahadith of Rasulallah ﷺ, and the second foundation of this Deen; the difference between the first and second being that Qur'an is recited (*matlu*) and the Ahadith aren't (*ghair matlu*). Therefore, it is important to adhere to these two foundations of Deen. The structure of Deen is based upon them. It is mentioned in a Hadith

” (موطأ مالك) ”تركت فيكم أمرين، لن تضلوا ما تمسكتم بهما، كتاب الله وسنة رسوله

“I have left behind with you two things, you will never stray (from the right path) as long as you adhere to them: The Book of Allah, and the Sunnah of His messenger.”

What is the definition of Sunnah?

The word Sunnah has come in the Qur'an and Ahadith. It is also used in Fiqh and other Islamic sciences. Its meaning will differ depending on the context. Due to this, there are varying definitions of the word, *Sunnah*.

In Quran, the definition of Sunnah is the law of Allah ﷻ and His consistent practice. In the 23rd Ayah of Surah Fath, He says,

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“According to the consistent practice of Allah that went on from before, and you will never find a change in Allah’s consistent practice.”

According to those Ahadith in which adherence to the Sunnah has been specified, Sunnah means the prophetic way. i.e. The way in which Muslims must live their lives, regardless of its (*fiqhi* ruling). Thus, by extension, the way of the Prophet’s ﷺ rightly guided successors (*Khulafa Rashideen*) are included (in the definition of *Sunnah*).

Thus, every Sunnah is (derived from) Hadith, whereas not every Hadith is a Sunnah. Therefore, with regards to those Ahadith which are supposed to be practiced, then both definitions will overlap. As far as abrogated Ahadith and the Sunnah of the *Khulafa* are concerned, then the two will differ (i.e. abrogated Ahadith are not considered Sunnah and the Sunnah of the *Khulafa* will not be categorized as being from the Ahadith of the Prophet ﷺ). This issue is discussed in further detail in the introductions of both *Tuhfatul-Qari*, *Tuhfatul-Alma’I*, and *Ilmi Khutbat*. Furthermore, one may also refer to Maulana Muhammad Ameen Ukarwi’s ﷻ treatise, entitled, “*Hadis Aur Sunnat Me Faraq*.”

(Imam Bukhari) utilized the word Sunnah while naming this chapter in accordance with this difference. Similarly, the word Sunnah is also used in the relevant chapter title in *Mishkat al-Masabih*. Furthermore, the name of *Ahlul-Sunnah wal-Jama’ah* is also based on this. Some groups call themselves *Ahlul-Hadith*. They do not differentiate between Hadith and Sunnah and believe that they are both one and the same. They consider any hadith that they come across to be Sunnah. Based on this (abhorrent) logic, urinating whilst standing should be considered Sunnah, and marrying more than four women at one time should be permissible.

In the terminology of Fiqh, Sunnah refers to a specific status of a ruling which is between *Wajib* (mandatory) and *Mustahabb* (preferable).

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'arani.

Translated by Maulana 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.

Taking a Lesson upon Seeing a Janāzah and Preparing for Death

One manner from amongst the manners of the pious predecessors is that they would cry in abundance, take a lesson upon seeing a Janāzah, and prepare for death.

Whenever Abu Hurairah would see a Janāzah, he would say, “You continue unto Allah; we are coming right behind you.”

When Makhool Dimishqī would see a Janāzah, he would say, “You go in the morning; we are coming in the evening. Although this Nasīhah (advice) is few in words, it is great in value. It is due to our own negligence that we see people leaving this world every day, yet we take no heed whatsoever.” He would remain dazed for many days thereafter.

Usayd ibn Hudair would say, “When I happen to see a Janāzah, my focus overcomes me and I ponder about the world where the deceased is going to.” For many days, he would leave food and drink due to extreme worry. Once, he went to a Janāzah and when the gravedigger lowered the body into the grave, he became unconscious and had to be taken back to his house on a stretcher by the people.

Ibrahīm Zayyat passed by a group of people who were grieving over their deceased. He spoke to them and said, “Fear for yourselves first, for it is better for you. This is so because the dead have passed through three stages (which you have not passed). First, the meeting with the Angel of Death; second, the bitterness of death; third, the fear of dying an evil death.”

Umar ibn Zirr attended the funeral of a noble. The people kept themselves from attending due to his being sinful. When they lowered him into the grave, Umar said, “O so and so. May Allah have mercy on you. You have passed away on Tawhīd

and covered your face in dirt. If people blame him for having been sinful, then how many of us are there that have never committed any sin nor mistake.” Those who were carrying the Janazah started crying.

O friend! These are the stories of the pious predecessors, so take heed from them the way they took heed. Turn to Allah while crying and pleading because such things are bound to come upon you which cannot be described.

Commentary: We should engage in Muraqabah (meditation) regarding death. A person should ponder over the fact that not only is he going to be mixed with dust and dirt, rather, all his possessions, all he knows, and all that exists will go back from where it came from. If we go back, all things originate from the soil. If we look at gold, we see that it comes from soil. If we look at silver, jewels, diamonds, trees, and any such material, we see that it originated from soil. So, all things that were created from soil will inevitably be returned to where it came from i.e. everything will perish.

The way to engage in Muraqabah about the end of everything is to start off by pondering over one item followed by another. It should be thought that such and such a thing will perish. Then, such and such will perish, until everything has perished except Allah ﷻ. This is taken from the āyah,

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

“Everyone who is on it (the earth) has to perish. And your Lord’s Countenance will remain, full of majesty, full of honor.” (Surah al-Rahman 26)

This is one of the most effective methods of Muraqabah. This is the first stage. True Muraqabah starts when a person perceives that everything has perished and he becomes so deeply engrossed that nothing else remains except for Allah U (his total focus and attention turns to Allah ﷻ). This pondering of his is true Muraqabah. It has a tremendous effect on a person’s internal state. This is why the Ulamā give so much importance to Muraqabah.

Just as a person needs to do Zikr (remembrance of Allah ﷻ), he also needs to do Muraqabah and it is just as necessary. There are quite a few matters to do Muraqabah of. A basic Muraqabah is the Muraqabah of death. Another type of Muraqabah is the Muraqabah that Allah ﷻ is watching me, listening to me, and He is with me wherever I am. Still another type is the Muraqabah of the blessings that Allah ﷻ has bestowed upon him. There are many such things that a person can ponder over.

When a person does Muraqabah of death, he is faster to engage in Tawbah; when he does Muraqabah of blessings, it allows him to gain more love for his Master; when he does Muraqabah that Allah ﷻ is watching me, it makes him vigilant; and when he does Muraqabah that everything will perish, it will give him a sense of abstinence and remove the love of this world from his heart.

May Allah ﷻ remove the love of this world from our hearts and give us the ability to reflect over what is to come. Amīn.

RIGHTS AND ETIQUETTES IN REGARDS TO EXITING ONE'S HOUSE

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

1. To inform the household of one's arrival by clearing one's throat or making one's steps audible (before entering the house)¹
2. To knock on the door in a moderate way²
3. To enter with the right foot³
4. To recite the following dua while entering the house

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَجِئْنَا وَعَلَى اللَّهِ رَبَّنَا
تَوَكَّلْنَا

O Allah! I ask You for good both when entering and when exiting; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah our Lord do we trust⁴

5. To give *salaam* to the household⁵
6. To use a miswak (brush one's teeth) after entering one's house⁶
7. To perform two rakat of salah⁷

¹ Imam Ahmed ibn Hanbal has said that when a man enters his house it is preferred that he clear his throat or move his shoes (make his steps audible) (Tafsir Ibn Kathir, under Surah An-Nur ayah 27)

² Someone knocked on the door of Imam Ahmed Ibn Hanbal in a loud and consistent manner. He stood up, opened the door and said, "This is the way a guard (someone who brings warning) knocks" (Min Adab al-Islam 17)

³ Aisha (Rh) has said, "The Prophet ﷺ used to like starting with the right as much as possible" (Bukhari 426)

⁴ The Prophet ﷺ has said, "When a man enters his house, he should recite ... (this dua) ... then he should give *salaam* to his family" (Abu Dawood 5055 with research of Shaikh Muhammad Awwamah)

⁵ Ibid

⁶ Aisha (Rh) has said, "When the Prophet ﷺ would enter his house he would start with miswak" (Sahih Muslim 253)

⁷ 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)

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 Mother

When Rasulullah's ﷺ age was four or five he went to Madinah with his mother. On the way back, his mother passed away in a place called Abawa (Mughaltai 10). At the tender age of barely 6 years, this orphan had lost the affection of his mother just as he had lost the shade of his father before his birth. However, the upbringing that this orphan had in store for him was not dependent of any of these means.

The Death of Abdul Muttalib, the Grandfather of Rasulullah ﷺ

After his mother left this temporary world, Rasulullah ﷺ lived with his grandfather, Abdul Muttalib. It was however the decision of the Divine that this young child would be raised directly in the Divine mercy of Allah ﷻ. Allah ﷻ had taken the responsibility of his upbringing. At the age of eight years, two months and ten days, Abdul Muttalib had also left this world. Rasulullah ﷺ was left completely to the mercy of Allah ﷻ, the Almighty, not in need of anyone else.

Rasulullah's ﷺ Journey to Shaam

After the demise of his grandfather, his uncle, Abu Talib, became his guardian. When Rasulullah ﷺ became twelve years and two months old Abu Talib intended to travel to Shaam for business. He took Rasulullah ﷺ along with him on the trip. On the way, they stopped by a place called Taymaa.

