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الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

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



Sadaqatul
Fitr 2016

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The Universe and Its System Bear Witness to Allah
Ijtihad and Taqlid, From the Prophetic Era to Today
Evolution Fantasies On The Orgins of Life

SPECIAL Ramadan & Other Masail

And much more

KID'S CORNER
INSIDE

BY THE STUDENTS OF DARUL QURAN WASSUNNAH



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Dear Reader

Dear Reader,

Assalamu'alaikum!

Welcome to the second 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.

In an era of mass confusion and misleading information regarding Islam, there is an urgent need to clarify the beliefs and practices of the pristine way of life it preaches. Undoubtedly, our Deen has much more to it than what is falsely propagated in its name all too often. Islam and Muslims are unfortunately being painted in a color foreign to them, with little to no ability to stop such wrongs. With this humble effort, we look to exemplify the academic, moral and spiritual highlights of our Deen in an appealing manner. This is a call to awaken the interests and curiosities of our brothers and sisters and reignite the fervor to beautify the society and world we live in with the flowers of our intellectualities, mannerisms and good deeds. Further, we look to shed light on many of the misconceptions found within us about the pure knowledge of the Quran and Sunnah.

Lastly, it gives us the utmost pleasure to inform you that Darul Quran WasSunnah, which had its humble beginnings in 2006 by the great efforts and sacrifices of Hazrat Mufti Ruhul Amin Qasmi, has produced its first class of *ulama* this year. With the help of Allah, through your generous support and dua, we have been able to achieve this great feat. We ask Allah to extend the benefits of this institution to every peace-loving brother and sister in this great nation we live in and allow its beneficiaries to build a better future for all, in this World and the Next.

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 Khaira.

Editing Team,

al-Qalam Magazine

Darul Quran WasSunnah

دَرْسَاتُ عَقِيدَةِ الطَّاهَوِيِّ

Lessons on 'Aqeedah at-Tahawi

'Aqeedah at-Tahawi is the monumental treatise of the great Hanafi Imam, Abu Ja'far Ahmad ibn Muhammad at-Tahawi (d. 321 H), on the subject of aqeedah (creed, or beliefs). It discusses the basic beliefs of a Muslim in a concise and simple manner and is considered an authoritative text in the field. Due to its composition in prose and brevity, it has been memorized for ages by the young and old, all throughout the world. In an era of rampant misinterpretation of the tenets of Islam, there is a greater need to clarify what Muslims really believe in. Many Muslims born into the religion have basic questions about beliefs which remain unanswered. Further, even devout practicing Muslims are often perplexed as to how their timeless beliefs exactly apply to the modern lives they live in. Sensing this urgent need, Hazrat Mufti Nawalur Rahman (db) began a series of lessons on this historical work, clarifying the tenets of faith by relating them to modern thoughts, culture and societal values while appealing to the common intellect and interest.

Lessons by Hazrat Mufti Shah Muhammad Nawalur Rahman (db)

Translated by a Graduating Student of Darul Quran WasSunnah

Ustāzh al-Asātiza, Faqīh al-'Asr, Al-Hāj, Al-Hāfiz, Maulānā wa Murshidunā wa Qudwatunā, Mufti Shah Mohammed Nawalur Rahman sahib Miftāhī, Hanafī, Chishtī, Qādrī, Imdādi, may Allah extend his blessings and honor, was born in the year 1376 A.H. in Hyderabad Deccan, India to a family of Auliya Kirām. His father, a great wali-Allah and 'ārif billah, Shaikh al-Mashā'ikh Hazrat Ghulam Mohammed Sufi sahib (may Allah illuminate his resting abode), belonging to the Qādiriyyah silsilah, received inspiration (ilhām) to name all of his four sons from the qualities of ar-Rahman. Thus, the eldest son was named Kamalur Rahman, the second, Jamalur Rahman, the third, Nawalur Rahman, and the fourth son, Zhilalur Rahman.

Nawal means 'gift' in Arabic, thus Hazrat's name means gift from ar-Rahmān. This meaning has great enlightenment behind it. Hazrat Mufti sahib was brought up and nourished in an environment of the Auliya Allah. He became a hafiz of the Quran at the early age of ten and began his primary Arabic education in his hometown under the spiritual guidance of his blessed father. Later he went to Miftāh al-'Ulūm in Jalalabad, India, and studied under the famous imām of Tasawwuf, Hazrat Masīhul Ummah, Maulana Masīhullāh Khan sahib Jalalabadi (may Allah illuminate his resting abode), who was a senior disciple of Hazrat Hakīmul Ummah Maulana Ashraf Ali Thanwi (may Allah illuminate his resting abode).

In the days of his youth, Hazrat Mufti sahib was very active and was known as a 'sufi' amongst his peers. He never wasted time. Rather he indulged in the service of his teachers. He would usually massage the heads of his teachers including Hazrat Masīhul Ummah (may Allah have mercy on him). His teachers preferred his service over others, due to his ability to learn quickly and his great humility. Hazrat Mufti sahib had not only learned the different branches of knowledge from Hazrat Jalalabadi (may Allah have mercy on him) but gave bai'ah (allegiance) to him as well.

Later, by the guidance of his shaikh, he furthered his studies at Miftāh al-'Ulūm after completing the 'ālimiyyah course, including an extensive study of the Six Most Authentic Books of Hadith and other books of Hadith as well. He enrolled in a postgraduate course in Fiqh and Ifta and studied under the prestigious Mufti, Hazrat Maulana Mufti Nasir Ahmed (may Allah illuminate his resting abode). He received ijaza to teach Hadith by many renowned scholars of his time among whom is Hazrat Shaikhul Hadith Maulana Zakariya Kandhalwi (may Allah illuminate his resting abode).

Upon returning to Hyderabad Deccan, Hazrat Mufti sahib began teaching. His ability to teach was preferred by his elders and he was quickly promoted to teach Hadith Sharīf. He taught Sunan at-Tirmizhī at Darul Uloom Hyderabad for an extended period. Hazrat Mufti sahib was so young that some of his students were only a few years younger than him.

From his student days, Hazrat Mufti sahib worked in the field of Da'wah and Tablīgh. As his love for the Auliya Kirām was remarkable, especially considering that Hazrat Mufti sahib was in the company and service of Auliya Kirām since his youth, he always looked to learn every branch of the Dīn from the pious Auliya Allah who were experts in the studies of Quran and Sunnah. In the course of his noble work of da'wah he was frequently in the service to Hazrat-Jee Maulana Inamul Hasan Kandhalwi (may Allah illuminate his resting abode), the Ameer of the effort of Tabligh. He spent much time in Markaz Nizamuddin. Hazrat Mufti sahib gave speeches in many centers of Tabligh throughout the world. His speeches were very much to the liking of the elders. Hazrat Maulana Naeemullah Khan sahib (may Allah illuminate his resting abode), the Ameer of Hyderabad Deccan, had special love for Hazrat Mufti sahib and sent him to many places to revive the Sunnah in the lives of the Muslims.

Hazrat Mufti sahib has provided his services to the knowledge of Dīn, Tazkiyyah (spiritual purification) of the soul and the work of Tabligh and excelled in all. Upon reaching the upper stages of Tasuwwuf, his father designated Hazrat Mufti sahib as his disciple in the Qādriyah Silsilah at the age of twenty. After this, he again received such an honor in the Chistiya, Naqshbandiya, Qadriya and Suharwardiya silsilah from Hazrat Masīh al-Ummah (may Allah have mercy on him) through his senior disciple, Shaikh al-Mashā'ikh Hazratwala Hafiz Dr. Tanweer Ahmed Khan sahib (may Allah illuminate his resting abode).

