

# AL-QALAM

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



DARUL QURAN WASSUNNAH

Youth

QUESTIONS  
ANSWERED

by

SBNY  
Shariah Board New York

Noble Icons: Shaikhul Hadith Mufti Saeed Ahmad  
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The Status Quo of the Halal Meat Market

The Eternal Garment: Rekindling the Flames of  
Marriage

The Question of the Multiverse

Why is Hell Eternal?

*and much more*

KIDS CORNER  
INSIDE

# Content

.....

01

Page 06

From Tafseer:  
The Special Servants of the  
Merciful [Part II]

02

Page 08

From Hadith:  
On Imitating the Actions of the  
Prophet ﷺ

03

Page 09

Sunnah Series:  
On Seeing Dreams

04

Page 10

Sīrah Series:  
Rasulullah's ﷺ Children

05

Page 12

From Akhlāq:  
Loving and Abhorring Only for  
the Sake of Allah

06

Page 14

From The Lives Of  
Noble Icons:  
#1- Sayyidatuna Aisha ﷺ

07

Page 16

From The Lives of  
Noble Icons:  
#2 - Imam Nafi' ﷺ

08

Page 18

From The Lives of  
Noble Icons:  
#3 - Shaikhul Islam Mufti Sa'eed Ahmad  
Palanpuri ﷺ | Memories - Part I

09

Page 21

The Final Moments of  
Imam Abu Zur'ah al-Razi  
ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



10

Page 22

Duas to Recite Amidst  
the Pandemic

13

Page 31

**From IMC of SBNY:** The  
Eternal Garment -  
Marriage  
[Part I]

16

Page 42

About  
**SBNY**  
Shariah Board New York

11

Page 24

Why is Hell Eternal?

14

Page 32

**From HMS of SBNY:** The  
Status Quo of the Halal  
Meat Market  
[Part I]

17

Page 43

Sponsor A Hāfız

12

Page 27

The Question of  
the Multiverse

15

Page 37

**From Darul Ifta' SBNY:**  
Your Questions Answered

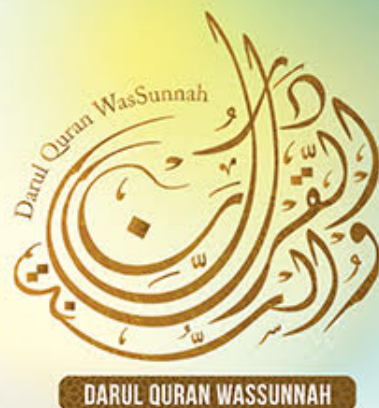
18

Page 43

Kids Corner

*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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37-04 58<sup>TH</sup> STREET, WOODSIDE, NY 11377

PHONE: (347) 871-5876 | EMAIL: [INFO@DARULQURANWASSUNNAH.ORG](mailto:INFO@DARULQURANWASSUNNAH.ORG)

**[WWW.DARULQURANWASSUNNAH.ORG](http://WWW.DARULQURANWASSUNNAH.ORG)**



# Editorial

Assalāmu ‘Alaykum Wa Rahmatullāhi Wa Barakātuhu,

Welcome to the 13<sup>th</sup> issue of the Al Qalam Academic Journal, written and compiled by the students and faculty 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.

We are all currently undergoing some very difficult times; such times that many of the ones before us would not have even fathomed. This pandemic has affected the lives of many and has created a landslide in the lives of others. Luminous personalities are leaving us, day by day. It is undoubtedly from amongst the signs that our Beloved Messenger ﷺ had spoken about: *“Allah does not take away knowledge by removing it from (the hearts of) people, but He takes it away by removing Ulama, till when none of the Ulama remain, people will take as their leaders ignorant people, who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. [Sahih Bukhari: 100]”*

However, as Muslims, we recognize that this is a test from Allah ﷻ and a call back to His Path. We are the people of hope and faith. We have hope in the Mercy of Allah ﷻ and we hold strong to our Iman. We also take lessons from the annals of history as well as from our present. Turning back to Allah ﷻ and beseeching His forgiveness is of utmost importance to us during these crucial times. Thus, we should make sincere Dua for the safety of all of humanity, let loose our hands for Sadaqat as much as we can, and give the scholars that are still present among us their due right and honor.

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@dqws.us](mailto:info@dqws.us). 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

Editor-in-Chief,

Al Qalam Magazine





## From Tafseer

# The Special Servants of the Merciful (Part II)

An excerpt from Tafseer Hidāyatul Qur'ān by Shaikh al-Islām Mufti Saeed Ahmad Palanpuri ؒ

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

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا {٦٨} يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {٦٩} إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {٧٠} وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {٧١}

Translation: ...and those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate; and whoever engages in them, shall face the recompense of his sin, the punishment will be doubled for him, and he will remain there disdained, forever, except the one who repents and believes and does good deeds, then Allah will replace the evils of such people by good deeds, and Allah is Most-Forgiving, Very-Merciful. Whoever repents and does righteous deeds turns to Allah truly (25:68-71).

**The 6<sup>th</sup> Quality:** In this passage, three specific sins have been highlighted which the special servants of Allah never engage in. They are shirk (associating rivals with Allah), murder, and fornication,

**“and those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they fornicate.”**

These three sins are greater than all other sins, and thus, their punishments (in Jahannam) will be severe. With each passing moment, the punishment (in Jahannam) for having engaged in these sins will become progressively worse, as will be clarified further. Thus, the special servants of Allah always distance themselves from these acts.

**“And whoever engages in them, shall face the consequence of his sin,”**

He will be unable to save himself from the punishment.

**“The punishment will be doubled for him,”**

Since he will perpetually remain in the punishment (of Jahannam), it will get progressively worse. This is akin to a person who is engulfed in flames. So long as he is covered in flames, the pain will get progressively worse.

**“and he will remain there disdained, forever,”**



A question that may be posed here is: who is this referring to? Is it referring to a believer or a disbeliever? A disbeliever who engaged in these sins will always remain in Jahannam due to his disbelief. His punishment will be multiplied many times over. For such a person to remain disgraced in Jahannam forever is intuitive. However, a believer who engaged in these acts will be punished in relation to the severity of his sins. Believers do not remain in Jahannam forever. Their punishment will not serve to disgrace them, but to purify them (from their sin). So, what is the nature of this punishment if it is carried out on a believer?

The answer to such a question is that the ayah is specifically referring to the punishment that will be given to disbelievers who engaged in these three sins. It has not delineated the specific punishment that would be given to believers who engaged in them. Instead of delineating the punishment of the sinner of a lower degree (i.e. a believer who sins), it has instead delineated the punishment of the sinner of a greater degree (i.e. a disbeliever who engaged in these three sins). In the coming verses, the distinction between these two groups becomes clearer.

**“Except the one who repents and believes and does good deeds, then Allah will replace the evils of such people by good deeds, and Allah is Most-Forgiving, Very-Merciful,”**

This clarifies to us that the aforementioned punishment is specific to disbelievers (since those who believe have been exempt in this verse). By not believing, he will have qualified himself for this punishment. If he goes on to accept Islam and beautifies his way of life (with proper Islamic conduct), then whatever sins he had in his account will be completely forgiven, and they will be replaced with good deeds. This is what it means to “replace the evils of such people by good deeds.” This does not mean that they will receive merit for those sins. The Hadith states, “Indeed, Islam wipes out whatever (sins) occurred prior to it.”<sup>1</sup> This will not mean that he will receive merit for those sins.

**“Whoever repents and does righteous deeds truly turns to Allah.”**

This is talking about the sinful believer. If any believer engaged in the previously aforementioned sins (unless he passes away on shirk), and thereafter sincerely turns to Allah ﷻ in repentance, then Allah will accept his repentance. It is stated in a Hadith, “The one who repents from sin is like the who has no sin.”<sup>2</sup> However, if he dies without having repented, then he may (temporarily) end up in the punishment(s) of Jahannam.

1 Sahih Muslim (121) on the authority of ‘Amr ibn al-‘Aas ﷺ

2 Sunan Ibn Majah (4250) on the authority of Abdullah ibn Mas’ud ﷺ



## From Hadith

### On Imitating the Actions of the Noble Messenger ﷺ

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

This is a subchapter (and not a complete chapter on its own). It is necessary to act upon the actions of Rasulallah ﷺ just as it is necessary to obey his commands and act upon his sayings. Rasulallah ﷺ does not stipulate Islamic law with his words alone, but he does so with his actions as well. This is explained in the Hadith which is mentioned right in this chapter.

Umm al-Mu'mineen Aishah Siddiqah ﷺ says that once Rasulallah ﷺ did an action and intended to express the permissibility of the action by doing so. Even after this, some Sahabah ﷺ refrained from doing this action. So Rasulallah ﷺ addressed them saying, "What is wrong? Why is it that some people refrain from that which I do myself? By Allah! I know Allah more than them, and I fear Allah more than them."

As for the ruling that is established by an action of Rasulallah ﷺ, whether it is wajib (mandatory), mandoob (preferred, recommended), or permissible, there are differences of opinion in that regard.

Our intention here is to just emphasize and highlight the importance of following the actions of Rasulallah ﷺ. When Rasulallah ﷺ made a gold ring, the Sahabah ﷺ followed him and also made gold rings. However, when gold became haram for men, Rasulallah ﷺ removed it. And the Sahabah ﷺ also removed theirs.

[٤] باب الاقتداء بأفعال النبي ﷺ

[٧٢٩٨] حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ اتَّخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ فَأَتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ" فَنَبَذَهُ وَقَالَ "إِنِّي لَنْ أَلْبَسَهُ أَبَدًا" فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

**7298** – Abu Nu'aym informed us that Sufyan informed us on the authority of Abdullah ibn Dinar on the authority of Abdullah ibn 'Umar ﷺ: The Prophet ﷺ wore a ring made of gold, and so the people also started wearing rings of gold. Then the Prophet ﷺ said, "Indeed I wore a ring of gold," then he threw it away, saying, "I will never wear it ever again," and the people threw their rings away as well.