The Prophecy of a Jewish Scholar Regarding Rasulullah ﷺ

In Taymaa, they crossed paths with a prominent Jewish scholar by the name of Buhayraa. Buhayraa saw Rasulullah ﷺ and asked Abu Talib who this boy was. Abu Talib answered that he was his nephew. Buhayraa asked if Abu Talib de-

sired the boy's safety and protection. Abu Talib replied of course. Buhayraa then swore by Allah ﷻ that if he really wanted his betterment, he should not take him to Shaam. He told him that the Jews of Shaam would kill this boy because he is the Nabi of Allah ﷻ. Buhayraa said that he recognized him by the description of him found in the Tawrah. The Jews would, Buhayraa explained, find out and try to kill him because he came to the world to abrogate their religion and dethrone their power. They will not stand that and will look to be rid of him.

Note: Buhayraa was a scholar of the Tawrah. The Tawrah has detailed descriptions of Rasulullah ﷺ, even his appearance. Buhayraa recognized Rasulullah ﷺ immediately through these descriptions.

Abu Talib sensed the danger of the situation and did not let Rasulullah ﷺ continue his journey to Shaam. He sent him back to Makkah immediately.

The Second Journey to Shaam for Business

Khadijah ﷺ was a well-known and intelligent woman of wealth in Makkah. She had a lot of experience with business and would look for people who were trustworthy and sharp to do business with. She would offer any such person she found a business venture. She would give money to the person to travel to a certain land and do business there. They would then both share in the profit.

Rasulullah ﷺ was not announced as a Nabi yet but all bore witness to his honesty and character. His piety and purity were known to one and all. Khadijah ﷺ knew this very well and wanted to benefit from his reliability and trustworthiness. Khadijah ﷺ sent an offer to Rasulullah ﷺ that she would like to do business with him. She proposed that he take her merchandise along with a servant of hers, Maysarah, to Shaam and she would offer him more profit than the usual. He, considering his great courage and foresight, took this opportunity. He set out for Shaam on the 16th of Zhul Hijjah for this purpose. He ﷺ dealt very wisely with the merchandise and sold it for much more profit than expected. With this money he bought merchandise from Shaam and handed everything over to Khadijah ﷺ as promised. Khadijah ﷺ made double the profit than she normally would and profited greatly.

On the road, Rasulullah ﷺ stopped by a place to rest where a monk by the name of Nastoor saw him. He recognized him to be the final Nabi from the descriptions found in the Books of the past. He knew Maysarah from before so he inquired from her about this man. Maysarah told him that he was a noble young man of Makkah belonging to the Quraish. Nastoor informed her that this young man was to be the Nabi of Allah ﷺ (Mughaltai 12, Salihaat).

Marriage with Khadijah ﷺ

Khadijah ﷺ being the intelligent and wise woman she was, was taken aback by the extraordinary character of Rasulullah ﷺ. She genuinely admired him and desired to solidify her relationship with Rasulullah ﷺ through marriage, if he accepted.

At the age of 25¹ Rasulullah's ﷺ marriage was set with Khadijah ﷺ who was 40 or 45 years of age at the time (Mughaltai).

Abu Talib, the tribe of Banu Hashim and the leaders of Mudar attended the marriage ceremony. Abu Talib addressed the ceremony with memorable words:

This is Muhammad ibn Abdullah, who may not be so well off to do financially, but by his noble character, exceeds any man in comparison. Wealth is a temporary shade which disappears one day. You are all aware of Muhammad's relationship with me. He intends to marry Khadijah bint Khuwailid. All of the mahr honorarium is from my wealth. By Allah, this man is soon to gain much honor and respect.

These words of Abu Talib were when he was only 25 years old and the prophethood had not yet manifested. On top of this, Nabi ﷺ was soon to dedicate his life completely to erasing the religion of Abu Talib. However, the truth cannot be concealed. None the less, Nabi's ﷺ marriage with Khadijah happened and she spent 24 years at his side, some before revelation and some after.

1 There are different opinions about Rasulullah's ﷺ age at this time: 27,28,30 and 45 (Mughaltai 12)

ICON 1: Abu Hurairah رضي الله عنه

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

Among the most celebrated companions of the Prophet ﷺ was Abdur Rahman ibn Sakhr al-Dausi.¹ He was famously known as Abu Hurairah رضي الله عنه. He accepted Islam and came to Madinah in 7 AH, the year in which the battle of Khaybar took place. He took part in the battle alongside Nabi ﷺ. Prior to Islam his name was Abdus Shams, however when he had accepted Islam Nabi ﷺ had named him Abdur Rahman. He was given the nickname Abu Hurairah because he had a small cat that he would carry around with him.² He was very poor at the time of Nabi ﷺ. He would be found on the ground due to extreme hunger and people would step on his neck as to relieve him because they thought he was having seizures or fits disease, but rather it was due to his extreme hunger. He would also tie stones to his stomach out of extreme hunger.

He narrates that on one occasion he was sitting on the path that the people usually take (in this condition of extreme hunger), when Nabi ﷺ passed by him. Nabi ﷺ smiled at him when he saw him and recognized what condition he was in and what his feelings were. Nabi ﷺ called upon him and he replied “At your service Oh Rasulallah”. Nabi ﷺ ordered him to follow him. Once they reached the house of Rasulallah ﷺ they came upon a bowl of milk that was sent as a gift to Nabi ﷺ. Nabi ﷺ told Abu Hurairah رضي الله عنه to call the *Ashabus Suffah* (the people of *Suffah*). Abu Hurairah رضي الله عنه went on to explain that the *Ashabus Suffah* were the guests of Islam; they had no family nor wealth. Whenever Rasulallah ﷺ would receive any benefaction, he would send for them and share it with them. On this occasion it troubled Abu Hurairah رضي الله عنه; he said to himself, “This meagre amount of milk will not be enough for the people of *Suffah*, I am more entitled of it so that I may attain some strength. When they come he will order me to give it to them, and it is likely that there will be no milk left for me. However there was no alternative but to obey Allah and His Messenger ﷺ so I went and called them.” Then they came and sought permission to enter, which was granted and they took their seats. Then Rasulallah ﷺ called, “Oh Abaa Hurr” to which I replied “At your service Oh Rasulallah.” Nabi ﷺ said, “Take the milk and serve it to them.”. Abu Hurairah رضي الله عنه goes on to say, “I took the bowl and began by giving it to one man. Then he drank to his fill and returned the bowl to me. Then I gave it to the next and he drank to his fill. Then I continued until I finally

¹ Note: The discussion on Abu Hurairah رضي الله عنه's name is more extensive. For the purposes of this article, brevity has been maintained for the sake of simplicity, and this is the name that Imam al-Nawawi رحمته الله gives in *Riyadus Saliheen*.

² Tirmidhi (3866): Abwab al Manaqib, Manaqib Abu Hurairah رضي الله عنه

gave the bowl to Nabi ﷺ. By then the everyone drank till their fill. So Nabi ﷺ took the bowl, and placed it upon his hand. He looked at me and smiled. Then he said, “Abu Hirr”. I replied, “At your service Oh Rasulallah.” He said “Now only you and I are left.” I then replied, “That is true O Messenger of Allah.” He then ordered me to drink. I began to drink and he said, “Drink some more.” Until it reached the point whereupon I said, “By The One Who has sent you with The Truth I don’t have any more room for it.” He said “Then hand it to me.”, so I gave him the bowl. He then praised Allah The Exalted, took His name and drank what was left.”³

Abu Hurairah ؓ is known for his expertise in The Ahadith of Rasulallah ﷺ. He is the companion of Nabi ﷺ that has narrated the most from him. Muhaddithin⁴ have enumerated 5,374 narrations from him despite having spent merely 4 years with with Nabiﷺ. He would always stay in the presence of Nabiﷺ, wherever he would go he would be with him. He would go with him to his houses and serve him. He would participate in the expeditions with him and he even performed Hajj with him. He was the most knowledgeable of the Ahadith of Nabi ﷺ. He had exceptional memory, which is why he was able to narrate a great deal from Nabiﷺ. About this he says, “You people claim that Abu Hurairah narrates excessively from Rasulallah ﷺ, and Allah is the Reckoner. I was a poverty-stricken individual, and used to remain with Rasulallah ﷺ, content with that which would fill my stomach. The *Muhajireen* (migrants from Makkah) would be occupied with trading in the markets, and the *Ansaar* (helpers of Madinah) would be busy tending to their properties. One day I heard Rasulallah ﷺ asking, ‘Who will spread his cloak until I have finished what I have to say then take hold of it, in which case he will never forget anything he has heard from me.’ Thereupon I spread my cloak which I was wearing; and by The One Who sent Muhammad ﷺ with the Truth, ever since I have never forgotten a word that I heard from him.”⁵ He had many students who then narrated from him. Both Sahabah and Tabi’een narrated from him.

