

AL-QALAM

الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمِ

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

Fiqh
a concise history



Zakat in Brief
Rules of Fasting
A Walk With an Athiest
About Ramadan
Significance of I'tikaf
Fact Sheet About Taraweeh
And much more

KID'S CORNER
INSIDE



DARUL QURAN WASSUNNAH

BY THE WILL OF ALLAH, DARUL QURAN WASSUNNAH PROVIDES GREAT SERVICES TO THE MUSLIM COMMUNITY IN AMERICA. THESE SERVICES INCLUDE:

Hifz al-Quran program in which students memorize the entire Quran and become the bearers of the words of Allah, the Almighty.

Alim course program in which students embark on a comprehensive study of the Islamic Sciences, the breadth of which includes expertise in Arabic Grammar, Literature, Tafseer of Quran, Hadith, Islamic Law, and Islamic History. The course work will prepare students to become Imams (leaders), Teachers, Administrators of Islamic Institutions, Academic Researchers and Writers.

Part-time 'Alim course covering the first three years of the full course for students attending High School and College and have a desire to learn the Deen. Class schedules are flexible and catered around the student's convenience.

Academic Studies in compliance to the NYS curriculum (Grades 3 - 12) are taught alongside the Alim/Hifz course. Subjects include: English, Math, Science and Social Studies.

SUPPORT THIS GREAT CAUSE, EARN YOUR SHARE OF THE REWARDS!

DARUL QURAN WASSUNNAH

NON-PROFIT EDUCATIONAL & RELIGIOUS ORGANIZATION

37-04 58TH STREET, WOODSIDE, NY 11377

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

WWW.DARULQURANWASSUNNAH.ORG

Table of Contents

	Page
Dear Reader	4
The Definition of Fiqh	5
A Walk With an Atheist	6
Zakat in Brief	8
About Ramadan	13
I'tikāf: Seclusion in the Masjid	14
Status of Kufa In Accordance to the Disciplines of Quran, Sunnah, Fiqh and Others	16
Hijrah of al-Faruq	17
Ibrahim, the Ummah	20
The Faqih and the Student of Fiqh in Eyes of the Scholars of Hadith	21
The Hajj of Yestyear	23
Fact Sheet About Taraweeh Salah	23

Kid's Corner

A Debate that Ended Before It Started	28
Jealousy (A Poem)	28
Adam	29
True Love for Allah	29
The Blind Boy	30
The True Journey	30
Saved By A Dog and Doomed By A Cat	31
A Pious Wife and the Ring	32
The Clever Boy	32
Do You Know the Sahabah? (Puzzle)	34

Dear Reader

Dear Reader,

Assalamu'alaikum!

Welcome to the first issue of al-Qalam Magazine by the students of Darul Quran WasSunnah. It is the fruit of much effort from the dedicated students and faculty members that brought this production to your hands. Indeed, Allah is the only One who gives the ability and opportunity to do good deeds and allows whomever He chooses to serve His Deen.

Al-Qalam, or the Pen, is what Allah swore by in His Eternal Speech, *“by the pen and what they write”* (68:1). Further, He created the Pen and gave it special instructions, as His Beloved Messenger, peace and blessings be showered on him, said, *“The first thing that Allah created was the Pen, and He said to it, ‘Write!’”* (Abu Dawud, 4700) He mentions the usage of the pen again when He says, *“And if all trees that are on the earth were to be pens, and the ocean (converted into ink) is supported by seven seas following it, the words of Allah would not come to an end. Surely, Allah is Mighty, Wise.”* (31:27)

The Pen is a very unique creation of Allah. It serves the essential purpose He mentions in the very first revelation of the Holy Quran. It is He *“who imparted knowledge by means of the pen. He taught man what he did not know.”* (96:4-5) Thus, the knowledge man possesses and is so distinguished by came through the pen. This also shows the importance of education and learning in Islam, as it is a frequent topic of the Majestic Quran, right from the start.

It is for this reason we chose the name al-Qalam for this publication. We hope it will provide important knowledge to the readers and promote further development thereof. We wish to share some of the rich knowledge found in the Quran and Hadith in an appealing way to the peace-loving Muslims and sincere seekers of knowledge. By this, we also encourage our readers to learn the essential knowledge of the Deen and tap into the centuries-old heritage we have in our tradition of teaching and learning. Muslims have always been ahead in education and development of culture and civilization.

Nonetheless, the only being pure from all faults is Allah. If there are any suggestions or corrections to be made, please forward it to info@darulquranwassunnah.org.

Please keep in your most sincere du'aas, all those who have put time and effort towards preparing and publishing this work. We ask Allah to accept this humble effort and make it a means of salvation from *Jahannam* (Hellfire) for those who prepared it and those who benefit from it.

JazakumAllahu Khairan.

Editing Team,
al-Qalam Magazine
Darul Quran WasSunnah

The Definition of Fiqh

An Excerpt from the *The Concise History of Fiqh* by Hazrat Mufti Ruhul Amin al-Qasmi, Principal of Darul Quran WasSunnah, Resident Mufti of Shariah Board, New York.

Hazrat Mufti Ruhul Amin sahib is a prominent scholar and author of over 25 books in Arabic, Urdu and Bangla. Hazrat was born in Faridpur, Bangladesh and began his quest for knowledge at a tender age at the Markaz of Dawah and Tableegh of Bangladesh, Kakrail. He then continued his education at Kamrangirchar at a renowned madrasah founded by His Eminence, Hazrat Muhammadullah (Hafizji Huzur), the prominent khalifah of Hazrat Thanwi. Hazrat Mufti sahib then transferred to Darul Uloom Deoband to complete Dars-e-Nizami. Hazrat attained his preliminary sanad for hadith from the great mountains of knowledge of the time like His Eminence Hazrat Moulana Naseer Ahmad Khan, Mufti Mahmood Gongohi, Moulana Mirajul Haq Deobandi, Allama Waheeduz Zaman Kiranwi, Mufti Saeed Ahmad Palanpuri, Moulana Arshad Madani, Moulana Abdul Haq A'zami, Moulana Ni'matullah A'zami, Moulana Riyasat Ali Bijnori, Qari Usman Mansoorpuri, Shaikh Younus Sahranpuri and other such distinguished teachers.

Thereafter, Hazrat Mufti sahib enrolled in the Takhassus in Fiqh and Iftaa post-graduate studies at Jamiah Uloom al-Islamiyah, Banori Town, Karachi, under the Emminent Faqih and Mufti A'zam of his time, Hazrat Mufti Wali Hasan Khan Tonki. He completed his dissertation, at-Ta'reef bi Imam al-Quduri wa Kitubuhu al-Mukhtasar, in fiqh under Mufti A'zam sahib. Thereafter, Mufti Ruhul Amin sahib enrolled in another post-graduate studies program, Takhassus in Hadith, under the famous Muhaddith and Master of Usool al-Fiqh, His Eminence, Hazrat Moulana Abdur Rasheed an-Numani. Under Hazrat Numani, he completed his monumental dissertation in Hadith, al-Kalam al-Mufeed fi Tahreer al-Asanid, a detailed study of the sanad of the Ulama of Deoband and the Indian subcontinent at large. In addition, Hazrat Mufti sahib was blessed with the close companionship of Hazrat Numani for four consecutive years during his studies

and afterwards until the passing of Hazrat Numani in 1999. *Mukhtasar Tareekh al-Fiqh al-Islami*, or *The Concise History of Fiqh*, is a work Hazrat Mufti sahib completed under the supervision of Hazrat Numani.

After completing the two takhassus degrees, Hazrat Mufti sahib was blessed with the opportunity to spend time with many of the greatest scholars of last century, many of whom he received ijaza from. Among the luminaries whom Mufti sahib benefited from were Shaykh Abdul Fattah Abu Ghuddah, Hazrat Moulana Shah Abrarul Haq Hardoi, Hazrat Moulana Abul Hasan Ali Nadwi, Moulana Ameen Safdar Ukarwi, Mufti Rasheed Ahmad Ludhyanwi, Moulana Hakeem Akhtar, Moulana Yusuf Ludhyanwi, Shaikhul Hadith Hazrat Moulana Saleemullah Khan, Mufti Rafi Usmani, Moulana Asad Madani, Qari Tayyib Sahib, Moulana Sarfaraz Khan Safdar, Mufti Taqi Usmani, Moulana Abdul Qadir Azad, Shaikhul Hadith Moulana Azizul Haq, and many others.

Fiqh in its linguistic meaning is to have knowledge with understanding, such as where Musa ؑ called out to Allah ﷻ asking: "And remove the knot on my tongue so that they may understand (get fiqh) me." This fiqh means that which allows his audience to know his purpose of speaking and understand him.

It comes in the *al-Ta'rifat* of Jurjani: "Fiqh in its linguistic sense is an expression used to understand the purpose of the speaker's talk."

In *Ghar'ib al-Quran* of al-Isfahani ؑ, "[Fiqh is] obtaining knowledge of the unknown through that which is known."

In *al-Nihayah* by Ibn Kathir ؑ, "[Fiqh] means breaking out and opening."

From these definitions, it understood that fiqh in its linguistic sense is knowledge of things with deep understanding, and reaching the utmost depth therein.

Fiqh in its terminological sense has two meanings: one preferred by the Usuli, or the scholar of Islamic Jurisprudence Principles, and one by the Faqih, or the Jurist.

1. Definition preferred by the Usūli: “Knowledge of the derived rulings of Shari’ah acquired through extensive proofs.” Fiqh, when referred to by the Usūli, therefore, is the knowledge of rulings along with its proofs. The Faqīh is understood to be a Mujtahid.
2. Definition preferred by the Faqīh: Memorization of the derived laws regardless of comprehension of the evidences. Therefore, a Faqīh is one who memorizes rulings pertaining to Laws of Shari’ah prescribed on the servants of Allah who are obliged to fulfill their requirements, be it obligatory, recommended, permissible, forbidden, etc.

In reality, Fiqh, as generations passed, evolved accordingly. Each era saw the rise of a newly developed definition different from that of the successive generation. In the beginning period of Islam, Fiqh was a comprehensive term, inclusive of all disciplines of Islam as well as the legal rulings of the Shari’ah. The reason for this is simply that the other disciplines of Islamic knowledge were not codified, hence the inclusiveness. This is the similar condition as of all cultures in its emergence.

This comprehensive definition of Fiqh is understood clear from its definition provided by Imam Abu Hanifa, “the recognition of the soul: what is for it and what is against it.” This includes legal rulings, *‘aqidah* (beliefs), the inner aspects of *akhlāq*, obtaining angelic qualities, etc. Therefore this definition includes the knowledge of Islamic Creed, Mannerisms, and *Tasawwuf*, i.e. concepts of abstinence, patience, contentment upon the divine decree, complete cognizance in prayer, and other topics concerning the heart.

It is for this reason that Imam Abu Hanifa rahimahullah named the Knowledge of the Islamic Creed ‘*al-Fiqh Al-Akbar*’ (The Greatest Fiqh). Hence, the knowledge of what benefits a soul and what harms it in terms of actions and practices is Fiqh as it is known today. Furthermore, the word ‘*amalan*’ (practically) should be included in its definition to distinguish practical Fiqh from *al-Fiqh al-Akbar*.