# SUNNAHS AND ETIQUETTES REGARDING SEEING DREAMS

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

## Etiquettes related to regular dreams:

1. Do not falsely relate dreams i.e., claim to have dreams that you have not had (Bukhari, 7042).
2. Do not relate your dreams to anyone except an Alim (Scholar) or a well-wisher (Tirmidhi, 228).
3. Do not haste in the interpretation of the dream (Abu Dawud, 502)
4. The one who interprets the dream should read the following before interpreting the dream ('Amal al-Yawm Wal-Laylah, 1:694)

حَيْرٌ تَلْقَاهُ وَشَرٌّ تَوَقَّاهُ، وَحَيْرٌ لَنَا وَشَرٌّ لِأَعْدَائِنَا، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Note: Those who see Rasulullah ﷺ in their dreams have actually seen him (Muslim, 2268).

## Etiquettes related to good dreams:

1. To praise Allah ﷻ for seeing a good dream (Bukhari, 6985).
2. To be happy (Muslim, 2261).
3. To not mention it to anyone except one's well-wishers (Muslim, 2261).
4. To take a good interpretation from it (Ibn 'Abdul Barr, al-Tamhid)

## Etiquettes related to bad dreams:

1. To blow (with a slight bit of saliva) to the left thrice (Muslim, 2262).
2. To read the following thrice (Muslim, 2262)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

3. To switch the side you are sleeping on (Muslim, 2262).
4. To ask Allah ﷻ for the good of that dream and to seek His protection from the evil of that dream (Bukhari, 3292).
5. To pray 2 raka'at salah (Muslim, 2263).
6. To not mention it in front on anyone (Muslim, 2263).

Translated from Shaikh Mufti Shafi ؒ's Sirah Khatam Al-Anbiya  
by Mufti Borhan Uddin, Graduate of Darul Quran Wassunnah

## Rasulullah's ﷺ Children from Khadija ؓ

Khadija ؓ bore six children for Rasulullah ﷺ, two sons and four daughters. The sons were Qasim ؓ, through whom Rasulullah ﷺ got the kunya Abul Qasim, and Tahir ؓ. Some narrators report that Tahir's ؓ name was Abdullah.<sup>1</sup> The four daughters were Fatimah ؓ, Zainab ؓ, Ruqayyah ؓ, and Umm Kulthum ؓ. Zainab ؓ was the oldest of Rasulullah's ﷺ children<sup>2</sup>. May Allah be pleased with all of them.

All of these children were from Khadijah ؓ. However, Rasulullah ﷺ had another son, Ibrahim ؓ, from Maariya Qibtiya ؓ later on. All of his male children passed from this world in their childhood. It is narrated, however, that Qasim ؓ was old enough to ride an animal before passing away.

## The Four Daughters of Rasulullah ﷺ

According to the consensus of the ummah, Fatimah ؓ was the most virtuous of the four. Rasulullah ﷺ said that Fatimah ؓ is the leader of the women of Jannah. Her marriage to Ali ؓ took place at the age of 15 years and 5 and a half months. The mahr was set at 480 dirhams (about \$1250 USD at the time of writing). She took the following items with her to start her new life after marriage: a blanket, a pillow stuffed with palm fiber, a leather cushion, a bed, two clay bowls, two water pots and a grinder (Tabaqaat Ibn Sa'd). She used to grind her own wheat by hand and would do her own house chores by herself. The leader of the women of Jannah and the most beloved daughter of Rasulullah ﷺ lived such a simple and ascetic life. After seeing the few items she brought to her husband's house, her

<sup>1</sup> In Zaad al-Ma'ad it is narrated that his name was Abdullah and his title or nickname was Tayyib or Tahir

<sup>2</sup> Hafidh Ibn Qayyim (RH) related many different narrations regarding this. Some state that Zainab (RA) was the oldest, some state Ruqayyah (RA) and some state Umm Kulthum (RA). It is narrated from Ibn Abbas (R) that Ruqayyah (RA) was the oldest and Umm Kulthum (RA) was the youngest (Zaad al-Ma'ad 1:25)



minimal mahr and the overall life of poverty she lived, should not those women who spend lavishly on their weddings, thereby harming their deen and dunya, be ashamed?

There is much divine wisdom in the fact that none of Rasulullah's ﷺ male offspring survived. Only his daughters grew to adulthood, of whom only the offsprings of Fatimah ﷺ survived to live and continue the progeny of Rasulullah ﷺ. The other daughters of Rasulullah ﷺ either did not have children or their children did not survive.

Zainab ﷺ was married to Abul A'as ibn Rabe'e'. She had one son who passed away at a young age and one daughter, Umamah ﷺ. Umamah ﷺ married Ali ﷺ after Fatimah ﷺ passed away but she did not have any children.

Ruqayyah ﷺ was married to Uthman ﷺ. She migrated to Abyssinia with him and passed away in the 2<sup>nd</sup> year Hijri during the return from Badr. She did not have any children.

Umm Kulthum ﷺ was married to Uthman ﷺ in the 3<sup>rd</sup> year Hijri after the death of her sister Ruqayyah ﷺ. Uthman ﷺ was known as Dhun Nurain (the one of two lights) due to the fact that Rasulullah ﷺ married two of his daughters to him. She passed away in the 9<sup>th</sup> year Hijri. She also did not have any children.

Rasulullah ﷺ remarked that if I had another daughter, I would give her hand in marriage to Uthman ﷺ as well (Mughaltai 16-17).

It should be remembered that Ruqayyah ﷺ was once upset with Uthman ﷺ and came to Rasulullah ﷺ to complain to him. Rasulullah ﷺ replied, "I do not like that a woman complains about her husband". This is that important lesson which will benefit the daughters of the Ummah in this life and the next (Awjaz as-Siyar li-ibn Faaris).



# 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'rani.

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

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

## Loving and Abhorring Only for the Sake of Allah

A manner from amongst the manners of the pious predecessors is that when evil deeds were carried out, they would immediately get a sense of honor and vehemence regarding the Noble Shari'ah for the sake of Allah. They would not perform any action nor would they meet anyone until they would have complete conviction that Allah will not be displeased by performing this deed or meeting this person. They would harbor no friendship nor enmity to anyone because of a worldly matter.<sup>1</sup>

Nabi has mentioned:

إن أوثق عرى الإيمان أن تحب في الله، وتبغض في الله

[Verily, the most trustworthy handle of Iman is to love and abhor for the sake of Allah.]<sup>2</sup>

A person who performs good deeds day and night, but stays negligent of the command to love and hate for the sake of Allah, then he is not on the correct path.

Abdullah ibn Mas'ud says: "If you have a companion, then do not ask from him of his love. Rather, look in yourself; whatever is in you will be with him."<sup>3</sup>

Sufyan al Thawri would say: "If a person creates innovations not part of Islam and a person claims to be his friend due to him being his brother, this person goes against the principal of loving and disliking for the sake of Allah. If his loving and disliking was really for the sake of Allah, he would have definitely become displeased with his friend's actions and reprimanded him.

<sup>1</sup> This is a very noble and principal quality.

<sup>2</sup> Musnad Ahmad: 18524 from Bara' ibn 'Azib i.e., it is an approval of one's faith.

<sup>3</sup> A pious person's inclination will be towards good deeds whereas an immoral person's inclination will be towards evil.



Abu Hurairah رضي الله عنه says that on the Day of Qiyamah, a person will be presented before Allah ﷻ. Allah ﷻ will then ask him if he has loved anyone for His ﷻ sake. If he has, it will become a means of his forgiveness. Therefore, have love for the pious people and show Ihsan towards them because a rich person on the Day of Judgement will be such a person.

Hasan Basri رضي الله عنه says: “Opposing a Fasiq (open sinner) is a means of attaining nearness to Allah ﷻ.” I say: “This statement of his refers to opposition against his actions in one’s heart. Opposing him openly is not the proper method because, instead of bringing him closer to Allah, it will stray him away while it is a duty to bring him closer to Him. The animosity should only be towards those evil actions and not towards the perpetrators of the action. This is a recommended and lost trait of those who call towards Allah ﷻ. Ponder over this deeply.”

Hasan Basri رضي الله عنه also says: “If a person claims that he loves another solely for the sake of Allah, but does not reprimand him when there is disobedience of Allah, then such a person is a liar.”<sup>4</sup>

Muhammad ibn Hanafiyyah رضي الله عنه mentions: “Just as a person gets rewarded by Allah for liking a Kafir due to a specialty, he also gets rewarded by Him for disliking a pious individual due to an evil of his.”<sup>5</sup>

Malik ibn Dinar رضي الله عنه would not shoo away a dog if it came in front of him. He would say, “This dog is better than a bad friend. It is sufficient enough for a person to be corrupt if he is not pious himself, then he goes on to name other pious individuals as corrupt.”

Ahmad ibn Harb رضي الله عنه says: “It is extremely beneficial for the rectification of a human being’s heart to go and visit the pious people as well as to watch their actions intently. On the other hand, it is extremely harmful for a person to keep companionship of evildoers and to constantly gaze at their actions.”<sup>6</sup>

Yahya ibn Muaz رضي الله عنه says, “The Wali of Allah ﷻ on this earth is like a fragrant scent. If any disciple takes in the fragrance and that fragrance reaches the heart, they also begin loving Allah ﷻ (due to this companionship).

My beloved companion! Ponder over yourself. Do you agree with someone and keep an enmity with another solely for the sake of Allah? Or do you keep friendships and become angry merely due to personal feelings? If it is such then cry over oneself and seek His forgiveness day in and day out.

4 Meaning: if any disobedience of Allah is found from his companion, he does not become angry. He had created a bond of friendship before and now cannot confront him anymore.

5 At times, a person possesses good traits and evil traits. One should not dismiss the good traits of a person merely because of his evil. Similarly, one should not hide the vice in a person merely because of him possessing a good trait. What is foul is foul and what is good is good.

6 There is nothing more detrimental to a person’s Islah then keeping bad friends and looking up to their doings.

# From the Lives of the Noble Icons of Our Past

## ICON 1: The Mother of the Believers, Aishah رضي الله عنها

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

In the 5th year of Prophethood, our mother, Aisha رضي الله عنها, was born in a household that was illuminated with the radiance of Iman and Islam. It was a household that had now been filled with the dhikr of Allah and the recognition of his Oneness. This is the type household our beloved mother Ayesha رضي الله عنها had opened her eyes in. She was born in such a household in which she never saw anyone bow down to any idol, nor raise their hands in front of any other besides Allah. Hadhrat Ayesha رضي الله عنها opened her eyes in the lap of her honorable mother, Hadhrat Umm Rumaan رضي الله عنها, and was brought up by her noble father, Hadhrat Abu Bakr رضي الله عنه.