Hazrat Mufti sahib founded Rahmat-e-Alam Foundation in 1998 for the exact purpose as its name spells out, 'mercy of the world'. Its three main divisions, Islamic Social Services (Shariah Board of America), Guidance Islamic School and Darul Uloom Chicago, along with the numerous affiliated organizations and branches, such as Shariah Board, New York and Darul Quran WasSunnah all serve the Muslim Ummah in their religious, spiritual, social and personal matters for the better of the community. By this humble effort, Rahmat-e-Alam strives to build strong Muslim community members, kind neighbors, dutiful spouses, responsible parents, obedient children and righteous citizens. This is keeping in mind that each person guided to the Straight Path results in a better world for everyone.

Hazrat Mufti sahib is a master of Hanafi Fiqh, and is known as a specialist in the field of ifta. He is a fountain of guidance and mercy for all. May Allah extend his shadow and blessings even further. Amīn!

Part I: The Universe And Its System Bear Witness To Allah (swt)

(adapted from *Madh'hab Aur Jadeed Challenge*)

Astronomical studies show that the number of sand grains on the shores of the oceans of the world can possibly be an estimate of the number of stars in the sky. Some of those stars are a few times greater than Earth. Most of them, however, are so much greater that hundreds of thousands of earths can fit in them. Some stars are even so big that billions of earths can fit within.

This Universe is so vast that a space shuttle travelling at nearly the speed of light, at the highest speed possible, up to 186,000 miles/second, would require 1 billion years to circle the outer bounds of it. As vast as it may be, the Universe has not stopped

growing. It is expanding every moment. This expansion is so fast that after every 1.3 trillion years, all distances of the Universe double. Thus, even this remarkably fast imaginary shuttle would never be able to completely circle the Universe. It would always remain on the road of this ever-expanding space. (This is Einstein's theory of the vastness of the Universe. This is of course the analysis of only one physicist. In reality, science has yet to fully comprehend the vastness of the Universe).

If the sky is clear of obstructions, 5,000 stars are visible to the bare eye. With the help of an ordinary binocular, this number increases to more than 2 million. Further, using the most powerful binoculars

available, billions of stars come into sight. However, this number is still much less than the actual number of stars in the sky. The Universe is an endlessly vast space, in which innumerable stars continuously move at extraordinary speeds. Some travel alone, some with two or more, while myriad others are grouped in constellations. If one can imagine the countless specks which accompany the light entering a room through a window, flying all over, here and there, at an enormous scale, he can visualize a slight picture of the orbiting stars found all over the Universe. This picture is still very different from what is really there. Seemingly, specks move together, whereas stars, even though there are so many of them, travel vehemently, all alone, at immeasurable distances apart. It is similar to a few ships sailing in a vast ocean, each completely unaware of the other.

The Universe is composed of countless clusters of stars. Each cluster forms a galaxy and is in constant movement. The closest moving body known to man is the Moon. The Moon orbits Earth from 240,000 miles away. Every 29½ days, it completes one orbit. Similarly, the Earth, at a distance of 9.5 million miles away, orbits around the Sun on a 190 million-mile path, while rotating on its axis at 1000 miles/hour. It takes one full year to complete its orbit. There are nine such planets, including the Earth, which orbit the Sun. While all of these planets are busy in their own travel, 31 moons orbit around them in their own independent path. Besides them, there is a cluster of 30,000 asteroids, thousands of comets and innumerable meteors which are on their own paths. In the center of all of these, lies the star referred to as the Sun. Its diameter is 865,000 miles, making it 1.2 million times bigger than the Earth.

The Sun itself is not immobile, but rather, along with all of its planets and asteroids, it revolves in an enormous galaxy system at a speed of 600,000 miles/hour. In this way, there are thousands of moving systems which all formulate one galaxy. A galaxy is like a big plate, on which many stars, alone and together, are revolving like spinning tops. Further, these galaxies themselves are in movement. Thus, the closest galaxy, in which this solar system lies in, rotates on its axis, completing its cycle every 200 million years.

Astronomers estimate that the Universe is composed of 500 million galaxies. In each galaxy, there are approximately 100 billion stars. The closest galaxy, the Milky Way, a part of which is visible in the night as

a streak of light has an area of 100,000 light years. The inhabitants of the Earth are 30,000 light years away from the center of the galaxy. This galaxy, in turn, is part of a greater super-galaxy in which other similar galaxies are in constant movement. The diameter of the entire cluster is 2 million light years.

Along with all of these revolutions, another type of movement takes place. The Universe is continuously expanding in all directions like a balloon. The Sun, rotating at a frightful speed, is running endlessly towards the outer borders of its galaxy, at a rate of 12 miles/second, along with all adherents of its solar system. Similarly, all stars, while maintaining their respective rotations, are running towards some direction, some at 8 miles/second, others at 33 miles/second and some even at 84 miles/second. In this way, all stars are moving at extremely fast speeds.

All of this motion bewilderingly occurs in great harmony and with much discipline. There are neither collisions nor alterations in speed. The Earth's orbit around the Sun is symmetrical at all degrees. Similarly, the rotation on its axis is so precise that in centuries, the difference of a single second has not taken place. The orbit of its satellite, the Moon, is also completely fixed. Even the minute deviation it has on its course occurs with the utmost precision every 18½ years. This is the condition of all celestial bodies.

According to astronomical calculations, many a time, entire galactic systems consisting of billions of stars enter into other galaxy systems, passing through in full motion without any collisions. Seeing this amazing colossal phenomenon, the mind is obliged to accept all of this does not run on its own. Rather, there must be an extraordinary Force which keeps this profound system intact.

This very organization and discipline found in such large systems is thoroughly existent in small systems as well. According to the latest research, the smallest matter is the atom. It is so small that it is not visible through any microscope (although the latest microscopes can magnify specimen hundreds of thousands of times). In reality, the atom is non-existent to the human eyesight. However, in this extremely minute particle, lies a magnificent revolution system like that of the solar system.

The atom is a composite of electrons which are disconnected from one another. There are surprisingly long gaps between them. Even in a piece of lead, which has strongly bonded atomic particles, the electrons cover

barely one trillionth of the volume, the rest remains completely empty. If electrons and protons were visualized as two separate pieces, the space between them can easily be depicted as 350 yards. Conversely, if the atom is pictured as a dust particle invisible to the bare eye, the circuit created by the revolution of the electron can be depicted as a soccer ball with an area of 8 ft².

The negative charges of the atom are known as electrons. They circulate around the positive charges, known as protons. These charges, which in reality are no more than an imaginary point of light, circulate around their central point like the Earth orbits the Sun on its axis. This circulation is so fast that even the electron cannot even be detected in any one position. It seems rather that it is in every position of the orbit at once. It revolves on its axis thousands of billions of times every second. If this unparalleled, undetectable system can be theorized in science simply because the actions of the atom remain inexplicable without it, it would be far from unacceptable to entertain the concept of an organizer behind all of this without whom the system of the atom cannot come together.

The human nervous system, which is sustained only by the power of Allah, has billions of messages passing through it day and night. It tells the heart when to beat, the different body parts when to move and the lungs how to perform. If this coordinating system was not there, man's existence would disseminate to a composite of scattered parts. Each part would be running on its own path.

The base of this coordinating system is the brain. There are approximately 1 billion nerve cells in the brain. Every cell has tiny wires, called nerve fibers, coming out of it, which spread throughout the body. Through these tiny fibers, signals are received and orders are sent in a system which runs at a speed of about 70 miles/hour. Through these nerves, the body tastes, hears, sees, feels and conducts its various functions.