That was the general understanding of Fiqh in the past, where it included creedal issues as well as practical rulings. This continued for a long time, until after the generation of Imam Abu Hanifa rahimahullah. As many of the sciences of Islam became codified and separated, Fiqh acquired a new meaning: “The knowledge of *Shari’* rulings and the evidences explained.” This is the definition that is found in *at-Ta’rifāt* of al-Jurjani rahimahullah.

Similarly, Imam al-Ghazali rahimahullah said: “Fiqh is an expression used to denote knowledge and understanding in its linguistic sense, such as a person would be said to have Fiqh of some information if he learned it and understood it. This definition further evolved into an expression due to the influence of the learned scholars in denoting the knowledge of *Shari’* legal rulings specifically concerned with the practical actions of those obligated by Shari’ah to follow it. This meaning became so pervasive that it could no longer be applied to a Muslim theologian, philosopher, linguist, a traditionist, or an exegetist. Instead, this knowledge is specific to Shari’ rulings, directly connected to human actions, such as their obligations, forbiddance, permissibility, praiseworthiness, or reprehensibility; business contract validity, suspension, or invalidation.”

Hence, Ubaidullah bin Masud rahimahullah, also known as Sadr al-Shariah, defined Fiqh as: “knowledge of practical Shari’ rulings along with their detailed evidences, with an acceptable ability to derive rulings.”

A Walk with an Atheist

by a 6th year student of Darul Quran WasSunnah

At times the Muslim youth, and the Ummah as a whole, find themselves between a rock and a hard place when it comes to dealing with issues concerning the existence of Allah. The atheist onslaught slams Muslims into a corner, dealing with questions like, “What came before

God?”, “How can evil exist?” and “Where is the empirical evidence that God exists?” Sometimes one’s own faith starts to crumble under the pressure. This leads to uncertainty in faith, insecurity in one’s identity, and overall a depressing outlook to life.

While the situation may seem grim, with immorality and an ungodly society on the rise, there is hope in the growing Muslim community as a whole. Brothers and sisters are slowly finding their way back to Islam, enjoying the relief provided by the Quran and the Prophetic lifestyle. Yet these issues presented by atheists hinder our fellow Muslim brethren from entering the door of Islam completely, and as such, it is a demand of the time to respond to this problem. This article is not the be-all-end-all discussion, but merely to broaden horizons for younger Muslims and to get rusty gears into motion again.

First and foremost, the challenge of atheism is not new to Islam. Many times we become overwhelmed by this belief system (or rather 'anti-belief' system) because we feel it is a contemporary issue not found in the classical books. On the contrary, the Most Sacred of texts, the Blessed Quran, mentions a people similar to the atheists of today. Allah ﷻ says, "And they say: "This is our only life in this world, where we live and die," (Quran 45:24) i.e. we only live once. The Prophet of Islam (peace be upon him) also hinted towards this question of what existed before God, when he said, "Shaytan comes to one of you and says, 'Who created so-and-so?' until he says, 'Who has created your Lord?' (Bukhari) These questions should, therefore, not frighten Muslims, as the dilemma of atheism has been addressed by the scholars of old, and will continue to be tackled until the Last Day. We find the famous example of the discussion between Imam Abu Hanifah ؒ and the atheist as well as similar statements been by Imam Shafi ؒ, throughout our Islamic literature.

Let's begin our walk:

If you took an atheist on a stroll down the street and showed him three bricks placed on top of each other, and you blatantly told him that the bricks arranged themselves in that fashion, what would he say? After a loud outburst of expressions, he would call you a lunatic. "There is absolutely no way that these three lame bricks magically placed themselves on top of the other!" he would say. "That is something absurd, beyond logic."

Yet, this same atheist believes the entire heavens and earths just came together, put itself in such a mind-boggling, complex order. It continues running its course as it is with no complications or contradictions. All of this with no creator, maintainer or sustainer?!

If we then pursued further and asked, "Where did the bricks come from?" He would probably answer, "from some brick production factory". If we ask, "Where did the factory come from?" he could answer, "by some engineers that constructed the factory." The engineers clearly did not come into existence by themselves, to which he would say that their parents gave birth to them. If we continue down this line, maybe some 'monkey ancestors' will emerge from somewhere, but eventually we reach the crux of our inquiry: Where did the universe come from?

If he does not fall into absurdity and say "nothing created it" (which is a fallacy itself, as nothing is just what it sounds like, nothing), he would say that there was something before the universe that put it into motion and we would say the same. But when we contemplate over this pre-universe existence, where did that existence come from? If that primordial pre-universe existence was there, what began that? If we were to extend this cycle further, we would find that nothing could exist by itself, because everything has to start from something else. This is called an 'infinite regress', which is a logical fallacy. This is a mysterious puzzle, thus a proper explanation is due.

Therefore, there must be a being whose existence has no reliance on others existing, and its existence is what all other existences are based on. This is called *wājib al-wujūd*. As long as there is one such being, the entire system of the heavens and earth is simple to understand and uncomplicated in nature. Regardless of what this being is called, there had to most definitely be something in existence before everything, without having to rely on anything else to exist, hence, it is without beginning.

If we continue to examine this beginning-less existence, we come to interesting conclusions. This existence must not be made of any material, or else we would fall into the same cycle as we did before. It must be separate from the universe, away from all the created mess. It must be extraordinarily powerful, able to create such a massive, ever-expanding universe. It must also be unbelievably intelligent, able to fashion such a complex universe. This existence should also have a Personal Will, since it is omnipotent in nature, it must have *chosen* to direct that power to create the universe. When we put these facts

together, we end up with the commonsense, layman understanding of Allah.

This is what the Quran hints toward when it states, "The messengers said: Can there be doubt in Allah (His Existence)? [He is] the Originator of the Heavens and the Earth" (Quran 14:10, i.e. remember where everything originated from, and it will always lead back to Allah).

The atheist would then argue: if God exists, then why does evil exist as well? Why is there suffering in the world? Why are there diseases? There are very good answers to these questions also, but the simple answer is: This is not the topic of discussion here. We merely wanted to discuss how the universe began, not *why* it is the way it is. If God did create everything, then that is the reality of it. Questioning *why* things are the way they are will get us nowhere. It is clear He did not need to create anything in the first place (He does not rely on anything), but He did so out of Divine Wisdom (we've already mentioned his superior intelligence), and that is why you and I are here, able to discuss this question. As genuine seekers of truth, there is no other way but for us accept this.

This is a simple solution to the problem of existence. By it, many big questions of life are solved. Stubbornness and denial of the truth are merely arrogance, and will drop our atheist friend into a larger ditch. His rigid understanding of the physical world and denial of any

higher power or anything of the metaphysical nature leaves him with more questions unanswered than solved. How did life originate? What is the cause of all this complexity around us? Was there really enough time for everything to evolve in such a short time span? What caused the Big Bang? What is the difference between a living body and a dead one?

He believes the nature around him is the reason why nature itself exists, but, as a Christian theologian once put it, "Nature is a fact, not an explanation."

Muslims should not feel threatened, or even bothered at all by this meaningless nonsense. This is the plan of Shaytan. It is easy to get people to not obey Allah if he can get them to believe that Allah does not exist. Muslims should not get so riled up by these debates about the existence of Allah. Instead, they should connect themselves to this God through His obedience and *zhikr*. Truly, we find the world around us diving deeper into a dark abyss, as morality is slowly fading away. But, Allah is the Truth, and the Truth will always prevail:

"We will show them Our Signs in the horizons, and in themselves, until it becomes clear that this is the Truth. Is it not sufficient that your Lord is a Witness over all?" (Quran 41:53)

Zakāt in Brief

Compiled by the Ulama of Shariah Board, New York

Zakāt is one of the most important pillars of Islam. It is a monetary devotion, or *'ibādah*, that has been obligated in the Shari'ah of Allah ﷻ. Denying its obligation renders a person out of the fold of Islam. Not discharging zakāt, after it has become due, is a transgression of the highest degree which destroys a person's spirituality.

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

WARNINGS REGARDING ZAKĀT

Allah ﷻ said: "As for those who accumulate gold and silver and do not spend it in the way of Allah, give them the 'good' news of a painful punishment. On the day it (the wealth) will be heated up in the fire of Jahannam, then their foreheads and their sides and their backs shall be branded with it: 'This is what you had accumulated for yourselves. So, taste what you have been accumulating.'" (Surah at-Taubah:34-5)

Rasulullah ﷺ has said: "The person to whom Allah has bestowed wealth, and he does not give Zakāt, on the Day of Resurrection, this wealth will be turned into a venomous bald serpent which will wind around his neck and bite his jaws and say, "I am your wealth, I am your treasure."(al-Bukhari)

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 complete Islamic lunar year (see *Nisāb, Hawl* section)
- d. Monetary wealth (i.e. gold, silver, cash, etc.), livestock, or trade goods.

Note: There is no zakāt on assets that are not of a productive nature even if these are in excess of ones needs, such as cars, utensils, houses, furniture etc. as long as such items are not intended for trade.

There is no zakāt on those whose short term liabilities due immediately exceed or equal their assets.

For example: A person has \$1,000 in silver at hand but has \$1,200 in debt due immediately. This person has no zakāt due. **IMPORTANT:** Long-term loans such as house mortgages, car loans, student loans, etc. are not to be used in this calculation. However, the yearly payment of these loans due this current year may be used as a liability.

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 *nisāb* (the Quantum) rate.

TYPES OF WEALTH ON WHICH ZAKĀT IS NOT FARD

1. Any metal besides gold or silver as long as it is not for business purpose
2. Fixtures, fittings or machinery of a shop, factory, delivery vehicle, etc., which is used in the operation of a business
3. Diamonds, pearls, and other precious or semi-precious stones which are for personal use. However, zakāt is payable on the gold or silver used in jewelry with diamonds, pearls, etc.
4. Imitation jewelry
5. Living quarters, household furniture, personal clothing, whether they are in use or not. However, Islam does not justify extravagance.

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 whose owner is deemed to be wealthy in the conception of Shari'ah and zakāt is obligatory on him.

Zakāt is calculated periodically. Each period is one Islamic year long and is called a *hawl*. A person's *hawl* date (on which he calculates his zakāt every year) is set by the date on which (1) his zakātable assets reached the amount of *nisāb* for the first time and (2) one full Islamic year after that date, the assets are at least *nisāb* value as long as (3) some of the wealth remained throughout the course of this year (i.e. the wealth did not diminish to zero at any point throughout the course of this year). Thereafter, the zakāt *hawl* date remains constant on that date every year.

For example: Zaid owns *nisāb* amount, \$400, on Rajab 1, 1434. He did not own any wealth prior to this. He continues to own some wealth (it did not diminish to zero at any point) throughout the following year. On Rajab 1, 1435, he calculates his wealth again and sees that he owns \$450, which is at least *nisāb* amount. This date (Rajab 1) becomes the set date on which Zaid calculates his zakāt *hawl* every year.

Note: If ones wealth diminishes to zero at any point, the *hawl* calculation restarts from the point his wealth reaches the *nisāb* amount again.

If ones wealth decreases during the course of the *hawl*, and it increases again to the value of *nisāb* by the date of the *hawl*, the zakāt must be calculated on the full amount that is possessed at the date of the *hawl*. Fluctuations in the course of the year are to be disregarded.