She herself has said, “Ever since I had recognized my parents, I have found them to be Muslims.” She was amongst the wives of Rasulallah ﷺ, thus making her from among the mothers of the believers. She is the most knowledgeable and has the most comprehension amongst all the women of this ummah. She was very sharp from a young age. Whereas most kids aren't able to tell right from wrong she was very quick in learning.

When she migrated from Makkah Mukaramah to Madinah Munawarah she was still at the tender age of 8 years old, yet despite this young age she remembered every small thing that took place during her migration. She had beautiful names. Amongst them were Siddiqah (Truthful Woman) due to her righteousness and extreme truthfulness. She had a fair complexion and due to this she would also be called Humayra (one whose skin tone is red). She was also called Umme Abdullah. She was given this name for her nephew, Abdullah ibn Zubair رضي الله عنه.

She was married to Rasulallah ﷺ at the age of 6 and moved in with him at the age of 9. Despite her family having a prestigious rank and her being married to the best of creation, their nikah was very simple. The nikah took place in Makkah Mukaramah a couple of years before the hijrah, and the rukhsati took place in Madinah Munawarah a few months following the hijrah. Both the nikah and rukhsati took place in the month of Shawaal.

She was always passionate about acquiring knowledge. She had been raised up in such a household that was filled with the nur of iman and was frequented by Rasulallah ﷺ. Nabi ﷺ would come and teach good things. After moving into the beloved house of Rasulallah ﷺ what better opportunity was there to acquire knowledge? Nabi ﷺ was sent as a muallim. Her room was attached with Masjid un Nabawi. When Nabi ﷺ would teach the deen in Masjid un Nabawi she would come close to the door and pay attention so that she may learn something also. Whenever she wouldn't understand something, she would immediately inquire Rasulallah ﷺ about it when he would come home. Similarly, if she was confused about a matter or didn't understand it she would ask Rasulallah ﷺ about it.

When she would hear about a command of the deen she would follow them stringently. Like this day and night her knowledge would increase. She became one of the most knowledgeable people to such an extent that after the demise of Rasulallah ﷺ, even the older Sahaba would come to her to ask her about legal issues. She also had an expertise in the history of the



Arabs, their poetry, and literature. She was also educated in the medical field. She lived a life of extreme poverty. Her room was very small, the walls were of clay, and the roof was made of date tree leaves.

When Rasulallah ﷺ would pray she would lay in front of him and he would tap her so she could make space for him to make sajdah. Many nights would go by where there wouldn't be any oil to burn a candle. She says that three days would not go by in which they would be full with food. Three months would go by at a time when no fire would be lit to cook. Many days would go by where all there would be to consume was dates and water. Many times, Rasulallah ﷺ would come and ask if there was anything to eat and when the answer would be given in the negative they would just fast all day. They had only a handful of items in the house. At the time of the demise of Rasulallah ﷺ there was barely a day's worth of food in the house.

Aisha ؓ was without any doubt the most beloved wife of Rasulallah ﷺ. This was a known fact amongst all of the sahaba. Nabi ﷺ would express his love for her. If anyone wanted to gift him something he would tell them to wait until his day with her arrived. On one occasion Amr ibn al-'Aas ؓ inquired of Rasulallah ﷺ, "Oh Rasulallah who is the most beloved to you?" To which he replied, "Ayesha." Then he asked, "Amongst the men?" To which Nabi ﷺ replied, "Her father."

Aisha ؓ mentions that she was given 9 things which no one besides her were given:

- In Nabi ﷺ's dream Jibrail presented an image of Aisha ؓ to him wrapped in silk, informing him that she will be his wife.
- Nabi ﷺ married me when I was six years old.
- I moved in with him at the age of nine.
- I was Nabi ﷺ's only maiden wife.
- I was the only wife with whom under my sheets Nabi ﷺ received revelation.
- I was Nabi ﷺ's most beloved wife.
- Verses of the Quran were revealed regarding me
- I have seen Jibrail ؑ with my own eyes.
- Nabi ﷺ passed away with his head in my lap.

These are but a few of the countless virtues and merits of our beloved mother Ayesha ؓ. Her excellence is proven by the words of Rasulallah ﷺ, "The virtue of Ayesha ؓ above all other woman is like that of *Tharid* (a traditional Arab dish made of pieces of bread in a vegetable or meat broth) above all other foods."

Innumerable Sahaba and Tabi'een narrate from her. The likes of Umar ؓ, his son Abdullah ؓ, Ibne Abbas ؓ, Abu Hurairah ؓ, Abdullah ibn al-Zubair ؓ and Urwah Ibn al-Zubair ؓ, Saeed Ibn al-Musayyab ؓ, Masruq ؓ, Alqama Ibn Qays ؓ, Aswad bin Yazid ؓ, and many more.

She passed away in 58<sup>th</sup> year AH, on the 17th of Ramadan on a Tuesday night. Abu Hurairah ؓ led her janazah and she was buried in Jannah al-Baqi.



## ICON 2: Imam Nafi' ibn Abu Nu'aim رضي الله عنه

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

“As for the one with a noble secret to his scent, that is Nafi’,  
The one who selected Madinah as an abode.”

-Imam Shatibi رحمته الله, *Hirz al-Amani*

Allah ﷻ guarantees the preservation of the Qur'an in Surah al-Hijr, “Indeed, we have sent down the Qur'an and We are its guardian.” For the preservation of its words, meanings, written form, and pronunciation, Allah ﷻ chose the Ummah of His final Prophet ﷺ. For the preservation of its words, Allah ﷻ created the Huffaz (those who memorize the Qur'an from cover to cover). For the preservation of its meanings, Allah created the 'Ulama (scholars). For its written form, Allah ﷻ created the scribes of revelation. For its pronunciation, Allah ﷻ created those who mastered the recitation and pronunciation of the words of the Qur'an.

Among the most revered reciters of the Qur'an was the Imam of the Qurra' of Madinah, the authority of the sciences of the Qur'an, Imam Abu Ruwaim Nafi' ibn Abu Nu'aim رحمته الله. Although originally from Asfahan, he would eventually move to Madinah.

Born in the khilafah of 'Abdul Malik ibn Marwan between the years 70 and 80 AH, he perfected the recitation of the book of Allah under the tutelage of a number of Tabi'een (those who saw the companions of the Messenger of Allah ﷺ). Musa ibn Tariq رحمته الله narrates that Imam Nafi' رحمته الله said, “I recited the Qur'an under the tutelage of seventy Tabi'een.”

Among those seventy, he is famously known for having recited under five in particular: Abdur Rahman ibn Hurmuz al-A'raj رحمته الله who was the student of Abu Hurairah رضي الله عنه, Abu Ja'far ibn al-Qa'qa' رحمته الله who is one of the ten Imams of the mutawatir (mass transmitted) recitations of the Qur'an, Shaibah ibn Nisah رحمته الله, Muslim ibn Jundub al-Huzali رحمته الله, and Yazid ibn Ruman رحمته الله. Each of these five perfected their recitation of the Qur'an under the students of Ubayy ibn Ka'b رحمته الله and Zaid ibn Thabit رضي الله عنه, who were from the Imams of the recitation of the Qur'an among the companions of the Messenger of Allah ﷺ. For example, the aforementioned five Tabi'een perfected their recitation under the Imam of Madinah, 'Abdullah ibn 'Ayyash ibn Abu Rabi'ah al-Makhzumi رحمته الله, who was the student of Ubayy ibn Ka'b رحمته الله. It has also been said that the aforementioned five recited directly to Abu Hurairah رضي الله عنه and Abdullah ibn 'Abbas رضي الله عنه.



A perpetual fragrance would emanate from him although he would not apply any perfume or fragrance. When he was asked about it, he said that he had seen Nabi ﷺ in a dream reciting into his mouth. From that moment in time, he has had this fragrance. Imam Shatibi ﷺ has alluded to this in his *Hirz al-Amani wa Wajh al-Tahani*.

Imam Malik ﷺ said, “Nafi’ is the Imam of the people when it comes to the recitation of the Qur’an.”

Imam Laith ibn Sa’d ﷺ said, “I performed Hajj in the year 113, while the Imam of the recitation of the Qur’an in Madinah was Nafi’ ibn Abu Nu’aim.”

Hafiz Zahabi ﷺ says, “There is no doubt that the man was a leader while his own teachers were still alive. He has also narrated (Hadith) from the likes of [Imams] Nafi’ ﷺ (the freed slave of Abdullah ibn ‘Umar g), al-A’raj ﷺ, ‘Amir ibn Abdullah ibn al-Zubair ﷺ, Abu al-Zinad ﷺ, etc.”

Among those who recited Qur’an to him included Imams Malik ibn Anas ﷺ (the Mujtahid Imam), Isma’il ibn Ja’far ﷺ, Ishaq ibn Muhammad al-Musayyibi ﷺ, ‘Uthman ibn Sa’id Warsh ﷺ, and ‘Isa Qalun ﷺ. The last two (Warsh and Qalun) are the ones from whom the recitation of Imam Nafi’ ﷺ has reached us as per the transmission of Imam al-Shatibi ﷺ.

Among those who narrated Hadith from him were the likes of Imams ‘Abdullah ibn Maslamah al-Qa’nabi ﷺ, Sa’id ibn Abu Maryam ﷺ, Khalid ibn Makhlad ﷺ, Marwan ibn Muhammad al-Tatari ﷺ, and Isma’il ibn Abu Uwais ﷺ.

Imam Yahya ibn Ma’in ﷺ declared him a reliable narrator (*thiqah*). Imam Abu Hatim al-Razi ﷺ said he was truthful. Imam Nasa’i ﷺ also praised him.

Hafiz Zahabi ﷺ says, “When it comes to the recitation of Qur’an, he (Imam Nafi’) is a proof by absolute consensus...his Hadith (narrations) should be ranked as sound (*Hasan*).”

He was dark in complexion, and had exemplary character. He passed away into the mercy of Allah ﷻ year 169.

