

AL-QALAM

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



DARUL QURAN WASSUNNAH

Your
**QUESTIONS
ANSWERED**

by

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Fact Sheet About Taraweeh Salah
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and so much more...

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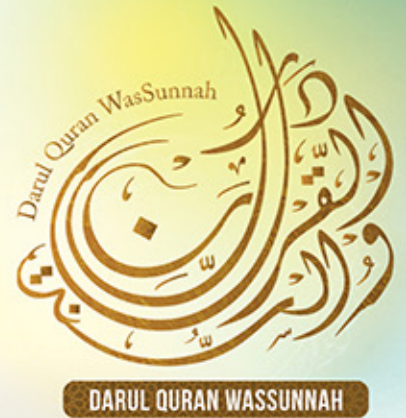
Sadaqatul Fitr 2021 + FAQ

Magazine Layout and Design by the Students of DQWS



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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Editorial

Assalāmu ‘Alaykum Wa Rahmatullāhi Wa Barakātuhu,

Welcome to the 14th 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]”*

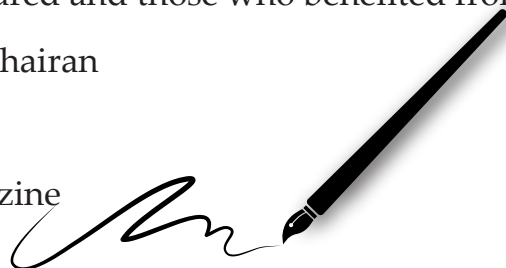
However, as Muslims, we recognize that this is a test from Allah ﷻ and a call back to His Path. We are the people of hope and faith. We have hope in the Mercy of Allah ﷻ and we hold strong to our Iman. We also take lessons from the annals of history as well as from our present. Turning back to Allah 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. 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 Objective in Ramadan

An excerpt from *Ma'ariful Qur'an* by 'Allamah Idris Khandelwi رحمہ اللہ
Translated by Maulana Muaz Billoo, Graduate of Darul Qur'an Wassunnah

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {١٨٣}
أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ }

Translation: “Oh you who believe! Fasting has been prescribed for you just as it was prescribed upon the people before you so that you may be God-fearing, for days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, that you fast is better for you, if you only knew.”

Tafseer:

[Oh you who believe!]

Iman (belief) demands that the believers strive against the cravings of their *nafs* (lowly desires) which serves as an obstacle between us and our lord. The *nafs* is an adversary which stands in opposition to both our life and our Iman. It is a friend of Shaitan, rather, it is like a full brother of Shaitan, as the saying goes. Iman demands that we strive against these carnal desires and that we give life to our souls. One of the best ways to fight against the *nafs* is by bearing patiently (against its carnal desires). In order to develop patience, one must learn to fast for a number of days. In doing so, one will be able to crush the fountains of disobedience: the animalistic drive and anger. However, this method of fasting should not be like that of the Jews nor the Christians, who eat various things throughout the day and refrain from eating at night time. This methodology of fasting stands in opposition to the way dictated by Allah ﷻ.

[Fasting has been prescribed for you just as it was prescribed upon the people before you.]

While fasting, one is absolutely forbidden from eating, drinking, and coitus for the entirety of the day. This has been the methodology of fasting from the era of Adam ﷺ to the era of 'Isa ﷺ. Throughout the ages of these illustrious Prophets, there were variations in the specific days of fasting.

For example, Adam ﷺ was required to fast three days per month, and the Jews were required to fast on the day of 'Ashura (10th of Muharram) in addition to various other fasts.

Mu'adh ibn Jabal ؓ, Abdullah ibn Mas'ud ؓ, 'Abdullah ibn 'Abbas ؓ, 'Ata' ؓ, Dahhak ؓ, and Qatadah ؓ are reported to have said that the fasting of the day of 'Ashura and three days of each month have existed from the era of Nuh ؑ up until and including the era of our Prophet ﷺ. Thereafter, the obligation to fast on these days was abrogated by the obligation of fasting the month of Ramadan.

Hasan Basri ؓ is reported to have said, "By Allah! The various nations of the past were required to fast for an entire month just as we are required to fast for an entire month."

Ibn Abi Hatim ؓ reports a narration attributed to the Prophet ﷺ on the authority of 'Abdullah ibn 'Umar ؓ which states that Allah ﷻ mandated the fast of Ramadan upon previous nations.

The point is that the mandate to fast has existed from before. All the laws given to the Prophets m for their people had some form of mandate for fasting. Thus, this blessed form of worship has also been mandated upon you as well.

[So that you may be God-fearing.]

Among the unique qualities of fasting is that when it is performed regularly and abundantly, it transforms a person into someone who is God-fearing.

[For few days in number.]

For the duration of one month. This duration is neither too short nor is it significantly long. If the duration of fasting was too short, then engaging in worship for such a short period of time would not leave a lasting impact on us. If it was too long, then it would have become burdensome. Thus, only a few days have been mandated for ease.

[However, should any one of you be sick or on a journey,]

Due to which fasting becomes too difficult, then one may choose not to fast.

[Then (he should fast) a number of other days (equal to the missed ones);]

In other words, he may fast a number of other days outside of Ramadan in lieu of the days missed within Ramadan. These make-up fasts may be kept consecutively or they can be spread out throughout the year.

From Hadith:

The Benefits of Fasting

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

Fasting has many benefits. One of its benefits is that the reward for fasting is limitless. The minimum reward of fasting as per the general rule (of all good actions) is that the reward is multiplied by ten. But there is no limit to its maximum. According to a Hadith Qudsi, “Fasting is for me, and its reward shall be given by me.” i.e. Allah ﷻ has not even told the angels what the maximum reward of fasting can amount to. On the Day of Judgment, when Allah ﷻ will declare the reward of fasting, only then will it be known how much reward everyone received for fasting. As for before that, this much has been mentioned that the fasting person will become happy after receiving his reward. It has been mentioned in Hadith, “There are two moments of happiness for the fasting person: one is during Iftar, and the other will be when he meets Allah ﷻ.” When the reward of fasting will be declared, the fasting person will become happy.

[٢] باب فضل الصوم

[١٨٩٤] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ” الصَّيَامُ جَنَّةٌ، فَلَا يَرْفُثُ وَلَا يَجْهَلُ، وَإِنْ أَمْرٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. مَرَّتَيْنِ، وَالَّذِي نَفْسِي بِيَدِهِ لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصَّيَامُ لِي، وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا.“

Translation: Rasulullah ﷺ said, “Fasting is a shield. So the fasting person should not talk about things related to intercourse, nor should he do anything foolish. If anyone argues or curses him, he should say, “I am fasting,” twice. And by that Being in Whose hands my life is in, undoubtedly the smell of a fasting person’s mouth is beloved to Allah than the smell of Musk, [The Hadith Qudsi begins here] ‘The fasting person leaves his food, drink, and lusts for My sake. Fasting is [done] for My sake, and I will give its reward,’ and good actions are multiplied ten times.”

الصيام جنة: Fasting is a shield. This is the first benefit of fasting. In olden times, when a soldier would go to war, he would have a sword in one hand and a shield in the other. He would attack with the sword, and defend with the shield. The open enemy of man is Shaitan. And his greatest enemy is his own Nafs. Fasting shields him from both. Both the sins that are incited by Shaitan and those that are incited by ones desires are prevented through fasting. However, fasting is only of benefit for that person who fulfills all the requirements of Fasting.

The person who fasts while joking with his wife (regarding intercourse), arguing with other people, lying, backbiting, as well as indulging in things he shouldn't do, then what shield will his fasting be for him?

His fasting will only be from hunger and thirst (and not from sins and useless pursuits).

وإن امرؤ قاتله: **“And if a person tries to fight him,”** Some people get very angry during fasting. Such people should not talk back or reply if someone comes to argue or curse, lest the situation escalate and get out of hand. Rather, the thought should be brought to mind that I am fasting, and it is not okay for me to reply and argue back. And if it is required, the fasting person should say, “I am fasting.” Imam Nawawi رحمته الله says in *Sharh al-Muhadhab*, “Both thinking of and expressing the intention verbally are fine, and to say it verbally is stronger. And if one does both, that is good as well.”

لخلاف فم الصائم: When a person does not eat and has an empty stomach, the mouth releases bad odor. This stench is called **خلاف**, and is beloved to Allah رحمته الله because it is caused by fasting. If something caused by fasting is this beloved to Allah رحمته الله, then how beloved is fasting itself to Allah رحمته الله.

الصيام لي: The Ulama have explained different meanings of this Hadith Qudsi:

1. Fasting is such a Ibadah in which there is no possibility of showing off. Other Ibadat have possibilities of showing off. “Fasting is for me” is referring to this.
2. Fasting is the most beloved to Allah رحمته الله of all good A'mal. This is why Allah رحمته الله said, “Fasting is for me” i.e. is very beloved to me. And the reason for this is that Allah رحمته الله is self sufficient and not in need of food, drink, and desires. Thus when the servant stays away from the three **مفطرات**, he develops a bond with Allah رحمته الله. This is why Allah رحمته الله says, “Fasting is for me.”
3. Fasting is such an Ibadah which is not done for other than Allah رحمته الله and cannot be done for other than Allah رحمته الله. Other Ibadat such as Sadaqah and Tawaf etc. can be done for other than Allah. This is why Allah رحمته الله said, “Fasting is for me.”
4. The attribution of Fasting to Allah is to honor it and explain its virtue, i.e. Fasting is an extremely virtuous Ibadah. For example, in **بيت الله**, the attribution of the Ka'bah to Allah is to explain its virtue, i.e. the Ka'bah is the respected house of Allah.

There are other explanations for this Hadith besides these.

أجزى به: The verb, **أجزى** can be read in both the active and passive tenses. The more famous way is to read it according to the active tense, and this is how the muhaddithin narrate it. However the sufiya read it according to the passive tense. If it is read with the passive tense, the meaning is I will be its reward. i.e. The fasting person will attain My nearness. If the verb is read with the active tense, the meaning is “I will give its reward.”

والحسنة بعشر أمثالها: This is the general rule for all good actions. The reward for all good actions are multiplied by 10 to 700 times. Two actions are excluded from this rule however.

SUNNAHS AND ETIQUETTES REGARDING FASTING

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

1. To keep fast for the sake of Allah with the hope of reward from him (Bukhari: 1966).
2. To keep voluntary fasts as much as possible (outside of Ramadan).
3. To not fast continuously without doing iftaar i.e. to fast 48 hours (Bukhari: 1966).
4. To fast those days that have extra virtue, such as the 6 fasts of Shawwaal, the tenth of Muharram, the first ten days of Zhul Hijjah, the 13th, 14th and 15th of each month etc... (Muslim: 1164, Tirmidhi: 747)
5. For a woman, she should not keep voluntary fasts without permission from her husband. (Tirmidhi: 782).
6. To eat suhoor (Bukhari: 1923).
7. To delay the suhoor (Kanzul Ummaal: 23,878).
8. To make a special effort to stay away from sins while fasting, especially lying and backbiting (Bukhari: 1903).
9. To abstain from speaking about vulgar things while fasting (Bukhari: 1904).
10. To abstain from useless and unnecessary things (Sunan Kubra, al-Baihaqi: 8316)
11. To do good actions as much as possible (Bukhari: 1902).
12. To do iftaar as soon as time comes in (Abu Dawud: 2353).
13. To read the dua(s) at the time of iftar (such as):

ذَهَبَ الظَّمَأُ وَأَبْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

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

(Abu Dawud: 2357)

14. To break the fast with a date if possible, or else with water (Abu Dawud: 2355).
15. To provide iftaar for those who are fasting (Tirmidhi: 807).

SUNNAHS AND ETIQUETTES REGARDING RAMADAN

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

1. To look forward to and wait for Ramadan with enthusiasm¹
2. To keep the Hilal (crescent moon) sighting of Shabaan in account for Ramadan (i.e. to keep track of the month of Shabaan so we can sight the Hilal of Ramadan on the correct date)²
3. To recite the following dua upon sighting the Hilal

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ

O Allah, let this moon appear on us with security and Iman; with safety and Islam. (O moon!) Your Lord and my Lord is Allah³

4. To be especially soft and kind to those under your authority⁴

Note: Being kind to others is always necessary but in Ramadan it is given a special importance

5. To give extra *Sadaqa* and charity in Ramadan⁵
6. To increase in the recitation of the *Shahadah* and *Istighfaar*. To increase in asking for *Jannah* and in seeking refuge from *Jahannam*⁶
7. To increase *Ibadah* (worship) in the nights of Ramadan, especially the last ten nights⁷

-- Continued on Page 41 --

¹ Rasulullah ﷺ has said, "O Allah grant us blessings in Rajab and Sha'ban and allow us to reach Ramadan." (Musnad Bazzar, Musnad Anas ibn Malik 6396)

² Rasulullah ﷺ has said, "Keep track of the Hilal of Sha'ban for Ramadan." (Tirmidhi 687)

³ Talha ibn Ubaidullah (R) has said, "When Rasulullah ﷺ saw the Hilal he would recite اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ" (Tirmidhi 3451)

⁴ Rasulullah ﷺ has said regarding Ramadan, "Whoever lightens the load of his servants in it (Ramadan) Allah ﷻ will forgive him and free him from hellfire." (Sahih Ibn Khuzaimah 1887)

⁵ Ibn Abas (R) said, "Nabi ﷺ was the most generous of people, and he used to become more generous in Ramadan when Jibril (AS) met him ... When Jibril met him, he would be more generous than a swift wind." (Bukhari 1902)

⁶ Nabi ﷺ has said, "Increase four things in it (Ramadan): The *Shahadah* لا اله الا الله, seeking forgiveness from Allah ﷻ ... and seek *Jannah* from Allah ﷻ and seek his protection from the Fire." (Sahih Ibn Khuzaimah 1887)

⁷ Aisha (RA) has said, "When the last ten days (of Ramadan) entered, Nabi ﷺ would tie his waistband (i.e. strive in *Ibadah*), stay awake at night and waken his family." (Bukhari 2024)

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.

Fearing Allah's Punishment Due to Oppressing Oneself or Others

A manner from amongst the manners of the pious predecessors is that they would constantly remain afraid of Allah's punishment because of the fear of having oppressed themselves, (by committing a sin), or others, (by taking their rights,) even if it may have been a small thing, such as taking a comb or a needle.