For example: A person's yearly *hawl* date is Sha'ban 1 and his cash balances are:

Date	Cash Balance
Sha'ban 1 st , 1434.....	\$2,000
Ramadan 1 st , 1434	\$4,500
Muharram 1 st , 1435.....	\$200
Sha'ban 1 st , 1435.....	\$2,500

Zakāt will be payable on the \$2,500 at hand on Sha'ban 1, 1435.

Note: Zakāt is due on whatever wealth is in ones possession on the date of *hawl*. It is not necessary that any particular asset remains in ones possession for a full year.

The *nisāb* of gold and silver fixed by Rasūlullāh ﷺ 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* date.

Note: If one has only gold assets, the *nisāb* for gold must be used to see if he is liable for zakāt. Similarly, if one has only silver assets, he is to use the *nisāb* for silver. If one has different types of zakātable assets, such as cash, merchandise, gold and silver mixed, he must use the lesser of two *nisāb* values. This is most beneficial for the poor.

For example: A person has 20 grams of gold, 100 grams of silver and \$350 in cash. The dollar value of the gold *Nisāb* is \$3,700 and silver *Nisāb* is \$370. He must combine the

value of all his zakātable assets and see if it is at least the value of the lesser of the two *nisābs* (silver = \$370), then calculate zakāt on these assets.

The rate of zakāt which was fixed by Rasūlullāh ﷺ is 2.5% (1/40) i.e. 2.5 cents per dollar.

Note: Zakāt is calculated by subtracting the liabilities due immediately or in the near future. For example: A person has \$900, but owes \$400 immediately. Zakāt is due on the remaining \$500 (given that it is at least equal to *nisāb* amount).

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. Zakāt 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'i 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 paid by estimation.
12. Gold or silver jewelry must be weighed accurately for zakāt purposes.

TO WHOM ZAKĀT CAN BE GIVEN (MASĀRIF)

1. **AL-FUQARĀ'**: People who are poor and who possess more than their basic needs but do not possess wealth equal to *nisāb*.
2. **AL-MASĀKĪN**: People who are destitute and extremely needy to the extent that they do not have enough for their daily food ration.
3. **AL-'ĀMILĪN**: Those persons who are appointed by an Islamic state or government to collect zakāt. It is not necessary that this be a needy person.
4. **AL-MU'ALLAFATUL QULŪB**: Those persons that have recently accepted Islam and are in need of basic necessities who would benefit from encouragement by the Muslims and it would help to strengthen their faith in Islam.
5. **AR-RIQĀB**: Those slaves that are permitted to work for remuneration and have an agreement from their owners to purchase their freedom on payment of fixed amounts.
6. **AL-GHĀRIMĪN**: Those that have a debt and do not possess any other wealth or goods with which they can repay that which they owe. It is conditional that this debt was not created for any un-Islamic or sinful purpose.
7. **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.

8. **IBN AS-SABĪL**: Those who are Musāfirs (travelers in view of Sharī'ah) and during the course of their journey do not possess basic necessities, though they are well to do at home. They could be given zakāt in order to complete their travel needs to return home.

IMPORTANT:

- ❖ All the above mentioned recipients excluding Al-'Āmilīn must be those who do not possess the *nisāb*.
- ❖ When giving zakāt, one's poor and needy relatives should be given preference. To avoid embarrassment, it should be given without saying that it is zakāt.
- ❖ There is great reward in giving zakāt to poor persons who are striving in the way of the Dīn, those who are engaged in religious knowledge, or to religious institutions where poor or needy students are being cared for. Care should be taken that only such institutions are given zakāt which use it according to the Sharī'ah.
- ❖ A child of a wealthy father cannot be given zakāt. When such a child becomes mature and does not own wealth to the value of *nisāb*, he may then be given zakāt.

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.

ZAKĀT ON MERCHANDISE

1. Articles that are for sale are referred to as merchandise. The *nisāb* for zakāt on merchandise is the same as that for cash, i.e. if the value of the articles is at least equivalent to the value of 87.48 grams of gold or 612.36 grams of silver (whichever is less), and it is obligatory to pay zakāt at the rate of 2.5% or one fortieth.
2. Zakāt is Fard (obligatory) on the following items when calculating a balance sheet:
 - a. Stock in trade
 - b. Goods in transit (which have been paid for)
 - c. Cash on hand
 - d. Outstanding cash and loans (when repaid and if they are equal to *nisāb*)
 - e. Cash at bank
 - f. Savings account
 - g. Fixed deposits
 - h. Misc. income outstanding (when repaid and if they are equal to *nisāb*)
 - i. Claims (acknowledged)
 - j. Other savings
3. All these must be added as one amount and after subtracting the creditor's amount and/or any other liabilities, the balance must be added to the capital. zakāt must then be given on this combined figure.
4. Zakāt should be given on the capital that exists on the *hawl* date, which includes the profit, e. g. at the beginning of the year the capital is \$20,000. When the year ends a profit of \$5,000 is shown. Zakāt must be given on \$25,000.
5. If a bad debt is recovered and it is equal to or exceeds the *nisāb*, then zakāt on all the past years must be given.
6. If one has various different types of merchandise then the total value of all the goods should be calculated. If it is equal to or exceeds the value of *nisāb* then it will be necessary to give zakāt.
7. If at the beginning of the year one has the full *nisāb* and during the year the amount decreases and by the end of the year possession of the full *nisāb* is regained then it will be necessary to give zakāt on this amount regardless of fluctuations in the interim.
8. If one mixes *halāl* and *harām* merchandise and the amount is equal to or exceeds the *nisāb* at the end of the year, it will be necessary to give zakāt.
9. It is necessary to calculate the price of merchandise at the current wholesale price. zakāt should be calculated on these figures.
10. If a few persons are partners in a company and if any one share of the partners is equal to or exceeds *nisāb*, it will be necessary for that partner to give zakāt.
11. Zakāt on stocks must be calculated on the *hawl* date.
12. Zakāt is due at the current price on shares held in a company at the end of every *hawl*.
13. As machinery, land, fixtures and fittings, furniture, buildings etc. are exempt from zakāt; one is allowed to subtract these from the total assets. This could be obtained from the company's annual report. For example if one has shares worth \$10,000 and the machinery, land, etc., are worth 5% of the total assets of the company, then deduct \$500 for machinery, land, fixtures and fittings, furniture and buildings (the zakāt-exempted items) thereafter deduct the liabilities of the company proportionately to the percentage of shares held, and the zakāt must be calculated on the balance.
14. When zakāt is given on a capital amount once, and thereafter if this same amount remains with the owner until the following year then zakāt will be due again. Zakāt will be due repeatedly after every *hawl* has elapsed.

Detailed questions regarding zakāt should be forwarded to
Shariah Board, NY
 Telephone: (718) 426-3454
 Website: www.ShariahBoardnNY.org.

About Ramadan

By a 5th year student of Darul Quran WasSunnah

Ramadan is that month of the year which Allah ﷻ has blessed the Muslims with, to attain closeness to him. This month holds many unique virtues. This is the month in which the Quran was revealed. Each moment in this month is precious and holds tremendous value in the sight of Allah ﷻ. Our pious predecessors would look forward to the coming of Ramadan and spend each moment wisely to maximize the benefit of it. Many would stop their extra voluntary *ibadah* and minimize their necessities, such as sleeping and eating, to devote themselves to the Book of Allah and standing the night in prayer.

In the month of Ramadan, Allah ﷻ has commanded the Believers to fast from sunrise to sunset. Fasting is a multi-dimensional *ibadah* and has a reward like no other action. It is mentioned in a *hadith qudsi* that Allah says “The reward of every action undertaken by man is for him—and good deeds will be rewarded from ten to seven hundred times”, Allah ﷻ says, “Except for fasting, that is for me and I will determine its reward. He [the fasting person] has abandoned his lawful desire for intimacy, food, and drink for my sake. The fasting person has two delights: The delight he experiences at the time he breaks his fast, and the delight he will have when he meets his Lord. The foul odor that emerges from the mouth of the fasting person is sweeter to Allah ﷻ than the fragrance of musk.”

If one wanted, they could easily eat or drink when no one is looking. This is why it is very hard to show off while fasting and it is very unlikely someone would fast and refrain from food and drink even when alone with the intention of pleasing someone other than Allah ﷻ. Fasting is one of the forms of worship the angels are unable to perform. This is because they do not feel hunger or thirst and do not require nourishment from food or drink. To understand this we can take the example of someone who is blind and someone who can see. Will they both receive the same reward if they

refrain from taking unlawful glances? Obviously the individual who is blind does not have the ability to misuse his eyes and thus will not receive the same reward as the one has sight.

The Messenger of Allah ﷺ mentions “Fasting is half of patience.” (Tirmizhi) The Ulama mention there are three types of *sabr*: one required to remain obedient to Allah ﷻ, one to refrain from that which Allah has made haram, and that required to bear the difficulties Allah has decreed for us. All three of which are found when fasting. Much patience is required to continue fasting a whole month, while refraining from the desires of nourishment and intimacy which Allah has forbidden in the daytime and further bear the difficulties of fasting such as hunger thirst and the weakening of the body. Allah ﷻ mentions, “Certainly those who observe patience will be given their reward in full without measure” (39:10.) It is understood from this verse that the reward for fasting is only known by Allah.

On the last day of Sha’ban, Prophet ﷺ, gave a sermon about the upcoming month of Ramadan. It is a very important sermon to be reviewed before every Ramadan for guidance on how to spend this month.

Sayyiduna Salman ﷺ reports, "On the last day of Shaban, the Messenger of Allah ﷺ addressed us and said,

'O people there comes over you now a great month, a most blessed month in which lies a night greater in virtue than a thousand months. It is a month in which Allah has made Fasting compulsory by day and has made sunnah praying [the Taraweeh] by night. Whosoever intends to draw near to Allah by performing any virtuous deed, for such person shall be the reward like the one who had performed a fardh in any other time. And whoever performs a fardh, shall be blessed with the reward of seventy faraa-idh in any other time.

This is indeed the month of patience and the reward for true patience is Jannah. It is the month of sympathy with one's fellow men. It is the month wherein a true believer's rizq is increased.

Whosoever feeds another who fasted, in order to break the fast, for the feeder there shall be forgiveness of sins and emancipation from the fire of Jahannam, and for such feeder shall be the same reward as the one who fasted (who he fed) without that person's reward being decreased in the least."

Thereupon we said, "O messenger of Allah, not all of us possess the means whereby we can give a fasting person to break his fast." The Messenger of Allah ﷺ replied, "Allah grants the same reward to the one who gives a fasting person to break the fast a mere date, or a drink of water, or a sip of milk.

This is a month, the first of which brings Allah's mercy, the middle of which brings His forgiveness and the last of which brings emancipation from the fire of Jahannam."

"Whosoever lessens the burden of his servants in this month, Allah will forgive him and free him from the fire of Jahannam.

And in this month four things you should continue to perform in great number, two of which shall be to please your Lord, while the other two shall be those without which you cannot do. Those which shall be to please your Lord, are that you should in great quantity bear witness that there is none worthy of worship except Allah (i.e. recite the Kalimah Tayyibah Laa ilaaha illallaah) and make much Istighfaar, beg Allah's forgiveness with Astagirfirullaah. As for those without which you cannot do, you should beg of Allah, entrance into Jannah and ask refuge in Him from Jahannam.