قال رسول الله ﷺ  
أنا أعلم المسلمين

# ICON 3: Shaikhul Islam Mufti Sa'eed Ahmad Palanpuri رحمۃ اللہ علیہ | Memories (Part I)

Written by Mufti Noman Vazir, Teacher at Darul Qur'an Wassunnah

## A Lamp in Darkness: Shaikh Mufti Saeed Ahmad Palanpuri رحمۃ اللہ علیہ

Amidst this ongoing pandemic and tough time, the Muslims have been grieved by the departures of many renowned personalities of 'Ilm and 'Amal from this world. Their demises were extremely painful events for the Muslim Ummah and were great losses for humanity at large.

Most recently, one of the greatest personalities to leave us was the luminary of this century, Ustazul Asatizah, Faqihul Asr, Shaikhul Hadith<sup>1</sup>, Mufti Saeed Ahmad Palanpuri رحمۃ اللہ علیہ.

### Background

In recent Islamic history, the largest cluster of legendary luminaries رحمۃ اللہ علیہ was in the Indian subcontinent. The exceptional passion and dedication these legends had in reviving the lost Islamic spirit helped awaken the Muslim masses from their slumbers of ignorance. Their revolutionary efforts were successful in reinvigorating the waning spirituality of the people.

Readers of Islamic history know that after the 17<sup>th</sup> century CE (10<sup>th</sup> century AH), Islamic sciences, especially the science of Hadith, had declined in the Arab world (Middle East). During this time period – the 18<sup>th</sup>, 19<sup>th</sup> and the first half of the 20<sup>th</sup> century CE – the Indian Subcontinent was chosen by Allah Ta'ala for the service of preserving the Islamic sciences.<sup>2</sup> A 19<sup>th</sup> century prominent scholar of Islam, Shaikh Rashid Ridha Misri رحمۃ اللہ علیہ writes in his preface to Miftah Kunuz al Sunnah, about the Ulama of the Indian subcontinent: “If the noble science of Hadith had not been taken care of in this time and age by our brethren, the scholars of India, it would have been eliminated from the Middle-East. Since the 10<sup>th</sup> century of Hijrah, it has declined in

<sup>1</sup> Lit. The Teachers of teachers, the Jurist of the Era, and the Shaikhul Hadith. Shaikhul Hadith refers to one who teaches the Sahih of Imam al Bukhari رحمۃ اللہ علیہ and is the highest seat of instruction in Islamic Seminaries.

<sup>2</sup> For further details, one may read: *al-Thaqafatul Islamiyah fil Hind (Islamic Culture and Sciences in India)* of Shaikh Abdul Hay al Hasani رحمۃ اللہ علیہ



Egypt, Syria, Iraq, and Hijaz, until it became extremely weak in the early part of the 14<sup>th</sup> Century Hijrah.”<sup>3</sup>

Shaikh Mufti Saeed Ahmad Palanpuri رحمۃ اللہ علیہ is one of these exceptional personalities who are forever remembered for their tireless efforts and widespread impact. Known for his remarkable quality of courageous determination and unrelenting firmness with which he defended and enjoined the teachings of Islam, Shaikhul Hadith Mufti Palanpuri رحمۃ اللہ علیہ was an ocean of knowledge. He رحمۃ اللہ علیہ had full command over four languages: Arabic, Persian, Urdu, and Gujraati, and was a prolific writer with about 50 works in 17 different fields of knowledge. Despite his academic proficiency, Shaikhul Hadith رحمۃ اللہ علیہ was extremely modest and led a simple life.

## Early Life

Mufti Palanpuri رحمۃ اللہ علیہ was born in Kallerah, a village in South Gujrat, India, in approximately the year 1940 (1360 AH). In that area, one main city is Palanpur, which lies about thirty-miles north-east of the village of Kallerah. He رحمۃ اللہ علیہ was named “Ahmed” at the time of his birth, and adopted the name “Saeed Ahmed” when he gained admission in Madrasah Mazahirul Uloom Saharanpur, India.

## Education and Upbringing

From a young age, Mufti Palanpuri رحمۃ اللہ علیہ was intelligent and hardworking. He was always eager to learn, and enjoyed research. After completing his primary education at the Madrasah in his home-town village of Kallerah, Shaikh Mufti Palanpuri رحمۃ اللہ علیہ enrolled in Darul Uloom Chhapi, where he began to study Farsi (Persian) under his uncle, Mawlana Abdur Rahman Sheera رحمۃ اللہ علیہ, and other teachers. When his uncle left the institute six months later, he accompanied his uncle and continued to study with him for another six months.

Thereafter, Shaikh Mufti Palanpuri رحمۃ اللہ علیہ enrolled in a Madrasah in Palanpur, India, which was supervised by Mawlana Mohammed Nazir Mia رحمۃ اللہ علیہ, and completed the first four years of the Alim course there. Now about 17 years old, Shaikh Mufti Palanpuri رحمۃ اللہ علیہ embarked on a journey to Saharanpur, India in 1958 (1377 AH), to quench his

thirst for knowledge at the Madrasah, Mazahirul Uloom. He spent three years studying here and adopted the name with which he is known to this day, “Saeed Ahmed.”

*- to be continued in the next issue, inshaAllah -*

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَمَّا مُحَمَّدٌ فَهُوَ الْمَسِيحُ الْمُرْسَلُ



# The Final Moments of Imam Abu Zur'ah al-Razi رحمته الله

By Maulana Muaz Billoo, Graduate of Darul Qur'an Wassunnah

While the encyclopedic Muhaddith, Imam Abu Zur'ah Razi رحمته الله (d. 264), was on his deathbed, he was approached by his personal scribe, Abu Ja'far ibn Ali رحمته الله in addition to the likes of Imam Abu Hatim Razi رحمته الله, Ibn Warah رحمته الله, Munzir ibn Shazan رحمته الله, and others. They (the scholars around Imam Abu Zur'ah) remembered the Hadith, “Recite لا اله الا الله (there is none worthy of worship except Allah) to those of you who are about to pass away.” However (out of respect), they felt shy to be the ones to remind the likes of Imam Abu Zur'ah رحمته الله. So, they devised a clever way to remind him to recite it. They decided to revise a particular Hadith with its chain of narration in his presence.

So, ibn Warah said, “Abu 'Asim informed us that Abdul Hamid ibn Ja'far informed us on the authority of Salih ibn Abi,” and then he stopped.

Abu Hatim said, “Bundar informed us that Abu 'Asim informed us on the authority of Abdul Hamid ibn Ja'far on the authority of Salih,” and then he stopped

The rest remained quiet.

Then Imam Abu Zur'ah al-Razi remembered the Hadith with the aforementioned chain and he started narrating, “Bundar narrated to us that Abu 'Asim narrated to us that Abdul Hamid narrated to us on the authority of Salih ibn Abi Gharib on the authority of Kathir ibn Murrah on the authority of Mu'adh ibn Jabal رحمته الله who said that the Messenger of Allah ﷺ said, ‘Whoever’s final words are لا اله الا الله (there is none worth of worship except Allah) shall enter Paradise.’” Immediately after narrating this Hadith, Imam Abu Zur'ah رحمته الله passed away into the mercy of Allah. <sup>1</sup>

<sup>1</sup> *Siyar A'lam al-Nubala*, v. 13, p. 76

# Duas to Recite Frequently at Home During the Pandemic

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

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

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

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

*I seek refuge in the Perfect Words of Allah from the evil of what He created.<sup>2</sup>*

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

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*There is no god but You. Pure are You. Indeed, I was among the wrongdoers.<sup>3</sup>*

3. Well-being in both worlds:

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

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

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

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

*Allah is sufficient for us, and He is an excellent protector.<sup>6</sup>*



5. Protection from diseases:

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

*O Allah, I seek refuge from vitiligo, madness, leprosy, and evil diseases.*<sup>7</sup>

6. Recite 70 times after Fajr for protection from shortage of sustenance:<sup>8</sup>

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

*Allah is kind to His servants. He gives provision to whom He wills, and He is the Strong, the Mighty.*<sup>9</sup>

Then make dua for abundant sustenance.

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

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

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

8. Recite as much as possible:

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

*“O Allah, don't end our lives with Your wrath, and do not make us perish with Your punishment and forgive us before that.”*<sup>11</sup>

Footnotes

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

# Why is Hell Eternal?

By Maulana Shakeelur Rahman, Graduate of Darul Qur'an Wassunnah

## Why would Allah ﷻ eternally punish a person in Jahannam for a temporary life?

Before we delve into the answer, there are two things to consider from a principled approach. Firstly, the question seems to imply that there is an issue with Allah's ﷻ justice by delivering an "incorrect" verdict. Allah ﷻ is Just (Al-'Adl), so rationally a person cannot claim to judge better than Allah ﷻ. He has all the facts and details of every case in existence, and His judgment (Hukm) is never without wisdom (Hikmah). Had a person claimed he felt Allah's ﷻ decision was unjust because of his own limited information, then that would be the height of injustice. Allah ﷻ says, "Say, 'Are you more knowledgeable or Allah?'" (2:140)

This is not to frustrate the questioner, but merely allow him to reflect on what true submission means. Allah ﷻ is our Master, and we are His slaves. It does not befit the slave to question the Master. Allah ﷻ says, "He will not be questioned for what He does, rather they will be questioned" (21:23).

Having understood that, it is important to not simplify this matter. The vastness of Allah's ﷻ attributes cannot be comprehended by even the closest angels or the mightiest prophets. The justice brought on the Day of Judgment brings everything into true equilibrium. This is the case even with animals, as the Hadith says, "The hornless animal will exact retribution with the horned one on the day of Resurrection" (Ahmad: 520). These are cases that human beings have no court systems or laws over, yet Allah ﷻ will settle this on the Plain of Resurrection to establish His Justice.

Allah ﷻ will make witnesses out of everything: from the earth, the stars, even a person's own limbs in order to make it clear that mankind cannot say Allah ﷻ was unfair. As such, no one will claim that they had wrongly been convicted of a crime on the Day of Judgment (not even those who enter the Fire). The Prophet ﷺ says, "No one will enter the Fire, except that they know that they deserve the Fire more than Jannah" (Ahmad). Such will be the level of justice on that day, that the person of Hellfire will consider himself more deserving of the Fire based on the case made against him.