The tongue has 3,000 taste buds, each with a separate nerve fiber connecting it to the brain. Through these, all different kinds of tastes are sensed. The brain is able to hear through the 100,000 hearing receptors in the ear, accomplished by an extremely complicated feat. Each eye has 130 million light receptors which send collective images to the brain. Spread all over the skin, is a net of sensory receptors. If something hot touches the skin, approximately 30,000 hot receptors sense it and immediately inform the brain. Similarly, the skin has

250,000 cold receptors, which react when something cold touches, freezing the brain by its news. The body begins to tremble. The veins begin to dilate. Blood rushes to them to ensure more heat is provided. When afflicted with excessive heat, the hot receptors inform the brain, causing 3 million sweat glands to excrete a cold sweat.

The Nervous System is broken down into different divisions. One division is the Autonomic Nervous System, which controls the subconscious activity of the body, like digestion, breathing, heartbeat, etc. This system is then subdivided into two parts. One is called the Sympathetic System, which mobilizes, and the other is the Parasympathetic, which works to stop movement (effectively immobilizes). If the body was completely controlled by the first, for example, the heart would beat so fast that death would be inevitably close. If it went completely under the control of the other, the heart would stop beating altogether. Both systems work together in harmony with much precision on their own functions. When immediate force is required at times of high pressure, the Sympathetic Systems gains control. The heart and lungs begin to work fast. Similarly, the Parasympathetic System comes into control at sleeping time, pacifying all movements of the body.

There are the countless such amazing realities throughout the Universe. Each and every thing in the Universe has a magnificent system in place. In front of them, even the greatest machine systems stand aghast. Imitation of the Divine System has now become a popular topic of science altogether. In the past, the scope of science was constricted to unveiling hidden forces within nature and unleashing their true force in the practical world. But now, a special significance is placed on understanding the mechanics of nature and imitating them.

How is it possible that the great complex system of the Universe or even that of the human body can exist on its own without a mastermind behind it? The discipline found throughout the vast system is a loud sign of an organizer and engineer behind it. This being is Allah. The human mind cannot imagine organization without an organizer. Is it not then perfectly reasonable to acknowledge an organizer for this Universe system as well? Rather, it would be unreasonable to deny the existence of one behind this system. In reality, there is no rational base in the human psyche which can substantiate the denial of Allah.

The Universe is not just a random pile of matter, but rather there is astonishing significance behind every bit of it. This is clear proof that there is a mastermind behind the creation and organization of it. It is not possible to have such significance without a thorough plan behind it. A universe conceived by mere blind guessing cannot possibly have consistent discipline nor deeply correlated significance throughout. The Universe is so amazingly balanced and proportioned that that it is unimaginable that it all came into existence by mere coincidence.

The words of Chad Walsh are quoted in *The Evidence of God* (pg. 88) are:

“Whether a person believes in God or not, it is fair to ask him to prove how the balance of coincidence turns out in his favor”

The existence of life on Earth requires the stability of so many different variables that it is mathematically impossible that its specific balance remains intact on the Earth just coincidentally. Now, if these conditions are all found, it must be acknowledged that there is an intelligent force in nature guiding it to cause these conditions.

In terms of its size, the Earth does not hold even an atom's worth in the Universe. It is however the most important of all known planets because it amazingly sustains all necessary conditions for life, unlike, according to current research, the rest of this vast Universe.

It is necessary to first understand the size of the Earth. If the size was any greater or less, life would not exist on it. If the sphere of the earth were as small as the moon, i.e. the diameter was one-fourth of the present, the gravitational force would be one-sixth of the present force. As a result of which, the Earth would not be able to hold water and air on its surface, just as the Moon is unable to do so due to this very lack of magnitude. Thus, there is no water on the Moon nor is there any hydrosphere. Due to the lack of an ozone layer, the nights would be dangerously cold and the days would sizzle like an oven.

Such a low-mass earth, due to the lack of gravitational pull, would prove unable to hold large amounts of water, which is an essential factor to maintaining seasonal balance. Based on this, one scientist named this the Great Balance Wheel. The current Ozone Layer would dissipate into the atmosphere, resulting in exceedingly high temperatures

on its surface in times of heat and tremendously low temperatures in the cold.

Conversely, if the Earth's diameter were double the present size, the gravitational force would double as well, resulting in a drastic drop in the height of the atmosphere, which is currently 500 miles above the surface, and a 15-30 pound/inch² increase in air pressure making it a deadly repercussion to life. If the Earth was as big as the Sun, while its density remained constant, the gravitational force would multiply 150 times and the height of its atmosphere would drop from 500 miles to only 4 miles, resulting in an air pressure of 1 ton/inch². This extraordinary pressure would indefinitely stunt the growth and development of life. A 1-pound animal would become 150 pounds while the human body would shrink to the size of a squirrel, leaving no chance of a sustained intellectual life. Human intellectual development requires many nerve fibers which can only be found at a certain body mass.

It may appear that man is *on* the Earth, but the more accurate statement is that he is *hanging upside-down from its bottom*. The Earth is like a ball suspended in space on which humans live all around. A man standing in Asia has North America directly below him while the exact opposite applies to the one standing in North America. Further, Earth is not still in its position, but rather it is moving continuously at a velocity of 1,000 miles/hour. As a result, those on the surface of the Earth should meet the same fate as the pebbles on a wheel when it is spun very fast. This does not occur however due to a perfect balance of gravity and atmospheric pressure. There is also an extraordinary amount of force from within the Earth, pulling everything towards it along with the atmospheric pressure pushing down from above. This bilateral force keeps them hanging all around its surface. The atmospheric pressure on the human body is approximately 15.4275 pounds/inch². This means that on an average human being there are 34,028.4 pounds of pressure he does not notice due to the air around him and the equal distribution of the pressure from all sides, just as when he dives in water.

Besides this, air, which is a compound of many different gases, has countless benefits, innumerable in any one book. On the basis of his own observations and studies, Newton concluded that all bodies exert a mutual attraction. But he had no answer as to why. Thus, he frankly stated that he has no explanation for it. A.N.

Whitehead, a famous American mathematician and philosopher, references this and says:

“By admitting this fact, Newton has expressed a great philosophic truth, that is, if nature is inanimate, it can give no explanation to us, just as a dead man cannot narrate any incident. All rational and logical explanations are ultimately the expression of a purpose, whereas no ontology can be ascribed to a dead universe.” (The Age of Analysis, p. 85)

Extending Whitehead's words, it can be said that if the Universe is not under the control of an Intelligent Being, then why is there so much meaningfulness found in it?

The Earth completes one rotation on its axis every twenty-four hours. In other words, it rotates at a speed of 1,000 miles/hour. Assuming its speed decelerates to 200 mph, which is very much possible, the day and night would be 10 times the current length. The scorching summer sun would set blaze the crops by day and the remainder thereafter will diminish in the long cold night to nothing but ashes.

The Sun, the current spring of life, has a surface temperature of 12,000° F. The distance between the Earth and Sun is approximately 93 million miles, which incredibly remains consistent at all times. This is of the utmost significance to the inhabitants of the Earth. If this distance decreases, for example to half that distance i.e. closer, so much heat will accumulate that this paper will burst to flames. If on the other hand, the distance doubles, the surface will become so cold, life will cease to exist. A similar situation will occur if the current Sun were to be replaced by a different star. For example, if an enormous star, ten times as hot as the Sun, were to replace it, it would render the Earth a burning furnace set ablaze.

The Earth is tilted on its axis at an angle of 23 degrees. This tilt causes the different seasons on the Earth. As a result of which, a greater portion of the Earth, becomes inhabitable, while cultivating different crops and vegetables as well. If the Earth was not tilted as such, the North and South poles would always remain dark. The ocean vapors would travel north and south, creating either icebergs, or dry deserts all over the Earth. Many such consequences would make life impossible on Earth without this tilt.