And whoever gave a person who fasted water to drink, Allah shall grant that giver to drink from my fountain, such a drink whereafter that person shall never again feel thirsty until he enters Jannah."

May Allah ﷻ give the ability to spend the month of Ramadan in the way that most pleases Him and achieve the real goal of this month, *taqwa*.

I'tikāf: seclusion in the masjid for the last ten days of Ramadan

By the Mufti Noman Vazir al-Qasmi of Shariah Board, New York

Mufti Noman Vazir al-Qasmi, originally from Hyderabad, India, studied preliminarily in Darul Uloom Hyderabad and completed studies at Darul Uloom Deoband. Mufti sahib then pursued Takhussus in Fiqh and Iftaa post-graduate studies at Jamiah Qasimiyah Shahi Muradabad under the Eminent Muftis of India, Mufti Shabbir Ahmad Qasmi and Mufti Salman Mansoorpuri. Further, Mufti Noman sahib completed a Master's program in Arabic literature from Aligarh Muslim University. Currently Mufti sahib is a mufti of Shariah Board, New York, coordinator of the Central Hilal Committee of North America and the Dean of Darul Quran WasSunnah.

Man, constantly involved in worldly affairs, social problems and personal commitments, easily forgets the actual purpose of his noble creation. Evil thoughts capture his heart and mind to such an extent that he becomes unable to think positively and even going to the Masjid and fasting does not bring about any changes. As a result, his *salah* is full of worldly thoughts and his fasting is wasted in useless discussions. This creates a disheartening and deplorable condition for the Muslim community in general and for the pious people in particular.

The only way to avoid the wrath of Allah ﷻ, the Almighty Lord, and to be benefited by His mercy is to be present oneself in His house with full commitment, zeal and submission. This spirit of love, hope and begging for more mercy is found in i'tikāf. I'tikāf is a *sunnah muakkadah 'ala l'kifayah*, or emphasized *sunnah* upon the community. This means it is not obligatory on every Muslim but if at least one person from the community performs it, the rest can be saved from the sin of discarding the *sunnah*. However, this *shar'i* ruling does not affect its significance or benefits. It is a great mercy of Allah

ﷻ that it is not mandatory for every Muslim. Otherwise, it would have been very difficult. Rather it is a *sunnah*, keeping the necessities and ease of the common Muslims in mind, while the true seekers of the nearness of Allah ﷻ can benefit from this great *'ibādah*.

The fact of the matter is that the real blessings of the most valuable moments of Ramadan can only be attained in i'tikāf. Regardless of how enthusiastic a person is, he gets tired after sometime and the consistency of *'ibādah* stops. However, i'tikāf is such an *'ibādah* that even if a person is not praying or engaged in any type of *zhikr* while in the masjid, he is still considered to be in *'ibādah*. Therefore, not a single moment of his time is wasted and he gets the reward of good deeds while simply sitting in the masjid. Therefore, Abdullah bin Abbas ﷺ narrates a from the Messenger of Allah ﷺ, **“The *mu'takif* (person performing i'tikāf) is safe from sins and he is indeed given the same reward as those who do righteous deeds (in spite of not having done these deeds) as a result of being secluded in the masjid”**. (Ibn Maajah)

In another hadith the Messenger of Allah ﷺ said, **“Whoever observes i'tikāf for one day seeking Allah's pleasure, Allah creates between him and the fire of Hell, three trenches, the width of each greater than the distance between the heaven and the earth”** (al-Mustadrak and at-Tabarani). It is also a proven that the Messenger of Allah ﷺ did not miss i'tikāf his lifetime ever since the command for it was revealed. In another hadith, it is stated, **“Whoever observes i'tikāf for ten days of Ramadan, gets a reward equivalent to that of two Hajj and two Umrahs”** (al-Baihaqi).

For a small amount of sacrifice, Allah ﷻ bestows His magnificent bounties and blessings as an honor. If one gets a chance to spend a few days in the residence of a renowned leader or celebrity, he would consider it an honor and would proudly inform his friends and family about it. Consider, thereafter, the honor of staying in the house of the Lord of the Universe, the King of all kings. The honor is incomparable.

There is a considerable spiritual refreshment and uplifting that comes due to spending a few days in this environment. The increased strength in *iman* is clearly felt. In reality, one is fortune enough to perform *'ibadah* in *Lailatul Qadr*, or the Night of Power, due to his i'tikāf.

Unfortunately, even though it has so many virtues and benefits, the practice of i'tikāf is gradually diminishing from society. Although Muslims make special arrangements in the month of Ramadan for salah in congregation and the nightly Taraweeh prayer, the interest towards i'tikāf according to the Sunnah is much less. Seemingly, the reason is that there is much time spent in preparation for Eid so that no wishes remain unfulfilled. Many are so preoccupied with their businesses and worldly pursuits, they cannot spare even ten days for this significant *'ibadah*. This is indeed is a major loss.

The purpose is not to i'tikāf compulsory upon every Muslim, rather at least one person from every Muslim family should make an arrangement for it. Thus, the significance of this *Ibadah* will be revived among the Muslim communities and its positive effects will be felt by one and all, *inshaa-Allah*.

Youngsters should especially make an intention to perform i'tikāf because it will keep them away from many societal evils and will provide them an environment of a proper upbringing according to the Deen.

Therefore, before the start of the last last ten days of Ramadan, all masjid should make special arrangements for this vital *'ibadah*, so that the awareness develops among Muslim communities and all masjid are filled up with performers of i'tikāf.

May Allah ﷻ guide us all and help us in such pursuits, āmīn!

Status of Kufa in the Disciplines of Quran, Sunnah, Fiqh and Others

An excerpt from the *The Concise History of Fiqh* by Hazrat Mufti Ruhul Amin al-Qasmi, Principal of Darul Quran Wasunnah, Resident Mufti of Shariah Board, New York.

Here, it is necessary to present the rank that the scholars of Kufa had reached, from its founding to the era of Imam Abu Hanifah ؒ. This is merely to inform those who are unaware of the prominent historical facts that distinguish this city over the rest of its time, until it became full of the shining rays of Fiqh.

To begin: It is clear that Madinah Munawwarah - Allah increase it in splendor - was the where the revelation descended and where the majority of Sahabah ؓ situated themselves until the end of the time of the third *khilafah* (excluding those Sahabah ؓ who went out to remote regions in the path of Allah, the spread of the Deen, or to instruct the Muslims of those areas). Once [Umar] al-Faruq ؓ was appointed as *khalifah* and the area of Iraq was conquered by the efforts of Sa'd bin Abi Waqqas ؓ, Umar ؓ instructed to build the capital of Kufa. It was founded in 17 AH and a good portion of the eloquent linguists resided there.

Umar ؓ then sent Abdullah bin Mas'ud ؓ to Kufa, to educate its people of the Quran and to teach them the laws of the Deen. Umar ؓ, while sending Ibn Mas'ud ؓ, said, "I have given preference to you over myself by sending Ibn Mas'ud ؓ to you." Ibn Mas'ud ؓ gained lofty ranks in knowledge among the Sahabah ؓ - to the point that Umar ؓ felt that he needed Ibn Mas'ud ؓ with him - due to his immense knowledge of Fiqh and overall understanding of the situation. This the person about whom Umar ؓ said, "A short man (referring to his height), filled with Fiqh," and in another narration, "with knowledge." Among his many virtues, we also find in Hadith:

"I enjoy for my Ummah whatever Ibn Umm 'Abd (Ibn Mas'ud) enjoys for them,"

"Hold on to the path of Ibn Mas'ud."

"Whoever wants to recite the Quran as it was revealed, he should recite it in the style that Ibn Mas'ud recites."

"Obtain (learn) the Quran from four," and mentioned Ibn Mas'ud from the outset of the four.

Many of the great Sahabah ؓ praised Ibn Mas'ud ؓ very much. Huzhayfah ؓ, "The closest amongst the people to the Prophet ﷺ in stature, obedience, and mannerisms was Ibn Mas'ud. The most learned of Sahabah were well aware that Ibn Mas'ud was the closest of them to Allah in proximity." Huzhayfah is Huzhayfah (i.e. it is enough of a virtue that he praises Ibn Mas'ud ؓ in such a way). Further, what is narrated in the books of Hadith about Ibn Mas'ud ؓ is an enormous amount indeed.

This same Ibn Mas'ud ؓ busied himself with instructing the people of Kufa in the matters of Fiqh and the recitation of the Quran ever since the inception of the city, until the end of the *khilafah* of Uthman ؓ. He efforts he exerted cannot be bested. Hence, we find that Kufa was full of proficient reciters of the Quran, *fuqaha*, and scholars of Hadith. The conservative estimate of those who learned from Ibn Mas'ud ؓ and from his students, according to reliable scholars, is a total of 4,000. If this were not enough, the likes of Sa'd bin Malik ؓ (Abi Waqqas), Huzhayfah ؓ, Ammar ؓ, Salman ؓ, Abu Musa ؓ, the elite of the Sahabah, also resided in Kufa, may Allah be please with all of them. They supported Ibn Mas'ud ؓ in all of his efforts, until when Ali bin Abi Talib ؓ reached Kufa, he was overjoyed with the amount of scholars there. He exclaimed, out of joy, "May Allah have mercy on Ibn Umm Abd (Ibn Mas'ud), this town has filled with knowledge." In another narration, "The students of Ibn Mas'ud ؓ are the luminaries of this town." This to not to say that the "Door of Madina" (Ali ؓ) himself was less engaged in spreading knowledge than Ibn Mas'ud ؓ. He (Ali ؓ) then, took the responsibility of furthering the knowledge of the people there. It had become clear then, that the city of Kufa would have no equal in all of the lands. This was due to the number of scholars of Fiqh, Hadith, Quran and linguists found therein.

After Ali ؓ declared Kufa to be the capital of the *khilafah*, many notable Sahabah, including the *fuqaha* among them, ؓ began to move there. So, when Muhammad bin al-Rabi' and al-Suyuti ؓ found it a daunting task to count all of the Sahabah who resided in Egypt, whereas they tallied 300 or so, al-Ajali ؓ effortlessly counts the 1500 Sahabah that took Kufa as their homeland, 70 being those Sahabah

who fought in Badr. This number does not include those Sahabah who remained at Kufa for a short while and spread knowledge in the area they stayed in, and then moved away to another land, nor does it contain the Sahabah who lived in other cities in Iraq.

As far as the heinous narrations disgracing the people of Iraq attributed to Imam Malik, reported by Rabia', they are completely unfounded, and their caliber of scholarship deems them to eligible to be uttered. As this is not the place to elaborate, indication will suffice. In any case, if the biographies of the great students of Ali and Ibn Mas'ud were to be compiled into a book, it would surely be a massive compendium. Surely the road is open for anyone who would like to author something in this area. Masruq bin al-Ajda', the famous Tabi', is reported to have said, "I found the knowledge of the Sahabah of Muhammad encapsulated in six: Ali, Abdullah (bin Mas'ud), Umar, Zaid bin Thabit, Abu al-Darda, and Ubay bin Ka'b. The knowledge of these six is encapsulated in two: Ali and Abdullah (Ibn Masud)." Ibn Jarir says, "There are none (from the Sahabah) that have well known students who delved into *fatwa* and investigated different legal frameworks (*mazhabs*) except Ibn Mas'ud. He (Ibn Mas'ud) would abandon his opinion for that of opinion of

Umar and would never be found close to opposing Umar's views, or even revoke a verdict passed by Umar."