This fear was even more so because they would not think of their actions to be perfect and a lot. They would think to themselves, "How can I give away my good actions on the Day of Judgement when I do not have that much myself? I cannot allow anyone to take away my good deeds." It is very possible that the one oppressed by me, either in wealth, honor, or merely a slap, is so stingy that he does not become satisfied even after taking all of my good deeds.

Rasulullah asked the Sahabah:

أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ « إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ . رواه مسلم

Do you know who is a bankrupt person? They (the Companions) said: A bankrupt man amongst us is one who has neither dirham with him nor any commodity. He said: The bankrupt of my Umma is one who would come on the Day of Qiyamah with Salat, Siyam, and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, accused others, unlawfully consumed the wealth of others, shed the blood of others, and beat others. So, his good deeds will be credited to the account of this person and that person (who suffered at his hand). And if his good deeds fall short to clear the account, then their sins will be entered in (his account). Then, he will be thrown in the Fire. [Sahih Muslim: 2581]

Abdullah ibn Unays رضي الله عنه says: “Allah, the Lord of Honor, will call out on the Day of Judgement, ‘I am the Just King. No Jannati can enter Jannah, nor a Jahannami enter Jahannam until everyone is given their due rights.’”

Wahb ibn Munabbih رضي الله عنه mentions that a youngster from Bani Israil repented from all sins and indulged himself in worship. He remained like that for 70 years. His worship was such that he would fast throughout the day and stay awake throughout the night. He would not sit in shade nor would he eat lavish food. When he passed away, his friends saw him in a dream and asked him, “How did Allah ﷻ deal with you?” He said: “Allah ﷻ took my account and forgave all of my sins except for that one time that I used a part of a twig that did not belong to me to clean my teeth without the permission of the owner. Due to this, I am barred from entering into Jannah until now.”

Abu Maysara رضي الله عنه says: “It is narrated that a body was punished so severely in the grave that the grave lit on fire. The corpse asked as to why he was being punished so severely. He was given the answer: ‘You had passed by an oppressed person who beseeched you for help, but you did not heed his call. You had also knowingly prayed one Salah without Wudhu.’” Qadi Shuraih رضي الله عنه mentions: Stay away from bribes, because it blinds the eyes of even an intelligent person. In one narration, it comes that bribery shuts the eyes of a correct ruling.”

Maimoon ibn Mihran رضي الله عنه says: “If a person has oppressed another, but cannot find a way to seek his forgiveness, he should make Istighfar on behalf of that person. Insha Allah, he will be forgiven as well.”

Huzafah رضي الله عنه says: “When Qiyamah becomes near, the rulers will be immoral, the Ulama will be sinners, and the trustworthy will be cheaters.”

Ka'b al Ahbar رضي الله عنه saw a man oppressing others on the day of Jumu'ah. He said to him, “Do you not fear oppressing others even on such a day like today? Such a day on which Qiyamah will be established and also your father Adam ﷺ was created?”

Abdullah ibn Mas'ud رضي الله عنه said, “Whoever helps an oppressor or teaches him such a thing that makes him cut off the right of Muslims, then he has been encompassed in the Anger of Allah ﷻ.”

Amirul Mu'mineen Ali رضي الله عنه said, “In reality, the oppressor does not oppress others (rather he oppresses himself), because Allah ﷻ has said:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ

If someone acts righteously, he does so for the benefit of his own soul, and if someone commits evil, he does so against it. Your Lord is not unjust to His servants. [Surah Fussilat: 46]”

Sufyan Thawri رضي الله عنه said, “For you to meet Allah ﷻ with seventy such sins that are from Huqooq Allah (the rights of Allah), is a lot easier than meeting Him with such sins that pertain to a particular person.”

My beloved companion! Ponder over the fear that these pious predecessors had and follow their path because you are on the verge of destruction. The one who fears will be saved.

ICON #1: Abdullah ibn Masud رضي الله عنه

Written by Maulana Najib Labib, Graduate of Darul Qur'an Wassunnah

The great Sahabi of Rasulallah ﷺ, Abdullah ibn Masud رضي الله عنه, was from amongst the first people who accepted Islam. He was a Badri Sahabi and also from those Sahabah of Rasulallah ﷺ who took part in both the Hijrah to Habshah, as well as to Madinah. After accepting Islam at a young age, he adhered to Rasulallah ﷺ and always remained by his side serving him and attending to him. It was due to this reason, he was nicknamed «صاحب نعلي رسول الله» (the bearer of the sandals of Rasulallah ﷺ). Huzaifah رضي الله عنه says,

كان أقرب الناس من رسول الله هديا ودلا وسمتا

Ibn Masud was the closest of people to Rasulallah ﷺ in terms of his conduct, demeanor and his disposition.

Sayyiduna Abdullah ibn Masud رضي الله عنه was well known for his knowledge of Quran and deep understanding and was considered to be from the most knowledgeable of the Sahabah. The great Tabi'i Masruq ibn al-Ajda' رضي الله عنه says,

وجدت علم أصحاب محمد ﷺ ينتهي إلى ستة: إلى علي وعبد الله، وعمر، وزيد بن ثابت، وأبي الدرداء، وأبي بن كعب، ثم وجدت علم هؤلاء الستة انتهى إلى علي وعبد الله.

I found the knowledge of all the companions of Rasulallah ﷺ ending before (the knowledge of) six people; Ali, Abdullah (ibn Masud), Umar, Zaid ibn Thabit, Abud Darda, and Ubayy ibn Ka'b رضي الله عنه. I then found the knowledge of these six ending before (the knowledge of) Ali and Abdullah ibn Masud. i.e These six were the most knowledgeable of the Sahabah, and Ali رضي الله عنه and Abdullah رضي الله عنه were the most knowledgeable of the six.

When Umar رضي الله عنه sent Sayyiduna Abdullah ibn Masud رضي الله عنه to Kufah as a teacher he wrote to them,

قد آثرتكم بعبد الله على نفسي

“I have given preference to you over me in regards to Abdullah (ibn Masud).” i.e. Although I am in need of his knowledge myself, I have given preference to you and sent him to you.

Abdullah ibn Masud رضي الله عنه was also from those Sahabah who would give fatawa due to his great understanding in Fiqh. The Hanafi Mazhab is based mainly on his teachings and his understanding of Fiqh and is followed by over two thirds of Muslims to this day.

He passed away to the mercy of Allah in the year 32 Hijri in Madinah Munawwarah and was buried in al-Baqee'.

May Allah ﷻ allow us to become like the Sahabah and grant us understanding of his Deen.

آمين

ICON #2: Imam Layth ibn Sa'd ﷺ

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

In the early centuries following the passing of the Prophet ﷺ, there were a number of great Imams who had attained mastery of the Islamic sciences, thereby receiving the title of *mujtahid*. Among them was the great contemporary of Imam Malik ﷺ, Imam Layth ibn Sa'd ﷺ.

Who really was Imam Layth ibn Sa'd ﷺ? He has been described as the Imam, the Hafidh, Shaikh al-Islam, the highest authority of Egypt, Abu al-Harith al-Layth ibn Sa'd ibn Abdur Rahman al-Fahmi al-Misri. He was born in the year 94 AH, and passed away in the year 175 AH at the age of 81. Hafiz Zahabi ﷺ says, “[Imam] Layth, may Allah have mercy on him, was the jurist, Hadith master, and leader of Egypt. The entire country would take pride in his presence to the extent that the governors, judges, and leaders of Egypt would defer to his judgments and consultations. Mansur wanted to appoint him as a proxy over the entire country, but he (Imam Layth) abstained.”

Unsurprisingly, he shared many of the same shuyukh as those of other Imams of his time. He narrated from the likes of ‘Ata ibn Abu Rabah ﷺ, Nafi’ ﷺ, ibn Abu Mulaikah ﷺ, Sa’eed al-Maqburi ﷺ, Abu az-Zubair al-Makki ﷺ, Ibn Shihab az-Zuhri ﷺ, Rabi’ah ibn Abdur Rahman ﷺ, Abu az-Zinad ﷺ, and numerous others. He has also narrated from Qadi Abu Yusuf ﷺ, the esteemed student of Imam Abu Hanifah ﷺ. His narration from Qadi Abu Yusuf ﷺ can be found in Imam Tahawi’s *Sharh Ma’ani al-Athar* in the section regarding the recitation of Qur’an behind the Imam.

Due to his lofty scholarly caliber, many of the great Imams of the age narrated from him as well. Among them were the likes of Abdullah ibn Wahb ﷺ, Abdullah ibn Mubarak ﷺ, ibn ‘Ajlan ﷺ, Sa’eed ibn Abu Maryam ﷺ, Yahya ibn Abdullah ibn Bukair al-Makhzumi ﷺ, and others. Imam Shafi’ ﷺ grieved at the passing of Imam Layth ﷺ, and felt that Imam Layth ﷺ had a stronger grasp of jurisprudence than that of Imam Malik ﷺ.

He was an individual that made time for everyone. Ash-hab ibn Abdul Aziz ﷺ says, “[Imam] Layth would sit with four groups of people on a regular basis. Firstly, he would sit with the leaders and governors. If he (Imam Layth) disapproved of anything from the Judge, or even the governor himself, he would write a letter to the leader of the believers (expressing his disapproval)...another gathering would be reserved for the students of Hadith, and yet another gathering for questions and answers. The people would surround him and ask him their burning questions. Finally, he would also sit for the day-to-day needs of the people. He would give (charity) to anyone who asked him, no matter how big or small the need was.” Abdullah ibn Wahb ﷺ says, “Whenever Imam Malik says (in his books), ‘A person who I am pleased with from the people of knowledge narrated to me...’ then this is in reference to Layth ibn Sa’d ﷺ.

Although Imam Layth ﷺ had disagreements with his contemporaries, he maintained a level of respect and compassion for them. For example, his disagreements with Imam Malik ﷺ are well-known. Yet, he would annually send Imam Malik a gift of 100 dinars. On one occasion, Imam Malik ﷺ wrote to him, requesting assistance regarding a debt, and in response Imam

Layth ؒ sent him 500 dinars. The famous correspondence that took place between the two Imams has been preserved in *Tarikh* of Imam Yahya ibn Ma'een ؒ. In this correspondence, one can observe that although the two noble Imams disagreed in some of their principles, they still acknowledged each other with respect and compassion.

Qadi 'Iyad narrates in *Tartib al-Madarik* that Imam Layth ؒ said, "I visited Imam Malik ؒ in Madinah and asked, 'I see that you are wiping sweat off of your forehead.' Imam Malik ؒ responded, 'My sweat is due to [Imam] Abu Hanifah. He is a true jurist, oh Egyptian.' Thereafter I met [Imam] Abu Hanifah, and said to him, 'How great of a description he (Imam Malik) has given about you!' Imam Abu Hanifah ؒ responded, 'I have not seen anyone more quick to answer with such earnestness and complete accuracy than him (Imam Malik).'" In this era of disunity, it is incumbent upon us to look up to these Imams and see how they were able to maintain their respect and love for each other in spite of their differences in legal matters.

Abdullah ibn Wahb ؒ said, "Had it not been for [Imams] Malik and Layth I would have been destroyed because I used to think that everything that came from the Prophet ﷺ was meant to be practiced." This statement teaches us another lesson as well. The earlier Imams recognized that not every Hadith that came from the Prophet ﷺ was meant to be practiced. As is common among the language of the jurists, "Not every Hadith is a Sunnah." This study demands rigorous research and careful analysis. The layman is not capable of determining what Hadith is a Sunnah and what is not. The mujtahid Imams of the early generations laid out principles and taught the ummah how to approach this field, which they had learned from the generations before them, who were the students of the Companions ؓ of the Prophet ﷺ. It is for this reason that we are indebted to these Imams. May Allah shower them with His vast and Infinite Mercy.

Imam Shafi' ؒ said, "Knowledge is centered around three people: [Imams] Malik, Layth, and ibn 'Uyaynah." Hafiz Zahabi ؒ comments, "Rather it revolves around an additional seven: "[Imams] al-Awzai, ath-Thawri, Ma'mar, Abu Hanifah, Shu'bah, and the two Hammads." In spite of his being a mujtahid, Imam Layth's ؒ school never lived on. Hafiz ibn Hajar ؒ said, "I have done a thorough search through the books on the differences of the Imams and I was unable to find a single issue wherein Imam Layth held an isolated opinion with respect to the Imams of the Sahabah and Tabi'een, except for a single issue. He used to consider eating dead locust as being impermissible, and even that has been narrated from some of the Malikis, and Allah ﷻ knows best. Allamah Zahid al-Kawthari ؒ commented on this, saying, "Perhaps this (his not having held isolated opinions) was from the reasons as to why his school did not need to be preserved and codified." Imam Shafi' ؒ explained that the reason for his school not having lived on was that his students did not codify his mazhab the way the students of the other Imams did.

Imam Layth ibn Sa'd ؒ passed away in 175 AH. Khalid ibn Abdus Salam as-Sadafi ؒ said, "I witnessed the funeral of Layth ibn Sa'd. I have never seen a funeral that was as large as his. The people were struck with grief, consoling one another, and crying. I said to my father, 'Oh father, it seems as though all of these people were friends of the deceased.' So he responded, 'My son, you will never see anyone like him again.'"

The above was taken heavily from Shaikh Abdul Fattah Abu Ghuddah's ؒ biographical notes on the Imam from *Namazij Min Rasail al-Aimma as-Salaf wa Adabahum al-Ilmi*.

ICON #3: A Lamp in Darkness: Shaikhul Hadith Mufti Saeed Ahmad Palanpuri ﷺ

Written by Mufti Noman Vazir Sahib DB, Dean of Darul Qur'an Wassunnah

Amidst this ongoing pandemic and these tough times in general, the Muslims have also 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.