It is illogical to think that all these elements, arranged themselves on their own with such balance and harmony. If the scientists' theory is correct that the Earth is a break-off of the Sun, it would mean that the

preliminary temperature of the Earth was that of the Sun, i.e. 12,000° F, then it cooled down slowly. Oxygen and hydrogen, which cannot mix until the Earth's temperature cools to 4,000 degrees, mixed at this instant and formed water.

After that, the Earth transitioned through tens of millions of years of rampant transformation. This continued until most probably one million years ago, when the Earth took its current shape. A major portion of the gases in the Earth's atmosphere transferred to outer space. One portion formed into water compound. Another portion was absorbed into everything on Earth. Another portion remained as air in the atmosphere, most of which is oxygen and nitrogen. The mass of this air is approximately one-millionth of the Earth. Why didn't all the air evaporate? Why didn't the air turn out to be much greater than the current amount? Man would not be able to survive in either situation. Even if life were found under the thousands of pounds per square inch of the excess gases, it would be impossible to grow and develop as a human being.

If the top layer of soil of the Earth was only 10 feet thick, oxygen would not exist in the atmosphere, rendering life impossible. Similarly, if the ocean were a few feet deeper, it would absorb all carbon dioxide and oxygen, and vegetation would not survive on the surface of the Earth. If the air in the atmosphere was any less dense than the present, the 20 million meteors which enter the upper portion of it on average per day, and show themselves to be ablaze by night, would fall crashing all over the Earth. Travelling at a speed up to 6 – 40 miles/second, these meteors would burn all combustible matter on Earth and leave the entire surface perforated. The mere heat of these bright meteors, travelling 90 times faster than a gun bullet, would obliterate a vulnerable creature the likes of man. However, the atmosphere, due to its perfectly balanced pressure, saves mankind from this fire shower. The atmosphere is as dense as necessary to allow the chemically beneficial solar rays, known as Actinic Rays, to reach the Earth at the appropriate levels as needed for the survival of vegetation, destroying harmful bacteria, producing essential vitamin, etc. The fact that all of these amounts are exactly according to the needs of human beings is indeed an amazing story!

The atmosphere above the Earth is composed of six gases, nitrogen (78%), oxygen (21%), and four other gases of negligible presence. This places a pressure on the surface of the Earth of approximately 15

pounds/inch², of which oxygen contributes to 3 lb./in². The remainder of the oxygen is absorbed by the depths of the Earth, and makes up eight-tenths of the world's water. Oxygen is the source of breathing for all land animals, and there is no other source to obtain it from besides the atmosphere.

A question arises here as to how these extremely unstable gases all compounded and remained in the atmosphere in the exact volume and composure necessary for life. For example, if oxygen, instead of 21%, was 50% or more of atmosphere, everything on the surface of the Earth would be so combustible that as soon as one tree lit on fire, the entire forest would burn down. If the oxygen composure decreased to 10%, it is possible that life would adjust after centuries but human civilization would not be able to flourish to its present form. If all free oxygen were absorbed into the matter on the Earth's surface, like the rest of the oxygen, animal life would again be impossible.

Oxygen, hydrogen, carbon dioxide, and carbon gases all combine in different forms as essential elements of life, the structure it is built upon. There is not even one billionth of a chance that all of them can come together in this exact proportion all at once on any one planet. One physicist remarked, "Science has no explanation to offer for these facts and to say it is all accidental is to defy mathematics". There are innumerable events of such nature in this world which are inexplicable without accepting a Divine Intellect behind its creation.

Among the many important properties of water, one is that the density of ice is less than that of water. Water is the only known matter which lightens after freezing, i.e. its volume increases in relation to its mass. This is of the utmost importance to life. Due to this, ice floats on the water surface, and does not settle at the bottom of the rivers, seas, and oceans. Otherwise, all water would slowly freeze. This becomes such a blocking barrier on the water surface that what is below it remains above freezing temperature allowing fish and other sea creatures to survive. Thereafter, this ice melts immediately upon the arrival of spring. If water did not have this property, the inhabitants of cold lands, on a special note, would face a very difficult time.

Much bewildering mathematic precision can be found in the universe. The inanimate, unperceptive matter found in the Universe is not disorganized in its actions nor unsystematic. It is bound to a particular set of laws. The word 'water' uttered in any part of the world at any time will always mean the same: a compound of 11.1%

hydrogen and 88.9% oxygen. When a scientist enters a lab and warms a vessel of water, he can say, without even a thermometer, that the boiling point of water is 100° C, as long as the atmospheric pressure remains at 760 mm. If the pressure is less than that, a lower amount of force will be required to bring about the heat which will break the water molecules and produce vapor, dropping the boiling point below 100° C. Inversely, if the atmospheric pressure rose above 760 mm, the boiling point will increase accordingly. This experiment has been tested so many times, the boiling point of water can be stated with complete certainty beforehand. If matter and energy did not act in such a disciplined and systematic manner, scientific research and discoveries would have no base. Sheer coincidence would rule this world and scientists would be unable to predict that a particular procedure conducted in a specific situation, when repeated, will produce a consistent result.

The first things witnessed by a student new to the field of chemistry is the periodicity and order of the elements. One hundred years ago, Dmitri Mendeleev, a famous Russian chemist, arranged different chemical elements by atomic number in what is referred to as the Periodic Table. At the time, all of the current elements were not discovered as of yet. Hence, many boxes were empty in his table. Later, they were filled in exactly according to the original arrangement. In this table, elements are organized under their atomic numbers into particular groups. The atomic number is determined by the number of protons found in the nucleus of the atom. This number distinguishes one element from another. Hydrogen, the simplest element, has one proton in its nucleus. Helium has two protons while Lithium has three. It was possible to arrange different elements in such a table due solely to the fact that they amazingly conform to mathematical principles. What can be a greater example of organization and order than the fact that the identity of element 101 was determined by only studying its 17 protons? This divine arrangement is not called 'periodic chance', but rather, it is referred to as 'periodic law'. The table and its organization most certainly elude to an organizer behind it. The reality is that if modern science does not accept a god, it will reject the necessary conclusions of its own research.

How illogical indeed it is to say that the mathematical precision of the Universe has come about all on its own! This, along with the notation that the Universe can utilize this system in its favor, as needed. For example, consider the case of nitrogen for instance.

Every parcel of air contains 78% nitrogen along with the fact that there are many chemical components containing nitrogen, all of which are referred to overall as compound nitrogen. This is also the same nitrogen which is used to its capacity to produce the necessary nitrogen portion of man's meal. Had it not been for this, man and animal would have died from hunger.

There are countless such wisdoms and purposes in the Universe. All branches of science simply state that compared to that which is known, that which is yet to be known is much greater. All which man has already come to know, is itself so much, only mentioning the topics will prove to be a lengthy task. Every mention of the blessings of the Lord and His signs from the tongue of man is incomplete, regardless of how much explanation is done, wherever the tongue and the pen cease to continue, one will surely realize that it was not done adequately. 'Explanation' was not really done, rather a 'definition' was attempted. In reality, if all branches of knowledge were unveiled, and all of mankind were to sit and write with all of the world's resources at their

disposal, even then the secrets of the Universe could not be explained fully.

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ، مِنْ بَعْدِهِ سَبْعَةُ

أَبْحُرٍ مَا نَفَذْتَ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“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.” (Luqman; 27)

He who has ever studied the Universe, will acknowledge, without a doubt, that these words of Allah have not the least exaggeration. It is only a simple manifestation of an existent reality.