Abu Hurairah ؓ had come to Madinah as a Muslim along with his mother ؓ who had not yet accepted Islam. She was still a polytheist at the time. He had brought her along with him from the tribe of Daus so that he may serve her. He would call her to Islam however she would reject what he would say. He says, “I called her to Islam one day and then she said some things regarding Rasulallah ﷺ which I disliked. Hence I came to Rasulallahﷺ weeping, and I mentioned to him, “Oh Rasulallah I invite my mother to Islam but she did not accept. I invited her today and she said things about you which I disliked. Make dua to Allah that He guides the mother of Abu Hurairah. Thereafter Nabi ﷺ made dua and said,” Oh Allah guide the mother of Abu Hurairah!” I then exited, pleased with the supplication of Nabi ﷺ. When I came near the door, I found it closed from within. My mother had heard my foot-

3 Sahih al-Bukhari (6452)

4 Tadrib al-Rawi (5/188)

5 Sahih Muslim (2492)

steps and said, “Wait, Abu Hurairah.” I heard the noise of falling water. She had taken a bath, got dressed and quickly put on a scarf. Then she opened the door and said, “Oh Abu Hurairah I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad is His servant and messenger.” I rushed back to the Messenger of Allah ﷺ and I was shedding tears of happiness just as one sheds tears of sadness. I said, “Oh Rasulallah, rejoice! Verily Allah has accepted your dua and has set the mother of Abu Hurairah on the straight path.” He then praised Allah and extolled him and said some good words. I then asked him to make Dua that He makes me and my mother beloved to His believing servants, and make them beloved to us. He ﷺ made dua, “O Allah make this servant of Yours (Abu Hurairah and his mother) beloved to your believing servants and make the believers beloved to them!” Abu Hurairah ؓ says, “This dua was so well granted that no believer was ever created who heard of me and who saw me but did not love me.”⁶

This is still true in our present time. Every Muslim holds Abu Hurairah ؓ in high esteem. He returned to the mercy of Allah around the year 57 AH, around the age of 78. May Allah grant us all the love for Nabi ﷺ and his Ahadith like the love of Abu Hurairah ؓ. Ameen.

6 Sahih Muslim (2491)

ICON 2: Imam Yahya ibn Yahya al-Laithi رحمته الله

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

Among the most influential students of the great Imam Malik رحمته الله was the prolific Jurist of Spain, Imam Yahya ibn Yahya al-Laithi رحمته الله. Hafiz Zahabi رحمته الله delineates his lineage as Yahya ibn Yahya ibn Kathir ibn Wislas ibn Shinlal ibn Minghaya, Abu Muhammad al-Laithi al-Barbari al-Masmudi al-Andalusi al-Qurtubi.¹ He was also known as the Jurist of Andalusia.

Imam Yahya ibn Yahya al-Laithi رحمته الله was born in the year 152 AH in Cordoba, Spain, in which he studied under the great Jurist, Ziyad ibn Abdur Rahman ibn Ziyad al-Lakhmi رحمته الله. While studying under him, he was able to hear the entirety of the *Muwatta* of Imam Malik. He also studied under other great giants of Spain such as Yahya ibn Nasr al-Andalusi رحمته الله. Thereafter, he travelled towards the east wherein he visited Imam Malik رحمته الله while he was near the end of his life (Imam Malik رحمته الله passed away in the year 179). While studying under Imam Malik, he was able to hear the *Muwatta* directly. However, he had some doubts about some of his (own) transmissions from the chapters of *I'tikaf*, which is why one who studies the *Muwatta* will find that he does not narrate the chapters of *I'tikaf* directly from Imam Malik, but he narrates them through Imam Ziyad ibn Abdur Rahman رحمته الله (from whom he had first heard the *Muwatta* as mentioned previously), who narrates from Imam Malik.²

Imam Yahya's recension of the *Muwatta* is considered the standard version of the *Muwatta*. Allah ﷻ had blessed him immensely in his studies. Imam Malik had even given him the title, "The Astute of Andalusia (*Aqil al-Andalus*)." On one occasion in Madinah, an elephant was passing by Imam Malik's class. Since elephants are not native to that area, all of the students stepped out of Imam Malik's class to witness the event. However, only Yahya ibn Yahya remained sitting. When Imam Malik asked why he did not go to see, Yahya replied that he had travelled all the way to see Imam Malik; not elephants. Thus, Imam Malik had dubbed him as *Aqil al-Andalus*. This serves as a shining example for the kind of respect all students should have for their teachers and the classroom.

He also studied under other great Imams of his time. In Makkah, he studied under Sufyan ibn 'Uyaynah رحمته الله. While he was in Egypt, he studied under the likes of Laith ibn Sa'd رحمته الله, Abdullah ibn Wahb رحمته الله, and Abdur Rahman ibn Qasim رحمته الله.

After having performed Hajj, he returned to Madinah to visit Imam Malik, but he was in the final moments of his life. After Imam Malik passed on to the mercy of Allah, Imam Yahya returned to Cordoba with a treasure of knowledge.

Upon his return, he quickly became among the most respected scholars in all of

¹ Zahabi, *Siyar A'lam an Nubala* (10/519); Ar-Risalah Al-'Alamiyyah

² Ibid (10/520)

Spain. Students would flock to his discourses. Being a close student of Imam Malik, and one of the main narrators of the *Muwatta*, he became one of the core reasons as to why the Maliki mazhab became dominant in Spain. Many narrated Hadith and studied Fiqh from him.

Hafiz ibn Abdul Barr رحمته الله says, “Yahya ibn Yahya returned to Andalusia with an abundance of knowledge. The responsibility of passing legal verdicts (*fatawa*) ended up on his shoulders after ‘Isa ibn Dinar. Both the ruling class and laity would consult him on various matters. He was a well-grounded jurist... Yahya ibn Yahya was the Imam of the people of his city. They used to follow, look up to, and rely on him. He was intelligent and reliable. He was pristine in his way and manners. In fact, his mannerisms would resemble those of Imam Malik.”³

Abul Qasim ibn Bashkuwal رحمته الله says, “Yahya ibn Yahya’s supplications were readily accepted. He adopted Imam Malik’s appearance within his own self, appearance, and even his way of sitting.”⁴

Ibn al Faradi رحمته الله says, “He was the Imam of his era, with no equal in his city. He was an astute man.

Muhammad ibn ‘Umar ibn Lubabah said, ‘The Jurist of Andalusia is ‘Isa ibn Dinar. The knowledgeable of Andalusia is ‘Abdul Malik ibn Habib. The astute of Andalusia is Yahya ibn Yahya.’

Ahmad ibn Khalid said, ‘Ever since Islam entered Andalusia, none of the people of knowledge have been given the amount of respect, prestige, and nobility that was given to Yahya. The Mashaikh of Andalusia of his era heard from him. The last one to narrate from him was his son, Ubaidullah ibn Yahya.’”⁵

The Imam passed away into the mercy of Allah in Cordoba, Spain. Some say he passed away in the year 234 whilst others say he passed away in 233. Hafiz Zahabi declares 234 to be the correct position.⁶

3 Ibn ‘Abdul Barr, *Al Intiqā Fi Fadāil al-‘Immah al-Thalāthah al-Fuqahā*, p. 105-109 (Maktabah al-Matbu‘at al-Islamiyyah Bi Halab; research done by Shaikh Abdul Fattah Abu Ghuddah)

4 Ibn Khallikan, *Wafayat al-‘Ayan*, p. 146 (Dar Sadir, Beirut)

5 Ibn al Faradi, *Tarikh ‘Ulama al-Andalus* (2/224); Darul Gharb al-Islami

6 Zahabi, *Siyar A‘lam an Nubala* (10/524)

ICON 3: Mawlana Zakariyya Khandelwi ﷺ

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

Shaikh al-Hadith Mawlana Muhammad Zakariyya ﷺ was born in 1898 in Kandhela, India, and was from the lineage of Sayyiduna Abu Bakr al Siddeeq ﷺ. As a child, his father Mawlana Yahya Kandhelwi ﷺ, played a key role in his spiritual upbringing. To embed a deep love for Allah ﷻ and an aversion from the worldly life, Mawlana Yahya ﷺ applied an austere code of conduct. He instilled a deep love and reverence in his son for the pious shuyukh of Deoband, India and the people of taqwa. When these qualities developed and became a part of his nature at the age of fifteen, his father lifted all restrictions, saying, "I am no longer worried; you have achieved a bond with Allah ﷻ."

Shaikh al-Hadith ﷺ completed his studies in Saharanpur, under the guidance of his esteemed teacher and shaikh, the renowned Muhaddith, Mawlana Khalil Ahmed Saharanpuri ﷺ. He continued to serve his teacher and stick to his company for 19 years until Shaikh Khalil ﷺ passed away in 1927. In 1917, still a student and studying Sunan Abi Dawud under Mawlana Khalil ﷺ, Shaikh al-Hadith ﷺ was selected for teaching Arabic literature, such as *Maqamat al-Hariri*. When he completed his Hadith studies and graduated from Saharanpur, he was chosen to teach *Sahih al-Bukhari*. At first, Shaikh al-Hadith ﷺ declined, arguing that he had just graduated and was new to teaching, but relented thereafter due to the insistence of his teachers. This was the beginning of his forty-three years of teaching hadith, in which he taught Bukhari every year and taught Abu Dawud for twenty-nine years.

As is evident, Shaikh al-Hadith ﷺ had a special attachment to the study of Hadith. His excellence in the field of hadith had earned him a reputation as an eminent master of Hadith in his time. In recognition of his expertise in hadith, his beloved teacher, Mawlana Khalid Ahmed ﷺ gave him the honorable title of Shaikh al-Hadith, which became permanently attached to his name.

An expert in various Islamic sciences, Shaikh al-Hadith ﷺ authored over 100 books on nearly every subject throughout his life. In fact, the first book he wrote was a commentary on Arabic poetry at the tender age of thirteen. But Shaikh al-Hadith ﷺ didn't just have academic achievements to his name; along with his academic intelligence was his spiritual prowess. He was blessed with extraordinary talent in both aspects, and displayed distinction by achieving a delicate balance between the two.