Very recently, a great personality to leave us was the luminary of this century, Ustazul Asatizah, Faqihul Asr, Shaikhul Hadith, Mufti Saeed Ahmad Palanpuri ﷺ.¹

Understanding the Level of Islamic Scholarship in India

In recent Islamic history, the largest cluster of legendary luminaries was in the Indian subcontinent. The exceptional passion and dedication these luminaries 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 17th century CE (10th century AH), Islamic sciences, especially the science of Hadith, had declined in the Arab world (Middle East). During this time period – the 18th, 19th and the first half of the 20th century CE – the Indian Subcontinent was chosen by Allah ﷻ for the service of preserving the Islamic sciences.² A 19th century prominent scholar of Islam, Shaikh Rashid Ridha al-Misri ﷺ 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 10th century of Hijrah, it has declined in Egypt, Syria, Iraq, and Hijaz, until it became extremely weak in the early part of the 14th Century Hijrah.”³

Shaikh Mufti Saeed Ahmad Palanpuri ﷺ was one of these exceptional personalities and recent luminaries 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 ﷺ was an ocean of knowledge.

¹ lit. The teacher of teachers, the Jurist of the Era, and the Shaikhul Hadith. Shaikhul Hadith refers to one who teaches the Sahih of Imam al Bukhari ﷺ and is the highest seat of instruction in Islamic Seminaries.

² For further details, one may read: *al-Thaqafatul Islamiyah fil Hind (Islamic Culture and Sciences in India)* by Shaikh Abdul Hay al Hasani ﷺ.

³ Miftah Kunuz Sunnah, pg. 26, Darul Hadith.

He 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 رحمته الله was extremely modest and led a very simple life.

Early Life

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

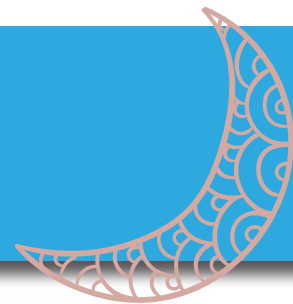
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١. الإنفاق في سبيل الله: Spending in the path of Allah. It is mentioned in Ayah 261 of Surah Baqarah that the reward of spending in the path of Allah is multiplied by 700 times from the beginning, and Allah multiplies for whoever he wants on top of that as much as he wants.
٢. الصوم: Fasting. The minimum reward of fasting based upon the general rule (of all good actions) is: the reward multiplied by ten. There is no exclusion of fasting from that rule. As for how much it can get multiplied, there is no limit to that. The reward of fasting will be revealed on the Day of Judgement. The Hadith explains in brief that the fasting person will be made happy with his reward.



The Spirit of Fasting



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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

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

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

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

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

Hafiz Ibn Kathir ؓ (d. 774) said in his Tafsir regarding the definition of those who have Taqwa:

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

Hafiz Suyooti ؓ (d. 911) defined Taqwa as:

“Fulfilling that which has been commanded and abstaining from that which has been prohibited, so that they may be safeguarded from the fire.”³

Imam Muhammad Murtada Zabidi ؓ quotes Ibn Durayd in his *Taj Al 'Uroos* as having defined

1 Tafsir ibn Kathir, v. 1, p. 164, Dar Taybah

2 Mufradat Alfadh Al Qur'an, p. 564, Dar Nashr Al Lughah Al Arabiyyah

3 Tafsir Al Jalalayn, Surah Baqarah Ayah #2

a man of Taqwa as:

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

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

- 1) Carrying out good deeds
- 2) Abstaining from bad deeds

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

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

لا أعدل بالسلامة

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

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

The hadith of the Musnad of Imam Ahmad رحمته الله states,

اتق المحارم تكن أعبد الناس

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

When the Messenger of Allah صلى الله عليه وسلم described the standard with which Allah سبحانه has taught the angels how to record each person’s deeds, he said:

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

Therefore, abstaining from sin is by itself a source of acquiring reward and mercy from Allah سبحانه. Simply carrying out good deeds is not enough. One must learn to carry out good deeds **and** abstain from sins. The month of Ramadan trains the believers to engage in both of these things, especially abstaining from sins.

4 Taj Al ‘Uroos, v. 40, p. 230,

5 Kitab Az Zuhd

6 Musnad Ahmad 8095

7 Sahih Al Bukhari 6491, Sahih Muslim 207

When a person learns to stay away from that which is normally permissible for him (i.e. food and drink), then it will become that much easier for him to abstain from that which is normally impermissible for him. If he can learn to discipline his desires to abstain from those basic human necessities without which he cannot live, then he can certainly learn to discipline those desires which merely call him towards temporal enjoyment. If our fasting does not compel us to abstain from sin and we see no change in our lives, then we need to take a step back and examine the state of our connection with Allah ﷻ. The following statement of the Messenger of Allah ﷺ should echo in our hearts:

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

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

*“The purpose for the legislation of fasting is not just to go hungry and thirsty. Rather, the purpose is to achieve the (desired) effect of weakening the base animalistic desires, and to discipline the soul which normally commands one towards evil (*An Nafs Al Ammarah*), thereby turning it into the content soul (*An Nafs Al Mutma'innah*). So if this has not been achieved, then Allah will not accept his fast.”⁹*

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

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

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

The following Arabic poem beautifully summarizes the definition and purpose of Taqwa:

خَلَّ الذُّنُوبَ صَغِيرَهَا وَ كَبِيرَهَا ذَاكَ التَّقَى
وَ اصْنَعْ كَمَا شِئْتَ فَوْقَ أَرْضِ الشُّوكِ يَحْذَرُ مَا يَرَى
لَا تَحْقِرَنَّ صَغِيرَةً إِنَّ الْجِبَالَ مِنَ الْحَصَى

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

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

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

8 Sahih Al Bukhari 1903, 6057

9 Fath Al Bari, v. 6, p. 280-281, Ar Risalah Al 'Alamiyyah

10 Tanbih Al Ghafileen, p. 250, Dar Al Kitab Al 'Arabi

11 Tafsir Ibn Kathir, v. 1. P. 164, Dar Taybah

Do We Have Free Will or Are We Forced?

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

If Allah ﷻ knows everything, then why are we being punished? Is it right to punish someone when they were forced into those actions?¹

The Simple Answer

Does anyone feel forced? The reality is that we all naturally experience free will, and the fact that we are being “forced” is something we learned through education or nurture. Hence, there are two experiences here: the human experience, and the universal perspective.

We can say, then, that this question is a matter of perspective and reference. For example, the earth is not moving based on our reference, while from the universal perspective, the earth orbits around the sun at about 66,627 mph.² Juxtaposing this to the discussion of Free Will, we can say that we feel free will from our perspective, while on the universal perspective, everything operates like clockwork. Allah will not ask us based on the universal perspective, which we have no knowledge of, but from our perspective, which we bear witness to everyday.

The Detailed Response to the “Why” Questions

To entertain this question a bit more, this is one of the most famous discussions within Islam, which led to many deviant groups emerging based on either holding too hard on Determinism or completely letting go. But the discussion was not on Destiny *per se*, but rather on the knowledge of Allah. To reframe the question to help broaden our horizons: Could Allah not know about the future?

Obviously, every Muslim would say that Allah knows everything, there is no way for Him not to know. He has to know as He is Allah, and by definition, Allah knows everything. Since He must know, the next question is: Why would Allah do anything when He knows the answer already?

¹ Note: Scientists are shifting towards everything being determined. As Naturalism only allows for natural explanations, and things happen through cause and effect, it necessarily follows that everything occurring must be occurring in sequential order. The perception of chance in the universe is a subjective human experience based on our ignorance. Chance does not exist, and thus the causal link is complete.

² <https://www.space.com/33527-how-fast-is-earth-moving.html>

To break it down, we have a few options. Humans beings would do actions for:

- A) A Need.
- B) Learning.
- C) Pleasure or Amusement.

We can already see that based on our human perspective for doing, we cannot arrive at an answer for God. Because He is God, He does not need. Him creating us or not, worshiping Him or not, has no impact on Him.³ He also does not learn, as learning means that one's knowledge is deficient, or else He would not be God. He also does not do it for playing or amusement, as these human emotions are a change in the state of a person, while God is unchanging.

The problem is made clear here. We are trying to understand a purpose for God's actions, by asking "Why?" but our limited human experiences and why *we do things* do not apply to God at all.⁴ There is no access to this question of why, as this knowledge is beyond us as human beings. Imam Tahawi ؒ says, "The exact nature of Taqdir (Predetermination) is Allah's secret in His creation, and no close angel nor any prophet sent has knowledge of it. Delving into it and ruminating about it leads to loss, is a stairway to deprivation, and a step towards deviation."

There is no end to the "why" questions. If Allah is all knowing and merciful, why didn't he just send everyone to Jannah? If Allah is all knowing and merciful, why did He create anything? If Allah is all knowing and merciful, why did he make His prophets go through so many difficulties? Why did Allah create Adam ؑ first? They continue on and on, and each one demands that we as humans – with our finite human nature – can grasp the infinite knowledge and wisdom of Allah. After noting that our human intellect limits us to comprehend God's vast Wisdom, we then assume that if Allah would explain it to us we would grasp the meaning. Our human nature and God's Divine Being can never be compared. "Can man not see that We created him from a drop of fluid? Yet – lo and behold! – he disputes openly." (36:77)

The Wisdom Behind this Life

What is the wisdom behind of this life then? Why does Allah need us to go through this life if it is already destined to happen?

This whole life is to ensure that no one has any objections to Allah's decision on the Day of Judgment. He will bring the Angels on everyone's shoulders, the Book of Deeds, the earth, the sky, the rooms we have stayed in, all human beings and animals, everything and anything that could bear witness to our deeds, even our own bodies, just to show that the case has been made against mankind for what they have done. This court case leaves no defendant unsatisfied, no being unhappy with the decision, and even those entering the Hell-Fire would say that the decision was fair. This is why the Quran does not describe the scene of the Day of Judgment as Allah giving out judgments based on *what He knew*, but based on *what we have done*, as He says "Enter the Gardens because of what you used to do."

-- Continued on Page 29 --

³ He is *al-Samad*, the Self-Sufficient: One is not in need of anything, while everything is in need of Him.

⁴ Even saying "God is in need of a purpose" is problematic, as Allah is not driven by anyone or in need by anything.

This is a small treatise on the different benefits and lessons one can acquire from the calamities one faces, written by Sultan al Ulama Izzudin ibn Abdissalam al-Sulaimy (d. 660 H) ﷺ. It will prove to be beneficial for all those experiencing difficulties in their day-to-day life.

There are several useful lessons that can be derived from tragedies, hardships, calamities and disasters. However, these lessons vary from person to person.

1. The recognition of Allāh’s ﷻ divinity and His overwhelming power.

2. The realization of man’s low stature and helplessness.

Allāh ﷻ says, “and those who when afflicted by a calamity, say ‘surely we belong to Allāh ta’ālā and to Him we will definitely return.’”¹

They have acknowledged that they belong to Allāh ta’ālā, they are His slaves, and that they will return to His decree. There is no escaping it.

3. A sense of faithfulness and loyalty towards Allāh ﷻ as there is no other source to turn towards in order to remove the difficulties apart from Him. He is the only one we can rely upon for relief:

“If Allāh ta’ālā allows harm to come your way then there is none who can remove it but Him.”²

“Thus when they board ships

1 *al-Baqarah: 156*

2 *al-An’ām: 17*

they sincerely call upon Allāh ta’ālā (devoting their) religion to Him.”³

4. Sincerely turning to Allāh ﷻ in repentance.

“And when harm afflicts a human being, he calls upon His Lord (for relief), repentant to Him.”⁴

5. Humility and supplication (before Allāh ﷻ).

“When harm afflicts man, he calls onto Us.”⁵

“And when harm afflicts you in the sea, those whom you invoke vanish, except for Him.”⁶

“Rather, Him alone you will call and He, if He wills, shall remove what you call Him for.”⁷

“Say: who will save you from the darknesses of the land and the sea when you supplicate to Him in humility and in low tones...”⁸

6. Forbearance for what has been caused by the calamity.

3 *al-Ankabūt: 65*

4 *al-Zumar: 8*

5 *al-Zumar: 49*

6 *al-Isra: 67*

7 *al-An’ām: 41*

8 *al-An’ām: 63*

“Indeed, Ibrāhīm ﷺ was very tender-hearted, very forbearing.”⁹

“Thereafter, We gave him the glad tidings of a forbearing boy.”¹⁰

“You have two qualities, indeed, which Allāh ﷻ loves: forbearance and deliberateness.”¹¹

There are varying degrees of forbearance based on the different types of tragedies that afflict people. The greatest of forbearance (occurs) in the face of the harshest of trials.

7. Forgiveness of the wrongdoer (the one causing difficulty).

“And those who forgive people.”¹²

“Whoever forgives and reconciles then his reward is upon Allāh ﷻ.”¹³

Forgiveness of the harshest of afflictions (caused by others) is the greatest form of forgiveness.

8. Facing adversity with

9 *al-Tawbah: 114*

10 *al-Saffāt: 101*

11 *Sahih Muslim (17, 18)*

12 *Āl-Imrān: 134*

13 *al-Shūrā: 40*

patience. This attracts the love of Allāh ﷻ and an abundant reward.

“Allāh ﷻ loves those who are patient.”¹⁴

“The patient will be rewarded without measure.”¹⁵

No one has been given” anything better and more¹⁶ “rewarding than patience

9. Contentment with the tragedy because of the benefits it entails.

Rasūlullāh ﷺ said, “I swear by He in whose hands my life lies; in if only if only they were happy with afflictions the way you become happy with prosperity.”¹⁷

‘Abdullāh Ibn Mas‘ūd ؓ said: two disliked things are beloved (to us): death and poverty.

It was due to the outcomes and benefits of the harshness and bitter nature of these trials that they were happy in the face of afflictions. It is just like the one who is happy to swallow bitter, yet crucial medication due to a severe illness.

10. Gratitude in the face of affliction due to its benefits, just as a sick person expresses gratitude to the doctor who just amputated his limb(s), preventing him

14 Āl-‘Imrān: 146

15 al-Zumar: 10

16 Sahih al-Bukhari (1469)

17 Sunan ibn Majah (4024)

from following the desires, as this will allow him to become healthy again.

11. Afflictions purify one of sins.

“Whatever hardship befalls you is because of what your own hands have committed, while He overlooks many (of your faults).”¹⁸

“No illness nor exhaustion afflicts a Muslim, not even any grief which causes him stress nor a thorn which pricks him, except that it expiates his sins.”¹⁹

12. Showing mercy to those who are facing affliction and assisting them in their affliction.

“People are either healthy or are under duress, so have mercy on those who are facing affliction, and display gratitude to Allāh for good health.”²⁰

Only those who are loving will have mercy on those who are beloved.