The amazing order of the Universe and the extraordinary wisdom and significances found in it do not just point to the existence of Al-Haqq (Allah) (swt), they simultaneously witness to His infinite power, knowledge and wisdom.

IJTIHAD AND TAQLID, FROM THE PROPHETIC ERA TO TODAY

An Excerpt of a Detailed Research Presentation by Hazrat Mufti Ruhul Amin Qasmi
Translation by A Post-Graduate (Takhassus) Student of Darul Quran Wasunnah

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 Yunus 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, Mufti Taqi Usmani, Moulana Abdul Qadir Azad, Shaikhul Hadith Moulana Azizul Haq, and many others.

There are three groups in regards to *ijtihadi* rulings:

A. Mujtahid: the one who has deep knowledge and insight of the situation and is able to analyze the situation and issue a ruling. For example, a mathematician has deep insight into all the theorems, formulas and laws of mathematics. If any problem is given to him to solve, he is able to find the answer with great ease. He will only give the answer based on the laws of mathematics, and he will not give an answer solely by his own opinion. Similarly, the mujtahid knows all the principals and laws of *shari'ah*, and when faced with a situation, can perform analysis and give an answer in light of the *shari'ah*.

Necessary qualifications of a mujtahid:

1. He must understand the Arabic language extensively, both syntax and morphology (*nahw* and *sarf*). Since the Qur'an and Hadith are in Arabic, this is a must.
 2. He must understand the Qur'an, along with its implications and rulings. For example, he must know what are the commands and prohibitions. He must be aware of any 'am (general) rulings and if there is any *takhsis* (specifying factor) elsewhere. He must be aware of any rulings that have been left *mutlaq* (unconditional) and if any *qayd* (limitation) is present elsewhere. The mujtahid must be aware of the meanings of words, whether they are used in their *haqiqi* (literal) meaning or *majazi* (metaphorical) meaning. If any verse is ambiguous, then the *mujtahid* must be aware of other places where there is further clarification. He must know the difference between *mantuq* (speech used) and *mafhum* (intended meaning). He must be aware of *nasikh* (abrogater) and *mansukh* (abrogated). These are just a few example of the 'ulum al-Qur'an that the mujtahid must master.
 3. He must be an expert in the field of Hadith along with all its details which were mentioned above regarding the Qur'an. In addition to this, he must be an expert in the different sciences of Hadith. He must be aware of *matawtir hadith*, so that he can differentiate between *zanni* and *qat'i dalil* (the categorically proven and not). He must be aware of *akhbar ul ahad* (those Hadith that fall short of conditions of *mash-hur*) and he must also be aware of the chain of narrators, so to understand the strength of each narration. He must know the difference between *af'al* and *aqwal* of Rasūlullāh ﷺ (actions and words) to conduct proper legal inference.
 4. He must know how to give preference to one of two contradictory narrations. He must be aware of issues that have *ijma'* (consensus) and issues that have *ikhtilaf* (difference of opinion), so that he can perform *ijtihad* in the proper place. He must also be aware of those situations in which *ijma'* will be accepted and those in which it will not. The reality is that *ijma'* is a deep science that not every ordinary scholar can understand.
- B. The 'ammi – the layman who does not have capability to perform *ijtihad* and is not a scholar – will follow the mujtahid. It is just like a person who does not understand mathematics but has a problem to be solved. He will simply present the problem to an expert mathematician who will solve the problem for him. This person is following the rules of mathematics but not directly. He is following (doing *taqlid*) of an expert mathematician. Similarly, the person who cannot perform *ijtihad* follows the *shari'ah* through a mujtahid.
- C. Finally, there are those who are neither are mathematicians, nor do they seek out a mathematician to solve their problems. They try to use their own deficient intellect to solve their own problem. However they make mistakes. They multiply where addition is necessary. They subtract where division was necessary. Similar is the case of the one who has no knowledge of *ijtihad*, and yet does not follow the research of a *mujtahid*. Instead, they use their deficient intellect and derive rulings on their own. The *fuqaha* (jurists) deem such individuals as *la madh-habi* (having no

madh-hab) and in the jargon of the general public they are called *Ghayr Muqallidin*. This final group is on the wrong path and is misguided.

The Three Methods of Resolving Juristic Issues During the Life of Rasūlullāh ﷺ:

1. Those who were in close proximity to Rasūlullāh ﷺ and were in need of a ruling, they would simply ask him.
2. Those who were not near him and were in need of a ruling, if they were not a mujtahid themselves they would follow a nearby mujtahid.
3. Those who were not near him and were capable of *ijtihad*, would perform *ijtihad* and come to a conclusion. For example, Mu’adh ibn Jabal ؓ, while in Yemen, would perform *ijtihad* in every new issue, and all the dwellers of Yemen would do *taqlid* of him. In all of Yemen, there was no one who rejected the fatwa of Mu’adh ؓ, nor did they question his *ijtihad*. No one claimed, despite being masters of the Arabic language, that they can derive rulings from Qur`an and *Hadīth* on their own. There was none who rejected *taqlid shakhsi* (exclusive *taqlid* of a specific person). There was no one who said: ‘O Mu’adh ؓ, we will follow you in certain issues, Abu Bakr ؓ in others and ‘Umar ؓ in the rest.’

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدْعَاؤُهُمْ وَإِلَى الْأُولَى الْأَمْرُ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

(النساء: ٨٣)

Translation:

“When news concerning peace or fear comes to them, they go about spreading it. Had they referred it to the Messenger and to those having authority among them, the truth of the matter would have come to the knowledge of those of them who are able to investigate. But for Allāh’s grace upon you, and mercy, you would have followed the Satan, save a few.” [4:83]

It is clearly understood from this verse that if one had an issue, he should ask Rasūlullāh ﷺ if possible, otherwise he should ask those who have ability to perform *ijtihad* and *istinbat*. The Messenger ﷺ and the *mujtahidin* are a grace and mercy from Allāh, and cutting off from them, is merely following *shaytan*.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحذَرُونَ (توبة: ١٢٢)

Translation:

“It is not necessary for all the believers to go forth. So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of Shari’ah.)” [9:122]

Most of the companions’ mother tongue was Arabic. They were very capable of reading and understanding the Qur`an on their own. Despite this fact, Allāh informed them at least one individual from every locality must become a *faqih* (an expert in *fiqh*). Thus, it is understood that *fiqh* is not just understanding Arabic. Rather it refers to a deep insight and knowledge. Otherwise every individual who speaks Arabic would be a *faqih*. It is understood from the verse that during the time of Rasūlullāh ﷺ, a few people from each locality were *fuqaha*. The rest would follow a *faqih*, i.e. a *mujtahid*. There was no one who rejected *taqlid*.

There were more than 100,000 sahabah, all of who knew Arabic. Despite this fact, Ibn Al-Qayyim ؓ wrote that among the companions there were only 130 who gave *fatwa*. Among them, only seven gave *fatwa* abundantly, while 13 of them gave *fatwa* a few times. The remaining 110 only gave *fatwa* only once or twice. [*I’lam Al-Muwaqqi’in*, 1:12] It is unfortunate that in today’s time, every ignorant person is ready to give *fatwa*.

The Rule of Abu Bakr Siddiq ؓ:

After the demise of Rasūlullāh (ﷺ), Abu Bakr ؓ became the *khalifah*. ‘Umar ؓ compared *Imamat Al-Kubra* with *Imam Al-Sughra*, and through *qiyas* (legal analogy), proclaimed that Abu Bakr ؓ should be the *khalifah*, because he was chosen by Rasūlullāh ﷺ to lead *shalāh* in his presence. All of the companions accepted this *qiyas* and pledged their allegiance to Abu Bakr ؓ. The methodology of his *khilafah* (caliphate) was that when he was unable to find a direct answer in the Qur`an and *Hadīth*, he would find the solution through *ijtihad* and *ra’y*. [*Jami’u Bayan Al-‘Ilm*, 2:51] During Abu Bakr’s ؓ entire reign, there was none who denied *ijma’, qiyas* or *taqlid*.