His love for hadith was a direct result of his intense love for Nabi Muhammad ﷺ. The love Shaikh al Hadith ﷺ had for Rasulullah ﷺ is apparent from his ardent desire to die in Madinah Munawwarah. In the last few years of his life, Shaikh al-Hadith ﷺ was confined to the wheelchair. Despite his condition, he traveled the world passionately for his revivalist effort. He accepted the invitation of his student, Shaikh Mawlana Yusuf Mutala ﷺ to come to Britain. During his stay, he became sick and was hospitalized. His health deteriorated to such an extent that the doctors gave up hope. Seeing the apparent grief on his students' and admirers' faces, Shaikh al Hadith ﷺ remarked, "I have no worries; I have been promised death in Madinah Munawwarah!" Not too long thereafter, Shaikh ﷺ recovered. He was then blessed with the opportunity to travel to Madinah, and breathed his last there on a Monday, on May 23, 1982. He was then buried next to his shaikh, Mawlana Khalil Ahmad Saharanpuri ﷺ in Jannah al-Baqee', a graveyard in Madinah.



A Brief History of Fiqh: The Two Categories of Scholars

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

Translated by Maulana Shakeelur Rahman, Graduate of Darul Quran Wassunnah

The Scholars of the Ummah are of Two Types

To carry on, the invitation towards Allah, as well as the propagation of Rasulullah's message ﷺ is a salient quality of his nation and followers throughout the world. This is as Allah has said:

“Say! This is my Path that I call to Allah, upon complete insight, I and those who follow me. How Holy is Allah, and I am not of the Polytheists.”

The Prophet's ﷺ propagation was accomplished by conveying his words and that which he came with, as well as delivering the meanings of these words. As a result of these methods of propagation, the scholars were classified into two groups:

1. Those who memorized Hadith, and those who were experts (of the Hadith sciences). They were the leaders of mankind, and guardians of Islam who preserved the various aspects of Islam and fortified it. They protected the religion from any distortions and treachery.
2. The Jurists of Islam. They are those whose rulings circulate amongst the people. They have been given the exclusive right of deriving legal rulings. They focused on codifying the principles of Islam, through which they resembled the stars in the sky; those who are lost in the darkness are guided by them. Hence, the people's need for them is much greater than their need for food and drink, as well as their obedience to them is far more exacting than their obedience of their mothers and fathers by the explicit text of the Book, as Allah has said, “O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you quarrel about something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day. That is good, and the best at the end” (4:59).

The First to Hold this Status: The Messenger of Allah ﷺ

The first to uphold this noble commission was the Leader of the Messengers, the Guide of the Dutiful, The Seal of the Prophets, the Servant of Allah and his Messenger, His Trustee upon His Revelation, the Ambassador between Him and His Creation ﷺ. He would issue rulings from Allah through clear revelation, and it is just as the Most Wise has said, “Say (O Prophet to the unbelievers,) “I do not demand from you any fee for it, nor am I from among those who make up things artificially” (38:86).

His *fatawa* were comprehensive in rulings, speech, and in light of obedience and authority, second to the Book of Allah. No Muslim has any right to diverge from these rulings if there is a way to follow them. Allah has commanded His servants to refer to them, where it is said, “And if you dispute in any matter, then refer to Allah and His Messenger, if you believe in Allah and the Last Day! This is better, and an excellent explanation!”

Second: The Jurist Sahabah ﷺ

Those who carried on the responsibility of Fatwa after him ﷺ were the cream of Islam, the partisans of belief, the army of the Quran, soldiers of the Most Compassionate. They were his companions, the Sahabah ﷺ, bearing the softest hearts of this Ummah, most profound in knowledge, least concerned with formalities, most refined in speech, most genuine in belief, most insightful in advice, and closest to reaching Allah (after the Prophets, May Allah pour serenity on them). In regard to issuing rulings, the Sahabah could be divided into those who issued many rulings, some rulings, and few rulings.

Those who issued many Rulings:

The Fatawa of approximately 130 Sahabah have been recorded, inclusive of both men and women. Amongst them, those who issued many rulings were seven:

- 1) Umar bin al-Khattab ﷺ
- 2) Ali bin Abi Talib ﷺ
- 3) Abdullah bin Masud ﷺ
- 4) Aishah ﷺ
- 5) Zaid bin Thabit ﷺ
- 6) Abdullah bin Abbas ﷺ
- 7) Abdullah bin Umar ﷺ

Abu Muhammad ibn Hazm says, “It would be possible to compile a huge volume from each one of these Sahabah ﷺ.”

He then said, “Abu Bakr Muhammad bin Musa bin Ya’qub bin Amir al-Muminin al-Ma-mun (one of the great Imams of knowledge and Hadith) has compiled the verdicts of Abdullah bin Abbas in twenty books.”

Those who issued some Rulings:

Abu Muhammad says, “Those who moderately issued Fatawa were:

Abu Bakr al-Siddiq, Umm Salamah, Anas bin Malik, Abu Saeed Al-Khudri, Abu Hurairah, Uthman bin Affan, Abdullah bin Amr bin al-Aas, Abdullah bin al-Zubair, Abu Musa al-Ash’ari, S’ad bin Abi Waqqas, Salman al-Farisi, Jabir bin Abdullah, and Mu’adh bin Jabal ﷺ. It would be possible to compile small booklets on the Fatawa of these thirteen Sahabah. Some have included Talha, Zubair, Abd al-Rahman, Imran bin Husayn, Abu Bakra, ‘Ubadah bin al-Saamit, and Mu’awiya bin Abi Sufyan ﷺ.

Those who rarely issued Rulings:

The remaining Sahabah did not pass many rulings. Perhaps one or two rulings can be found from each of them, and few would give verdicts beyond that. All of their Fatawa can be compiled into a single booklet after rigorous research and investigation.

Those from Whom the Deen and Fiqh Proliferated:

We find that the Deen, Fiqh, and knowledge (Hadith) were advanced in the Ummah through the companions of Abdullah bin Masud, Zaid bin Thabit, Abdullah bin Umar, and Abdullah bin Abbas رضي الله عنهم. The knowledge of the general masses essentially emerged from these four. The practice of the people of Makkah found their roots in the students of Zaid bin Thabit and ‘Abdullah ibn ‘Umar رضي الله عنهما, while the people of Madinah received their narrations from Abdullah bin Abbas’s رضي الله عنه companions, and the people of Iraq took their practice from the students of Abdullah bin Masud رضي الله عنه.

Ibn Wahb رضي الله عنه says, after narrating his chain, “Umar bin al-Khattab once spoke to the people at Jaabiyah, and said: ‘Whoever wants to ask about inheritance, he should go to Zaid bin Thabit. Whoever wants to procure Fiqh, then he should go to Mu’adh bin Jabal. And whoever needs some wealth, then come to me.’”

As for Aishah رضي الله عنها, she preceded all in knowledge of inheritance and rulings.



From Al Kalam Al Mufeed: The Short and Long Chains

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

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

The Short Chain (*Al-'Aali*) vs. The Long Chain (*An-Nazil*)

The Hadith master, Ibn Hajar al-Asqalani رحمته الله, said, "If the number of narrators in the chain is few, then either that chain will reach up to The Prophet ﷺ with that small number with respect to another chain for the same hadith with a greater number of narrators, or it (the chain) reaches up to an Imam from the Imams of Hadith of great qualities such as strong memory, a deep understanding of the religion (*fiqh*), precision, writing, etc of those qualities which lead to the ability of giving preference of one thing over another (*Tarjeeh*), such as Imams Shu'bah, Malik, Ath Thawri, Ash Shafi'i, Al Bukhari, Muslim, and the like.

As for the first type, which is the one where the chain leads up to The Prophet ﷺ, then this is known as unbounded elevation (*Al 'Ulu Al Mutlaq*; a short chain that leads to The Prophet ﷺ). If it so happens that its chain is authentic then it is closest to the pinnacle (of authenticity). Otherwise, the situation is such that the quality of it being a short chain is still present so long as it is not fabricated, in which case it will be considered as though it (the hadith) is non-existent.

As for the second type, then this is known as relative elevation (*Al 'Ulu An Nisbi*; a short chain that leads to an Imam of Hadith). This is the case in which the number of narrators to the particular Imam is few even if the number of narrators from that Imam to the end of the chain is many.

The scholars of the later eras had great desire for this (shorter chains) such that it (seeking short chains) became predominant in them to the point that they neglected that which was more important. This shortness of a chain (*'Ulu*) is desirable because it leads to a higher proximity in authenticity and a smaller likelihood of error. This is because there is no narrator from the narrators of a chain except that there is a possibility of an error for him, thus, whenever the mediums increase, and the chain becomes lengthier, the idea of the possibility of error increases. Whenever the mediums decrease, the possibility of error decreases. If there is a distinct feature in a shorter chain that is not found in the longer chain such as its narrators being more reliable, their having stronger memory, their having a stronger understanding of religion (*fiqh*), or the chain being uninterrupted, then this is clear and thus there is no doubt in this case that the longer chain is preferred over the shorter chain.

As for the one who unconditionally prefers the longer chain, and he tries to prove this by arguing that doing more research into a chain leads to greater hardship, and greater hardship leads to greater reward, then this is a method of preference (*Tarjeeh*) that has no historical precedent in the science of Hadith authentication.