Finally, there are those of the *fuqaha* among the Sahabah who would bequeath to their students to meet with Ibn Mas'ud, attesting to his immense knowledge. This is found from Mu'azh bin Jabal, as he advised his student, 'Amr bin Maymun al-Awdi, to accompany Ibn Mas'ud in Kufa (from Yemen)." This is what the erudite scholar, the *muhaddith*, the researcher, the *usuli*, Muhammad Zahid bin al-Hasan al-Kawthari has narrated. (*Fiqh Ahl al-Iraq wa Hadithuhum*, pg. 29-30)

To add to this, it must be remembered that when Masruq mentioned that the knowledge of all of the Sahabah comes down to Ali and Ibn Mas'ud. The one who collected their knowledge was 'Alqamah. Alqamah found that Ibrahim al-Nakha'i would take his knowledge afterwards, and Ibrahim's knowledge was succeeded by Hammad bin Abi Sulayman. Finally, the knowledge of Hammad was encapsulated in Abu Hanifah, just as Imam al-Dhahabi mentioned previously." (pgs.42-44)

Hijrah of al-Fārūq

by a 6th year student of Darul Quran WasSunnah

It is understood that when the Prophet blesses someone with a title, it reflects an extraordinary quality of that person. This is clear in titles like 'Lion of Allah', 'the Truthful', 'the Just', and the many other famous titles endowed by his Blessed Tongue. Yet, few names are as profound as that given to Umar bin al-Khattāb: **al-Fārūq, or the distinguisher between truth and falsehood.** Immediately after his conversion, Umar began to differentiate between good and evil, right and wrong, justice and injustice. What does it mean to be just? It is to give everyone their due right. He marched straight to Masjid al-Haram and led the Muslims to pray openly giving them their right to do so thus forth. To present the truth wherever it one may be means to be fearless in front of danger, and this is exactly where Umar often found himself.

Specifically, the time of the Hijrah was a difficult one for the Muslims. As they set off, none had dared to step foot in front of any of the Quraysh, let alone their leaders. Everyone left in secret, in the darkness of night, in fear of being restrained and detained from going to the promised land of Madina. Of course, this is excluding the brave hero, Umar bin al-

Khattāb. History testifies to the fact that as the Muslims were heading out in groups in concealment, al-Fārūq began to gear up. He strapped on his sword on his back over one shoulder, slung his quiver over the other, grabbed a handful of arrows in one hand, and instead of heading towards Madina, walked straight into Masjid al-Haram again. In the courtyard were the fearsome leaders of the Quraysh, a group of nobles of high lineage and distinction. Umar paid no attention to them, and intended to make *tawāf* (circulating the Ka'bah) for His Lord.

The Quraysh leaders stared bewildered. He finished seven rounds, then directed his attention to them. “What horrendous faces!” said Umar pitifully. Clenching the arrows in his hand, he issued a warning to them, “Whoever wishes to bereave his mother, orphan his children, and widow his wife, let him come meet me behind this valley.” Jaws dropped in shock, but not a single one of them followed.

Just as the Hijrah differentiated between the time of difficult and ease for the Muslims, the conversion of Umar رضي الله عنه al-Farooq was the decisive moment for the rise of the Believers. It is just as Suhayb رضي الله عنه said: “When Umar رضي الله عنه accepted Islam, he was open about it, invited people to it openly. We sat around the House in circles. We made circuits around the House. We took our rights from whoever was tough with us, and we retaliated against him for some of what he brought us.”

Ibrahim رضي الله عنه, the Ummah

by a 6th year student of Darul Quran WasSunnah

Every year, Muslims all over the world come together and commemorate the sacrifices of Sayyiduna Ibrahim رضي الله عنه and his family. From the *tawaf* (going around) of the Ka’bah, to walking between the two mountains, Safa and Marwah, to stoning of *jamarat*, the majority of the actions of Hajj uphold the blessed practices of Ibrahim رضي الله عنه.

Yet, the actions of Ibrahim رضي الله عنه are not limited only to Hajj. In reality, his lifestyle pertains to the Western Muslim more than anyone else, due to the societal structure he lived in. We find that Ibrahim رضي الله عنه was the only believer in the oneness of Allah in his entire town. Some Scholars of *tafsir* explain that Ibrahim رضي الله عنه was the last believer in the world in his time.

It is not difficult to imagine the social pressure Ibrahim رضي الله عنه must have felt. The societal struggles he faced are very similar to what we face today. The culture was based on worshipping more than one god, the teachings of the pure religion were far from being practiced upon, and anyone attempting to worship the one true Allah would face severe persecution.

The similarities echo through time to our era. We are dropped into a civilization that is very distant from the teachings of the Prophet Muhammad صلى الله عليه وسلم. The Believers of today fear expressing their *Deen* to others because they fear isolation and rejection. A sort of mental isolation is experienced by all of us. “No one thinks like me, so I must stay silent” is a common sentiment. We get that nudging feeling that we are alone in our pure monotheism and so we stand alone in worry and concern.

Ibrahim رضي الله عنه was different. His mentality was not based on the fear of others, but rather the fear of Allah. At a ripe age, he realized the backwardness of his community, and strove to change it. It was his beliefs in opposition to the beliefs of the entire town. Yet, Ibrahim رضي الله عنه did not back down to the slightest. Allah صلى الله عليه وسلم says, “Surely, Ibrahim was an *Ummah* (a whole community in himself), devoted to Allah, a man of pure faith; and he was not among the *Mushriks* (i.e. those who associate partners with Allah)” [16:120]

Allah صلى الله عليه وسلم likened Ibrahim رضي الله عنه to a nation by himself. A person standing

alone and arguing a point puts a lot of stress on that one person. But if a group of people, or rather, a community, stand together behind a single message, the worry and concern are replaced by safety and security.

That is how Ibrahim رضي الله عنه was, explaining to his community what was wrong about their beliefs and lifestyle. It was not easy. The people became upset at him. Even his own father rejected the commonsense argument that Ibrahim رضي الله عنه brought to him. They wanted to throw him into a blazing fire. It was not easy, but who said sacrifice was easy?

It cannot be lost in our minds that the prophets are our true models. Ibrahim رضي الله عنه acted alone against his entire community to speak the truth, and Allah صلى الله عليه وسلم was on his side. Among the trials and tests we face in a growing Muslim community, there are prime opportunities to obtain Allah’s pleasure by facing the tests with patience and endurance like our forefather, Sayyiduna Ibrahim رضي الله عنه. Allah صلى الله عليه وسلم will be with us, there will be no fear on us, nor shall we grieve.

SUPPORT THIS GREAT EFFORT FOR AS LOW AS \$1/DAY

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)



A small but consistent contribution to Darul Quran WasSunnah can help you take part in this virtuous effort and receive a share in the great rewards and blessings.

By donating just \$1 per day, you can earn sadaqah jariyah for less than the average price of a cup of coffee!

Invest for yourself and your family with complete sincerity, only to please your Lord.



Yes! I want to take part in this great effort:

\$1/day \$11/week \$49/month \$100/month Other: \$ _____ per day / week / month (circle one)

Full Name: _____

Address: _____

City: _____ ST: _____ Zip: _____

Tel: () _____ - _____ Cell: () _____ - _____

Email: _____

Billing Address (if different from above): _____

Payment method:

Check (Payable to Darul Quran WasSunnah)

Credit Card

Card # _____ CVV*: _____

Exp. Date: _____ Name on Card: _____

* Last three digits from the back of the card

I/ (We) hereby authorize the monthly recurring charge as per listed above by Darul Quran WasSunnah. This authorization will remain effective until revoked by me in writing and until the related financial institutions receive notice thereof. I further agree that Darul Quran WasSunnah will not be liable for any service charges or penalties that may occur due to such transactions.

Signature: _____ Date: _____

Please insert the above form in the envelope enclosed along with your check (form only if payment method is credit card) and send to the address provided. If the envelope is missing, you can submit the form and the check payment to:

Darul Quran WasSunnah
PO Box 350796, Jamaica, NY 11435



SPONSOR A HAFIZ TODAY!

A GOLDEN OPPORTUNITY FOR ĪṢĀL THAWĀB FOR YOUR LATE PARENTS/RELATIVES

Our Beloved Prophet, may he be showered with peace, said,

﴿Whoever reads the Quran, memorizes it, regards it's permissible as permissible and it's impermissible as impermissible Allah ﷻ will enter him into Jannah and allow him to intercede for ten family members, who were destined for Jahannam﴾



﴿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)

Yes! I want to sponsor _____ child(ren) to become a Hafiz of the Quran.

Options (includes tuition, books, and all other fees): Yearly: \$3600 Monthly: \$300

Full Name: _____

Address: _____

City: _____ ST: _____ Zip: _____

Tel: () _____ - _____ Cell: () _____ - _____

Email: _____

Billing Address (if different from above): _____

Payment method:

Check (Payable to Darul Quran WasSunnah)

Credit Card

Card # _____ CVV*: _____

Exp. Date: _____ Name on Card: _____

** Last three digits from the back of the card

I/ (We) hereby authorize the monthly recurring charge as per listed above by Darul Quran WasSunnah. This authorization will remain effective until revoked by me in writing and until the related financial institutions receive notice thereof. I further agree that Darul Quran WasSunnah will not be liable for any service charges or penalties that may occur due to such transactions.

Signature: _____ Date: _____

Please insert the above form in the envelope enclosed along with your check (form only if payment method is credit card) and send to the address provided. If the envelope is missing, you can submit the form and the check payment to:

Darul Quran WasSunnah
PO Box 350796, Jamaica, NY 11435



The Faqih and the Student of Fiqh in Eyes of the Scholars of Hadith

An excerpt from the *The Concise History of Fiqh* by Hazrat Mufti Ruhul Amin al-Qasmi, Principal of Darul Quran WasSunnah,
Resident Mufti of Shariah Board, New York.

The renowned scholar, Abdur Rashid al-Nu'mani, may Allah spread His compassion over him, writes in his monumental masterpiece, *Ma Tamussu ilaihi al-Hajah liman yutali'u Sunan Ibn Majah*, or That Which Every Student Studying Sunan Ibn Majah Should Know, "al-Hafiz Abu Muhammad al-Harithi said: Ibrahim bin Ali al-Tirmizhi informed us that Muhammad bin Sa'dan ؓ informed them: I heard from someone who was present at the gathering of Yazid bin Harun, and with him was Yahya bin Ma'in, Ali bin al-Madini, Ahmad bin Hanbal, Zahir bin Harb (all great scholars of Hadith), and a group of others ؓ:

A questioner arrived and asked about a ruling. He (Muhammad bin Sa'dan) ؓ said: Yazid ؓ said: "Go to the people of knowledge."

Ibn al-Madini ؓ said: "Are not the people of knowledge and Hadith with you (now)?"

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

Yazid (bin Harun) ؓ had surely spoken the truth, as the *fuqaha* are more aware of the meanings of Hadith, just as Imam al-Tirmizhi ؓ had made clear in his *Jami'*, in the chapter titled, "What has been narrating concerning washing the dead." (*Jami' al-Tirmidhi* 1:118)

Al-Hafiz ibn al-Jauzi ؓ in his book, *Daf' Shubha al-Tashbih*, writes: "Know, that in the knowledge of Hadith there are profound intricacies and delicate issues that no one would be aware of except the *fuqaha*. This is because there could be an issue with the transmission of the Hadith, or with the meaning of it [unknown to others]."