The Rule of ‘Umar Al-Faruq ؓ:

‘Umar ؓ became the *khalifah* through *taqlid shakhsi* of Abu Bakr ؓ. Abu Bakr ؓ appointed him and he did not mention any proof from the Qur’an or *Hadīth*. Everyone accepted this to be valid. ‘Umar ؓ notified the governor Qadi Shurayh ؓ and other governors of his methodology which included the Qur’an, sunnah, *ijma’* and *qiyas*. [*Nasa’i*, 2:264, *Jami’u Bayan Al-‘Ilm*, 2:56] During his *khilafah*, no such individual existed who was neither a *mujtahid* nor a *muqallid*.

The Rule of ‘Uthman bin ‘Affan ؓ:

Allegiance to ‘Uthman ؓ was given on the condition that after the Qur’an and Sunnah, he would follow the sunnah of the two, Abu Bakr ؓ and ‘Umar ؓ. [*Sharh Fiqh Akbar*, pg. 79] During the rule of ‘Uthman ؓ there was an abundance of *mujtahids* and others used to follow them. ‘Uthman ؓ himself was a *mujtahid*, as he introduced the first adhan before Jumu’ah *ṣalāh* without quoting any *Hadīth* or Qur’an as proof. The entire ummah accepted this *ijtihad* of ‘Uthman ؓ without demanding any proof. During his rule, there was no one who rejected *Hadith*, *fiqh* or *taqlid*.

The Rule of ‘Ali bin Abi Talib ؓ:

When allegiance was given to ‘Ali ؓ, he proclaimed: “I will rule based on the Qur’an and *Hadīth* and then I will use my intellect.” [*Fiqh Akbar*, pg. 79] Many *fatawa* of ‘Ali ؓ are found in which he only mentioned the ruling without the proof. These were accepted by the general public, with the exception of the some *Khawarij*, against whom ‘Ali ؓ declared war.

The Era of the Sahabah ؓ:

Shah Waliyyullah Al-Dihwali ؓ states: “The companions dispersed throughout the lands, and reach the corners of the world. Each one of them became a leader.” [*Al-Insaf*, pg. 3] There are numerous books of *Hadīth*, i.e. *Musannaf ‘Abdur Razzaq*, *Musannaf Ibn Abi Shaybah*, *Tahdhib Al-Athar Al-Tabari*, *Sharh Ma’ani Al-Athar Al-Tahawi*, *Kitab Al-Athar* Imām Abū Ḥanīfah, in which the *fatawa* of the Sahabah and *tabi’in* (the generation that followed the Sahabah) are mentioned. These *fatawa* are mentioned without proofs. These Sahabah and *tabi’in* gave *fatwa* without proof, and all the people accepted these *fatawa* without demanding proof. The norm since the time of Rasūlullāh ﷺ until today has been such that people would accept *fatawa* without demanding proof. This is why Imam Al-Ghazaly ؓ states: “*Taqlid* was unanimously accepted by the Sahabah and is proven through their practice of giving *fatawa* without commanding the general public to undertaking *ijtihad* just because they knew Arabic. This fact is proven as a necessary aspect of *dīn* by the scholars and general public.” [*Al-Mustasfa*, 2:365]

The Jurists of Makkah Mukarramah:

‘Abdullah bin ‘Abbas ؓ was the primary jurist in Makkah. People would accept his *fatwa*. [*Darimi*, 1:9; *Hakim*, 1:340; *Jami’u Bayan Al-‘Ilm*, 2:64] *Tawus* ؓ states: “I met 70 Sahabah in Makkah Mukarramah, and each one of them used to accept the *fatwa* of ‘Abdullah bin ‘Abbas ؓ.” [*I’lam Al-Muwaqqi’in*, 1:19] After the demise of ‘Abdullah bin ‘Abbas ؓ, during the time of the *tabi’in*, people would do *taqlid shakhsi* of ‘Ata bin Abi Rabah ؓ. In *Musannaf Ibn Abi Shaybah*, there are numerous *fatawa* of ‘Abdullah bin ‘Abbas ؓ and ‘Ata bin Abi Rabah ؓ mentioned in which there are no proofs mentioned. Thereafter, Imam Al-Shafi’i ؓ used to give *fatwa* in Makkah Mukarramah, but later moved to Egypt. After that, through Sufyan bin ‘Uyaynah ؓ and other *Hanafi* jurists, the *Hanafi* Madhhab became dominant there.

Madinah Munawwarah:

In Madinah Munawwarah, during the era of the sahabah, the public was doing *taqlid shakhsi* of Zayd bin Thabit ؓ. The dwellers of Madinah had told ‘Abdullah bin ‘Abbas ؓ: “We cannot follow you while ignoring Zayd ibn Thabit ؓ” [*Bukhari*, 1:227] When Zayd ibn Thabit ؓ would give *fatwa*, he would say: “I am giving *fatwa* based on my opinion.” Thereafter, in the era of the *Tabi’in*, the public accepted the *fatawa* of Sa’id ibn Al-Musayyab ؓ. ‘Abdur Rahman ibn Zayd ؓ states that after the three ‘Abdullah, namely ‘Abdullah ibn Mas’ud ؓ, ‘Abdullah ibn ‘Abbas ؓ and ‘Abdullah ibn ‘Umar ؓ, the science of *fiqh* was to be found in the freed slaves. ‘Ata ibn Abi Rabah ؓ was the jurist whom all dwellers of Makkah used to follow, the dwellers of Yemen used to follow *Tawus* ؓ, the dwellers of Yamamah used to follow Yahya bin Abi Kathir ؓ, the dwellers of Kufah used to follow Ibrahim Al-Nakha’i ؓ, the dwellers of Basrah used

to follow Al-Hasan Al-Basari ؓ, and the dwellers of Khurasan would used to follow ‘Ata Al-Khurasani ؓ. However, the dwellers of Madinah Munawwah used to follow Sa’id ibn Al-Musayyab ؓ, who was Qurayshi. [*I’lam Al-Muwaqqi’in*, 1:22]

Haramayn Al-Sharifayn:

In the history of Islamic rule, most of the Muslim governors were *Hanafi*. During the reign of the Abbasids, which lasted about 500 hundred years, a vast majority of the judges were *Hanafi*. Thereafter, during the Seljuk rule, the judges and jurists were also *Hanafi*. Later, the Khawarizmi rule was also dominated by *Hanafi* jurists and judges. Then, the judges of the Ottoman Empire were *Hanafi* as well. [*Durr Al-Mukhtar*, 1:38] This era culminates to about 1,344 years. After this, the family of Saud, who were predominantly Hanbali, took over rule of Haramayn. Thus, throughout history, there was no ruler over these two sanctuaries who was *ghayr muqallid*, nor was there any *Imam* nor any *mufti* who was as such.