When it comes to relative elevation (*Al- 'Ulu An-Nisbi*), there is also the issue of coinciding (*Al-Muwafaqah*) with the sheikh of one of the Imams of Hadith through a different chain which does not go through that particular Imam. An example of this would be Bukhari's narrating a hadith via his sheikh, Qutaibah, who narrates it through his sheikh, Malik. If we (Hafidh Ibn Hajar) were to narrate this Hadith through Bukhari, there would be eight narrators between us and Qutaibah. However, if we narrate this same Hadith through Abul Abbas As-Siraaj, who then narrates from Qutaibah, for example, there would then be seven people between us and Qutaibah. Therefore, in this case, we have coincided with Bukhari with respect to his sheikh while also maintaining a shorter chain from us to his sheikh (through another chain) than our chain through him (Bukhari).

Another aspect that occurs with respect to relative elevation (*Al- 'Ulu An-Nisbi*) is the aspect of a switch (*Badl*) in the Imam's sheikh. For example, if we have a separate chain (than that of Bukhari as mentioned previously) but instead of our chain going through Qutaibah to Malik, instead it goes through Qa'nabi to Malik. So Qa'nabi has become the switch in place of Qutaibah. Most of them (Hadith scholars) utilize the terms for "coinciding" (*Muwafaqah*) and "switch" (*Badl*) when they come together with the term for the shorter chain. Otherwise, the terms for "coinciding" and "switch" have been used without the term.

There is also the discussion of equivalence (*Musawah*). This is when the number of narrators in the chain from one narrator to the end of one chain and the number of narrators from one of the authors of the Hadith books of another chain are equal. For example, when Nasai narrates a Hadith in which there are eleven narrators between him and the Prophet ﷺ. We compare that to another chain, for example, in which there are eleven narrators between us and the Prophet ﷺ. So we have acquired equivalence with Nasai with respect to the number of narrators without actually going in depth with regards to the status of the narrators of any particular chain.

There is also the discussion of *Musafahah* (lit. handshake), which in the terminology of this discussion refers to when the number of narrators from the chain of the Imam's student is equal to the number of narrators through another chain with regards to the aforementioned scenarios. This is known as *Musafahah* because generally when two people meet, they give each other a handshake. In this scenario, it is as though we have met Nasai and have given him a handshake.

The opposite of the shorter chain (*Al- 'Aali*) is the longer chain (*An-Nazil*). Thus, whatever types of the shorter chains that have been discussed, then those types will also exist for the longer chain, as opposed to the one who claims that the shorter

chain can occur independently (i.e. independent of comparison) to the longer chain.”¹

Imam al-Nawawi رحمته الله has also mentioned other types of the shorter chain which Hafiz Ibn Hajar did not mention. He states in his *Taqreeb* after discussing what has just been mentioned, “The fourth type is a shorter chain with respect to an early date of death of the narrator. So, for example, what I narrate via three mediums from (Imam) Baihaqi who narrates from (Imam) Hakim, then the shorter way would be for me to narrate from three mediums from Abu Bakr ibn Khalaf who narrates from Hakim due to the fact that Baihaqi passed away earlier than Ibn Khalaf.

As for the shorter chain with respect to the earlier date of death of one’s sheikh, then Ibn Jusaa has defined this as by the passing of fifty years from the death of the sheikh. Ibn Mandah has defined this as thirty years.

The fifth type is a shorter chain with respect to the one who preceded in hearing (from the sheikh). Many of the types that have been discussed previously can also fall into this category. It is differentiated when two people hear from one sheikh, and one of them heard from the sheikh sixty years ago while the other heard from him forty years ago, and the number of narrators in both of their chains are equal. In this case, the first person’s narration will be given preference.

As for the longer chain, then this is the opposite of the shorter chain. Intuitively, this is also five types. The most correct opinion and the opinion of most scholars is that the longer chain will not be given preference (over the shorter chain). Some have given it preference over the shorter chain. If it (the longer chain) can be distinguished with a favorable factor then it is preferred.”²

Hafiz al-Suyuti رحمته الله said, “As for the longer chain, then it is the opposite of the shorter chain. Intuitively, it will also be categorized into five types. Whatever types exist for the shorter chain, then the same types also exist for its opposite from the longer chain. It (the longer chain) is not preferable nor favorable according to the correct opinion and the opinion of the majority.

Ibn al-Madini رحمته الله said, “The longer chain is a bad sign.”

Ibn al-Ma’in رحمته الله said, “The longer chain is (like) a sore on one’s face.”

Some have given preference to the longer chain over the shorter chain. Ibn Khallad has mentioned this from some of the people of insight. The reason (for this view) is that as the number of narrators increases, then the level of diligence will increase, thereby increasing the reward in it.

Ibn al-Salah رحمته الله said, “This opinion has weak proofs.”

Ibn Daqiq al-‘Id رحمته الله said, “Because an increase in hardship is not something

1 Nuzhatun Nazar Fi Tawdih Nukhbatil Fikr (115-117)

2 Tadrib al-Rawi (4/606-616)

which is desirable by itself. Maintaining the intended objective of the narration, which is to determine its authenticity, is desirable. So if the longer chain is distinguished due to a quality such as having more reliable narrators than that of the shorter chain, or by the narrators of the longer chain having a stronger memory, or a stronger understanding of religion, or by the entire chain being uninterrupted by way of hearing, whilst the shorter chain is uninterrupted only by the narrator's presence, or by way of *ijazah*, or by having given a book to narrate from, or some of its narrators are not as scrupulous, then in this case the longer chain is preferred.”

Waki' رحمته الله said to his students, “When A'mash narrates from Abu Wa'il who then narrates from Abdullah; do you prefer this chain or do you prefer it when Sufyan narrates from Mansur who narrates from Ibrahim who narrates from Alqamah who narrates from Abdullah?” They responded, “Al A'mash narrating from Abu Wa'il is shorter.” Waki' responded, “A'mash is a (great) sheikh, but Sufyan narrating from Mansur narrating from Ibrahim narrating from Alqamah is a jurist (*faqih*) narrating from a jurist narrating from a jurist narrating from a jurist.”

Ibn al-Mubarak رحمته الله said, “The excellence of a Hadith is not in the shortness of its chain, but the excellence of a Hadith is in the authenticity of its narrators.”

Al-Silafi رحمته الله said, “The principle is to take from the scholars. Their longer chains are preferable over the shorter chains of the ignorant. This is the opinion of the expert scholars from those who have transmitted. In this case, the longer chain is actually shorter with respect to its meaning when studied and researched.”

Ibn al-Salah رحمته الله said, “This does not fall into the category of the short chain as is known among the scholars of Hadith. It is considered short with respect to its meaning.”

Shaykh Al-Islam رحمته الله said, “Ibn Hibban has an excellent explanation. That is that if one looks at the chain of narrators, then the shuyukh are preferred. If one looks at the text of the Hadith, then the jurists (*fuqaha*) are preferred.”³

I say: From the types of relative elevation in our era is the short chain with respect to few mediums to the *Musnid* (the one who narrates chain of narrations) of the era or the city.

Abdul Hayy Kattani رحمته الله said, “...know that the earlier generations would use the term *Mashyakhah* to refer to a booklet in which the Hadith scholar would gather the names of his shuyukh and his narrations from them. Thereafter, they started to refer this type of book as *Al Mu'jam*. Once they started separating the names of their shuyukh and started ordering them by alphabetical order, then the term *Ma'ajim* started being used commonly alongside the term *Mashyakhah*.

The people of Andalusia would use the term *Al Barnamaj* instead. However, among the later generations, the scholars of the East until now have used the term *Thabt* instead. The scholars of the Western Muslim countries until now have used the term, *Al Fihrisah*.

Al Imam Ibn Majah Wa Kitabuhus Sunan

Written by Mohammad Rashedul Islam, Dawrah Hadith Student in Darul Qur'an Wassunnah

Al Imam Ibn Majah Wa Kitabuhus Sunan by the prolific and encyclopedic 'Allamah 'Abdur Rashid Nu'mani رحمته الله (d. 1420) is a book that no student of Hadith can do without. In the very opening chapter of the book, the author presents a concise list of verses of the Qur'an displaying the legally binding nature of the statements of the Prophet ﷺ. It serves as a useful guide for anyone looking to defend the legal nature of the Sunnah.

The next section of the book presents a brief history of the compilation and codification of Hadith within the first three generations of the Muslim world. The author answers many questions raised by those who reject the authoritative nature of the Sunnah. He also clarifies numerous accusations levied against Imam Abu Hanifah رحمته الله.

The third section of the book deals with the conditions stipulated by the six well-known imams for incorporating Hadith into the six famous books of Hadith. He also discusses their mazahib. Additionally, he mentions many valuable points that are essential for any student of Hadith and Fiqh.

In the fourth section of the book, he discusses the life of Imam Ibn Majah. Thereafter he explains how *Sunan Ibn Majah* was incorporated into the *Al-Usul As-Sittah*, or the six famous books of Hadith. One of the fascinating parts of this section is that he elaborates upon each and every Hadith in the *Sunan Ibn Majah* which was declared a fabrication by Imam Ibn al-Jawzi in his *Al-Marwdu'at*.

Finally, the author provides biographies of different scholars who wrote commentaries on *Sunan Ibn Majah*.