13. Realization of the value of the blessing of good health, and being grateful (to Allāh ﷻ) for it. Indeed, the value of blessings is not truly recognized until after it is lost.

18 al-Shura: 30

19 Sahih al-Bukhari (5640), Sahih Muslim (2572)

20 Muwatta Malik (1912) as a statement of ‘Isa ؓ

14. The varying degrees of reward in the hereafter which Allāh ﷻ has prepared if these lessons are practiced.

15. The hidden benefits which are obscured (at first sight).

“Perhaps you dislike something, and (yet) Allāh puts an abundance of good in it.”²¹

“And perhaps you dislike something yet it is better for you.”²²

“Those who have come up with the false imputation are a gang among you. Do not think it is bad for you; rather, it is good for you.”²³

16. Difficulties and adversities prevent from evil and pride; boasting and arrogance; haughtiness and tyranny.

If Numrood were a poor sickly man, without any hearing or sight, he would not have argued with Ibrāhīm ؑ about his Lord. But, the pride of kingship allowed him to do such.

Allāh ﷻ has given the reasoning for his arguing Himself. He ﷻ says: “Do you not know the one who argued with Ibrāhīm about his Lord, because Allāh had given him kingship?”²⁴

21 al-Nisa: 19

22 al-Baqarah: 216

23 al-Nur: 11

24 Al-Baqarah: 258

And if Fir'oun was tested with something like it, he would not have said, "I am your supreme lord."²⁵

"And they have reacted for nothing but that Allāh and His Messenger have enriched them with His grace."²⁶

"In fact, man crosses the limits, because he deems himself to be free of need."²⁷

"Should Allāh expand the provision for His servants (to its full extent), they would spread mischief on earth"²⁸

"And the wrongdoers pursued the luxuries they were involved in"²⁹

"We would have supplied water to them in abundance, so that We test them thereby"³⁰

"We did not send a warner to a township, but said those who lived a luxurious life in it, 'We reject what you have been sent with.'³¹

The poor and weak are the true Awliya' and followers of the Ambiya. For these stupendous benefits, the "most tested ones are the Ambiya, then the pious, then those nearest to them, then those nearest to them."³² This is why

25 *An-Nazi'at: 24*

26 *Al-Tawbah: 74*

27 *Al-Alaq: 6-7*

28 *Al-Shoora: 27*

29 *Hud: 116*

30 *Al-Jinn: 16-17*

31 *Saba: 34*

32 *Musnad Ahmad 1/172, Sunan Darimi: 2783 in Riqaq, Jami' Tirmizi: 2400,*

they are attributed to madness, magic, and fortunetelling.

They were also mocked at and made fun of. "But they stood patient against their rejection and persecution."³³

It is said to us: "Do you think that you will enter Paradise while you have not yet been visited by (difficult) circumstances like those that were faced by the people who passed away before you? They were afflicted by hardship and suffering, and were so shaken down that the prophet, and those who believed with him, started saying: "When (will come) the help of Allāh?" (Then, they were comforted by the Prophet who said to them) 'Behold, the help of Allāh is near.'³⁴

"Surely We will test you with a bit of fear and hunger, and loss in wealth and lives and fruits, and give good tidings to the patient."³⁵

"Of course, you shall be tested in your wealth and yourselves; and, of course, you shall hear hurting statements from those who have been given the Book before you, and from those who associate (others with Allāh in His divinity)."³⁶

Those who were forced to

Sunan Ibn Majah: 4023

33 *Al-An'am: 34*

34 *Al-Baqarah: 214*

35 *Al-Baqarah: 155*

36 *Aal-Imran: 186*

leave their homes and wealth, were exiled from their towns, and their troubles increased. The tribulations became just so much and enemies joined forces against them; they were overpowered by the enemies at times, and many of them were martyred during the battles of Uhud, Bi'r Ma'unah, and others.

The blessed face of Rasūlullāh ﷺ was wounded, his lateral incisor (second front tooth) was damaged, and his helmet was crushed on his blessed head. His beloveds were martyred and their bodies mutilated. His enemies rejoiced at his misfortune while his supporters were saddened.

They were then put to test on the Day of Khandaq (Trench) again. "They were shaken with a violent convulsion."³⁷ "And the hearts reached the throats, and you were thinking about Allāh all sorts of thoughts."³⁸ They would be in constant fear, inseparable destituteness, and abasing poverty, till times came where they had to tie rocks on their stomachs due to the extreme hunger.

Never had the beloved Messenger of Allāh ﷺ eaten to his fill since his arrival in Madinah with the bread of wheat for three successive

37 *Al-Ahzab: 11*

38 *Al-Ahzab: 12*

nights until his passing away. So they were tested with various forms of trials.

In the end, he was tested with Musailamah³⁹, Tulaihah⁴⁰, and al-Ansi⁴¹ (false claimers of Prophethood). His Companions ﷺ also faced a difficult battle in the Battle of Hardship. And he ﷺ passed away while his shield was pawned to a Jew for thirty Sa's of barley.

The Ambiya' and pious ones have continuously been bearing trials and tribulations from time to time. A man is tested according to his Deen. If he is strong in his Deen, his trials are also severe. In the times of yore, a man would be split in two parts by a saw that was put over the parting of his head, yet all that would never make him abandon his religion.

The Messenger of Allāh ﷺ has said: "The example of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way, a believer continuously (receives the strokes) of misfortune."⁴²

He ﷺ also said that: "The similitude of a believer is that

39 Musailamah ibn Thumamah the Liar d.12 H

40 Tulaihah ibn Khuwailid al-Asadi d.21

41 Al-Aswad al-Ansi d.11

42 Sahih al-Bukhari: 5644

of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots.

The condition of difficulty and trials brings one closer to Allāh ﷻ, while the condition of safety and goodness brings the servant away from Allāh ﷻ.⁴³ "When man is afflicted by a hardship, he prays to Us (at all times), when reclining or sitting or standing. But when We remove his hardship, he just takes his way as though he had never prayed to Us in any hardship that afflicted him."⁴⁴

This is why they would lessen all and everything: food, drink, clothes, marriages, gatherings, houses, modes of conveyances, so that they would always be in a condition of Rujoo' to Allāh ﷻ and turning back to him.

17. Contentment that leads to the pleasure of Allāh ﷻ.

43 Allamah Munawi ﷺ mentions in Faydul Qadeer 1/245: "Imam Ghazali ﷺ said: If you see Allah ﷻ holding the Dunya from you and increasing difficulties and adversities upon you, then know that you are beloved to Him, in a high status according to Him, and He is dealing with you in the way He deals with His Awliya' and Chosen ones. He definitely sees you. Do you not hear Allah ﷻ' s speech? 'And be patient about the decision of your Lord, because you are in front of Our Eyes.' (al-Tur: 48) Rather, recognize the favor that He has given you. He allows you to keep guard of your Salat and piety. He increases your reward and virtue. And He raises you to the ranks of the pious, chosen, and beloved according to Him"

44 Yunus: 12

This is because difficulties come to a good and evil person alike. Whosoever becomes angry, then all that he achieves is anger of Allāh ﷻ and failure in the Dunya and Akhirah. As for the one who is content and pleased, then he attains the pleasure of Allāh ﷻ. And His pleasure is greater than Jannah and whatever is in it. Allāh ﷻ says: "And Allāh's pleasure is above all. That is the supreme success."⁴⁵ i.e., from Jannatul Adn and its beautiful dwellings.

This is a portion of what was present with us from the benefits of tragedies. We ask Allāh ﷻ forgiveness and security in the Dunya and Akhirah. May Allāh give us Tawfeeq to do what He loves and pleases, and may He free us from tragedies and adversities.

These benefits are completed by the Praise of Allāh ﷻ, His Grace, and His Favor. Salutations be upon Muhammad ﷺ, his family, and his Companions. Allāh is sufficient for us and the best of those on whom to depend.

Finished on the 21st of Rabiul Awwal, 655 Hijri. May Allāh ﷻ forgive its reader, listener, writer, and all of the Muslims. All praise is due to Allāh ﷻ alone.

45 Al-Tawbah: 72

Subjective vs. Objective Morality

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

Atheists can arrive at morals through methods beyond religion and believing in God, so why do you say they have no morality?

The misconception here is from anyone who says that atheists do not have morals. Of course they do. Everyone does. There are many systems and philosophies which do not operate under a religious framework but come with a theoretical ethical model.

We would not say an atheist has no morals, but that their morals are subjective i.e. they have no solid or objective morals. This means that they choose which moral principles to abide by, and it is up to their minds to decide what is right or wrong. Because there are no objective morals (morals that exist in the outside world that we can all agree on), everyone is free to make up whatever they view as correct and incorrect.

Is this necessarily a bad thing to follow one's own moral code? No. Our main contention is not whether one follows their code or not, but that Moral Subjectivism does not allow one to make judgments on others, or enforce them in any meaningful way. One cannot say that their moral code is better than someone else's, as that is subjective. It is like saying that "you are wrong based on the rules of my game," but they could be correct according to the rules of their own game. Each person has their own game board and have decided on their own rules. Since all are equal, no one can make judgments on each other.¹

This problem is not solved through communities coming together and saying "Whatever my culture says is correct,"² as cultures also differ from one another. To say that "My culture is better than yours," when both have made rules which fit each society is bigoted and racist.³

From here we see the moral conundrum of this framework. Either we assert ourselves and say that *only* we have the right to decide our own morals, and the entire world does not have the right and must submit to our ethics, or we accept that *every* person, culture, and community is correct because they came up with their own moral code. This would mean, then, that every extremist group is *justified* because they are following the rules of their game.⁴ One can see the ethical issues of accepting such a framework.

¹ Games like Monopoly, Clue, and many other board games operate on their own rules. No one can say one is better than the other, and if someone tries to explain why they *like* a game better than other games, we would say that is their *opinion* and should have no bearing on others' preferences and choices.

² Moral relativism.

³ The same exact problem of Modernism, which looks retroactively at the past and critiques what they have done.

⁴ How could anyone adopting Moral Subjectivism say that Nazi Germany was not justified in their actions when they came up with their own morality?

By saying all of this, we are not justifying what other people do or what other cultures do which are morally reprehensible. We are merely stating the logical end of those who assert that morals are subjective. They cannot make judgments on one another, or on other cultures, or on the past, or else they are asserting that they hold a greater understanding of morality than others. This only leads to violence and bigotry, infringing the rights of others in the world to practice their own subjective morality.⁵

On the other hand, if we accept that there are objective morals out there that should be abided by for every human being, and that our limited human perspective cannot attempt this massive undertaking of deciding for a universal moral code, and that someone with all the information of every person and culture would be able to create that moral code, and that being had the right to judge each individual as to how well they abided by that code, then we would see that God is the only one who could do so.

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

5 “Western” societies have much experience with this.

-- Continued from Page 23 --

He bases the judgment upon the evidence presented in the court that we will testify that we had knowledge of, as every fair Judge should do.

In short, Allah is not in need of this life or us or our worship. His making us go through this life is to demonstrate to us that His decisions were fair out of His Kindness, while He had no compulsion to do so. He is Allah, no one is above Him to object to His Actions, and when the Day of Judgment is finally settled, no one will find anything to object to in the slightest. “He will not be asked about what He does,” meaning that once the matter has been settled, there will be no more questions left, “but they will all be questioned (for what they did).” (21:30)

The question of “being forced into it” would then not apply, and we would be lying to ourselves that we did not experience the freedom of choice. We felt, we chose, and we did. And we will face a recompense for those decisions.

فَتَوَكَّلْ عَلَى اللَّهِ

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

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

The Importance and Virtue of Nikah

*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.*

The desire for Nikah (marriage) is one of the strongest and most compelling of all human desires. One's Nafs, base desire, often readies itself to perform harmful acts and takes great risks to one's worldly life as well as its hereafter in fulfilling this desire, quickly. However, Allah ta'ālā has provided a way to fulfill this desire while preserving their Deen (religion) and dignity. Nikah in its essence, fulfills a natural and innate human desire, when done Islamically.

A question arises. Why persuade humans to get married, to perform Nikah, or explain its ruling, when this drive to get married occurs naturally? Mistakenly, some think that circumventing the marital process and merely fulfilling this base desire is sufficient. Others think that fulfilling the desire to get married prohibits self-purification and spiritual elevation rendering an individual celibate. Neither is appropriate. Therefore, this Hukm (ruling) and Targheeb (persuasion) was given in Islam to remove misconception from both lines of thinking.

Allah ta'ālā has mentioned in the Qur'an that this natural human desire (Nikah), was even fulfilled by the Messengers ﷺ, the greatest personalities in human society. In Surah al-Ra'd, Allah ﷻ says,

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً

“We have sent messengers before you, and gave them wives and children.”¹

Imam Ghazali ﷺ mentions: “Allah ﷻ mentioned this Ayah to point out the virtue of the Ambiya and to show the favor that He had bestowed them with.” From this, we come to understand that Nikah is a very beloved act in the Sight of Allah ﷻ. This is why all of the Ambiya ﷺ married as well.

Some have assumed that the Nabi, Yahya ﷺ did not marry.

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1 Al-Ra'd: 38

Part II : What Does Halal Mean?

Written by Mufti Borhan Uddin, Asst. Regional Director Northeast Chapter, HMS

The literal definition of Halāl is permissible or allowed.¹ In the Shariah, Halāl is a terminology for that which is permissible.²

The Unanimously Accepted Method of Slaughter

The method of slaughtering an animal (zhabh) is a matter of worship for Muslims. Since it is a worship, it must be done according to the ritual taught by the Messenger of Allah ﷺ.

الذكاة فعل مفترض مأمور به طاعة لله عز وجل، هذان قولان متيقنان بلا خلاف³

“Slaughter is a prescribed act and a matter ordained as a worship of Allah, the Exalted, ... These matters are established without any difference of opinion.”

All of the scholars among the Salaf Salihīn and the contemporary scholars unanimously agree that when [1] a Muslim slaughters by hand, [2] severing all four passageways of the throat (the esophagus, trachea and two carotid arteries), [3] while mentioning the Name of Allah verbally, the meat is Halāl.