Kufah:

During the era of the Sahabah, ‘Abdullah ibn Mas’ud ؓ was the primary jurist of Kufah. After his demise, ‘Ali ؓ became the primary jurist. Thereafter, amongst the *Tabi’in*, Ibrahim Al-Nakha’i ؓ became the primary jurist. The author of Al-Durr Al-Mukhtar stated: “Abdullah ibn Mas’ud ؓ planted the seed of *fiqh*, ‘Alqamah ؓ watered the seeds, Ibrahim Al-Nakha’i ؓ harvested the crops, Hammad ibn Sulayman ؓ separated the wheat from the ears, Imām Abū Ḥanīfah ؓ grinded the wheat, Imam Abu Yusuf ؓ kneaded the flour, Imam Muḥammad ؓ baked the bread and now the entire world is eating from this bread. [*Durr Al-Mukhtar*, 1:24]

Basrah:

In Basrah, the public used to do *taqlid* of Anas ibn Malik ؓ. After his demise, Imam Al-Hasan Al-Basari ؓ took his place, and then Imam Zufar ؓ came to Basrah and brought the *Hanafi madh-hab* with him. Thus the inhabitants of Basrah became followers of the *Hanafi madh-hab*.

To summarize, during the era of Rasūlullāh ﷺ, there were three methodologies when it came to *fiqh*:

1. Rasūlullāh ﷺ himself would clarify
2. *Ijtihad*
3. *Taqlid*

After the demise of Rasūlullāh ﷺ, only two methods remained; *ijtihad* for the *mujtahid* and *taqlid* for the general public. One question remained: why was it necessary to do *taqlid* of one of the four Imams? The entire *ummah* has unanimously agreed to follow these four completely codified and clarified *madhahib*. This *ijma’* is prevalent to this day.

There are many wisdoms and advantages in the *taqlid* of these four *madhahib* only, and these wisdoms are becoming clearer as time is passes. Given the lack or resolve and whim-worship prevalent today, and the fact that people tend to have their own opinions without knowledge to back them up, the wisdoms behind the four *madhahib* are quite obvious. Shah Waliyyullah ؓ wrote in *Al-Insaf*: “After the second century A.H., people developed the tendency to follow a specific *madh-hab*. Very few people remained who did not accept a specific *madh-hab*. This was *wajib* during this era.” In reality, following the four *madhahib* is in reality following the Qur’an and Sunnah. The recitation of Qur’an adopted by the majority of Muslims today is the qira’ah of Imam Hafs Al-Kufi ؓ and Imam ‘Asim Al-Kufi ؓ. The question is never raised regarding the seven recitations of the Qur’an, as to what Qur’an the *ummah* would recite before these Qurra. If these questions were asked, the answer would be that the same Qur’an was recited prior to these Qurra, but it was not given the name of the recitation of Imam ‘Asim ؓ. Similarly, if one asked, did *Ḥadīth* exist prior to their compilation in the six famous books of *Ḥadīth*? The answer is that yes, they did exist, but these compilations were not called *Bukhari*, *Tirmidhi*, *Nasa’i* etc. Similarly, *fiqh* is the name given to the *masa’il* of the Qur’an and sunnah. As long as the Qur’an and Sunnah existed, these *masa’il* existed as well, but they were not given the name *Hanafi*, Maliki, Hanbali or Shafi’i. Is it possible to prove through the Qur’an and *Ḥadīth* that by saying ‘*rawahu al-Bukhari*’ (Imam *Bukhari* narrated) it is correct to narrate a *Ḥadīth* of Rasūlullāh ﷺ? This connection is established to Rasūlullāh ﷺ by the Sahabah.

Mu’adh ibn Jabal ؓ said to Rasūlullāh ﷺ “I will use my intellect” and he attributed *ijtihad* to himself. Abu Bakr ؓ said: “This is my opinion.” ‘Umar ؓ sent a letter to Qadi Shurayh ؓ: “do *ijtihad*.” Thus, in issues that require *ijtihad*, it is proven through the actions of the Sahabah that *taqlid* without objection is allowed. Rasūlullāh ﷺ did not object to the statement of Mu’adh ؓ, but rather he approved of it.

Evolution Fantasies: The Lightning Bolt that Started It All

By a Graduating Student of Darul Quran WasSunnah

It's all too common, find yourself between a rock and a hard place in dealing with evolutionists. From their poetic jargon, to complex terminologies and systems, their dogmatic ideology has caught the majority of the scientific world at hostage. Their crosshairs are set on the entire religious community.

The stumbling point for many usually starts at "there's no other way that all of these species could have emerged" or that "This is a theory that is backed up by tons of evidence." Yet, there is a simple way to cut the lifeline of these pseudo scientists, and it all begins at the source: Where did life originate from?

Instantly, the tables turn. Our evolutionist friend starts to feel the perspiration on his neck. We have moved him past the single-celled microorganisms that he feels so at home talking about. Perhaps he will attempt to respond with Charles Darwin did, **"in some warm little pond, with all sorts of ammonia and phosphoric salts, light, heat, electricity, etc., present."** Pursue the question, "has any scientist experimented on Darwin's idea?" Since it is so scientific, it should be able to be reproduced in a laboratory environment. But what do we find? A history of failures after failures. The closest any scientist ever got to creating "life," was Stanley Miller. Miller attempted an experiment to create amino acids, the building blocks of protein. Proteins are the building blocks of life. If he could create these simple monomers, then moving up to creating proteins from nonliving matter should be a piece of cake.

His experiment was simple. To replicate the atmosphere at the time of primordial earth, send a charge of lightning through the circular container, and then capture the proteins made using a release called a "cold trap." He managed to create 3 of the 20 amino acids, which caused a standing ovation within the evolutionist monasteries. Ever since his experiment in 1953, with all of the great technological advancements, no one has contributed any further to this experiment. This is still taught in science textbooks, proving that life can emerge from non-living matter.

Yet, was his experiment really full-proof? Not to the slightest extent:

- 1) The success of his entire experiment was because of his "cold trap" mechanism. Miller had to isolate the newly formed amino acids from the environment. The reason is simple. If the amino acids were left in the environment for a brief instant, they would have been destroyed the same way they were created. This is because many organic acids had formed, that would have destroyed those amino acids.
- 2) The primordial earth-like atmosphere was not so primordial. He used ammonia, methane, hydrogen, and water. Yet, scientists today are saying that carbon dioxide and nitrogen should have replaced ammonia and methane. This switcheroo was not by mistake; Miller had done so intentionally, because without ammonia, nothing would synthesize. And sure enough, when carbon dioxide and nitrogen were used in the atmosphere, no amino acids were produced.
- 3) Oxygen was not added to the atmosphere equation. If oxygen was added, then it would have dissolved the methane into carbon dioxide and water, and ammonia into nitrogen and water. And if there is no oxygen, then there would be no ozone layer, and the amino acids would have been instantly destroyed by the ultraviolet rays. A conundrum to say the least.
- 4) Miller only made 3 out of 20 amino acids. How will he combine them to form a single protein? He himself shrugs at the question. "It's a problem. How do you make polymers? That's not so easy."

"In fact, Miller's experiment, proves that it would be rather impossible for amino acids to come together in the primitive atmosphere at all. Instead, it proves that *if the elements are guided* then something can be created."

"We are not really sure," admits the atheist, "but that does not change the fact that there is literally tons and tons of evidence behind evolution!"

"Actually, it matters a lot," replies our good believing brother. "Why should we bother with how life evolved onto more complex levels if the theory can't explain how nonliving objects evolved into living organisms?"

The evolutionist ponders for a moment, and then says, “Well, it could still come together by chance!”

The Chances of Putting Together a Protein?

“No, it’s impossible. The chances of a single protein coming together by itself are inconceivable on the astronomical level,” responds the believer.

“How so?” says the atheist.

“Well, first let’s say that $1/10^{50}$ is considered zero probability of occurring in real life for all practical purposes. Now, a simple protein is made up of approximately 500 amino acids. Amino acids must be in a specific order, or else the protein will not function at all. So each one must be in its right place. Makes sense?”

“Yes.”

“There are 20 amino acids to choose from. Thus, picking the right amino acid once has a $1/20$ chance of occurring, or 5%. To do this 500 times has the probability of $1/10^{500}$ of occurring (1 out of a gazillion chance, or in simple English: IMPOSSIBLE).”