At the end of the book the great Syrian scholar who annotated the book, Shaikh Abdul Fattah Abu Ghuddah رحمته الله (d. 1417) mentions an insightful story from the life of Imam Zahid al-Kawthari رحمته الله (d. 1371) from *An-Nukat At-Tarifah*. One can learn many lessons from this conversation between Imam al-Kawthari and a person who doesn't follow any mazhab.

The Curious Case of Adam ﷺ

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

The Curious Case of Adam ﷺ

With the recent developments of the evolutionary theory over the last few decades, a lot of doubt has emerged concerning the creation of Adam ﷺ. This prompted many to attempt to distort the message of the Quran to fit the scientific paradigm of the time, as well as speak about verses of the Quran as ambiguous and silent about issues concerning human evolution and Pre-Adamic hominids. This article is an attempt to clarify the situation, expressing what the Quran expresses through the lens of its exegetes (Mufasssireen) over centuries of discussion on the scope of verses and their implications about Adam ﷺ's special creation and humanity's unique position by extension. It is hoped that the reader will examine the evidences with impartiality to arrive at the correct conclusion, and Allah knows best.

Where did Adam ﷺ come from?

It is clear from several verses, as well as many Hadith, that Adam ﷺ was created from soil. This is apparent from the following verses:

“When your Lord said to the Angels, ‘I am creating a human from clay. So when I shape him and blow into him My spirit, fall prostrate before him.’ (38:71-72)

“When your Lord said to the Angels, “I am going to create a human being from a ringing clay made of decayed mud.” (15:28)

“He has created man from dry clay, ringing like pottery.” (55:14)

This was also mentioned by Iblis as the prime reason for his superiority:

“Shaytan answered, ‘I am better than him: you created me from fire, and him from dirt.’” (7:13)

The Hadith are also clear in this regard:

“When Allah fashioned Adam in Paradise, He left him as He willed. Then Iblis roamed around him to see what he was. When he found him hollow from within, he recognized that he had been created with a disposition that he would not have control over himself.”¹

“The people are the children of Adam, and Adam is from dirt.”²

1 Muslim: 2611

2 Al-Tirmidhi: 5116

Finally, the verse in ‘Ali Imran makes the creation of Adam ﷺ to be a decisive proof for the Christians about the creation of Isa ﷺ:

“The example of Isa, in the sight of Allah, is the like the example of Adam. He created him from dirt, then said, ‘Be,’ and it is.” (Ali Imran, 3:59)

Shaykh Ibrahim al-Biqai ﷺ (d. 885) writes,

“The matter of Adam ﷺ is more wondrous, as He created him without a mother or father... He fashioned a body not from the genus of man, but rather from the genus of dirt.”³

In short, both the Quran and Sunnah are replete with explicit verses that Adam ﷺ was from soil.⁴ To consider otherwise will have to build a solid case against these evidences.

Was Jannah on Earth?

The opinion that the Jannah of Adam ﷺ was on Earth⁵ finds little weight in light of the Quran, clarifying that the Jannah was the Jannah of Eternity. Surah Taha describes the Jannah which Adam ﷺ was in: “So, We said, ‘Adam, this is an enemy to you and to your wife. So let him not expel you from Paradise, lest you should get into trouble. In the garden you will never go hungry, feel naked, and you will not be thirsty, nor will you be exposed to sun.” (20:117-119) This is clear that Allah was describing the Jannah that the believers will enter, or else there would be no reason to describe the Jannah that Adam ﷺ was in unless we would have an experience of it as well.

Moreover, the Hadith of the Prophet ﷺ says explicitly, “Did anything expel you from Jannah besides the error of your father, Adam?”⁶

This is along with the fact that the Quran uses separate words for the earth (Ard) and Jannah in which Adam ﷺ lived, then tells him to descend from Jannah. It would imply they are separate locations, as Allah could have simply said Adam to live on earth, but specified a different area entirely. The descent would have no actual bearing since Adam ﷺ would be descending from the earth to the same earth. This is along with the notion that the straight-forward understanding of al-Jannah is Jannah,⁷ and to shift away from the apparent requires a good reason.

Yet for sake of argument, if these points are unacceptable, then the verse speaks about an equivocal matter (*Mujmal*). According to the principles of Fiqh, in order to settle something Mujmal, a al-Khabar al-Wahid (solitary narration from the Prophet

3 Nadm al-Durar, 3/100

4 For further clarity, please refer to the following verses: 18:37, 22:5, 30:20, 35:11, 40:67, 23:12, 32:7, 37:11.

5 Al-Qurtubi attributes this opinion to the Mu'tazilah and Qadariyyah. He also quotes Abul Hasan ibn Battal as saying, “Some Shuyukh have related that the Ahl al-Sunnah are in consensus that the Jannah of Eternity is that which Adam descended from.” Qurtubi then says, “So there is no meaning in those who oppose them.” Al-Qurtubi, 1/450-451. For more responses, see ibn Kathir, 1/128.

6 Muslim: 195

7 Qurtubi, 1/451. One can refer there for a more replete discussion.

ﷺ can resolve the issue, which has already been presented.

What makes humans special?

“We have honored the children of Adam and carried them by land and sea; We have provided good sustenance for them and favored them specially above many of those We have created.” (17:70)

Shaykh ibn al-Jawzi رحمته الله (d. 597) relates that there are eleven different reasons for which the Mufasssireen have cited the virtue of man:

- 1) Man has been honored over all angels besides the four Archangels: Jibril, Mikail, Israfil, and the Angel of Death رحمته الله (ibn Abbas).
- 2) Every animal eats with his mouth, while human beings eat with their hands (ibn Abbas).
- 3) The intellect (ibn Abbas).
- 4) Speech and discernment (Al-Dahhak).
- 5) Upright form (‘Ata).
- 6) That Muhammad ﷺ was from them (Muhammad bin Ka’b).
- 7) Delectable foods in the world (Zayd bin Aslam).
- 8) A beautiful or excellent form (Yaman).
- 9) Submission of all creation for humankind (ibn Jarir).
- 10) Commands and prohibitions (al-Marawardi).
- 11) Beards for men and braids for women (al-Tha’labi).⁸

Some of these are by-products of the ‘Aql (intellect) man has been given,⁹ while others highlight physical features. Language, in particular, is a unique characteristic of Man. Noam Chomsky says about humans and their capacity for language, “Language does indeed pose a severe challenge for evolutionary explanation. On the one hand Darwinian thinking typically calls for gradual descent from an ancestor via a sequence of slight modifications. On the other hand, since no other animal has language, it appears to be a biological leap...”¹⁰

Moreover, the physical form is from the virtues of man. Shaykh al-Shawkani رحمته الله (d. 1250) writes under Surah al-Sajdah, “He did not create humans in the form of beasts, nor beasts in the form of humans.”¹¹ The unique form is a part of human’s special creation, “walking upright, on his two feet, eating with his hands,” as Hafiz ibn Kathir رحمته الله (d. 774) says, citing “We surely created Man in the best of forms,” (Tin: 4) as evidence.¹² Shaykh al-Razi رحمته الله (d. 606) writes under the verse (17:70), “The

⁸ Zad al-Masir, under 17:70.

⁹ It is not to say that Jinns do not bear ‘Aql, yet the focus in this verse is about human beings and what they have been given. Ruh al-Ma’ani, 21/484.

¹⁰ Chomsky, Noam. *Why Only Us, Language and Evolution*, pg. 3.

¹¹ Fath al-Qadir, 3/244

¹² Ibn Kathir, 3/76

first discussion: He said in the beginning of the Ayah: ‘We had honored the children of Adam’ and said at the end ‘We favored them.’ There must be a distinction between honoring and favoring, lest there be repetition. **The best that can be said is that He favored mankind over all animals with natural, physical qualities such as intellect, speech, writing, beautiful form, and an upright form.** Then He brought them through that intellect and understanding to acquire correct beliefs and noble characteristics. The first is honoring, and the second is favoring.”¹³ He considered that the vessel of man, both body and soul, is the honor (Takrim), while Iman is the favor (Tafdil).

In reality, the verse supports all of these, as it is because of both man’s special form and cognition that he is able to subjugate and ride on animals, build vehicles to traverse land and sea, as well as grow the various sustenance that Allah had facilitated for him. One cannot do without the other, both rider and vehicle are required to enable humans to perform these tasks.

Moreover, the honoring (Takrim) of the children of Adam ﷺ is most likely connected to their virtue over all creation, since Iblis said, “Tell me, this one whom You have honored more than me, if You give me respite till the Doomsday, I will subdue his progeny, except a few of them.” (17:62) He uses the same word (Takrim), so the meaning of the word will be taken to be virtue.¹⁴ This is tied to the theme of the Surah in general, as it speaks about the decision of Allah to give virtue to whomever He wills, in particular the virtue of the Prophet ﷺ over all nations including Bani Israil.

Allah also says about the matter of man:

“We did offer the Trust to the heavens and the earth and the mountains, but they refused to bear its burden and were afraid of it, and man picked it up. Indeed he is unjust (to himself), unaware (of the end).” (33:72)

The Amanah (trust) given to mankind refers to the Fara’id (obligations) according to Sayyidna ibn Abbas ؓ¹⁵, and Shaykh al-Alusi ؒ (d. 1270) considers the Amanah related to all responsibilities¹⁶, i.e. the Taklif (responsibility) of free will and their consequence (reward and punishment).