Now, we will analyze what the four schools of fiqh say about the minimum requirements of slaughter along with their preferred method. We will come to see in the minimum requirements, that all schools agree to the same conditions for the validity of slaughter excluding the Shaf’is in their view that omitting Tasmiyah renders the meat makrūh (disliked), not Haram; and the Malikis in the requirement of intention when slaughtering. When analyzing the preferred method of slaughter, both of these differences are covered under all schools of fiqh, leaving no differences and no room for compromises in practice. The original Arabic texts and references are provided for the benefit of the students of knowledge and researcher in the field.

1 والحلال ضد الحرام... وهو ما انتفى عنه حكم التحريم فينتظم بذلك ما يكره وما لا يكره [تاج العروس من جواهر القاموس ٧٢٣/٨٢ ط دار الهداية] الحلال: المباح [القاموس الفقهي ٩٩/١]

2 الحلال ما ليس فعله بلازم الشامل للمباح والمندوب والواجب والمكروه... أو ما لا يترجح تركه على فعله [رد المحتار ٢٩/٩ ط فرفور] الحلال ما أطلق الشرع فعله [كتاب التعريفات للجرجاني ٨٨/١]

3 المحل ١٤١/٦ ط دار الكتب العلمية

Hanbalis: Minimum Requirements and Preferred Method

وجملة ذلك أن كل من أمكنه الذبح من المسلمين إذا ذبح، حل أكل ذبيحته، رجلا كان أو امرأة، بالغاً أو صبياً، حراً كان أو عبداً، لا نعلم في هذا خلافاً⁴

“If a Muslim capable of slaughtering... slaughters, it is permissible to eat from it... We do not know of any difference of opinion in this matter.”

⁵وأما الفعل فيعتبر قطع الحلقوم والمريء

“As for the action (of slaughter), the minimum requirement (in the Hanbali mazhab) is the severing of the esophagus and trachea.”

ولا خلاف في أن الأكمل قطع الأربعة؛ الحلقوم، والمريء والودجين⁶

“There is no difference of opinion that the most complete form of slaughter is in the severing of all four passageways; the esophagus, trachea, and the two carotid arteries.”

وإن ترك التسمية على الذبيحة عامداً، لم تؤكل، وإن تركها ساهياً، أكلت وأما الذبيحة فالمشهور من مذهب أحمد، أنها شرط مع الذكر، وتسقط بالسهو. وروي ذلك عن ابن عباس ولأنه قول من سميناً، ولم نعرف لهم في الصحابة مخالفاً⁷

“If he leaves the Bismillah intentionally when slaughtering the animal, it will not be eaten. But if he leaves Tasmiyah forgetfully, it will be eaten. It is the known opinion of Imam Ahmad that Tasmiyah is a condition when one remembers and is not stipulated if one forgot it... We do not know of any difference of opinion regarding this among the Sahabah.”

Shafi'is: Minimum Requirements and Preferred Method

ذكاة الحيوان المأكول) البري المطلوبة شرعاً لحل أكله تحصل (بذبحه في حلق) وهو أعلى العنق (أو لبة) بفتح اللام وهي أسفله (إن قدر عليه) بالإجماع... فلا يحل شيء من الحيوان المأكول من غير ذكاة (وشرط ذابح وصائد حل مناكحته) بأن يكون مسلماً أو كتابياً بشرطه المذكور في كتاب النكاح

(وذكاة كل حيوان) بري وحشياً كان أو إنسياً (قدر عليه بقطع كل الحلقوم وهو مخرج النفس) يعني مجراه دخولاً وخروجاً (والمريء وهو مجرى الطعام) والشراب إذ الحياة توجد بهما (ويستحب قطع الودجين) لأنه أوحى وأسهل لخروج الروح فهو من الإحسان في الذبح

(وأن يقول بسم الله) وحده عند الفعل من ذبح أو إرسال سهم أو جارحة للاتباع فيهما رواه الشيخان في الذبح، ويكره تعدد تركها، فلو تركها ولو عمداً حل لأن الله أباح ذبائح أهل الكتاب بقوله {وطعام الذين أوتوا الكتاب حل لكم} [المائدة: ٥] وهم لا

4 المغني لابن قدامة ٢٠٤/٩ ط مكتبة القاهرة

5 المغني لابن قدامة ٧٩٣/٩ ط مكتبة القاهرة

6 ibid

7 المغني لابن قدامة ٨٨٣/٩ ط مكتبة القاهرة

يذكرونها، وأما قوله تعالى {ولا تأكلوا مما لم يذكر اسم الله عليه} [الأنعام: ١٢١] فالمراد ما ذكر عليه غير اسم الله: يعني ما ذبح للأصنام بدليل قوله تعالى {وما أهل لغير الله به} [المائدة: ٣] وسياق الآية دل عليه فإنه قال {وإنه لفسق} [الأنعام: ١٢١] والحالة⁸ التي يكون فيها فسقا هي الإهلال لغير الله تعالى {أو فسقا أهل لغير الله به}

“The Islamic slaughter of an animal takes place by slaughtering in the throat, severing the esophagus and trachea, at a minimum, and preferably all passageways; by a Muslim; pronouncing the Name of Allah only, while performing the action of slaughter. It is disliked to omit the Tasmiyah intentionally. But if he does omit, even intentionally, it will still be permissible.” (more on the requirement of Tasmiyah according to Shafi’s later on, In shā Allāh)]

Malikis: Minimum Requirements and Preferred Method

(وهو): أي الذبح أي حقيقته: (قطع مميز) مسلم جميع الحلقوم (و) جميع (الودجين) وهما عرقان في صفحتي العنق يتصل بهما أكثر عروق البدن، ويتصلان بالدماغ فهما من المقاتل، فلو قطع أحدهما وأبقي الآخر أو بعضه لم تؤكل. ولا يشترط قطع المريء المسمى بالبلعوم وهو عرق أحمر تحت الحلقوم متصل بالفم ورأس المعدة يجري فيه الطعام إليها،

(من المقدم): متعلق بقطع؛ فلا يجزئ القطع من القفا، لأنه ينقطع به النخاع المتصل بالرقبة وسلسلة الظهر قبل الوصول إلى الحلقوم والودجين، فتكون ميتة (بمحدد): متعلق ب” قطع”، وسواء كان المحدد من حديد أو من غيره كزجاج وحجر له حد وبوص؛ احترازا من الدق بحجر ونحوه، أو النهش أو القطع باليد فلا يكفي. (بلا رفع) للآلة (قبل التمام)، أي تمام الذبح. (بنية) الباء للمصاحبة: أي قطع مصاحب لنية وقصد لإحلالها

(ولا يضر يسير فصل)، أي كما لو رفع يده لعدم حد السكين وأخذ غيرها أو سنها ولم يطل الفصل، (ولو رفعها اختيارا): والحاصل أنه إن طال الفصل ضرر مطلقا رفع اختيارا أو اضطرارا وإن لم يطل لم يضر مطلقا. والطول معتبر بالعرف؛ وهذا إذا أنفذ بعض مقاتلها، وإلا فلا يضر مطلقا في الأربع صور، لأن الثانية حينئذ ذكاة مستقلة، لكن تحتاج إلى نية وتسمية إن طال، لا إن لم يطل وقطع الحلقوم ليس من المقاتل

(و) وجب عند التزكية (ذكر اسم الله لمسلم) لا كتابي؛ فلا يجب عند ذبحه ذكر الله بل الشرط أن لا يذكر اسم غيره مما يعتقد ألوهيته. (إن ذكر) المسلم عند الذبح لا إن نسي فتؤكل ذبيحته. [بلغة السالك على الشرح الصغير للصاوي ٨٩/٢ ط دار الكتب العلمية]

(ووجب) في الذكاة بأنواعها (نيتها) أي قصدها (وتسمية) عند التزكية والمراد بالتسمية ذكر الله من حيث هو لا خصوص باسم الله، ولكنه الأفضل، وكذا زيادة والله أكبر. [حاشية الدسوقي على الشرح الكبير ٦٠١/٢ ط دار إحياء الكتب العربية]

“Islamic slaughter is the slaughtering of [1] a sane Muslim with the following conditions: [2] severing of the complete trachea and the two carotid arteries from the neck side (according to the Malikis, the minimum passageways to be cut are these three; the esophagus need not be severed), [3] with an intention of slaughter and mention of the Name of Allah on the animal. If it is forgotten, it will still be permissible.”

8 نهاية المحتاج الى شرح المنهاج للإمام الرملي ١١١/٨-٩١١ ط دار الكتب العلمية

Hanafi Minimum Requirements and Preferred Method

(وشرط كون الذابح مسلما)

“It is a condition that the slaughterer be a Muslim.”

(قوله وتارك تسمية عمدا) ولا تحل ذبيحة من تعمد ترك التسمية مسلما أو كتابيا لنص القرآن ولانعقاد الإجماع ممن قبل الشافعي على ذلك، وإنما الخلاف كان في الناسي ولذا قالوا لا يسمع فيه الاجتهاد، (وتشترط) التسمية من الذابح (حاله الذبح) (قوله حال الذبح إلخ) قال في الهداية: ثم التسمية في ذكاة الاختيار تشترط عند الذبح، وهي على المذبوح حتى إذا أضجع شاة وسمى وذبح غيرها بتلك التسمية لا يجوز

“It is also a condition that the slaughterer recite the Tasmiyah. This Tasmiyah is to be recited upon the animal not the tool of slaughter in dhabh ikhtiyari (normal slaughter), such that if he lays a goat and recites the Tasmiyah, but slaughters another goat with the first Tasmiyah, it will not be permissible.”

(و) ذكاة (الاختيار) (ذبح بين الحلق واللبة) بالفتح: المنحر من الصدر (وعروقه الحلقوم) كله وسطه أو أعلاه أو أسفله: وهو مجرى النفس على الصحيح (والمريء) هو مجرى الطعام والشراب (والودجان) مجرى الدم (وحل) المذبوح (بقطع أي ثلاث منها) إذ للأكثر حكم الكل {وفي الشامية: ولقوله - عليه الصلاة والسلام - «أفر الأوداج بما شئت» وهو اسم جمع وأقله ثلاث {وهل يكفي قطع 9 أكثر كل منها؟ خلاف وصحح البنازي قطع كل حلقوم ومريء وأكثر ووج

“The slaughter will be done in the neck severing the trachea, esophagus, and the two carotid arteries. The slaughter will be permissible by the slaughter of any of these passageways. Imam Bazazi, may Allah have mercy on him, states: it will only be acceptable if the trachea, esophagus, and at least one of the two carotid arteries is severed.”

Ijma': Agreed Upon Method According to All

واتفقوا أن الغنم تؤكل إذا ذبحها مالكتها أو راع بأمر مالكتها وكان المتولى الذبح مسلما عاقلا بالغاً وسمى الله عز وجل حين ذبحه إياها وهو مستقبل القبلة وألقى العقدة إلى فوق وفري الأوداج كلها والحلقوم كله والمريء كله ولم يرفع يده حتى فرغ من كل ذلك بمحذرة غير مغصوبة ولا مسروقة ولم يفعل ذلك لمفاخرة أي على طريق الفخر

“The scholars have agreed upon the fact that the animal will be permissible to eat if it has been slaughtered by... a Muslim (with its prerequisites) who mentions the Name of Allah at the time of slaughter..., and severs all passageways, and does not remove his hand until he has completed it all.” (Maratibul Ijma' of Ibn Hazm Zahiri, may Allah have mercy on him, with the concurrence of Hafiz ibn Taimiyah, may Allah have mercy on him.)

There are other matters which are preferred during slaughter and some minor differences about the minimum requirements which will be discussed shortly but it is first important to realize that this is the unanimously accepted method of slaughter in Islam, with no compromise in the injunctions of the Shariah and steering free from marginalizing or disenfranchising any of the Muslims.

9 الدر المختار مع حاشية ابن عابدين ٦/٦٩٢-٢٠٣ ط دار الفكر

10 مراتب الإجماع لابن حزم ونقد مراتب الإجماع لابن تيمية ١/٦٤١ ط دار الكتب العلمية

Unity in the Least Common Denominator

Unity among the Muslims is of essential importance, especially considering the global condition of the Muslims today and keeping in mind that Muslims live as minorities in so many parts of the world.

Allah, the Almighty, orders,

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

[Hold fast, all of you, to the cord of Allah, and be not divided. {Surah Āl Imran: 103}]

Figuring out what is the 'حَبْلِ اللَّهِ' (the chord of Allah) is the first mandate of this commandment. The chord of Allah ﷻ is found in His Deen, taught by His Messenger, our Beloved and His Beloved, Muhammad ﷺ. He prepared an entire generation of flagbearers who transmitted this Deen to the generations to come.

This systematic transmission is a unique characteristic of Islam, nowhere to be found in any other religion. Each generation received the blessed trust from its pious predecessors and transmitted it on to the qualified bearers of the next generation. This tradition has continued and will continue, Allah-willing, to this day. The academic heritage has always been tolerant and welcoming of valid differences of opinion, given that the source is verified and acceptable and that the differences which are based upon the known principles of the Sunnah. These differences of opinion are inevitable in an environment of free thought which cultivates intellectual development. Differences of opinion have always existed since the time of the Companions of Rasulullah ﷺ, may Allah be pleased with all of them. However, these differences, were nearly always regarding the technicalities of the transmitted knowledge.

Very little differences of opinions exist regarding the practical application of Halāl and Haram issues. In practice, all schools of thought, inscribed nearly the same actions.

For example, all schools of thought say, recitation of Surah al-Fatihah is necessary for Salah. The minor differences occur regarding who will recite in which situation and how. For the individual praying alone, he must recite it verbally himself. For those praying in congregation, the difference simply exists about whether only the Imam will recite or the followers too. Nonetheless, recitation is necessary. That is the least common denominator. So, in the big picture, Muslims are all united about the requirement of Surah al-Fatihah in salah.

Extending this thought further, all schools of thought prescribe recitation of Surah al-Fatihah in practice for an individual praying alone, although they differ in the legal status of the action. Some say it is always fardh. Some say it is wajib. And in certain situations, some say it is a sunnah or mustahab. These legal technicalities are intricacies of the transmitted knowledge. In practice, all schools of thought, unanimously prescribe recitation of Surah al-Fatihah in every raka'ah of individual prayer. Thus, there is no difference in practice. This is the least common denominator.