He then narrated something similar to the famous word of al-'Amash ؓ to Imam Abu Hanifah ؓ: "You are the doctors, while we are the pharmacists." (*Daf' Shubha al-Tashbih*, ibn al-Jauzi 26)

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

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

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

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

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

Abu Muhammad al-Yazidi ؓ says:

It does not benefit the unlearned when a mufti narrates

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

That a seeker of guidance approach, he gives an answer

With two Hadith, with two (distinct) meanings

Verily, the bearer of Hadith without knowing

Its interpretation is like a pharmacist

Where he flings all medications at him

Completely clueless in medicine

As narrated by ibn Abd al-Barr ؓ in his *Jami'* End quote from the esteemed Shaykh Nu'mani

Bishr ibn al-Walid al-Qadi ؓ says: We were with Ibn 'Uyaynah. Whenever a difficult question arose, he would say: Are there any companions of Abu Hanifah here? It would be said: "Bishr." He then said: "Answer the question." The answer would be given, and Ibn Uyaynah

said: “Acceptance of the *fuqaha* is assurance in the Deen.”
(*Tarikh Baghdad* 7:82)

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

Al-Auzai rahimahullah relates from Yahya bin Abu Kathir rahimahullah, on commentary of the words of Allah, “And be patient with those who call their Lord, day and night, intending His countenance.”

“This means (those who sit in) the gatherings of Fiqh”

A narration of Ahmad bin Mahdi rahimahullah also supports this opinion. (*Kitab al-Faqih wa al-Mutafaqqih* 12)

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

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

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

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

Muhammad bin Qasim bin Khallad rahimahullah said, “Al-Awqas was a short, stubby, and atrocious looking fellow. He said: ‘My mother, who was very intelligent, told me, ‘My beloved son, you have been given such an appearance that is not suitable to interact with the other boys. Instead, learn the Deen, for surely it completes deficiencies and elevates contemptible conditions.’ Allah has blessed me through her advice. I learned Fiqh and became a judge.”
(pg. 32)

Al-Fudail bin Dakin rahimahullah said, I heard Abu Hanifah say: “If the friends of Allah in this world and the next are not the *Fuqaha*, then there are no friends of Allah.”
(*Kitab al-Faqih wa al-Mutafaqqih* pg. 35)

Al-Rabi’ bin Sulayman rahimahullah said, “I heard Al-Shafi’ rahimahullah say: If the Jurists are not the friends of Allah in the hereafter, then there are no friends of Allah.” (pg. 26)

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

It was said to Waki’ rahimahullah, “Do you send your questions to Zufar rahimahullah (a prominent student of Imam Abu Hanifah)?” He responded, “You all had already deceived me (to avoid) Abu Hanifah until he passed away. Now you intend to deceive me away from Zufar until we are in need of Asad (bin ‘Amr al-Kufa and his students)”
(*Qawaid* pg. 200-201)

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

The Hajj of Yesteryear

by a 6th year student of Darul Quran WasSunnah

Many Muslims went out for Hajj this year and experienced great joys in seeing millions of Muslims united in worshipping Allah in one spot. Along with the Ka'ba, the areas of Safa and Marwa, and all of the other amazing places in Makkah al-Mukarramah, people remain aloof in worship and devoutness to Allah the Almighty. Yet, we, as the Ummah of Prophet Muhammad ﷺ are not the only ones who performed Hajj. Rather, almost every nation since the time of Sayyidna Ibrahim ؑ went for Hajj. The polytheists, Jews, Christians, were called to come and worship at Allah's House. Along with the practices and rituals that we perform, there are also some evil additions to the Hajj ceremony which were removed through the coming of Islam. Understanding the historical significance of the

area will bring us to further appreciate the Hajj practices that perform.

The Hajj pilgrimage was practiced ever since the time of Sayyidna Ibrahim ؑ and hence many various practices that were not Islamic were included as the Hajj program. For example, the polytheists believed that a person had no right to make *tawaf* around the Ka'ba in the clothes in which he sinned. So, they took off their clothes during *tawaf*. Men used to go around the Ka'ba in the morning, while women at night. Allah ﷻ forbade them saying in His Blessed Quran: "O children of Adam, take your adornment at every masjid." The commentators of the Quran say that this was revealed to tell the Arabs to wear clothes when going making *tawaf*.

In our Hajj, we are commanded to go between Safa and Marwa seven times, back and forth. This is to signify the sacrifice of Sayyidatuna Hajar ؑ, the wife of Ibrahim ؑ, who did this while in search for water. The people of Arabia had the same practice, but they placed an idol atop each mountain which they would meet each time they went on the mountains. The idols were destroyed, returning the practice to its original purity. There were 360 idols just within the Ka'ba! Thus, even the blessed act of *tawaf* was polluted with the worship of other gods. Our Prophet Muhammad ﷺ set out to remove each and every idol, to purify the area and related practices completely.

In short, there were many acts in Hajj that were far from the traditions given to us by Ibrahim ؑ. The arrival of Islam however meant the elimination of all incorrect practices. This is what we see clearly demonstrated in the blessed pilgrimage of Hajj.

Fact Sheet about Taraaweeh Salah

Compiled under the supervision of Mufti Ruhul Amin, Principal of Darul Quran WasSunnah

What is Taraweeh salah?

عن عبد الرحمن بن عوف قال قال رسول الله صلى الله عليه وسلم إن الله تبارك وتعالى فرض صيام رمضان عليكم وسنت لكم قيامه فمن صامه وقامه إيماناً واحتساباً خرج من ذنوبه كيوم ولدته أمه
رواه النسائي: ٢٢٠٩

'Abdur Rahman ibn 'Auf ؓ narrates that the Messenger of Allah ﷺ said, "Indeed, Allah ﷻ 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 Rasoolullah ﷺ pray it in *Jama'at* (congregation)?

عن عائشة أم المؤمنين رضي الله عنها أن رسول الله صلى الله عليه وسلم صلى ذات ليلة في المسجد فصلى بصلاته ناس ثم صلى من القابلة فكثر الناس ثم اجتمعوا من الليلة الثالثة أو الرابعة فلم يخرج إليهم رسول الله صلى الله عليه وسلم فلما أصبح قال قد رأيت الذي صنعتم ولم يمنعني من الخروج إليكم إلا أني خشيت أن تفرض عليكم وذلك في رمضان رواه البخاري: ١١٢٩

The Mother of the Believers, 'Aisha ﷺ narrates that the Messenger of Allah ﷺ 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 ﷺ 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 did Rasoolullah ﷺ used to pray Taraaweeh?

عن ابن عباس قال: كان النبي صلى الله عليه وسلم - يصلي في شهر رمضان في غير جماعة بعشرين ركعة والوتر أخرجه أبو بكر بن أبي شيبة: ٧٦٩٢، والبيهقي في الكبرى: ٤٣٩١، والطبراني في الأوسط: ٥٤٤٠، والحافظ ابن حجر في "المطالب العلية": ٥٩٨.

'Abdullah ibn 'Abbas narrates that the Prophet ﷺ used to pray 20 raka'at and witr without a *Jama'ah* in Ramadan. (Baihaqi, 4391; Ibn Abi Shaibah, 7692; Tabrani in *al-Awsat*, 5440, Haafiz Ibn Hajr, in *al-Mataalib al-'Aaliyah*, 597)

Did Rasoolullah ﷺ order others to pray it?

عن أبي هريرة قال كان رسول الله صلى الله عليه وسلم يرغب في قيام رمضان من غير أن يأمرهم فيه بعزيمة فيقول من قام رمضان إيماناً واحتساباً غفر له ما تقدم من ذنبه فتوفي رسول الله صلى الله عليه وسلم والأمر على ذلك ثم كان الأمر على ذلك في خلافة أبي بكر وصدرا من خلافة عمر على ذلك رواه مسلم: ١٧٤

Abu Hurairah ﷺ narrates that the Messenger of Allah ﷺ 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 ﷺ passed away and likewise in the *Khilaafah* of Abu Bakr ﷺ and in the early part of the *Khilaafah* of 'Umar ﷺ. (Muslim, 174)

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

عن عبد الرحمن بن عبد القاري أنه قال خرجت مع عمر بن الخطاب رضي الله عنه ليلة في رمضان إلى المسجد فإذا الناس أوزاع متفرقون يصلي الرجل لنفسه ويصلي الرجل فيصلي بصلاته الرهط فقال عمر إني أرى لو جمعت هؤلاء على قارئ واحد لكان أمثل ثم عزم فجمعهم على أبي بن كعب ثم خرجت معه ليلة أخرى والناس يصلون بصلاة قارئهم قال عمر نعم البدعة هذه والتي ينامون عنها أفضل من التي يقومون يريد آخر الليل وكان الناس يقومون أوله رواه البخاري: ٢٠١٠

'Abdur Rahman ibn 'Abd رضي الله عنه narrates, "One night, I went out to the masjid in the company of [Ameer al-Mu'mineen] 'Umar ibn al-Khattab رضي الله عنه 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 رضي الله عنه 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 congregate them behind Ubai bin Ka'b رضي الله عنه. Then on another night I went out again in his company and the people were praying behind their *Qari*. On that, 'Umar رضي الله عنه 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 صلى الله عليه وسلم did not establish this, then is it necessary to follow 'Umar رضي الله عنه?

عليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ
رواه الترمذي: ٢٦٧٦

'Irbaad ibn Saariyah رضي الله عنه narrates that the Messenger of Allah صلى الله عليه وسلم said, "Compulsory upon you is my *Sunnah* and the *Sunnah* of the rightly guided *Khulfaa* (Abu Bakr, 'Umar, 'Uthman and 'Ali), hold onto it with your molar teeth (hold on to it firmly)." (Tirmizhi, 2676)

How many raka'at did 'Umar رضي الله عنه establish for the Taraaweeh Salah?

حدثنا وكيع عن مالك بن أنس عن يحيى بن سعيد أن عمر بن الخطاب أمر رجلا يصلي بهم عشرين ركعة أخرجهم أبو بكر ابن أبي شيبة في مصنفه: ٧٦٨٣، وإسناده مرسل قوي. رجاله ثقات لكن يحيى بن سعيد الأنصاري لم يدرك عمر.

Yahya ibn Sa'eed رضي الله عنه narrates that 'Umar ibn al-Khattab (r) ordered a man to lead them in 20 raka'at (during Ramadan). (Ibn Abi Shaibah, 7764; Strong *Mursal* Chain)

عن السائب بن يزيد قال كنا نقوم في زمن عمر بن الخطاب بعشرين ركعة والوتر
رواه البيهقي في "المعرفة"، وصححه العلامة السبكي في "شرح المنهاج".

Saaib ibn Yazeed رضي الله عنه narrates, "We used to pray 20 raka'at and Witr in the time of 'Umar ibn al-Khattab رضي الله عنه." (Baihaqy, 4393; *Saheeh* Chain)

عن يزيد بن خصيفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة قال وكانوا يقرؤون بالمئين وكانوا يتوكون على عصيهم في عهد عثمان بن عفان رضي الله عنه من شدة القيام
رواه البيهقي في "الكبرى": ٤٣٩٣، وابن جعد: ٢٨٢٥، وعبد بن حميد: ٦٥٣. وإسناده صحيح، صححه النووي في "الخلاصة"، وابن العراقي في "الشرح التقريب"، والسيوطي في "المصابيح".