This is all based on the special creation of Adam ﷺ through Allah’s special attention not given to any other creation,¹⁷ as He says, “I created with My two Hands” (38:75) and given a special soul (38:72). This is distinct from the Ayah in the Surah Yasin of creating cattle “with Our Hands,” (36:71) as that verse denotes the sovereign nature of Allah, as noted by using the plural. In short, it is obvious throughout the many places in the Quran concerning Adam’s ﷺ creation that his formation was special and led to unique traits, culminating in the exemplary characteristics found

¹³ Al-Razi, under 17:70

¹⁴ Ruh al-Ma’ani, 14/582

¹⁵ ibn Abi Hatim, 13/109

¹⁶ Ruh al-Ma’ani 21/491.

¹⁷ ibid 23/347, Nadhm (6/409)

in the final Messenger and beloved of Allah, Muhammad ﷺ.

All of this is to stress that there is something special about humans, both mind and body, as espoused by the scholars of Tafsir, most notably:

- 1) His cognitive function.
- 2) Being created out of dirt and fashioned Allah in an intimate way.
- 3) Given a special soul.
- 4) Having a unique form.
- 5) Bearing the trust (Taklif).

Humanity Begins from Adam ﷺ

This applies to all human beings as they are the descendants of Adam ﷺ. Allah says, “Who made well whatever He created, **and started the creation of man (Insan) from clay**. Moreover, He made his progeny from an extract of a despicable fluid. Then He molded him; He breathed from His Spirit into him; He gave you hearing, sight, and minds. How seldom you are grateful!” (32: 7-9)

These Ayat make it clear that the first human was made from clay i.e. Adam ﷺ. All classical Mufasssireen agree on this,¹⁸ and any other interpretation will revert to Adam ﷺ’s creation from clay.¹⁹ Some argue that there is a distinction between *Bashar* and *Insan*. This is refuted because they are used as synonyms for one another. Adam ﷺ is called the father of *Bashar* and *Insan* throughout the exegetical material²⁰ and the Hadith literature. The Quran also alternates between both as well (al-Sajdah and al-Rum as examples), and notwithstanding the specific semantic benefits of each word, they are synonyms of each other. This is found in Surah Maryam: “So eat, drink and cool your eyes. Then if you see any human being (*Bashar*), say (to him), “I have vowed a fast (of silence) for the All-Merciful (Allah,) and therefore, I shall never speak to any human today (*Ins*).” (19:26)

The clearest example is found in Surah al-Hijr: “Indeed, We created man (*Insan*) from a ringing clay made of decayed mud. As for the Jann (the first Jinn), We had created him earlier from the fire of the scorching wind. When your Lord said to the Angels, “I am going to create a human (*bashar*) being from a ringing clay made of decayed mud.” (15:26-28) Here, *Insan* and *Bashar* have both been explained to emerge from clay, and they refer to the same being.

The Hadith are clear also. On the Day of Judgment, mankind will approach Adam ﷺ to ask him to intercede on their behalf. They will say, “You are the father of mankind (*Bashar*).”²¹ The Prophet ﷺ also said, “The people are the children of Adam, and Adam is from dirt.”²²

18 Zad al-Masir, under 32:7.

19 Ruh al-Ma’ani 21/138

20 Ta’wilat Ahl al-Sunnah 8/25. Here he uses both Bashariyyah and Insaniyyah to describe mankind.

21 Al-Bukhari: 4712

22 Al-Tirmidhi, Targhib, 4/62

All Humans Come from Adam ﷺ

The fact that human beings come from a single source is the argument that the Qur'an utilizes for human equality, as well as fulfilling the rights for each other, especially unprivileged communities. Allah says, "Oh Mankind! Be mindful of your Lord, who created you all from a single soul, and created from it its mate, and scattered many men and women." (4:1)

This verse implies that *all* human beings come from a single pair, and hence they are all equal from both sides. The Qur'an also states:

"O mankind! We created you from a single male and female, and made you into nations and tribes that you may know one another." (49:13)

The commentators on the Qur'an all agree that the single soul refers to Adam ﷺ.²³ The meaning of "created from it, its mate," according to the majority of Mufasssireen, is that Hawwa' was created from Adam ﷺ as well i.e. from his rib, and would entail that all humans emerge from the same source.²⁴

Imam al-Maturidi ﷺ (d. 333) notes that when the phrase "Oh Mankind" is followed by proofs of the Oneness of Allah, it refers to non-Muslims, and when the phrase is followed by blessings of Allah, it refers to believers.²⁵ Here the latter is used, which is the formal theme of the Surah: honoring the rights of others because we are from a single soul. Imam al-Tabari ﷺ (d. 310) writes, "Then He – Exalted is His Mention – describes Himself as being solely responsible for the creation of all of humanity from a single person. He informs His slaves how their beginning was from that one soul, alerting them to the fact that they are children of one man and one woman, that some of them are from others, and that there are rights on each other which are obligatory akin to the rights of a brother over another brother, because of their lineage tracing back to a single mother and father. It is an obligation amongst them to care for one another, even if their ancestral relationship is very distant from their father, similar to the way that is obligated in lineage."²⁶

Shaykh al-Razi ﷺ also notes that the responsibility of Taqwa is entrusted to those who are from this one soul, and everyone being from one soul should abandon boasting and arrogance because they are from one being

"The second benefit: that He predicated Taqwa on the fact that they were from a single soul, which encompasses all those who are morally responsible (*Mukallaf*), since they were from Adam ﷺ. And since the cause (*'Illah*) is general, the rule will be general. The third: When mankind recognizes they are all from a single person,

23 Ammar bin Muhammad al-Juma'i, *al-Ijma' fi al-Tafsir*, pg. 185-189

24 The other reading is that they both were created from the same genus i.e. Hawwa' (AS) also a special creation from dirt and not made from Adam (AS). Al-Alusi strongly rejects this reading, attributing it to the Mu'tazili Abu Muslim al-Asfahani (322), as it goes against the apparent meaning (Zahir) of the text, since human beings would be created from two beings and not one. (5/259-260) One would ponder, then, what the classical scholars would comment if they heard that human beings come from two strains, one being from dirt and the other from animals.

25 Tawilat Ahl al-Sunnah, 3/7

26 Jami' al-Bayan, 3/280

they will abandon boasting and arrogance. They will instead express humility and good character.”²⁷

But by arguing that there are other “humans” that were not from this pair, or that some humans had mothers or fathers that had evolved from other animals, it would imply that some humans were not born equal, and have difference based on lineage, as some are fully human and others are partial (or some are divinely made, while others are purely earthly). This would nullify the central message of this Ayah, which commands us to regard the blessing of Allah that we are all from the same two beings, and as such there are no grounds for any consideration of superiority of one over another based on racial groups. This is Iblis’ argument for superiority, as he says, “You created me from Fire, and him from dirt” (Surah Araf, 7:12). He argued that he was superior due to his physical composition, which is the source of racism. Allah categorically refutes racism, as humans have no right to claim superiority over each other as we are in fact children of the same two parents.

Being from one genus is also the source of tranquility in marital relationships. This is also found in Surah al-Rum: “And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect” (30:21).

This tranquility (*Sakinah*) exists because they are from the same genus, because they are all from the same person and same essential make up, and differences within that lead to separation and distaste.²⁸ If we assume humans mated with non-Adamic beings, the notion of equality amongst human beings, and spouses in general, would be removed, as some would be naturally superior based on their primary essence being from a separate material. A “hominid” wife would be inferior because of this, which robs Surah al-Nisa’ of its emphasis on giving women their rights. These verses, and others like them, will have their explicit and implicit meanings stripped away from them if other interpretations are sought.

How Can We Explain Other “Hominids”?

It should be noted that it is unclear when Adam ﷺ first arrived on Earth (on the dominant opinion that he was placed in Jannah). Therefore, as science begins to recognize the salient features of human beings, the existence of the first Man can be pushed back further as more research is presented. Shaykh al-Alusi ﷺ writes, “The truth – according to me – is that he was after he was not, and he will not be after he was. As for when he was, and when he will not be, that only Allah knows. The narrations are in-

²⁷ Al-Razi under 4:1

²⁸ 21/433. The scholars fall into disagreement whether a human could mate with another species. Shaykh Zafar Ahmad Thanawi (RA) writes that the principle is that marriages are Haram since no explicit proof is found (Ahkam al-Quran, 2/98). Since Pre-Adamic life had evolved from animals, it would be akin to mating with animals, and we seek Allah’s refuge from considering such ideas. This is beyond Tawaqquf and engages in unnecessary speculation, delving into this topic could make us speak without knowledge, “Do not tread where you do not have knowledge.” (17:36)

consistent (*Mudtaribah*) in this area, so they cannot be relied upon.”²⁹

There are both physical and spiritual qualities to humans, and many of the earlier hominids shared in these qualities also. It is safe to say that human beings may have been on earth for a long time. Islamically, then, we can consider anything within this scope to be from humans and anything beyond it to be from animals. Even if some ape-like fossils may be found after the advent of Man, verses about Allah transforming humans into “despised monkeys” (2:65), as well as the description of Ya’juj and Ma’juj who are also human beings, may be employed to clarify some doubts regarding these earlier hominids. But if scientific data claims that humans could not have originated from a single pair, then we will affirm the scripture as this revelation is from the *Sami’yyat* (revealed knowledge)³⁰ which are definitive in nature (*Qat’i*), and science generates speculative proofs (*Zanniyyat*) at best.