The depth of Allah's ﷻ attributes is not limited to His justice. All of His magnificent attributes are beyond human comprehension, including His kindness and love. The Hadith about the Intercession of the Prophet ﷺ says, "The Prophet ﷺ added, 'I will



then return for a fourth time and praise Him similarly and prostrate before Him, after which it will be said, ‘O Muhammad, raise your head and speak, for you will be heard; and ask, for you will be granted (your request): and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, allow me to intercede for whoever said, ‘None has the right to be worshiped except Allah.’ Then Allah will say, ‘By my Power, and my Majesty, and by My Supremacy, and by My Greatness, **I will take out of Hell (Fire) whoever said: ‘None has the right to be worshipped except Allah’’** (Sahih al-Bukhari: 7510).

Here we see that Allah’s ﷻ kindness, justice, and love manifest in the form of taking out those from the Hellfire whoever said “La ilaha IllAllah.” There is so much that must be understood, and we merely have a pixel while Allah ﷻ has the picture. Life is made up of actions, thoughts, ideas, and emotions. No one can make a true judgment on anyone who passes from this life, save those who have been promised by Allah ﷻ to receive their true recompense. This is not to reduce or curtail a person’s actions in this life, but we must understand that our comprehension of Allah’s Attributes are extremely limited by the human mind. Abu Bakr ؓ said, “The inability to comprehend is (the best) comprehension.”

It should also be understood that Allah ﷻ has given everyone a fair chance at recognizing Him. Allah is just, so His test is just. This world has been designed to test every individual perfectly, according to everyone’s individual needs and talents. Everything in this world, from the atoms to the cosmos, has been set as a Divine signpost, leading everyone to the True God. The poet says, “In everything there is a sign, that shows that He is One.” One of the saddest realities of the ardent atheist is that although they deny God, their life is spent in remembrance of Him and speaking about Him. Had they given it sincere thought, perhaps they would be guided to the truth.

### **Punishments and their Crimes**

Second, we must address a misconception in the question. The duration of a punishment is not subject to the duration of the crime. A murder which occurred in an instant may set a person to jail for a lifetime. Rather, the defining factor is the severity of the crime, and against who the crime was committed. Burning a flag of a country is tantamount to treason, and similar is the case of burning a US dollar. Even though the action is considered “small,” the seriousness of the action and who was abused results in capital punishment. If this is the case for this temporary existence against people, then what is the situation of a person who rejects the One who created him? He eats from His sustenance, breathes His oxygen, and utilizes every faculty that God had bestowed upon them, yet still pretends as if He does not exist. Compound this with the notion that the purpose of mankind’s existence, and the existence of the universe in its entirety, is for mankind to acknowledge Allah ﷻ and fulfill his purpose. By his missing the most critical part of his existence leads a person to fail his test completely. This is akin to a person focusing only on the extra

credit portions of an exam and not answering the main questions at all.

### **The Quranic Response to Eternal Punishments Based on Temporal Crimes**

In regards to how a temporary life could be justifiably presented as evidence for an eternal punishment, the Quran brings an interesting response. It says about those who – after seeing the Fire on the Day of Judgment – express remorse for their decisions and ask for a second chance, promising they will believe, “No! The truth they used to hide will become all too clear to them. Even if they were brought back, they would only return to the very thing that was forbidden to them- they are such liars!” (6:28) Here, Allah ﷻ highlights that He knows that had they been sent a second time, or a third, or an infinite number of times, they would continue to disbelieve as they did the first time. This subset is enough to determine an infinite number of possibilities according to Allah’s ﷻ knowledge.

This life brings a sample for what a person would do if a person returned to life over and over, for eternity. Applying this subset from the infinite set grants the judgment of eternity. This is the case, most importantly, when we consider people who have passed away immediately after embracing Islam. They receive Jannah like other believers, and are not shortchanged of their reward in the slightest. This is because had they lived an infinite number of lives, they would have believed in each one, hence granting them a fair share of the Garden. The matter rests in the final action of a person, and only Allah knows what happens in the pangs of death. Through His mercy people enter Eternal Bliss, and through His divine justice people face sentences for their crimes.

Ultimately, sovereignty belongs to Allah alone, and He decides the laws of His kingdom as He sees fit. Whether we can comprehend His Wisdom or not, or can rationalize His justice or not, it does not remove the fact that these both exist and are always being applied. It rather befits a person to submit to God’s will, accept His existence and his own creation, and live a life pleasing to his Master, who makes every excuse to place another one of His servants into the Eternal Gardens.



# The Question of the Multiverse

By Maulana Shakeelur Rahman, Graduate of Darul Qur'an Wassunnah

Atheists claim that although there was a small probability that the universe had occurred by chance, it is still reasonable to say that there are that many universes in existence, and ours is the only one which had come out with all the right possibilities. What is the response to this argument?

This question seems to have misunderstood the argument of Intelligent Design. Everyone agrees (barring Nihilists) that the universe does exist. That is a fact. But just because it happened does not mean it was statistically unlikely to not have happened. That someone wins the lottery does not change the fact that it is still unlikely. And if a person wins the lottery a hundred times over, one would suspect something was rigged or “designed” to get the results.<sup>1</sup> It can still happen, and we are not denying that, but it would be akin to believing in a miracle, that which the atheist is willing to risk everything upon. Anyone who sees a person flipping a hundred heads in row would either say it was a complete miracle, or he “designed” the coin to make it flip in that way.

The question is not of the universe's existence, but how it came into existence, and if that likelihood is reasonably explained by chance i.e. did the universe randomly come together, or that there was intent and design behind it?

Scientists acknowledge that the universe was very fine-tuned for life. Stephen Hawking wrote, “The laws of science, as we know them at present, contain many fundamental numbers, like the size of the electric charge of the electron and the ratio of the masses of the proton and the electron. ...The remarkable fact is that the values of these numbers seem to have been very finely adjusted to make possible the development of life.”<sup>2</sup> Many have authored books on this topic.

The proof of the existence of God through the Intelligent Design Theory (or the Teleological Argument) is an inductive argument. Inductive arguments take a specific data set and make broad conclusions based on that set. The Scientific Method is based on inductive reasoning, as scientists observe nature, record patterns, and conclude – reasonably – that there is a general phenomenon that occurs in nature.<sup>3</sup> But because of the fallacy of making general conclusions through an incomplete set, inductive arguments only result in probable conclusions or conclusions that are likely but not certain. There could be some information that is missing that may skewer the results (the Black Swan Problem).

1 The fine-tuning of the universe for life is even unlikelier than this.

2 Stephen Hawking, 1988. *A Brief History of Time*, Bantam Books, pp. 7.

3 Such as observing gravity.

But if every other conclusion bears an extreme improbability or serious logical inconsistencies, then the best explanation is taken to be the most probable conclusion. This is called abductive reasoning, and is commonly used in our daily lives as well as science at large since we do not have all of the details in every given situation.

Gravity is considered the best explanation of many physical realities we observe, and it would be absurd to posit another possibility because of the overwhelming evidence in favor of the Law of Gravity. Likewise is the case for the Intelligent Design Theory, because the fine tuning of the universe and the probability of all of these precise calculations all occurring at once is very unlikely that it could have happened by chance, and we are left to reasonably assume that it happened by design. One can still claim chance, as many still try to do, but the actual likelihood of this conclusion while ignoring the actual data (and reality) is akin to considering another option besides gravity that pulls things down to the ground.

This is not “begging the question” as some might claim. Whether or not we exist, the design still exists, and we are only observing this design. This is like how scientists will explore nature and find its wondrous gems, but nature will continue to exist with or without them. And everyone can agree that there were many, many precise circumstances that came together to allow life to exist.

Moreover, the chance argument does not solve any problems, instead it presents a number of issues. It assumes that there is an inconceivable number of universes<sup>4</sup> without evidence, and it begs the question of where did these universes emerge from? A blind, illogical, and irrational “multiverse” whose sole job is being the progenitor of these universes (again without evidence). Then when you ask if the multiverse is finite (made out of substance and definite) they would say answer yes, it is made out of material as they are Naturalists<sup>5</sup>. We would humbly ask what was the cause of that multiverse then? If it is finite and exists in nature, then there must be a cause for its existence, as all natural existences have. The dangerous rabbit hole of the infinite regress rears its ugly head again.

If instead they say it is infinite (or without limits and beyond the limitations of time and space), which means they believe in things beyond material existences. If that is the case, they have already believed in a “God” i.e. a First Cause, but are unaware of His Attributes. The atheist has now become an agnostic. Therefore, we can see if this universe gives us Signs of His Existence and explains who He is.<sup>6</sup>

Nonetheless, the belief in a Rational and Intelligent Designer is a far likelier conclusion than believing in a being which is not.

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<sup>4</sup> We do not say “infinite” number of universe. In common rhetoric this term is thrown around flexibly but something infinite i.e. unlimited and undefined, cannot exist in the reality we live in. It is an abstraction of the mind, utilized in mathematics and logical thought experiments. If there are a countable number of items i.e. universes, then it would not be infinite. A simple question may suffice to explain this issue: how can we add up to infinity?

<sup>5</sup> They do not believe in immaterial or supernatural causes.

<sup>6</sup> This is a wonderful transition to “How do we know the Creator?” The Muslim may then start to explain the miraculous nature of the Quran and the Truthfulness of the Prophet Muhammad.



Their own lived realities also belie them. Everyday, they go out to work or school, casually assuming that the world they live in will stay the way it is. But there is nothing to even suggest that is even likely. We have no definite proof that gravity will remain the same, the sun will continue to operate, or that the world will even exist. But we believe that nature will work the same way<sup>7</sup> it did yesterday and that the world will exist, because, by abductive reasoning, it is the most likely conclusion. It had been the same a million days in a row, it should be the same today as well.

A judge who sits to adjudicate evidence before him will judge on the most likely circumstance. The evidence points towards person A to be the murderer, a 99% likelihood, but not 100% because of the simple fact that we were not there.

Therefore, he uses abductive reasoning to infer the best explanation. But based on this chance logic, everyone must say that the chances of all the evidence being incorrect is a possibility, and that is also possible that he was not the murderer. Therefore, we should assume every other possibility and not convict the criminal.

It is safe to say they are willing to believe in this chance when it comes to the universe, yet are inconsistent in reasoning the same when it comes their daily lives.<sup>8</sup>

Even worse is the one who states that the universe came out of nothing. They are willing to believe the universe has a quality to exist, while it existed without qualities but still having the quality to exist.<sup>9</sup> One can see that the intellectual price tag of atheism is very steep.