Saaib ibn Yazeed رضي الله عنه narrates that they used to pray 20 raka'at in the month of Ramadan during the time of 'Umar ibn al-Khattab رضي الله عنه. They used to recite the surahs with two hundred ayaat and used to lean on their walking sticks in the time of 'Uthman رضي الله عنه due to the

severity of the extended standing in the prayer. (Baihaqy, 4393; Ibn Ja'd, 2825; 'Abd ibn Hameed, 653; Saheeh Chain)

عن يزيد بن رومان : كان الناس في زمن عمر بن الخطاب يقومون في رمضان بثلاث وعشرين ركعة
رواه البيهقي: ٤٣٩٤، ومالك: ٢٥٢، وإسناده مرسل قوي

Yazeed ibn Roumaan رضي الله عنه narrates, "The Muslims used to pray 23 raka'at in Ramadan during the time of 'Umar ibn al-Khattab (r)." (Maalik, 252; Baihaqy, 4394; Strong Mursal Chain)

How did the Sahabah رضي الله عنهم and Taabi'een رضي الله عنهم pray the Taraaweeh Salah?

حدثنا حميد بن عبد الرحمن عن حسن عن عبد العزيز بن رفيع قال كان أبي بن كعب يصلي بالناس في رمضان بالمدينة عشرين ركعة ويوتر بثلاث
أخرجه أبو بكر ابن أبي شيبة: ٧٧٦٦، وإسناده مرسل قوي، عبد العزيز بن رفيع لم يدرك أبي بن كعب.

'Abdul 'Azeez ibn Rafee' رضي الله عنه narrates that Ubayy ibn Ka'b رضي الله عنه used to lead the people in 20 raka'at and perform Witr of 3 raka'at during Ramadan. (Ibn Abi Shaibah, 7766; Strong Mursal Chain)

أخبرنا أبو زكريا بن أبي إسحاق، أبو عبد الله محمد بن يعقوب، حدثنا محمد بن عبد الوهاب، حدثنا جعفر بن
عمر، حدثنا أبو الحَصِيْب قال : كان يؤمُّنا سُويد بن غفلة في رمضان فيصلِّي خمس ترويحات عشرين ركعة (البيهقي)
رواه البيهقي: ٤٣٩٥، وإسناده حسن

Abul Khusaib رضي الله عنه narrates, "Suwaid ibn Ghafalah رضي الله عنه used to lead us in 20 raka'at during Ramadan with 5 Tarweehaat (intermission after every 4 raka'at)." (Baihaqy, 4395; Hasan Chain)
عن وكيع عن نافع عن ابن عمر قال كان ابن أبي مليكة يصلي بنا في رمضان عشرين ركعة
أخرجه أبو بكر ابن أبي شيبة: ٧٦٨٣، وإسناده صحيح.

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; Saheeh Chain)

حدثنا الفضل بن دكين عن سعيد بن عبيد أن علي بن ربيعة كان يصلي بهم في رمضان خمس ترويحات ويوتر بثلاث
أخرجه أبو بكر ابن أبي شيبة: ٧٧٧٢، وإسناده صحيح.

Sa'eed ibn 'Ubaid رضي الله عنه narrates that 'Ali ibn Rabe'e'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; Saheeh Chain)

حدثنا ابن نمير عن عبد الملك عن عطاء قال أدركت الناس وهم يصلون ثلاثا وعشرين ركعة بالوتر
أخرجه أبو بكر ابن أبي شيبة: ٧٧٧٠، وإسناده صحيح.

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

What about 'Aisha's ﷺ words:

ما كان رسول الله صلى الله عليه و سلم يزيد في رمضان ولا في غيره على إحدى عشرة ركعة يصلي أربعا فلا تسئل عن حسنهن وطولهن ثم يصلي أربعا فلا تسئل عن حسنهن وطولهن ثم يصلي ثلاثا
رواه البخاري: ١١٤٧

“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)?

This is regarding Tahajjud Salah (Qiyaam al-Lail), not Taraaweeh Salah (Qiyaam Ramadan) as is evident by

- (1) 'Aisha ﷺ 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 ﷺ lists this under the chapter of Tahajjud (chapter 25, subchapter 16).

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ وَسَلِّمْ عَلَى نَبِيِّكَ مُحَمَّدٍ وَآلِهِ وَارْحَمْهُمْ

KIDS CORNER

A Debate that Ended Before it Started

by a 6th year student of Darul Quran WasSunnah



There was once an atheist who was bent on proving that no god existed. So he went to a nearby town and asked for their most learned scholar. "Bring to me your most knowledgeable scholar and I shall prove to all that there is no such thing as a god".

So they brought to him the senior scholar of that area and a time and place was fixed.

When it was time for the debate the scholar did not show up.

"HA!" smirked the atheist, "Did your scholar get scared and run away?" Little did he know what he had ahead of him.

After about half an hour, the scholar finally showed up. This delay in time was actually the plan of this wise scholar. "What took you so long?" asked the atheist, to which the scholar replied "well you see, as I was on my way to the debate. I came before a river. 'How will I ever cross this river?' I thought to myself. Then to my astonishment I saw a nearby tree break itself down into perfect planks with all the correct shapes and sizes for a boat. At the same time nails flew right pass me and jammed themselves into the perfect spots and a white cloth flew by and stationed itself perfectly on the top of the boat. 'Hmm,' I said to myself, 'that must be sail for the boat.' Oh well, I got on the boat and crossed the river and here I am. Sorry for the delay but this amazing process took a while.

"HA HA HA HA HA!" laughed the atheist. That is absolutely ridiculous. How on earth is that possible?

"Yes," replied the wise scholar, "so you do realize how silly this is.

So then please explain to me how did this perfect world with all the mountains in the right places and all the oceans in the right areas come to be? How is it that the sun is never late by one second and the moon never decides the show up first."

The atheist was left speechless by this scholar who was Al-Imam al-A'zam Imam Abu Hanifah rahimahullah. Thus, the debate ended before it started.

Jealousy

by a 1st year student of Darul Quran WasSunnah

Jealousy is envy; a negative feeling, it makes a person focus on stealing, the object of hatred; the target, their prey, they concentrate on this **EVERY SINGLE** day!

Jealousy is caused by SO many things, from expensive watches to valuable rings.

Even the happiness of others can cause a grudge,

without revenge, the hatred won't budge.

Envy is a ravaging fire with a never ending greed, to pollute the heart, and to completely mislead, by eating away at the good deeds of a person, making brotherhood between many people worsen.

So to end this jealousy, start now or never, 'cuz if you wait any longer, it'll stay forever, so in this life, be clever, and endeavor to sever, the hatred you have for whomever, so in Paradise, you will be happy as ever!



ADAM

by a 6th year student of Darul Quran WasSunnah



Allah made the mountains and the seas.

He made all the animals.

He made the heavens and the stars.

He made the sun and the moon and he made the angels.

The angels were Allah's servants and did everything He ordered.

Then Allah decided to make a man.

He called this first man Adam.

He taught him many things so that Adam had more knowledge

than the angels.

There was one Jinn, called Iblis. He thought he was better than Adam so Allah would not let him stay with the other angels.

He was called Shaytan. Shaytan blamed Adam for what had happened to him and was very angry.

Allah let Adam live in a beautiful place because he was good. The place was called Jannah.

It was a very nice place but

Adam was a little lonely, on his own all of the time.

Allah decided to help Adam.

He made Hawa to be Adam's wife.

They were happy and liked living in Jannah.

There was, however, one thing they were not allowed to do.

There was a special tree and Allah told them they must not eat any fruit from that tree.

At first Adam and Hawa were

very good and kept away from the tree.

Shaytan decided to do something very naughty. He told them they were silly to keep away from the tree. He said nothing would happen if they ate its fruit.

He said the fruit was delicious. After a while they began to listen to Shaytan and thought they would have just a little taste of the fruit, just to see what it was like.

Shaytan was very happy because he had made them disobey Allah.

As soon as they had eaten the fruit

Adam and Hawa realized that they had done something wrong and they felt guilty for what they had done.

Allah forgave them, but He wouldn't let them stay in Jannah anymore.

So He sent them to live on earth.

True Love For Allah

by a 6th year student of Darul Quran WasSunnah



Once at the time of Hajj, there was a gathering in Mecca of some friends of Allah; the youngest among whom was Junaid Baghdadi (may Allah have mercy on him). In that gathering, there was a discussion on the subject of 'Love for Allah' and who is the lover of Allah. Many expressed their views on the subject, but Junaid kept quiet. He was pressed to say something.

With his head bowed down and tears in his eyes, he said, "The lover of Allah is he who forgets his own self, remains engaged in Allah's remembrance with due regard to all its requirements. He sees Allah with the eyes of his heart, which is burnt by the heat of Allah's fear. Allah's remembrance affects him like a cup of wine. He

speaks the word of Allah ﷻ as if All-Mighty Allah speaks through his mouth. If he moves, he does so under the command of Allah ﷻ. He gets peace of mind only through the obedience of Allah ﷻ. When he reaches such a stage, his eating, drinking, sleeping, awakening, and in short all his actions are for the pleasure of Allah ﷻ. He neither pays heed to the worldly customs, nor does he attach any importance to unfriendly criticism by people."

The Blind Boy

by a 6th year student of Darul Quran WasSunnah

A blind boy sat on the steps of a building with a hat near his feet. He held up a sign which said: "I am blind, please help." There were only a few coins in the hat.

A man was walking by. He took a few coins from his pocket and dropped them into the hat. He then took the sign, turned it around, and wrote some words. He put the sign back so that everyone who walked by would see the new words.

Soon the hat began to fill up. A lot more people were giving money to the blind boy. That afternoon the man who had changed the sign came to see how things were. The boy recognized his footsteps and asked, "Were you the one who changed my sign this morning? What did you write?"



The man said, "I only wrote the truth. I said what you said but in a different way."

What he had written was: "Today is a beautiful day and I cannot see it."

Do you think the first sign and the second sign were saying the same thing?

Of course both signs told people the boy was blind. But the first sign simply said the boy was blind. The second sign told people how lucky they were not to be blind. Should we be surprised that the second sign was more effective?

"It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give."

[Surah Al-Mu'minun; 78]

The True Journey

by a 6th year student of Darul Quran WasSunnah

Last week, I went on a journey for 2 days. All I took with me was a sleeping bag and some clothes. Before that, I had to go visit some cities for about 6 days. For that journey, I took with me many more items than I took for the 2 day journey. Few years back when I was visiting a different country for a longer period, I had to take more luggages with me. The point is that we prepare more for long journeys than short ones.



As a living being in this world, we are also planning for a journey that is coming after death. That journey is for a really long period of time. It starts from the grave and ends in Jannah. The only provision for that journey is our faith and good deeds.

Are you ready for that journey? Have you prepared what you will need where you are going? How much luggage should you take? How much will you be allowed to take?

The famous Mughal emperor known for his piety and fear of Allah ﷺ, Alamgir, told his people to leave his hands outside the *kafn* (burial shroud) after he died. They asked, "But why, your Majesty?" He replied, "So the whole world can see that King Alamgir, despite all of his wealth and vast kingdom, left this world empty handed, as he came."