Creating Distinctions Between *Insan* and *Bashar*

As mentioned previously, the Quran makes no distinction between *Insan* and *Bashar* (as well as the term *Bani Adam*).³¹ It uses these terms interchangeably. By reading a distinction between both terms in a modern sense will be committing an error of *eisegesis*, namely reading our interpretations into the text. The taxonomical categorization of humans into homo sapiens, habilis, and others is a modern understanding. The Quran is first understood by the usage of the Arabs in the time of the Prophet ﷺ, and most importantly it must be understood in how the Prophet ﷺ understood it. They did not understand a categorization of humans into these categories. It is reading science into the Quran, and it gives the impression of finding another “scientific miracle.”

Could there have been other creatures that were held morally responsible? Yes, there could have been. Scholars have commented on this issue, as there might have been creatures on earth prior to humans that caused bloodshed and corruption. This prompted the angels to ask the question about the creation of Man in Surah al-Baqarah.³² Although the majority of Mufasssireen – as mentioned previously – considered the physical form of Man to be from his exclusive qualities, it is nonetheless possible, in a manner similar to how apes may slightly resemble humans. But would it be Islamically correct to call them humans? No, as humans are “Adamic,” Adam ﷺ is *Abul Bashar* and *Abul Insan* based on the Quranic narrative.

Nonetheless if – for sake of argument – one wants to maintain that there is nothing inherently special about Adam ﷺ, and that he is similar to animals in every way, then they must maintain that his creation was special and that all humans must have originated from him, as that is clear from the Quran as well as the opinions of the commentators of the Quran.

³⁰ “The fifth explanation: al-Asamm says, ‘the intellect has no evidence that the creation must have come from a single soul, rather this is from the revealed proofs (Sami’yyat).’ Al-Razi under 4:1.

³¹ One can read through Surah al-Isra for complete clarity of how these terms are used interchangeably.

³² 2:30.

The Miraculous Place of Adam ﷺ

Some argue: Why would God place Adam in the same position as the evolutionary chain posits the next hominid to emerge? Why not place him in a separate area?

To this, the Quran responds, “And your Lord creates what He wills and chooses. They have no choice.” (28:68) The where, when, and why, are all from Allah’s Will. This is ultimately the divine choice, impressed upon us by His Divine Majesty, conveyed to us through Divine Revelation.

Miracles are not intended to deceive, but to unveil the curtain of the Divine. Such is the case with ‘Isa ﷺ being born without a father, Musa ﷺ splitting the sea, Ibrahim ﷺ and the fire, and many other Prophets, including our own Messenger ﷺ. Their miracles would also be considered impossible by science. But miracles are always intended to break the natural laws that human beings view that govern the world, hence the term “miracle.” They force the human to submit as they have no say in the matter, and the Quran informs us of these miracles and how they had occurred through the will of Allah.

Adam ﷺ’s descent is akin to Isa ﷺ’s raising. Both are miraculous, and both are contrary to what historical evidence point towards.

In terms of wisdom, scholars from past and present, both Muslim and non-Muslim, note the precarious position that human beings are in. Perhaps, as Shaykh al-Razi mentioned previously, we are in the position that shows the height of creation. There are no animals above us, and the whole world submits to man. The explicit mention of Adam ﷺ being from dirt is found in a number of verses, with the benefit being that humanity has a worldly and an otherworldly affinity. Straight from inception, Adam ﷺ was shown his superiority over the angels (through their falling into Sajdah) and the Jinn (through Iblis’ downfall). It is this position that demonstrates his vicegerency, his position on behalf of the Almighty to care for the rest of creation as their steward. He also holds a capacity over heavenly beings through his spiritual being. Thus, humans are in the highest position in the ladder of creation if they choose to be.

Conclusion

Not every opinion needs to be given attention, especially if it contradicts other verses of the Quran, in effect overturning their meanings. In pushing for this other narrative, we commit an eisegetical error, twisting verses to fit this framework, and anachronistically read the Quran in a way to fit the scientific understanding of our time. This is not the way of our scholars, they maintained what the Quran says and understanding of the early generations. Instead, there are ample ways of interpreting the data without clashing with the Quran, leaving the miracles where they need to be, and leaving science to continue to improve the lives of mankind and creation in general. We should turn to our scholars to clarify our Deen, and “ask the people of remembrance if you do not know.” (21:7)



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Test of Wealth

Abu Hurairah رضي الله عنه narrates that he heard Nabi ﷺ saying, “Allah decided to test three people from the Bani Israel: a leper, a bald man and a blind man. So, He sent an angel to them. The angel first came to the leper and asked, ‘What would you like most? The leper replied, ‘I would like to have a pleasant complexion and attractive skin and I would prefer that this ailment, because of which people dislike me, be removed from me.’

The angel touched him and his illness was cured. He was given a pleasant complexion and attractive skin. The angel then asked him, ‘What type of wealth do you like best? He replied, ‘Camels or cows. So he was given a pregnant she-camel and the angel said to him, ‘May Allah grant you blessings herein!’”

The angel then went to the bald-headed man and asked, “What would you like most? The bald man answered, ‘I would like beautiful hair and I would prefer that this baldness, because of which people dislike me, be removed from me.’ The angel touched him and his baldness was removed. He was granted beautiful hair. The angel then asked him, ‘What type of wealth do you like best?’ He replied, ‘Cows.’ The angel gave him a pregnant cow and said, ‘May Allah grant you blessings herein!’

The angel then went to the blind man and asked, ‘What would you like best?’ The blind man replied, ‘I would like that Allah restore my eyesight so that I may see people.’ The angel touched him and Allah restored his eyesight. The angel then asked him, ‘What type of wealth do you like best?’ He replied, ‘Sheep.’ So, he was given a pregnant sheep.

After some time, all the three pregnant animals gave birth to young ones, and

they in turn gave birth to others. Soon, each of the three men had a valley full of camels, cows and sheep respectively.

Now the angel, disguised as a human, but in the guise of a leper, went to the man who had been a leper and asked, 'I am a poor man and have lost my means of livelihood during the course of my journey. None can assist me except Allah and then you. I ask you in the Name of that Being Who has given you such a beautiful complexion, skin and wealth to give me a camel so that I may reach my destination.'

The man replied, 'I have many obligations.'

The angel said, 'I think I know you. Were you not a leper whom people disliked? Were you not a poor man and Allah granted you wealth?'

He replied, 'I inherited this wealth from my forefathers!'

The angel said. If you are telling a lie, may Allāh return you to your former condition! Then the angel, disguised as a human, but in the guise of a bald man, went to the man who was bald and made the same request. He too, answered in the same manner as the leper before him. The angel said, 'If you are telling a lie, may Allāh return you to your former condition!'

Then the angel, disguised as a blind man, went to the man who was blind and said, 'I am a poor man and a traveller whose means of livelihood has been lost during my journey. Nobody can help me, except Allah and then you. I ask you in the Name of that Being Who has given you back your eyesight, to give me a sheep, so that I may complete my journey

The man replied, 'Most certainly, I was blind and Allāh restored my eyesight. Take anything you wish from my wealth. By Allāh, I will not stop you from taking any of it, for the pleasure of Allāh.'

The angel replied, 'Keep your wealth! You three were tested. Allāh is pleased with you and angry with your two companions. “

MORAL

Unfortunate are those who deny the bounties of Allah ﷻ and glad tidings to those who are grateful and appreciative. Spending on the poor, for Allāh's pleasure, brings great rewards while miserliness drives a person to lie and deny the bounties of Allāh.

The Ten Things That Wipe Out Ten Other Things

1. Righteousness wipes out evil deeds.
2. Pride wipes out knowledge.
3. Repentance wipes out sin.
4. Lying wipes out livelihood.
5. Justice wipes out oppression.
6. Grief wipes out lifespan.
7. Charity wipes out calamity.
8. Anger wipes out intellect.
9. Haughtiness (arrogance) wipes out generosity.
10. Backbiting wipes out good deeds.

A Sincere Author



Ali ibn Muhammad ibn Habib Abul Hasan Al-Māwardī was a prolific writer from Baṣrah. His works include a commentary of the Qur'an, entitled, An-Nuqat Wal 'Uyün, a twenty-volume treatise on Fiqh, entitled, Al-Hawi, and the famous work, Ahkāmūs Sultaniyyah, amongst others. He did not publish any of his writings during his lifetime, but hid them in a secret place.

Close to his demise, he informed a close associate, saying, "I have not exposed any of my writings, because I did not have the appropriate level of sincerity. My end is near. When I am in the throes of death, then you should grasp my hand. If I take hold of your hand and squeeze it, know that none of my efforts have been accepted. You should then take all my books and throw them into the Tigris during the night. However, if my hand remains loose and limp, then know that my efforts have been accepted and I have been successful in my quest for sincerity." The person did as he was advised. Imām Al-Māwardī's hand remained loose and only then were his writings published.

MORAL

We should learn to always do our deeds purely for the sake of Allah

Reading Salah Properly

Abu Talha  was once performing Salah in his garden. A small bird was flying about in the garden trying to find its way out. Abu Talha has found this interesting and began to look at the bird while still performing Salah. He then stopped looking and decided to complete his Salah. But he could not remember how many rakaats he had performed. “This garden is a cause of problems for me,” he said to himself. He immediately went to Nabi  and explained what had happened to him while performing Salah in his garden. He said, “O Nabi of Allah, I have decided to give the garden as Sadaqah. Please do with it as you want.”

MORAL

When you perform Salah, you are speaking to Allah. So, perform Salah in a beautiful way.



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:

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 رحمه 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
YAQUB
YUSUF

DAWUD
IBRAHIM
ISHAQ
LUT
NUH
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