Muslims are in no situation today to highlight their differences, be they legitimate, respectable differences of opinion. Muslims must look for the least common denominator upon which everyone is agreed and move forward with that.

The method mentioned above is unanimously accepted by all schools of thought. No Muslim will differ about the fact that the meat of an animal slaughtered in this way is Halāl. Looking for anomalies in Fiqh will lead to nothing but disunity, marginalization of the scholarly view of the majority and disenfranchising many Muslims.

In the Fiqh of animal slaughter, the Salaf Salihīn have a counted, few outlier opinions, yet to be discussed. The contemporary scholars, not considering the validity (or invalidity) of certain opinions, have a difference of opinion about whether an animal slaughtered by a programmed machine will be Halāl for consumption or not.

Reconciling between all of the views of old and new, it is absolutely clear that all scholars agree that a Muslim slaughtering by hand with the Name of Allah is the optimal, undisputed method of Halāl slaughter.

Muslims are no strangers to differences of opinions in Fiqh. The Ummah has recognized that vast differences may occur and must be respected. Each Muslim also deserves the right to follow the scholars he trusts the most, especially in contemporary matters which never existed in the time of the pious predecessors.

In the US, a vast majority of the Muslims hail from a handful of the world. Muslims from each background, follow their own scholars whom they trust and do so in complete solidarity with the truth-seeking nature of a proper Muslim.

Many customers still go to the meat stores and ask to see the head of a chicken carcass to verify that it was slaughtered by the hand of a Muslim. Store owners find it hard to gain the trust of their customer in the absence of the head and neck of the chicken. They believe, and very often, vocalize their opinion that the animal must be slaughtered by the hand of a Muslim, not a machine. This is just a small example of the public sentiment towards machine slaughtered product.

When the common Muslim consumer is shown video footage of how their chicken is slaughtered mechanically, they immediately denounce the meat as Haram, disturbing, and deception in the name of Halāl. Further, the more knowledgeable and serious Muslims follow a vast number of scholars around the world, who out of their academic expertise and deep insight into contemporary issue of Fiqh, feel that mechanically slaughtered chicken is not Halāl.

The details of the Fiqh and related scholars on both sides of the aisles, will be mentioned in the pages to come, In shā Allāh. But it is crucial to stop here and look at this matter objectively, without emotions involved and keeping the Shariah purely as the standard for Halāl. Given that the Salaf Salihīn all agree upon the method of slaughter described above, all contemporary scholars view that as undisputedly Halāl and the common Muslims already feel most safe as calling this method as Halāl, it is easy to solve this problem. Simply implement this as the uniform standard of Halāl slaughter. Muslims in America already pay twice or thrice the price of non-Halāl meat, for what they purchase in the market as Halāl. All that must be done is to demand for proper Halāl standards. Production rates, profitability, and the logistical practicalities of large companies should not be the standard on setting principles of Halāl.

Halāl has a rich academic and practical heritage which Muslims will not discard simply because big companies hesitate to give Muslims what they are already paying for.

As for productivity, the current situation of the meat plants in the US has already been discussed. Hand inspection of every bird by a qualified human inspector is required in every plant. In fact, it dictates the speed of the line and the productivity of the plant. If hand inspection by a qualified human can be implemented, why is hand slaughter by a qualified (i.e., Muslim), unfathomable? Is it because Halāl injunctions are less important than food safety regulations?

As for profitability, Muslims in America already pay twice or thrice the price of non-Halāl meat, for what they purchase in the market as Halāl, and big companies in America charge as much as twice the price for chicken produced from the same machine which a non-halal chicken is produced from. One chicken gets the Halal label, and it costs up to twice as another one, which came out of the same machine without the Halāl label. It is not an extra cost which is being covered by the extra price, just simply an extra few figure on the bottom of a billion-dollar company.

As for logistical practicalities, firstly, there exists a precedence in the Kosher market for this matter. All Kosher slaughter in USA (and beyond) is done purely by hand. One Jew put it best when he said, “because my Rabbi told me that Moses showed us how to slaughter a chicken four thousand years ago, and we’re not changing that”. Why can Muslims not adopt the same attitude for Halāl too?

Secondly, the same productivity can be achieved by employing multiple Muslim slaughtermen at the slaughter function to do the same job the machine does at that point. Humans are already required to do at least some of the functions at even the state-of-the art mechanical slaughter facilities, like hanging the birds, checking the carcass, quality control, certain cuts, etc.

The hand slaughter can be done in complete harmony with the mechanical process.

Finally, adopting standards which appease big companies in their endless greed of the profit margin, compromises the injunctions of the Shariah and disenfranchises a vast majority of the Muslims. The Name of Allah cannot possibly be pronounced on every animal by the one slaughtering it, as it is a machine, not to mention that it is running at 200+ birds per minute. The passageways of the throat cannot always be ensured to be severed properly, in the exact spot either. All three parts of the Halāl slaughter method as compromised when the animal is mechanically slaughtered. The standards for Halāl should be set by the requirements of the Shariah and keeping the beliefs and spiritual safety of the Muslim consumer in mind.

It is not a matter of partial or possible permissibility, it is a matter of integrity of the Halāl product and the best interest of its consumer.

- to be continued in the next issue, InShāAllāh -

Frequently Asked Questions About Sadaqatul Fitr

Darul Ifta, Shariah Board New York

Question: What is wrong with announcing Sadaqatul Fitr to be more than the stipulated amount?

Answer: It is incorrect to stipulate an amount which is not in accordance to the Quran and Hadith. It is important for the committees of masjid to state what the shar'ee amount is. However, after knowing the sharee amount, if then people wish to give more, it is permissible.

Question: Why do Sadaqatul Fitr figures vary so much in our masjid?

Answer: The varying amounts show that there is a lot of ignorance in this issue. The purpose of this publication is to educate the masses as to how to calculate the value of Sadaqatul Fitr.

Question: Is it correct to give the value of dates rather than wheat?

Answer: It is correct to give the value of dates (and barley) according to Imâm Abu Hanifah rah and Imam Abu Yûsuf rah. However, the price of dates is very high. Therefore, if the value of dates is given, one will be paying a considerable amount more.

Question: Is it okay to pay Sadaqatul Fitr before Eid?

Answer: Yes, rather it is better if the poor get the money in time to celebrate Eid.

Question: Every year, my father pays Sadaqatul Fitr on Eid day on behalf of my wife, my son and me. Is this okay? Someone told me that I should pay from my own pocket because I am earning. Could you please clarify?

Answer: It is true that you should pay the Sadaqatul Fitr yourself. However, if you requested your father to pay or your father informed you that he will pay and you consented, it is okay.

SADAQATUL FITR

WHAT IS SADAQATUL FITR?

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

HOW MUCH IS SADAQATUL FITR?

Amount of Sadaqatul Fitr based on the New York retail market prices as of Shaban 21, 1442, or April 4, 2021:

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

\$6.00 per person **MINIMUM**

2)Barley: One Sa' (7.5 lbs.) = \$9.00 per person

3)Raisins: One Sa' (7.5 lbs.) = \$23.00 per person

4)Dates: One Sa' (7.5 lbs.) = \$30.00 per person



AN ADVICE FOR THE AFFLUENT MUSLIMS

**PLEASE TRY TO GIVE BY THE HIGHER STANDARD
(\$9 or \$23 or \$ 30 PER PERSON)**

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

When should I pay Sadaqatul Fitr?

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

Who should be given Sadaqatul Fitr?

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



From Darul Ifta' of

SBNY
Shariah Board New York

Your Questions Answered

QUESTION:

I have a dilemma I hope you can guide me. We just found out that my daughter in law who is 5 months pregnant is carrying a child whose heart is not functioning and will not survive after birth unless the baby undergoes immediate major heart surgery with a transplant. Also the chances of brain damage and heart failure are extremely high which can cause severe disability and extreme pain both mental and physical to the family. We would like to know our options and if termination of the pregnancy in this extreme situation is permissible. Please remember that the baby will be in a vegetative state if he survives all the major surgeries as the heart at present is in a very poor condition. Thank you for your valuable time and opinion.

ANSWER:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الجواب ومنه الصدق والصواب

وعليكم السلام ورحمة الله وبركاته

Based on the facts as presented: It is not permissible to terminate this pregnancy since it is after 120 days.

Sayyiduna Abdullah ibn Masood رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم, the Most Truthful of the True, explained that an embryo forms in the mother's womb for 40 days, then it is congealed blood for another 40 days, then it is a piece of flesh for another 40 days. Thereafter, an angel is sent to it with four decisions from Allah: its sustenance, its life span, its actions and its ultimate fate (whether it will be fortunate or wretched in the Hereafter). Thereafter the soul is blown into it (Sahih al-Bukhari, 7454).

Only Allah, the Most Wise, knows the fate of His creatures. If He has chosen to breathe life into this child and keep it alive, no one has the right to take its life away. This child will only survive if Allah wills and may even become a great wali of Allah and cool his parent's eyes one day. This matter must be left to Allah. Given the circumstances as they stand, it will be a major sin to terminate this pregnancy.

سمعت عبد الله بن مسعود رضي الله عنه، حدثنا رسول الله صلى الله عليه وسلم وهو الصادق المصدوق: « أن خلق أحدكم يجمع في بطن أمه أربعين يوماً أو أربعين ليلة، ثم يكون علقته مثله، ثم يكون مضغته مثله، ثم يبعث إليه الملك فيؤذن بأربع كلمات، فيكتب: رزقه، وأجله، وعمله، وشقي أم سعيد، ثم ينفخ فيه الروح، فإن أحدكم ليعمل بعمل أهل الجنة حتى لا يكون بينها وبينه إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخل النار، وإن أحدكم ليعمل بعمل أهل النار، حتى ما يكون بينها وبينه إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل الجنة فيدخلها » (صحيح البخاري ٧٤٥٤)

العلاج لاسقاط الولد اذا استبان خلقه كالشعر والظفر ونحوهما لا يجوز (الفتاوى الهندية ٤١٢/٥)

امراة عالجت في اسقاط ولدها لا تأثم ما لم يستبن شيء من خلقه (البحر الرائق ٣٧٦/٨)

(مستفاد من الفتاوى القاسمية (23/281))

And only Allah ﷻ knows best.

[Darul Ifta, Shariah Board New York]

-- Continued from Page 11 --

SUNNAHS AND ETIQUETTES REGARDING ITIKAAF

1. To perform Itikaaf in the last 10 days of Ramadan¹
2. For women to perform Itikaaf in their homes²
3. To perform Ibadah with full zeal and passion³
4. To concentrate all of one's attention towards Allah ﷻ⁴
5. To do Zikr in abundance⁵
6. To suppress carnal desires as much as possible⁶
7. To speak as little as possible⁷

Mas'alah: It is not permissible to leave the masjid unless one has to fulfill his physical needs (to use the bathroom or perform Ghusl) or his Shari needs (to perform Jummah salah).⁸

Mas'alah: It is not permissible for the Mu'takif to leave the masjid to visit someone or to take part in Janazah Salah.⁹

1 Aisha (RA) has said, "Indeed, Rasulullah ﷺ would fast the last ten days of Ramadan until Allah ﷻ took him. Thereafter his wives would perform Itikaaf" (Bukhari 2026)

2 Ibid

3 Aisha (RA) has said, "When the last ten days (of Ramadan) entered, Nabi ﷺ would tie his waistband (i.e. strive in Ibadah), stay awake at night and waken his family." (Bukhari 2024)

4 Al-Adab fi ad-Deen (Al-Ghazali)

5 Ibid

6 Ibid

7 Ibid

8 Aisha (RA) has said, "When Rasulullah ﷺ would perform Itikaaf he would lean his head towards me and I would comb it. He would not enter the house except to take care of human needs (to relieve himself)" (Muwatta Malik 377)

9 Aisha (RA) has said, "It is Sunnah upon the Mu'takif that he does not visit the sick, nor attend the Janazah, nor touch his wife, nor have intercourse with her, nor leave for any need except that it is necessart" (Abu Dawood 2473)

Ahkam of Ramadan

by Hadrat Mufti A'zam Mufti Shafi' Sahib ﷺ

presented by

SBNY
Shariah Board New York

Rules and Virtues of Ramadhan

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

The Niyah (Intention) of Fasting

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

Factors that invalidate the fast:

- 1) To apply medication to the nose or ears.
- 2) To intentionally vomit mouth full.
- 3) When water accidentally goes down the throat whilst gargling.
- 4) To ejaculate because of contact with a woman.
- 5) To swallow items that are not normally eaten, like a stick or a piece of iron.
- 6) To intentionally inhale the smoke of incense. Cigarettes and hukkah etc. follow the same law.
- 7) After eating or drinking forgetfully, one assumes his fast is broken and thereby continues to eat intentionally.
- 8) Eating after subh sadiq (the time when Fajr enters) with the impression of it being before subh sadiq.
- 9) To make Iftār before sunset with the impression of it being after sunset.

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

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

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

- 1) To unnecessarily chew on something. To taste salt and spit it out. To clean or brush one's teeth with toothpaste is also makrūh.
- 2) To remain the entire day in the state of Janābah (in need of an obligatory bath).
- 3) To extract blood from the veins. This includes blood donations.
- 4) Backbiting (to speak of the faults of someone in his absence). Although this is harām in all conditions, however the sin is more severe whilst one is fasting.
- 5) To argue, swear or fight with someone. Whether it is a human, an animal or any lifeless object. This also renders the fast as makrūh.

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

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



Fact Sheet About Taraweeh Salah

Compiled by Mufti Ruhul Amin Sahib DB, Principal of Darul Quran Wassunnah,
Sadr Mufti SBNY

What is Taraaweeh salah?

‘Abdur Rahman ibn ‘Awf رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وسلم said, **“Indeed, Allah, the Exalted and Almighty, has made the fast of Ramadan obligatory upon you and I have made the nightly prayers of Ramadan a *Sunnah* for you. So, whoever fasts in Ramadan and offers this prayer at night, with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will be cleansed from his sins like the day his mother gave birth to him”** (Nasai, 2209).

Did the Messenger of Allah صلى الله عليه وسلم pray it in *Jama’at* (congregation)?