Suppose I said that there were lumber, iron, and steel lying around. Suddenly, these pieces began to rise, take on precise shapes, be molded and melded together into a unique structure, then glass flies into the empty squares in the structure, and finally some paint is used to decorate the new building. Would anyone say this could ever happen? There is a chance (though this happening by itself would still be more likely than the universe coming together). By what if we said that there was a contractor working on this house? Then, the materials coming together do not seem unlikely, but rather lead into their final positions by way of design.

Ultimately, the matter rests in the more convincing scenario. Are we really likely to infer that there is a huge unintelligent multiverse, pumping out other universes, without any purpose whatsoever or meaning in its own existence or what it is doing, making mistake after mistake a quadrillion times over, and then by a miraculous occurrence, it was able to produce an unbelievably fine-tuned universe, which has rational beings (while it is not), having purpose (while it has not). It flipped the coin

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7 Students will recognize this as the Problem of Induction.

8 One cannot say, "We only believe the universe came out of a multiverse because it can produce so many universes and therefore throw the dice as many times as it requires, so this is different." Everyone has "infinite" possibilities, precisely because we do not know what will happen next. Every possibility has an equal likelihood of occurring, each and every time we decide to take an action. If a multiverse did exist, then the qualitative difference between it throwing the dice once or a billion times will always bear the same probability. Therefore, a murderer, although all signs point to him "designing" a murder, also bears the equal possibility that he did not.

9 And they refuse to accept spontaneous generation. "they are immersed in their doubt, doubting." (Quran 9:45)

an inconceivable amount of times, finally landing on its edge, 100 times over. Or is it possible that one universe was created, driven by design and intentionality, producing everything by choice, thus leading to the beauty and precision that we see, akin to a painter etching his soul onto a blank canvas, every stroke is intentioned and predicated on planning, producing such a masterpiece that hearts observe in awe. What is closer to reason?

The argument may not please every atheist,<sup>10</sup> but they should at least acknowledge that believers have a good reason to believe in a Designer.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَلَمْ يَخْلُقْنَا مِنْ نَارٍ مُسَلِّمَةٍ

<sup>10</sup> May Allah guide us all to accepting the Truth.



## The Eternal Garment: Rekindling the Flames of Marriage in Light of the Quran and Sunnah [Part I]

Written by Mufti Noman Vazir, Director of Islamic Marriage Careline of SBNY

*In this new series, the topic of **Marriage in Islam** will be presented in several segments discussing marriage and its related issues in light of the Qur'an and Sunnah.*

Islam is the Din of Fitrah (an instinctive, intuitive, and innate faith). It fully takes the feelings, characteristics, and natural demands of human beings into consideration. Finding a parallel to this in any other religion, non-religion or law is far off; rather, it is impossible.

This is not merely a baseless claim or exaggeration. It is a reality established through cogent evidences, substantial proofs and valid corroborations. If anyone wishes to realize the truth of this claim, he may study the social laws of Islam. Therein he will find all the keys to human happiness and fulfillment.

To get an idea of the consideration that Islam, the Din of Fitrah, has kept for the innate human feelings and the intrinsic natural demands, one can look at the Ayah where Allah ﷻ mentions,

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

“Do not extend it (i.e. your hand) to the full extent, lest you should be sitting reproached, empty-handed.” [Surah al-Isra, 29]

Even though spending in the path of Allah is encouraged in Islam, spending in a way that burdens him mentally has been prohibited. If one donates everything he owns in the path of Allah ﷻ, he will have nothing left for himself and this will cause him difficulty.

In this Ayah of Surah al-Isra, we are told to not spend all of our wealth such that we become empty-handed and are filled with sorrow. On the other hand, one naturally enjoys spending on his wife and children. This is why our Master, the Messenger of Allah ﷺ, said:

وَمَهْمَا أَنْفَقْتَ فَهُوَ لَكَ صَدَقَةٌ حَتَّى اللُّقْمَةَ تَرْفَعُهَا فِي فِي امْرَأَتِكَ

“Whatever you spend will be considered a Sadaqah for you, even the morsel of food you put in the mouth of your wife.” [Sahih al Bukhari: 5354]

Whenever a man spends from his wealth for the permissible needs of his kith and kin, he gets the reward of giving in charity. Thus, he even gets reward for putting a morsel of food in the mouth of his wife.

From these few examples, we come to understand the level of regard that Islam gives to the natural, normal, and intrinsic feelings of human beings at such high and deep levels.

Now, we should see how this Din of Fitrah has presented a solution to the most significant *Fitri* (innate) demand of human beings: the desire of marriage.

- to be continued in the next issue, inshaAllah -

Al Qalam Magazine 31



## The Status Quo of the Halal Meat Market [Part I]

Written by Mufti Borhan Uddin, Regional Director, HMS and Graduate of Darul Qur'an Wassunnah

As the development of technology and machinery advances rapidly in the modern world, the production methods of man's desired products are speeding up to efficiently produce more at faster rates. Islam commends efficiency and the growth of free markets. Meanwhile, it also places injunctions of the Shariah in place to prevent harm to human life in the endless quest of the business world to achieve more. The injunctions of the Shariah benefit man and the different aspects of his life, here and in the Hereafter. If left untamed, the ambitious desire of businessmen may very well compromise the well-being of the consumers. It is in the best interest of the consumer to keep both their physical well-being and spiritual well-being in mind. The physical well-being includes hygienic issues, nutrition, wholesomeness, quality, and safety. The spiritual well-being is related to their morality, beliefs and making conscious decisions keeping in mind the consequences for their actions.

The meat industry has developed greatly in the last century to keep up with increased demand of a growing and more demanding world population. The production of poultry products has seen the most change, more than any other in the meat industry. Beef, goat, lamb, and other livestock are bigger animals which require more human handling than chicken. Chicken is very easy to deal with and much more affordable for the customer, among other benefits and conveniences it provides. Given its size and nature, the modern-day chicken may be produced from the egg to the final retail package without ever being touched by a human hand. This process is conducted completely with programmed machinery. The eggs are hatched and taken care of by machines, although human supervision is required. The grown chicken, are transported to the slaughterhouse, unloaded and placed on the slaughter line, defeathered, cleaned, chilled, cut, and packed with minimal to no human handling depending on how sophisticated the system is.

This poses a challenge to the injunctions of the Shariah. The Shariah requires a proper slaughter of the animal to ensure both the physical and spiritual wellbeing of the consumer. The aspects of the system affecting the physical well-being, are related to the proper bleeding of the animal. The flowing blood found in its body must be bled out properly in order to avoid harmful contamination of the meat. This bleed condition is echoed in the government regulations throughout the world, which are driven by the modern-day conscientious consumer's demands.

The government bodies regulating the production of meat are very much concerned with this matter as well. In the US, the United States Department of Agriculture



(USDA) is on site at every poultry plant. They require that each chicken be inspected individually by a human inspector on the line to check for, among other things, the contamination of the carcass from an inadequate bleed or a prolonged hot water bath during the scalding and defeathering process. If the chicken is not bled out properly or it remains in the hot water bath for too long or at too high of a temperature, the carcass will be contaminated, discolored and unfit for human consumption. Due to the great concern of the policy-making bodies and the lobbies that influence them, the USDA is very serious about this matter. The line speed is set by the number of chickens that can be easily and thoroughly inspected by the line inspector, appointed and paid by the USDA. A plant may have been able to produce 500 chicken per minute, using topline, state-of-the-art equipment. However, a USDA inspector can only inspect 50 chicken per minute, for example. If four inspectors are allotted for that plant, they must decrease the speed to accommodate the USDA inspectors. The plant will be shut down as long as necessary if this regulation is violated. It is indeed admirable that plants are required to set their production speed at the level which is sustainable for the safety and well-being of the consumer, not by the ambitious plans of the plant owners looking at their bottom line before anything else.

### **The Slaughter Requirements in Islam**

The Shariah has set three basic conditions for the slaughter of chicken. Firstly, the passageways of the throat must be severed to allow the animal to bleed properly. The Messenger of Allah ﷺ says, “Use whatever causes the (animal’s) blood to flow (out of the body)” (Bukhari: 2488). This condition is particularly meant to protect the physical well-being of the consumer. At least three of the four main passageways must be cut: the trachea, esophagus, and the two carotid arteries. The position of the cut is meant to optimize the bleeding process, taking as much of the harmful blood as possible out of the animal as fast as possible. Had this cut been allowed elsewhere in the body, it would not allow as much blood to exit the carcass as fast. This is also efficient for the production as it releases the most amount of blood in the least amount of time with the least injury to the carcass. Had the cut been done elsewhere, it would either leave harmful matter in the body causing harm to the consumer or ruin a valuable part of the animal causing a loss to the business. Further, it is meant to be done swiftly using a sharp blade. This not only optimizes efficiency, it is also the most humane method of slaughter for the animal. The animal loses consciousness very fast and thus feels the least amount of pain. The consumer, the business and the animal are all beneficiaries of the Islamic way of slaughter.

The other two conditions are set to protect the spiritual well-being of the consumer. The second condition is the mention of the name of Allah on each animal. Allah, the Most Glorious, says “Eat not (of meats) on which Allāh’s name has not been pronounced, and surely it is a sin...” (al-An’aam:121). Allah is the creator of all things which exist. Before Him, all are equally His slaves. “There is none in the heavens and the earth, but bound to come to the All-Merciful as a slave” (Maryam: 93).

He single-handedly created every living and nonliving creature. He decides their role and function in the structure of life. It is by His grace that humans are able to control and consume other animals for their benefit, “It is He who created for you all that the earth contains” (al-Baqarah: 29). Taking the life of another creature is not allowed in Islam except for a justified cause. The chicken is a creature created by Allah just like humans are. What gives humans the right to take its life? “It is He who created for you all that the earth contains” (al-Isra: 70). They in fact do not have the right except by the permission of their Lord, and its Lord, Allah. Mentioning the name of Allah at the time of slaughter is a reminder that humans do not have the right to take an animal’s life except by the permission of Allah. It is also a reminder of Tawhīd, the fact that Allah is One and Only; He alone is the Sustainer and Creator of all. Without the mention of Allah, the animal’s meat is void of the permission granted by Allah, thus it is impermissible, or haram. The spirituality of the consumer is completely based on this acknowledgment.