"So, learn a lesson, O you who have eyes to see." [Surah Hashr: 2]

DOOMED BY A CAT

by a 6th year student of Darul Quran WasSunnah

There was once a lady who owned a cat. She kept the cat locked in the house. She did not feed it nor take care of it. She could have let the poor cat out the house, so it could eat insects or plants, but even this she did not do. As a result, the poor cat died. Allah ﷻ was displeased with her oppressive nature so much that he punished her.

Saved by a dog

Once upon a time, a sinful lady passed by a thirsty dog. The dog was in such a bad condition, drooling and panting. The lady could tell that the dog was about to die of thirst. She felt compassion and mercy for the poor creature. She wondered if

there was any way she could quench the thirst of the dog. Alas, there was a well nearby. She knew that the dog would not be able to draw water from the well. The well was missing its bucket as well! So the lady took her leather sock off and climbed into the well.

She then scooped some water into the leather sock and spilled it for the dog to drink. Allah ﷻ loved this action of hers so much that she was forgiven for all the sins she had committed.

The Moral

The moral of this story is compassion and love towards the creation of Allah ﷻ. Remember, dear children, these are animals. Animals have no great reckoning in the hereafter. Even then Allah ﷻ is so merciful that he will reward us for treating animals with justice. At the same time, he can punish us for the wrong treatment as well.

Another point that should be realized is that these are just animals. So how much compassion and mercy should we then have towards humans? What about our parents, our elders? Think about it.

May Allah give the writer and the reader the understanding and ability to act in a way that is closest to our prophet Muhammad ﷺ.

A Pious Wife and the Ring

by a 6th year student of Darul Quran WasSunnah



Long ago, in a far off village, there lived a couple. The wife was a pious lady while the husband was not so. One day, the husband decided to show his wife that her piety was in vain and that there was no point in her being the god fearing lady she was. So he came up with a plan. He would give her an expensive ring for safekeeping, but later would take the ring and discard it to prove to her that even though she was pious, Allah ﷻ wouldn't help her. So he gave her the ring that night and she kept it under her pillow. The next morning while she was busy he quietly took the ring and flung into a river.

Upon looking for the ring the lady became distressed. Oh! What will I ever do if my husband asks me for the ring? She then remembered that Allah ﷻ is always present and closer to her than any other being. She prayed to Allah ﷻ for assistance in finding her ring.

That evening the husband returned home with a fish for dinner. He instructed the wife to clean it and cook it. As she was gutting the fish something amazing happened. The very ring her husband gave her rolled out of the fish's belly! Filled with joy, she grabbed the ring and cleaned it and put it in her pocket. After dinner, her husband asked for the ring. She handed it over as if nothing had happened. The husband was beyond belief.

Never be despondent of the help of Allah ﷻ. Remember, he knows about you more than you know about yourselves!!

Ask Allah ﷻ as He is your only friend. Ask Him for anything and everything, even if it be a shoelace. But do not ask for the impermissible. If a thought like that ever crosses your mind, ask Allah ﷻ to REMOVE the love of the impermissible thing rather than to attain it. It will be the right choice!

The Clever Boy

by a 2nd year student of Darul Quran WasSunnah

A long time ago in the time of the Tabi'een ﷺ, Baghdad was a great city of Islam. It was also the capital of the Islamic Empire. Because many scholars lived there, it was also the center of Islamic knowledge.



One day, the ruler of Rome of that time sent an envoy to Baghdad with three challenging questions for the Muslims which when he had asked other people, no one was able to answer them. When the envoy reached the city, he informed the Khaleefah that he had three questions with which he challenged the Muslim scholars to answer.

The Khaleefah gathered all the scholars of Baghdad together and the Roman envoy climbed on a high platform and said, "I have come with three questions. If you answer them, I will leave and give you a great amount of wealth which the King of Rome has given me". The following are the questions, "What was there before Allah? In which direction does Allah face? What is Allah doing right now?"

The enormous gathering of scholars was silent. Among these brilliant scholars and students of the Deen, was a man looking on with his son. The son asked his father, "Father, can I answer the questions of this person? Even though this boy was nothing compared to the big scholars of that time, his father allowed him to proceed. After asking the Khaleefah, he told the man "I will answer your questions". The man started to laugh and said "How will you answer these questions when all these people cannot answer?"

Nonetheless he asked him the first one. What was before Allah? The boy said "Count back from 10. The man started counting, 10, 9, 8, 7, 6...0. The boy said, "What is before 0?" The man replied, "There is nothing before zero" The boy replied, "Likewise there was nothing before Allah ﷻ who is Al-Awwal (The First) and Al-Akhir (The Last)." The man was dumbfounded.

He said "Ok, Here is the second question, what direction does Allah face?" The boy said, "Bring a candle and light it up." What direction does the light face?" The man said, "Everywhere, there is no direction for it." The boy then said, "If this physical light spreads in all directions and there is no direction to it, then what do you expect of the Light of the Heavens and the Earth! The envoy was so astounded that this young boy was answering his questions in a way that he could not answer back.

The envoy wanted to try the final question which was the hardest. But before doing so, the boy told him, "Wait! You are the one who is asking the questions and I am the one answering. Let me come up to where you are standing and that you come down to where I am standing so that the answers may be heard as clearly as the questions.

This didn't seem odd or unreasonable to him, so he came down from where he was standing and the boy came up to the platform. Then the man repeated his final question, "Tell me, what is Allah doing at this moment?" The boy replied proudly, "At this moment when Allah ﷻ found upon this high place a liar and a mocker of Islam, He brought him down. And the one that believed in the Oneness of Allah ﷻ, He raised him up and established the Truth.

The Roman envoy had nothing to say expect to return back to his country, defeated. Meanwhile, this boy grew up to become one of the biggest scholars of Islam. Allah blessed him with special wisdom and knowledge of this Deen. Do you know who it was?! His name was Nu'man ibn Thabit ﷺ known today as *al-Imam al-A'zam*, Abu Hanifah, the Great Faqih and Imam of Islam.



DO YOU KNOW THE SAHABAH?

THE SAHABAH

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

Abu Hurairah Hamzah Sa'd Abu Dharr Uqbah Abu Bakr Ali	Abdullah Ibn Mas'ud Khalid Abdur Rahman Abu Dujana Salman Farsi Bilal	Uthman Talhah Khabbab Zayd Umar Abu Musa Jafar
---	---	--

SAHABAH: The Sahabah are those people who had accepted Islam, then saw the Prophet (pbuh) whilst he was alive and they died with Iman. Allah mentioned in the Qur'an that Allah is pleased with them. When we say the names of the sahabah we say 'radhi-allahu anhum' which means may Allah be pleased with them. For a male we say 'radhi-allahu anhu' and for a female 'radhi-allahu anha'

The names of the four rightly guided khalifah are also in the grid

--	--	--	--

SBNY

Shariah Board New York

HELPING BUILD BETTER MUSLIMS
AND STRONGER FAMILIES



MARRIAGE COUNSELING

Our Council of Experienced Ulama advises couples in conflict, on achieving peace and harmony in the married life, and creating and strengthening bonds of love and compassion that will help them lead a successful family life in accordance with the Quran & Sunnah. Counseling is conducted keeping privacy and confidentiality in mind.



ZABIHA HALAL

SBNY certifies and perpetually monitors slaughterhouses, distributors and retail locations that provide ONLY proper, hand-slaughtered zabiha halal meat.



DARUL IFTA

Darul Ifta provides simple interpretations of the rules of the Deen and their practical application to a believer's daily life via phone, online and in person.



ARBITRATION COMMITTEE

Offers impartial mediation in light of the Quran and Sunnah regarding family matters, conflicts, parenting, talaq, faskh-e-nikah, and various other issues posing challenges to the community.



MONTHLY MOON SIGHTING

SBNY promotes the pure sunnah of physical moon sighting and arranges groups of local brothers to go out on the 29th of every Islamic month to sight the moon.



ALL SERVICES ARE PROVIDED FREE OF CHARGE FOR THE BENEFIT OF THE COMMUNITY, HELP US HELP OTHERS!



FOR MORE DETAILS, PLEASE VISIT OUR WEBSITE:
WWW.SHARIAHBOARDNY.ORG

YOU CAN ALSO SCAN THE QR CODE AT THE LEFT TO VISIT OUR WEBSITE.

PO BOX 770172, WOODSIDE, NY 11377
PHONE: (718) 426-3454, FAX: (866) 521-8319
EMAIL: INFO@SHARIAHBOARDNY.ORG



DARUL QURAN WASSUNNAH

رمضان كريم

DARUL QURAN WASSUNNAH RAMADAN 1436



10 DAYS OF MERCY
10 DAYS OF FORGIVENESS
10 DAYS OF SALVATION

Day	Ramadan	June / July	Fajr End Sehri	Sunrise	Zhuhr	Asr	Maghrib Iftar	Isha
Thu	1	Jun 18	3:18	5:24	12:58	6:12	8:31	10:37
Fri	2	19	3:18	5:24	12:58	6:12	8:31	10:37
Sat	3	20	3:18	5:24	12:58	6:12	8:31	10:38
Sun	4	21	3:19	5:24	12:58	6:13	8:31	10:38
Mon	5	22	3:19	5:25	12:58	6:13	8:31	10:38
Tue	6	23	3:19	5:25	12:59	6:13	8:32	10:38
Wed	7	24	3:20	5:25	12:59	6:13	8:32	10:38
Thu	8	25	3:20	5:25	12:59	6:13	8:32	10:38
Fri	9	26	3:21	5:26	12:59	6:14	8:32	10:38
Sat	10	27	3:21	5:26	1:00	6:14	8:32	10:38
Sun	11	28	3:22	5:26	1:00	6:14	8:32	10:38
Mon	12	29	3:22	5:27	1:00	6:14	8:32	10:37
Tue	13	30	3:23	5:27	1:00	6:14	8:32	10:37
Wed	14	July 1	3:24	5:28	1:00	6:14	8:32	10:37
Thu	15	2	3:25	5:28	1:01	6:14	8:32	10:36
Fri	16	3	3:26	5:29	1:01	6:14	8:31	10:36
Sat	17	4	3:26	5:29	1:01	6:14	8:31	10:35
Sun	18	5	3:27	5:30	1:01	6:14	8:31	10:35
Mon	19	6	3:28	5:31	1:01	6:14	8:31	10:34
Tue	20	7	3:29	5:31	1:01	6:14	8:30	10:33
Wed	21	8	3:30	5:32	1:02	6:14	8:30	10:33
Thu	22	9	3:32	5:32	1:02	6:14	8:30	10:32
Fri	23	10	3:33	5:33	1:02	6:13	8:29	10:31
Sat	24	11	3:34	5:34	1:02	6:13	8:29	10:30
Sun	25	12	3:35	5:35	1:02	6:13	8:28	10:29
Mon	26	13	3:36	5:35	1:02	6:13	8:28	10:28
Tue	27	14	3:38	5:36	1:02	6:13	8:27	10:27
Wed	28	15	3:39	5:37	1:02	6:12	8:27	10:26
Thu	29	16	3:40	5:38	1:03	6:12	8:26	10:25
Fri	30	17	3:41	5:38	1:03	6:12	8:25	10:24

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

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