The Mother of the Believers, ‘Aisha رضي الله عنها, narrates that **the Messenger of Allah صلى الله عليه وسلم once prayed at night in the masjid and a group of people prayed with him. Then he prayed again the next night and the number of people praying with him increased. They gathered again the third or fourth night but he did not come out to [pray with] them. When the Messenger of Allah صلى الله عليه وسلم awoke in the morning, he said, “I saw what you did and nothing would have stopped me from coming out to [pray with] you, except that I feared it may be made obligatory upon you,”** That was in Ramadan (Bukhari, 1129).

How would the Messenger of Allah صلى الله عليه وسلم perform Taraaweeh salah?

‘Abdullah ibn ‘Abbas رضي الله عنه narrates that **the Prophet صلى الله عليه وسلم would pray 20 raka’at and witr without a *Jamaa’ah* in Ramadan** (Baihaqi, 4391; Ibn Abi Shaibah, 7692; Tabrani in *al-Awsat*, 5440, Haafiz Ibn Hajr, in *al-Mataalib al-‘Aaliyah*, 597).

Did the Messenger of Allah صلى الله عليه وسلم order others to pray it?

Abu Hurairah رضي الله عنه narrates that **the Messenger of Allah صلى الله عليه وسلم used to encourage praying at night in Ramadan but would not order it with emphasis. He used to say, “Whoever prays at night in Ramadan with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will have his past sins forgiven.”** It remained this way until the Messenger of Allah صلى الله عليه وسلم passed away and likewise in the *Khilaafah* of Abu Bakr رضي الله عنه and in the early part of the *Khilaafah* of ‘Umar رضي الله عنه (Muslim, 174).

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

‘Abdur Rahman ibn ‘Abd al-Qari ؓ narrates, **“One night, I went out to the masjid in the company of [Ameer al-Mu’mineen] ‘Umar ibn al-Khattab ؓ and found the people in different groups. One man was praying alone here and another was praying with a little group behind him there. So, ‘Umar ؓ said, ‘In my opinion, it would be better if I collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)’.** So, he made up his mind to congregated them behind Ubai bin Ka’b (r). Then on another night I went out again in his company and the people were praying behind their Qari. On that, ‘Umar remarked, **‘What an excellent innovation this is!** However, that [prayer] which they sleep through is better than the prayer they are performing.’ He meant by this the (*Tahajjud*) prayer at the end of the night. (In those days) people used to pray in the early part of the night” (Bukhari, 2010).

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

‘Irbaad ibn Saariyah ؓ narrates that the Messenger of Allah (s) said, **“You must follow my Sunnah and the Sunnah of the rightly guided Khulafa (Abu Bakr, ‘Umar, ‘Uthman and ‘Ali); hold onto it with your molar teeth (hold on to it firmly)”** (Tirmizhi, 2676).

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

Yahya ibn Sa’eed ؓ narrates that **‘Umar ibn al-Khattab ؓ ordered a man to lead them in 20 raka’aat (during Ramadan)** (Ibn Abi Shaibah, 7764).

Saaib ibn Yazeed ؓ narrates, **“We used to pray 20 raka’aat and Witr in the time of ‘Umar ibn al-Khattab ؓ”** (Baihaqy, 4393).

Yazeed ibn Roumaan ؓ narrates, **“The Muslims used to pray 23 raka’aat in Ramadan during the time of ‘Umar ibn al-Khattab ؓ”** (Maalik, 252; Baihaqy, 4394).

Saaib ibn Yazeed ؓ narrates that **they used to pray 20 raka’aat in the month of Ramadan during the time of ‘Umar ibn al-Khattab ؓ.** They used to recite the surahs with two hundred ayaat and used to lean on their walking sticks in the time of ‘Uthman ؓ due to the severity of the extended standing in the prayer (Baihaqy, 4393; Ibn Ja’d, 2825; ‘Abd ibn Hameed, 653).

How did the *Sahabah* ؓ and *Taabi’een* ؓ perform the Taraaweeh Salah?

‘Abdul ‘Azeez ibn Rafee’ ؓ narrates that **Ubayy ibn Ka’b ؓ used to lead the people in 20 raka’aat and perform Witr of 3 raka’aat during Ramadan** (Ibn Abi Shaibah, 7766).

Abul Khusaib ؓ narrates, **“Suwaid ibn Ghafalah ؓ used to lead us in 20 raka’aat during Ramadan with 5 Tarweehaat (intermission after every 4 raka’aat)”** (Baihaqy, 4395).

Naafi' رضي الله عنه narrates that Ibn 'Umar رضي الله عنهما said that Ibn Abi Mulaikah رضي الله عنه used to lead us in 20 raka'at during Ramadan (Ibn Abi Shaibah, 7683).

Sa'eed ibn 'Ubaid رضي الله عنه narrates that 'Ali ibn Rabee'ah رضي الله عنه used to lead us in Salah during Ramadan with five *Tarweehaat* (intermission after each four raka'at) and three raka'at of Witr salah (Ibn Abi Shaibah, 7772).

'Ataa رضي الله عنه narrates, "I found the Muslims praying 23 raka'at including Witr salah (in Ramadan)" (Ibn Abi Shaibah, 7770).

What about 'Aisha رضي الله عنها's words:

"The Messenger of Allah ﷺ did not pray more than eleven raka'at in Ramadan or any other month. He used to pray four raka'at – and do not ask me about their beauty and length – then another four raka'at – and do not ask me about their beauty and length – and finally, he used to pray three raka'at (Witr)" (Bukhari, 1147)?

Answer: This is regarding Tahajjud Salah, *not Taraaweeh Salah* as is evident by

(1) 'Aisha رضي الله عنها saying that he ﷺ would not pray more than this in Ramadan *or any other time*. *Taraaweeh Salah is only in Ramadan, not any other time*. Tahajjud, however, is performed all throughout the year.

(2) Imaam al-Bukhari رضي الله عنه lists this narration under the chapter of Tahajjud (chapter 25, subchapter 16).

-- Continued from Page 30 --

They deduced this, incorrectly, from the Quranic word, "حصورًا", which means "abstinent (from women)". The Mufasssiron (exegetes of the Qur'an) have deemed this inference of theirs incorrect. Yahya رضي الله عنه did perform Nikah, but a particular trait of his was that he was abstinent towards desires. This is why he was called "حصورًا". This means that Yahya رضي الله عنه abstained from pleasures and desires very much. It does not mean that he never married.

As for Isa عليه السلام, it is true though that he has not married yet. But it comes in narrations that he will get married when he will descend from the skies closer to Qiyamah. ¹

- to be continued in the next issue, InShāAllāh -

¹ Mishkat al-Masabih: 5508



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Some Rules of Zakat

Compiled by the Ulama of Shariah Board New York

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

ON WHOM ZAKĀT IS FARD (Obligatory)

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

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

Furthermore, the wealth must be:

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

TYPES OF WEALTH ON WHICH ZAKĀT IS FARD (Obligatory)

1. Gold and silver, be it in the form of jewelry, utensils, bullion or any other form.
2. Cash, checking and savings balance
3. Loans lent to others which are acknowledged (see Paying Zakāt section)
4. Merchandise for business, equal to the value of *nisāb*
5. Livestock

6. Income of properties if it is equal to the value of *nisāb*

7. Income derived from a hiring business, such as cars, vans, trucks, etc.

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

NISĀB (The Quantum), HAWL AND RATE OF ZAKĀT

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

The *nisāb* of gold and silver fixed by Rasūlullāh (saw) is as follows:

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

As prices changes frequently, the current market price of gold and silver must be used to calculate the dollar amount of *nisāb* on the *hawl* (yearly zakat due) date.

THE METHOD OF PAYING ZAKĀT

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

on gold assets) or alternatively, it could be paid in cash. It is of vital importance to ensure at all times that the recipient is made the owner of the zakāt.

8. Authority can be delegated to another person or an organization for the distribution of zakāt in order to utilize it in accordance with the laws of Sharī'ah.
9. If a person requests someone to give a certain amount on his behalf as zakāt, and that sum is given out, the discharge of the zakāt will be valid. The sum given will be due upon the one who made this request.
10. If an agent is given zakāt for distribution, and he does not distribute it, the zakāt will not be fulfilled, and the sin of not discharging the obligatory duty of zakāt will remain upon whom it was due.
11. Zakāt should not be payed by estimation.
12. Gold or silver jewelry must be weighed accurately for zakāt purposes.

IMPORTANT NOTE ABOUT WHO CAN BE GIVEN ZAKAT

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

Important: ALL TYPES OF COMMON CHARITABLE CAUSES ARE NOT INCLUDED IN THIS CATEGORY. A widespread misunderstanding about the term FĪ SABĪLILLĀH has misled many to believe that this includes all types of charitable deeds. The Qur'an and Ahadith do not support this. If all charitable causes were included in this category, there would have been no need for mentioning eight different categories of *Masārif* in the Quran.

ZAKĀT CAN BE GIVEN TO: a brother, sister, nephew, niece, uncle, aunt (both paternal and maternal) step-grandfather, step-grandmother, father-in-law, mother-in-law PROVIDED THEY DO NOT POSSESS *NISĀB*.

ZAKĀT CANNOT BE GIVEN TO:

1. Zakāt cannot be given to the *Sayyid(Sādāt)* family.
2. Zakāt cannot be given to immediate antecedents such as parents, grandfather, etc. In the same manner one's descendants such as children and grandchildren, cannot be given zakāt. A husband and wife cannot give zakāt to each other.
3. Zakāt contributions cannot be given to such institutions or organizations that do not give the rightful recipients (*Masārif*) possession of zakāt, but instead use zakāt funds for construction, investment or salaries. Zakāt must be given in the ownership of the eligible individuals.
4. Zakāt cannot be given to non-Muslims.

5. If one cannot determine whether the recipient is needy or not, it is better to make certain before giving zakāt. If zakāt is given without inquiry and subsequently it is known that the recipient is wealthy, the zakāt is not valid. It has to be given again.
6. Zakāt will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made *waqf*.
7. Zakāt cannot be used for the *kafn* (shroud) of a deceased person who has no heirs.
8. Zakāt cannot be given as salary or amount due upon a contract.
9. Zakāt cannot be given to construct a masjid, school, etc.
10. A dead person's debt cannot be paid from Zakāt.

Frequently Asked Questions Regarding Fasting



Darul Ifta, Shariah Board New York

Q: What happens to my fast if I eat or drink forgetfully?

A: This fast will remain valid and is not nullified. (Fatawa Rahimiyyah 4/75)

Q: If a person accidentally swallows water during wudhū, does his fast break?

A: Yes. In such a case only qadhā is necessary and not kaffārah, meaning he has to make up only one fast in place of it. (Fatawa Rahimiyyah 4/75)

Q: Is it permissible to use toothpaste while fasting?

A: It is makrūh (disliked) to use toothpaste whilst fasting. There is a strong possibility of the toothpaste being swallowed. (Hidayah, 1/123)

Q: Is it permissible to use the miswak during fasting?

A: Yes (Tirmizhi Shareef, 716)

Q: Is it permissible to take a blood test while fasting?

A: Yes. It is permissible to take a blood test provided that it does not cause weakness in the body to such an extent where one is unable to fast. (Ahsan al-Fatāwā 4/435)

Q: Will injections break my fast?

A: No (Fatāwā Rahimiyyah 4/72-73)

Q: I am diabetic and need to use insulin injections during my day. Will this break my fast?

A: No, injections do not break the fast. (Fatāwā Rahimiyyah 4/72-73)

Q: Is one allowed to have a dentist appointment during Ramadān?

A: Visiting the dentist office will not invalidate one's fast, however, it is advisable to delay the appointment until after Ramadān as there is a strong possibility of something reaching the throat. (Ahsan al-Fatāwā 4/436)

Q: Will my fast break if I have my tooth taken out?

A: No (Fatāwā Rahimiyyah 4/76)

Q: Will smoking nullify the fast?

A: Yes. It is not permissible to smoke while fasting and it will necessitate a qadhā as well as a kaffārah, meaning he must fast two consecutive months to make up for this. (Fatawa Rahimiyyah 4/89) (Durr al-Mukhtār 3/366)

Q: Will using a nasal spray invalidate the fast?

A: Yes. (Radd al-Muhtār 2/395)

Q: Is one excused from fasting merely because the fasting hours are long?

A: No. (Ahsan al-Fatāwā 4/70,433)

Q: Is taking part in suhoor (a meal before Fajr time) a condition for the fast to be valid?

A: It is mustahabb (recommended) to eat suhoor, as it has been encouraged by the Prophet ﷺ. However, if one is unable to take part in suhoor, the fast will still be valid. (Bukhari, 1923) (Muslim, 1095)

Q: Is it preferable to delay in breaking the fast (after the sun has set)?

A: After the sun has set, one should not delay in breaking the fast. It is reported in Musnad Ahmad that the Prophet ﷺ said, "My ummah will remain upon good so long as they delay the suhoor, and hasten in iftar (after the sun has set)." It is reported in another hadith in Sahih al-Bukhari that the Prophet ﷺ said, "the people will remain upon good so long as they hasten in iftar (after the sun has set)." (Musnad Ahmad, 21507) (Bukhari, 1957)

Q: If a student has an exam during the month of Ramadan, is he or she permitted to forego the fast in order to study for the test?

A: No (Fatāwā Rahimiyyah 4/67)

Q: Can a person fast on someone else's behalf?

A: No (Imdād al-Fatāwā 2/151) (Radd al-Muhtār 2/119)

Q: Are women permitted to fast during their cycle or during post-natal bleeding?

A: Women are not permitted to fast on the days of their cycle nor post-natal bleeding. Those fasts must be made up on a later date, after Ramadan. (Ahsan al-Fatāwā 4/438)

Q: When making up Ramadan fasts, should taraweeh prayers also be made up?

A: Taraweeh prayers are specific for the month of Ramadan. The fast is to be made up without performing any Taraweeh prayer. (Bukhari, 37) (Muslim, 759)

Q: If blood goes down a person's throat, will the fast be invalidated?

A: If there is no doubt that blood did go down a person's throat, that fast will be nullified and will need to be made up. (Radd alMuhtār 3/367)

Q: If one can't fast in the month of Ramadan because of old age what should they do? Can his family fast for him?