Consuming Haram meat will bar the actions of the consumer from the acceptance of Allah. The Hadith states, “verily a servant (of Allāh) puts a ḥarām food morsel in his stomach (due to which) no good deed is accepted from him for 40 days” (Tabrani, 6395). Even the desperate call of a dusty, disheveled, traveler who would otherwise he answered right away, is rejected due to Haram. The Messenger ﷺ mentioned (the case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the heavens (saying): “O Lord! O Lord!” — while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered” (Muslim, 1015).

The third condition is that the person slaughtering must be qualified to slaughter. The qualification is simple: belief in the One Who provided the animal for consumption. Muslims are firm believers in this. The Believing People of the Book also qualify, as long as they are believers in the Lord, Almighty.

These conditions are absolutely logical and do not oppose common sense at all. However, living in the era of mass misinformation, it is easy to deduct that common sense is not so common anymore. Thus, these conditions are not a subjective matter, left to the opinion of any human being. Nor are these subject to the important objectives mentioned above. They are set as objective conditions, and requirements for Halāl. It is not left to argument about whether these objectives are indeed fulfilled in a particular situation or not. So, if one does mention the Name of Allah, but does not remind himself of the blessing endowed upon him by Allah, the blessing is still valid and required even without his conscious remembrance. Similarly, if one is a Muslim but does not have very strong conviction in his faith, his state of Islam is sufficient and still required for the slaughter.

When conditions are set legally, they definitely have benefits and wisdoms behind them. However, once they are stipulated legally, the objectives, benefits, and wisdoms take second priority to the validity or legality of the action itself. Thus, the



conditions are required regardless of whether the benefit or wisdom is attained or not. It is a ritualistic matter, or *amr ta'abbudi* (a ritual, worship related matter). The conditions of slaughter may not be altered by any alternative wisdom or the desire to achieve a higher purpose by following some other method.

Some may argue that the blood could have been extracted faster and more thoroughly by some other method (which is highly unlikely and probably less efficient anyway), but the Shariah has prescribed a particular way, and it must be upheld. The condition of qualification to slaughter is also one of the ritualistic matters of Halāl meat slaughter. It is a requirement.

The reason mechanically slaughtered chicken is so popular is not only because of the speed and productivity. It is due to ease and availability of the mechanically slaughtered product. The largest meat producers in the world are nearly all non-Muslims. They produce at high efficiency and high productivity. Muslims make up for a large percentage of meat consumers in the world. The large companies who want their business would like to sell to the enormous (and growing) Halāl market with the least amount of additional cost to produce Halāl. This covetous desire of theirs is perfectly understandable in a capitalist society and nothing unheard of either.

They would also like to produce as many chickens as possible and with little regard to the overall safety of the consumers in mind. In other words, if they could produce 500 chicken per minute, they would love to do so. However, they are not able to do that. They can only produce as much as the government inspectors can inspect to be safe.

In places where government regulations are not enforced as strictly, the companies follow certain guidelines to preserve the quality and integrity of their product. Whether it be due to government regulation or consumer pressure, companies limit the production to meet the conditions set. Extending this thought further, if they had conditions set strictly in the Halāl market, they would be bound to them as well. Had they been forced to provide a product slaughtered by a Muslim by hand, with Bismillah on every animal, they would happily do so, that is, if they want revenue from the Halāl market. They limit their production to allow a USDA official to inspect each and every animal, by hand, in person. Why would they not be able to do so to allow a Muslim to slaughter according to the set standards of Halāl?

The argument that it cannot be done with high productivity is absolutely false. For the human inspection, they accomplish it by having multiple inspectors. Similarly, they can achieve the same feat with multiple Muslim slaughtermen as well. It is only a matter of how strictly the requirements are set.

So, it is not necessarily a requirement to have a mechanical slaughter in order to keep up with the high demands of the meat market. Rather, it is just a matter of willingness to comply with standards. The standards are to be set by qualified, faithful Muslims.

The default use of mechanical slaughter for Halāl is simply to appease the greedy ambitions of big companies, not due to any real necessity. These companies do not



# Your Questions Answered

# Q

## QUESTION #1:

Assalamu 'Alaykum

What is the ruling in the Shari'ah for transporting the body of my deceased father back home overseas? What is the Shari' ruling if the deceased had done a Wasīyah of this?

## ANSWER:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الجواب ومنه الصدق والصواب

وعليكم السلام ورحمة الله وبركاته

The ruling of the Shariah in this matter is that the deceased should be buried without any delay in the city he passed away in. To delay the funeral and burial without any valid reason, is against the Shariah and is impermissible. If the deceased had expressed his last wishes to be buried elsewhere, it is not necessary to carry his Wasīyah out. Rather, this Wasīyah is invalid in the Shariah.

There are numerous harms in transporting the deceased from one country to the another:

1. Delay of burial, which is clearly prohibited in Hadith.
2. Unnecessary pain to the body of the loved one.
3. Possibility of the body decaying.
4. Embalming the body (i.e., treating it with various chemicals usually after removing the internal organs) is required, causing further pain. It is prohibited to hurt a dead body just as it is prohibited to hurt a living body.
5. It is a difficult and expensive task.
6. Insisting to bury the deceased in the family graveyard has no basis in the Shariah. It is sometimes thought that those who are buried together will meet one another. This is a wrong belief.
7. Transferring the deceased leads to multiple Salatul Janazah. It is impermissible to repeat the Salatul Janazah.

Abdul Rahman ibn Abu Bakr رضي الله عنه passed away in Hubshi and was taken for burial in Makkah Mukarramah (12 miles away from Hubshi). Aisha رضي الله عنها went to his grave and said: "I swear by Allah that if I had been present with you, you would have been buried



nowhere but where you died” (Sunan Abu Dawood, 1055).

Jabir رضي الله عنه says: “On the day of Uhud, my father’s sister came with my father’s body to bury him in our local cemetery. Just then, one of the messengers of Rasulullah ﷺ called out: “Return those killed (in battle) to where they were lying” (Sunan Abu Dawood, 3165).

Therefore, it is understood from the aforementioned evidence and clear harms, that transporting the deceased from one place to another is impermissible, sinful, and a cause of pain. It also dishonors the human body.

And only Allah ﷻ knows best.

عن الحصين بن وحوح أن طلحة بن البراء مرض، فأتاه النبي -صلى الله عليه وسلم- يعمده، فقال: «إني لا أرى طلحة إلا قد حدث فيه الموت، فأذنوني به وعجلوا؟ فإنه لا ينبغي لحيفة مسلم أن تحبس بين ظهري أهله [سنن أبي داود: ٣١٥٩ باب التعجيل بالجنائز وكراهة حبسها]

وعن جابر رضي الله عنه قال: لما كان يوم أحد جاءت عمتي بأبي لتدفنه في مقابرنا، فنادي منادي رسول الله صلى الله عليه وسلم: ردوا القتلى إلى مضاجعهم، [سنن أبي داود: ٣١٦٥ باب في الميت يحمل من أرض إلى أرض وكراهة ذلك]

وكذا من مات في موضع لا ينقل إلى بلد آخر، قاله بعض علمائنا، وقال في الأزهار: الأمر في قوله صلى الله عليه وسلم: «ردوا القتلى للوجوب»، [مرقاة المفاتيح ١٦٠/٤]

توفي عبد الرحمن بن أبي بكر مجبشي قال: فحمل إلى مكة، فدفن فيها، فلما قدمت عائشة أتت قبر عبد الرحمن بن أبي بكر، فقالت...والله لو حضرتك ما دفنت إلا حيث مت، ولو شهدتك ما زرتك [سنن الترمذي: ١٠٥٥] وحبشي موضع بينه وبين مكة اثني عشر ميلا

عن علي بن أبي طالب رضي الله عنه، أن النبي صلى الله عليه وسلم قال له: «يا علي، ثلاث لا تؤخرها: الصلاة إذا أنت، والجنائز إذا حضرت، والأيم إذا وجدت لها كفئا» [سنن الترمذي: ١٠٧٥]

(قوله ولا بأس بنقله قبل دفنه) قيل مطلقا، وقيل إلى ما دون مدة السفر، وقيده محمد بقدر ميل أو ميلين لأن مقابر البلد ربما بلغت هذه المسافة فيكره فيما زاد. قال في النهر عن عقد الفرائد: وهو الظاهر اهـ [رد المحتار على الدر المختار ج ٥ ص ٣٦١ ط فرفور]

| Darul Ifta, Shariah Board of New York |

# Q

## QUESTION #2:

I was involved in an online business in which I was very confident I could make money. So, I convinced my brother to put money in the business, as I had, and that I would help double his investments. I had convinced him that I would pay him back if there was any loss but that there was still a risk involved. He understood that there could be a loss but sent the money to me. This business turned out to be a scam and we both lost all of the money we had invested.

It has been 15 years now from the loss and now my brother wants the money back in the present value of gold. How much money should I return, if any, and should I give him the value in gold as he says?

## ANSWER:

بسم الله الرحمن الرحيم  
الجواب ومنه الصدق والصواب

وعليكم السلام ورحمة الله وبركاته

Based on the facts as presented:

1. No amount needs to be paid back as this was a business investment, which innately has the possibility of loss and gain. According to the principles of the Shariah, if one promises to take the liability of loss of another in a business agreement, and the loss occurs, he has no responsibility of compensating for the loss. It is also not permissible to make such promises as they will not be fulfilled necessarily. Business is based on risks and gains and all investors must make a careful, informed decision about their investment. Their personal risk adversity and opportunity cost must be considered when making the decision to invest. Personal guarantees of others cannot mitigate these factors.

كضمان الخسران، كما إذا قال: اشتر هذا المال وان خسرت فيه فانا أؤدي لك ما تخسره، فاشتره وخسر فإنه لا يرجع عليه بشيء، [شرح القواعد الفقهية: ص ٤٢٥ القاعدة الثالثة والثمانون (المادة/ ٨٤ قوله: لأنه إما ضمان الخسران- أي نظرا إلى قوله عليّ فإنها للوجوب فلا يجوز كما إذا قال لرجل بايع في السوق فما خسرت فعليّ] رد المحتار كتاب الكفالة مطلب في بيع العينة ج ١٦ ص ١٦٤ ط فرفور



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(Tabrani)

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

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# KIDS CORNER

## Stories of the Sahaba

Do you know who a Sahabi ﷺ is? A Sahabi is a person who saw Nabi Muhammad ﷺ, or attended his noble company as a Muslim and passed away as a Muslim.