A: No one can fast on behalf of another person. If a person is not capable of fasting in the month of Ramadān due to some reason, such as old age and or such an illness from which he has no hope of recovery, then he may offer fidya (monetary compensation) for each day he is unable to fast. (Imdād al-Fatāwā 2/151) (Radd al-Muhtār 2/119) These fidya payments are meant to feed a miskīn (person in need) for each of the fasting days missed and are equivalent to the price of feeding one person twice. If he wishes he can give fidya from the beginning of Ramadān for the entire month or he can give it at the end of the month. To give fidya before the month commences will not be correct. (Ahsan al-Fatāwā 4/430,445)

Q: Will using an inhaler break my fast? Please keep in mind that I am an asthma patient.

A: Yes, since inhalers contain medicine, they will break the fast. If a patient has asthma then their difficulty in breathing is a good indication that they should break the fast and use the inhaler if there is a flare up and make up one fast later as qadha. Therefore, if your doctor feels that your condition is severe enough to cause weakness or worsen your health if you fast then this could be considered a chronic illness which will allow you to break your fast and pay fidyāh. If you recover from your illness then you will need to perform make up the fasts (qadha). (Ramadān aur Jadīd masā'il pg.141)

Q: If I apply cream or lotion will it break the fast?

A: All creams, lotions and medications that are for external use and are applied to the skin will not break the fast. (Ramadān aur Jadīd masā'il pg.187)

Q: I have a chest infection and my doctor gave me some medication to take, can I break my fast?

A: If your doctor considers it to be a severe illness because of which your condition will worsen if you fast, then you should take your medication and perform a qadā later. There will be no need for kaffārah. (Maraqiy al-Falāh pg.258)

Q: I have an appointment with my gynecologist for a pap-smear procedure during Ramadān, will it break my fast?

A: This will break the fast because generally this type of procedure is carried out using lubricants and creams which will enter the private area. If lubricants and creams are not used then it will not break the fast. (Fatāwā Rahimiyyah 4/72)

Q: Can a woman in her period eat food in Ramadān during the day?

A: She will be allowed to eat anytime during the day. It will be preferable not to eat in front of others who are fasting. (Ahsan al-Fatāwā 4/438)

Q: Will eye drops break my fast?

A: Eye drops and any other eye procedures will not break the fast even though the medication can be tasted it in the mouth. The same applies for applying surma. (Ahsan al-Fatāwā 4/439)

Q: Is it permissible not to fast if I am pregnant or breast-feeding?

A: It is permissible not to fast if there is a fear of harm to the fetus or the mother is unable or finds it difficult to produce milk without regular meals. (Tirmizhi, 707)

Q: Will vomiting break my fast?

A: Fast will not break if a person vomits unintentionally, regardless of how much vomit came out. If he vomits intentionally (by putting his finger in his throat), his fast will break if a mouthful or more of vomit comes out. In such a case, only qadha is necessary. (Tirmizhi Shareef, 711)

شَهْرُ رَمَادَانَ

صِيَامُ
الْخَيْرِ

Education and Upbringing

From a young age, Mufti Palanpuri ﷺ was intelligent and hardworking. His profound knowledge and deep understanding were a result of his fervent passion and sincere commitment to the knowledge of Deen. He was always eager to learn, and enjoyed research.

He began his preliminary education with his father, and soon joined the local Madrasah in Kaleda, his home-town village. There, he studied the primary books under Mawlana Dawud Chawdhury, Mawlana Ibrahim Jawnki, and Mawlana Habibullah Chawdhury ﷺ.

After completing the primary education there, Mufti Palanpuri enrolled in Darul Uloom Chhapi, where he began to study Farsi (Persian) from his uncle, Mawlana Abdur Rahman Sheera ﷺ. Six months later, when his uncle decided to travel back to his hometown, Hadrat Mufti Sahib accompanied his uncle, where he continued his studies with him for another six months.

Having completed a full year under the supervision of his uncle, he then enrolled in the Madrasah of Mawlana Mohammed Nazir ﷺ in Palanpur, India. His intermediate studies took place for four years under the instruction of Shaikh Mohammed Akbar, the brother of Mawlana Nazir ﷺ.

Now about 17 years old, Mufti Palanpuri ﷺ traveled to Saharanpur, India in 1958 (1377 AH), to further his studies at the renowned Madrasah, Mazahirul Uloom. He spent three years studying here and took much benefit from the teachers there. These included Shaikh Siddeeq Ahmad Jamawi, Mawlana Waqar Ali Bijnoori, Mawlana Mohammed Yahya Saharanpuri, Mawlana Abdul Azeez Raipuri, and Mawlana Mohammed Yameen Saharanpuri ﷺ.

Finally, in the year 1961 (1380 AH), Shaikh Mufti Palanpuri enrolled in Darul Uloom Deoband. His first year there, Mufti Sahib studied the first part of Tafseer al Jalalayn and the first two parts of Hidayah, amongst other books. In the second year, he studied Mishkat al Masabih, the final two parts of Hidayah, Surah al Baqarah from Tafseer al Baidawi, and many other books. Two years later, in the year 1963 (1382 AH), he studied

the books of Hadith under some of the most illustrious personalities of his time. These included: Mawlana Sayyid Akhtar Husain Deobandi, Mawlana Basheer Ahmad Khan, Mawlana Naseer Ahmad Khan, Mawlana Sayyid Husain Deobandi, Mawlana Abd al Jaleel Kairanwi, Mawlana Islamul Haq A'zami, Hakim al Islam Qari Mohammed Tayyib, Mawlana Fakhr al Hasan Muradabadi, Mawlana Mahmood Zuhoor Deobandi, Qari Abd al Wahhab Mahmood Misri, Mawlana Sayyid Fakhr al Deen Ahmad Muradabadi, and Mawlana Mohammed Ibrahim Balyawi ﷺ.

In the same year, 1382 AH, he enrolled in the Darul Ifta program, under the guidance of Shaikh Mufti Sayyid Mahdi Hasan Shahjahanpuri ﷺ, the Head Mufti of Darul Uloom Deoband. Due to the proficiency he showed in the Darul Ifta, he was appointed as the assistant Mufti in Darul Uloom Deoband, a position uncommon then. In the same year he started the Ifta course, Hadrat Palanpuri Sahib ﷺ also began memorizing the Quran under the supervision of his teacher from Jamia al-Azhar, Cairo, who had been sent to Darul Uloom Deoband, Shaikh Qari Abd al Wahhab Mahmood Misri ﷺ.

- to be continued in the next issue, InShāAllāh -



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

(Tabrani)

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

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



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DARUL QURAN WASSUNNAH



Do you know who a Sahabi رضي الله عنه is?

A **Sahabi** is a person who saw Nabi Muhammad ﷺ or attended his blessed company as a Muslim, and passed away as a Muslim.

Virtues of the Sahaba

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

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

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: (Sahih Muslim, 2541)

لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُخْدٍ ذَهَبًا مَا أَذْرَكَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ

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 Mudd¹ of grain only.

1 One Mudd ≈ 1 ¾ lbs.

Sayyiduna Abu Bakr ﷺ

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.

Sayyiduna Abu Bakr al Siddeeq

Actual Name ▶

Abdullah ibn Abi Quhaafah Othman ibn Aamir

رضي الله عنه

Titles ▶

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

Birth ▶

2 ½ years after Rasulullah ﷺ

Demise ▶

13 AH, at the age of 63

Children ▶

6 children



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 Rasulullah about the incident of Mi 'raj without hesitation and it was because of this that Rasulullah gave him the title of As-Siddiq.
- 4) Sayyiduna Abu Bakr's daughter, Sayyidatuna Aisha ﷺ, 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 ﷺ 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) Rasulullah ﷺ was asked who he loved the most. He said, "Aisha." Then the Sahaba ﷺ asked, "From the men?" He ﷺ 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 تَثْنِينَ إِذْ هُمَا فِي لُغَارٍ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ لِلَّهِ مَعَنَا (التوبة، ٤٠)

Abu Bakr ﷺ, the First Muslim

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

إذا تذكّرت شجواً من أخي ثقةً فاذكّر أخاك أبا بكرٍ بما فعلا
التالي الثاني المحمود مشهدهُ و أول الناس طراً صدق الرُسل
والثاني اثنين في الغار المنيف، وقد طاف العدو به إذ صعّد الجبلا
وكان حبّ رسول الله قد علموا، من البريّة لم يعدل به رجلا
خير البريّة أبقاها وأزأفها بعد النبي، وأوفأها بما حملا
عاش حميداً، لأمر الله متّبعاً بحدي صاحبه الماضي، وما انتقلا

*When you make mention of the accomplishments of a brother
Then mention those of your brother Abu Bakr ﷺ
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 replied, "You are right! You are right!"

رضي الله عنهم

Enthusiasm of Islamic Knowledge

Yahya ibn Yahya ibn Kathir ibn Wislan ibn Shimlal ibn Munghaya was a great faqih (jurist) of Andalus (Spain). He was born in the year 152 Hijri and studied under the great Imam Malik ؒ, 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 ؒ, an elephant passed by. All the students left to 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 ؒ 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 ؒ, 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.



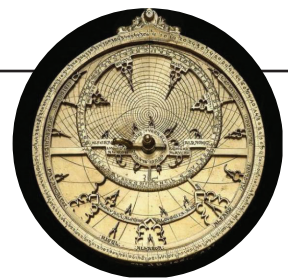
from
Pearls From The Path

Our Golden Past

Welcome to the Golden Age of Muslim civilization, during which men and women of different faiths and cultures worked together to create thousands of inventions and discoveries that changed the world. Stretching over three continents, from Spain and northern Africa through the Middle East to Indonesia and China, Muslim civilization contributed to advances in science, mathematics, medicine, technology, architecture, and more.

ALEPPO ASTROLABES

Merriam al-Astrulabiya was skilled at making very accurate astrolabes, complex gadgets for finding directions, telling time, and observing the sun and stars. Astrolabes are very hard to make. It could take up to six months to build an astrolabe! First the makers had to do extensive calculations, then engrave all the parts, and then assemble them all by hand!



CORDOBA, SPAIN WINGED FLIGHT

In 852 a Spanish Muslim named 'Abbas ibn Firnas made an early parachute jump when he leaped off the Great Masjid of Cordoba (Spain) wearing a reinforced cloak.

Twenty-three years later, 65-year-old Ibn Firnas made the first controlled flight using what we would call a hang glider.



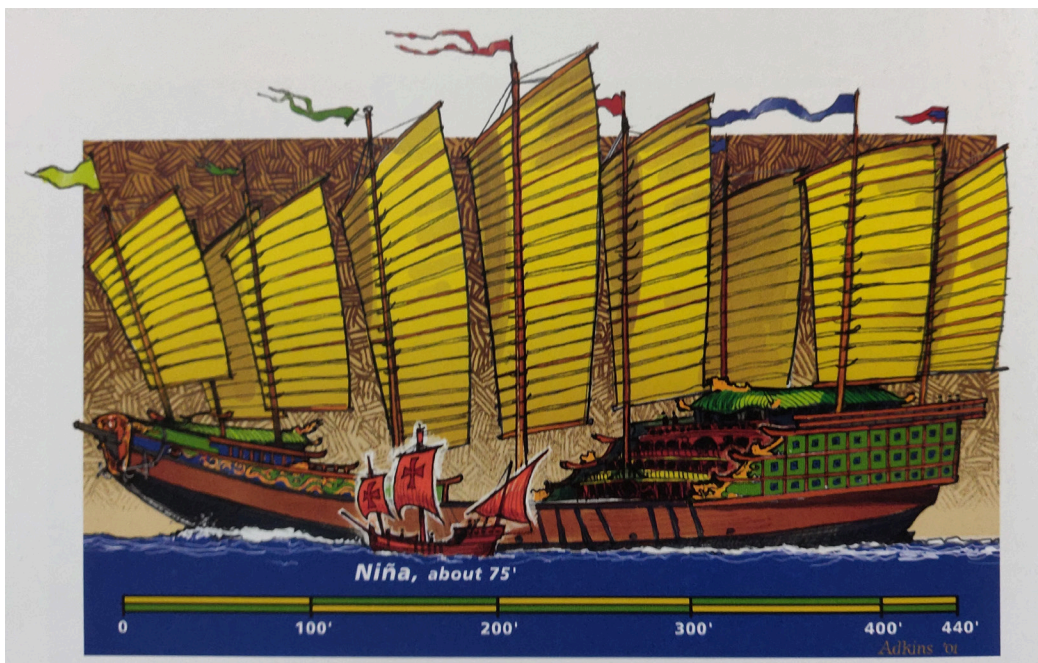
ZHENG HE

More than 630 years ago, a man was born in Yunnan, presently a province of China, named Zheng He. (also known as Haji Mahmud Shamsuddin) He was one of history's record-breaking naval explorers and would revolutionize explorations by sea. Zheng He, a Mongolian Muslim, became Admiral of the Chinese fleet, sailing in the early 1400s (9th century Hijri) the biggest wooden ships the world had ever seen. In 28 years he visited more than 37 countries, making seven monumental sea voyages in the name of trade and diplomacy. The expeditions covered a distance of more than 31,000 miles and his first fleet included 27,870 men on 317 ships. It was like a small town or an entire football stadium on the move. Sailing with such a large fleet into largely unknown waters required great skill in management as well as sailing. There was

no margin for error, and what he achieved is comparable to us going to the moon today.

Zheng He built the largest navy the world had seen until then. Each of Zheng He's ships could have a crew of up to 500. Some ships in Zheng He's fleet were more than 400 feet long and 180 feet wide. By comparison, Columbus's ship, Nina was only 75 feet long. There were no other ships in the world as big as or with as many masts as Zheng He's. His journeys took place decades before the expeditions of Christopher Columbus or Vasco da Gama, whose ships were less than a quarter of the size of those of Zheng He. Modern shipbuilders do not know how they built a framework without iron that could carry a 400-foot long vessel.

He passed away in 1433.



Left: A rendering comparing Christopher Columbus's ship, which was 23 meters (75 feet) long, with Zheng He's ship, which was 134 meters (440 feet) long!



DARUL QURAN WASSUNNAH

رمضان كريم

DARUL QURAN WASSUNNAH
RAMADAN 1442

10 DAYS OF MERCY

10 DAYS OF FORGIVENESS

10 DAYS OF SALVATION

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

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

BAS'D ON 18-DEGREE CALCULATION FOR ISHA AND FAJR AS THIS IS THE SAFEST WAY TO CALCULATE OUR PRAYER TIMES.

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