There are many virtues and privileges of the Sahaba given in the Quran and Hadith.

وَلَسَّابِقُونَ لَأَوْلُونَ مِنِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ تَبِعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ لِفَوْزٍ لِعَظِيمٍ

As for the first and foremost of the Emigrants (Muhājirīn) and the Supporters (AnSār) and those who followed them in goodness, Allah is pleased with them and they are pleased with Allah, and He has prepared for them gardens beneath which rivers flow, where they will live forever. That is the supreme achievement. (Surah Taubah, Ayah 100)

Hadith:

لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ [رواه البخاري و مسلم]

Do not revile (criticize) my Companions, do not revile my Companions. By Him in Whose Hand is my life, if any of you spends as much gold (in Sadaqah) equal in weight to Mount Uhud, he would not get a reward equal to what my Sahabah get while spending one or half Mudd<sup>1</sup> of grain only (Bukhari, Muslim).

One such Companion of the Prophet ﷺ was Abu Bakr ﷺ. Right from his childhood, he was kind and merciful to everyone, irrespective of friends or enemies. He was never found biased in showing love and favor to anyone. Even the enemies, who were made prisoners of war, were treated mildly by him.

Name before Islam: Abdul Kab'bah (later Abu Bakr)

Lineage: Abdullah ibn Abi Quhaafah Othman ibn Aamir

Titles:

- As-Siddiq (The Most Truthful)
- Al Ateeq
- Thani Athnayn (the second of the two)

Born: 2 ½ years after The Year of the Elephant

Passed Away: 13 AH

Age at the time of demise: 63

Children: 6

Some of his noteworthy qualities that distinguish him from other people

- 1) He was the first man to embrace Islam
- 2) A close childhood friend of Nabi ﷺ
- 3) He believed Rasulallah about the incident of Mi 'raj without hesitation and it was because of this that Rasulallah gave him the title of As-Siddiq.
- 4) Hazrat Abu Bakr's daughter, Hazrat Aisha r, was a beloved wife of Nabi ﷺ
- 5) He was one of the Ashara Mubasharah (The ten Sahaba who got the glad tidings of Jannah in this world)
- 6) When Nabi ﷺ became ill, he instructed Abu Bakr ؓ to lead the people in Salah.
- 7) He was the one who accompanied Nabi on the Hijrah from Makkah to Madinah.
- 8) He was the first Khalifah of Islam
- 9) Rasulallah ﷺ was asked who he loved the most. He said, "Aisha." Then the Sahaba ؓ asked, "From the men?" He ؓ replied, "Her father."
- 10) He was one of the few Sahaba whom Allah ﷻ referred to, specifically, in the Quran

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ لِلَّذِينَ كَفَرُوا ثَانِي تَيْنِ إِذْ هُمَا فِي لُغَارٍ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (التوبة، ٤٠)

### Abu Bakr ؓ: The First Muslim

It was during a gathering of eminent scholars that Imam Sha'bi ؓ asked Hadhrat Abdullah bin Abbas ؓ regarding who was the first person to accept Islam. Hadhrat Abdullah bin Abbas ؓ replied, "Have you not heard of the couplets of Hassaan ؓ?" He then related the couplets:

إذا تذكّرت شجواً من أخي ثقةً ، فاذكّر أخاك أبا بكرٍ بما فعلاً

التالي الثاني المحمود مشهدهُ ، وأوّل الناس طراً صدق الرُّسُلا

والثاني اثنين في الغار المنيف، وقد ، طاف العدو به إذ صعد الجبلا

وكان حبّ رسول الله قد علموا، ، من البريّة لم يعدل به رجلاً

خير البريّة أبقاها وأزأفها ، بعد النبي، وأوفأها بما حملا

عاش حميداً، لأمر الله متبعاً ، بهدي صاحبه الماضي، وما انتقلا

When you make mention of the accomplishments of a brother



Then mention those of your brother Abu Bakr

He was the best of creation after Nabi ﷺ

In Taqwa, in justice and in trustworthiness

The Quran calls him the second of the two

**And he was the first person to believe in Rasulullah ﷺ**

Imam Sha'bi cried out, "You are right! You are right!"

## Power of Dua

A little boy named Muhammad became blind when he was very young. But his mother was a pious woman. She continued making Dua for her son. One night she saw Ibrahim عليه السلام in her dream. He said to her, "Because of your Duas, Allah has made your son see again. Muhammad later became a great aalim and wrote a book of Hadith. It was accepted by Allah and became very famous around the world. It is called the Sahih Bukhari. Muhammad is famously known as Imam Bukhari ﷺ.

*Allah ﷻ helps those who make Dua to Him*

## Study Hard

Bayazeed became an orphan when he was a young boy. His mother sent him to a madrasah to learn about Islam. She told his teacher, "Do not let him come home too much because he will then not be able to learn properly," So his teacher kept him at the madrasah for a long time. One day Bayazeed asked his teacher if he could go home to his mother. The teacher said he could if he would learn extra work. Bayazeed agreed. When he came home, he knocked at the door. His mother was making wudhu but she knew it was her son. She loved her son but she also wanted him to become a good Muslim. She thought to herself, "If I let him in, he will not go back to the madrasah." So, she said, "Who is this?"

Her son replied, "Bayazeed." She said, "My son Bayazeed is at a madrasah learning Allah's deen. Who are you?" The boy understood that his mother wanted him to learn Islam properly. So, he went back to the madrasah and studied hard, until he completed his studies. He later became a very pious man and is known as Bayazeed Bustami ﷺ

*Allah ﷻ rewards the sacrifices of a mother.*

## Enthusiasm for Islamic Knowledge

Yahya ibn Yahya ibn Kathir ibn Wislan ibn Shimplal ibn Munghaya was a great faqih (jurist) of Andalus (Spain). He was born in the year 152 Hijri<sup>2</sup> and studied under the great Imam Malik ﷺ, during the last days of the Imam's life. He was present when the Imam breathed his last and also attended his *Janazah* (funeral prayer). He then returned to Andalus, where many enthusiastic people flocked to sit at his feet and benefit from his vast knowledge.

One day, while he was in the lesson of Imam Malik ﷺ, an elephant passed by. All the students left to

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<sup>2</sup> The term Hijri is derived from the word Hijra meaning. 'migration', Hijra refers to the migration of Nabi from Makkah to Madinah. It was instituted by Umar as a point of reference for the Islamic Calendar.

see the elephant, except Yahya ibn Yahya, who remained seated. Imam Malik was surprised at his lack of interest in the passing spectacle, and asked, “Who are you and where are you from?”

“I am from Andalus,” Yahyā replied.

Imām Mālik ﷺ then asked, “Why did you not go out to see the elephant?”

Yahyā replied, “I came from my homeland to see you and learn from your guidance and knowledge. I did not come here to look at elephants.”

Imām Mālik was so impressed, that he called him, ‘The wise man of Andalus.’

Ibn ‘Abd al-Barr ﷺ, the renowned scholar of Hadith, said, “Yahya ibn Yahyā returned to Andalus with a great deal of knowledge. Fatāwa (verdicts) used to be requested from him after ‘Isā ibn Dinar had passed away. The leaders and general people accepted his verdicts. He was indeed a great jurist.”

*True Islamic knowledge is gained when the seeker makes a concerted effort to learn.*

*A true student shows due respect to his teacher.*

*To acquire the nur (celestial light) of Islamic knowledge, it is imperative for a student to sit in the company of a pious teacher. Together with knowledge, spiritual reformation and character building are of paramount importance.*

## **Power of Surah Yasin**

The migration of the Muslims to Madīnah instilled fear amongst the Quraish. They soon realized that Nabī ﷺ would establish a base with a large number of followers in an area beyond their reach and, if he were also to join them in Madīnah, they would be unable to stop the spread of Islam. All the chiefs of the Quraish assembled in council to discuss how to prevent him from leaving Makkah. They debated various suggestions, and ultimately decided that each clan should provide a young courageous warrior, so that all the warriors could jointly attack Nabī ﷺ and kill him. Thus, the guilt of shedding the blood of Nabī ﷺ would lie equally on all the clans and no single clan would be accountable.

Nabī ﷺ was forewarned of their wicked plan by divine revelation, and he asked ‘Alī ﷺ to lie in his bed and wrap himself in his blanket. Nabī ﷺ assured him that no harm would befall him.

The murderers stood outside Nabī’s ﷺ house, with weapons in their hands, ready to strike. Nabī ﷺ emerged and threw a handful of dust at their faces reciting the first nine verses of Surah Yāsīn, ending with the verse:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

*And We have placed a barrier in front of them and a barrier behind them, and (thus) they are encircled by Us; so, they do not see. (Surah Yasin, ayah 9)*



Allah blinded them and Nabi ﷺ slipped through their hands.<sup>3</sup>

## Migration to Madinah

A similar incident occurred to the great *mufassir* (commentator) of the Qur'an, Imam Qurtubi رحمته الله, in Spain. He mentions, "I was fleeing from the enemy in Qurtubah, and hid on one side of a fort. I was there for only a short while, when two horsemen came out in search of me. I was sitting in the open, with no barrier between myself and them, and reciting the opening verses of Surah Yasin and other verses from the Qur'an.

They passed by me and then returned as they had come, one saying to the other, "This must be Shaitān!" In reality, Allah had blinded them so that they could not see me. All praise belongs to Allah رحمته الله."<sup>4</sup>

*The Quran is a powerful weapon in the hands of a Muslim who has faith in the greatness of Allah*



*Sincere followers of a truthful cause will serve their leader to the extent of sacrificing their very lives in the service of his mission*

<sup>3</sup> As-Siratun Nabawiyyah ibn Hisham, vol 1. p 427-429

<sup>4</sup> Tafsir Qurtubī Surah Isra' verse 45



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَلَمْ يَأْتِكُمْ مِنْ الْمَلَكِ الْمَوْنُ لِيَأْتِيَكُمْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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١٤٤٢ هـ  
رجب

Rajab 1442

February - March 2021

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	1 13	2 14	3 15	4 16	5 17	6 18
7 19	8 20	9 21	10 22	11 23	12 24	13 25
14 26	15 27	16 28	17 1	18 2	19 3	20 4
21 5	22 6	23 7	24 8	25 9	26 10	27 11
28 12	29 13	30 14				



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