The evolutionist’s jaw drops.

“Furthermore, amino acids can have either a ‘left-handed’ structure or a ‘right-handed’ one. All living organisms only have left-handed amino acids. The chance of choosing one is $1/2$, and to do this 500 times is $1/10^{150}$. Understand?”

He continues to stare bewildered.

“Finally, to finish our discussion, each amino acid must be linked to the next with a peptide bond. There is a 50-50 chance to get this bond, and 500 times is $1/10^{150}$. If we add the probabilities up, there is a $1/10^{950}$ chance of a single protein coming together. My friend, there are over 200,000 types of proteins with longer amino acid chains than this in a single human cell, **do you really think all of this could happen by chance?**” our believer says triumphantly.

Our evolutionist friend loses his cool, and lashes out, “I refuse to accept God! There’s no way that makes sense!”

“You just tried proving that living matter can come from inanimate objects,” replies the cool believer. “Lightning hits a pond and life emerges from its waters. Who really believes in fantasies? Our understanding is only based on logic, that the creation of life must be guided by a Power. That Power is Allah! There are only two options, Chance or Creator. There is no third. We have just seen how chance fails, then the other must necessarily be true.” **Life comes from life. This is the guiding principle of all living organisms. Al-Hayy (The Eternally Living) sent down life to this world. To say that life can come from dead matter is reverting to absurd theories like spontaneous generation. When will the light shine upon those wandering in the dark? Allah is only One who can give life to dead hearts.**



MANNERS OF THE SALAF

An audio commentary series by Hazrat Shah Mufti Nawalur Rahman (db), conducted during weekly Tazkiyyah Majalis,

on

Akhlaq-e-Salaf

Abridged in Urdu by Hazrat Shah Mawlana Muhammad Ahmad Partabghiri (rh) from

Tanbeeh al-Mughtarreen

Original in Arabic by al-Mujaddid ash-Shaikh al-Allamah Abdul Wahhab ash-Sha'rani (rh)

Translated by a Graduating Student of Darul Quran WasSunnah

Exerting a Thorough Effort to Refrain from *Nifaaq* (Hypocrisy)

A manner from among the mannerisms of the Salaf as-Saaliheen is that ...

When performing a deed, they used to refrain from *Nifaaq* (hypocrisy) so much that the outside and inside aspects of their good deeds used to be equal. None of them would perform such an act that would humiliate them in the Akhirah (Hereafter)¹.

When Abul 'Abbas, Khidhr (as)², met with 'Umar ibn 'Abdul 'Azeez (rh) in the illuminated city of Madinah³, 'Umar (rh) requested for some advice. So he advised, "O 'Umar! Save yourself from the condition of one who seems like a *wali* (pious friend) of Allah (swt) in outer appearance, but he is in truth an enemy of Allah (swt) inside. The one whose inside and outside aspects are not the same, is a *munaafiq* (hypocrite). The *munaafiq* will be in the deepest pits of Hellfire."

Upon hearing this, 'Umar ibn 'Abdul 'Azeez (rh) wept so fiercely, his beard soaked⁴.

It has come in Hadith that before the end of time, there will be such people who will earn the Dunya with deeds of the Akhirah. Their dress will be of sheep-skin⁵, their words will be sweeter than honey, and their hearts will be like that of wolves.

'Abdul Wahid ibn Zaid (rh) explained that "Hasan al-Basri (rh) reached the level of greatness he did because whatever he advised others, he would first apply it to his own life; and whatever he prohibited others from, he would first flee from it himself. I have not seen anyone more equal in terms of his hidden and open as much as Hasan al-Basri (rh)."

Mu'aawiyah ibn Qurrah (rh) said that "The weeping of the heart is much better than the weeping of the eyes."⁶

Yahya ibn Mu'azh (rh) said that "Hearts are like pots and tongues are like spoons. Become slaves of Allah with your actions just as you claim to be His slaves with your tongue."

Marwaan ibn Muhammad said, "Whenever a person is praised in front of me, I find him less than what was said.

However, I found Imaam Waki' to be more than what he was praised to be⁷.

¹ When performing a good deed, save yourself from the humiliation of the Akhirah. Saving oneself from the humiliation of the Akhirah means to save one self from that which causes the anger and wrath of Allah (swt), which will lead to humiliation in the Akhirah. Pleasure [of Allah swt] is the only thing which will save one from humiliation.

² The *kunya* of Khidhr (as) is Abul 'Abbas. *Kunya* is a title or nickname for a person, separate from their actual name. This is a custom of the 'Arabs. For example, *Ameer al-Mu'mineen* 'Umar (r)'s *kunya* was Abu Hafs. Some are better known by their *kunya* and others by their actual name.

³ The meeting of the Khidhr (as) with many of the Pious is commonly cited throughout the ages. Thus it is the view of the *Soofiyah Kiram* (Scholars of Tasawwuf) that Khidhr (as) is still alive. Differences of opinion exist regarding Khidhr (as). Firstly, the question of whether he is a prophet or not is debated. Secondly, the issue of whether he is still alive or not is another discussion. Some are of the view that he is alive. Others hold the view that 'Khidhr' is a position, when one Khidhr passes, he is replaced by another. A third view is that Khidhr has passed away and become an angel, thus he comes back to the world ever so often.

⁴ He ('Umar ibn 'Abdul 'Azeez) used to fear this, for was indeed *mukhlis* (sincere). The one who is not close to the *Deen*, does not feel this about himself. Neither do others hold such views regarding him, i.e. that he is pious. This stands as a mountainous calamity for those who are close to the *Deen*, about whom others have high thoughts. One may not think that about himself but others do. Those who come towards the *Deen* and those who hold positions related to the *Deen* such as Imam, Khateeb, teacher, etc. are afflicted by this the most.

⁵ A rough material that used to be worn by the *Soofiyah*, a sign of their asceticism

⁶ The weeping of the heart means the sincere sadness and emotion of the heart. One should feel that he is worse than others, in terms of good deeds, committing sins, etc. and feel sincere remorse over this. This remorse is called weeping of the heart. I once complained to my shaikh, Hazrat Maseehullah Khan Jalalabadi (rh) that I am not able to cry. He replied, "Keep crying because you are not able to cry (i.e. that remorse is crying)".

⁷ Imam Waki' was the teacher of Imam Shafi'e. He is the *ustazh* mentioned in the famous poem of Imam Shafi'e:

شكوت إلى وكيع سوء حظي فأوصاني إلى ترك المعاصي

فإن العلم نور من إلهي ونور الله لا يأتي لعاصي

I complained to Waki' about my bad memory

So he advised me to stop committing sins

‘Utbah ibn ‘Aamir (r) said that when a person’s hidden and open are equal, Allah (swt) says to the angels: “This is truly My slave”.

Abu ‘Abdullah al-Antaki (rh) said that the best action is to stop the hidden sins. Someone asked why to which he replied, “One who refrains from hidden sins, will surely so the same for open sins. One whose inside is better than his outside, is a *wali* (close friend) of Allah; one whose inside and outside are equal is balanced; and one whose inside is worse than his outside, is a *zhalim* (oppressor, unjust).

Yusuf ibn Asbab (rh) related that Allah revealed to one of his prophets: “Tell your people to send their good deeds in hidden terms, I will make them known.”⁸

Abu ‘Abdur Rahman (rh) used to say in his *dua*: “Woe, I have been trustworthy to people, while betraying my Lord. Woe, if it was only otherwise”, then he would cry bitterly.

Zubayr ibn al-‘Awwaam (r) said, “Make a hidden shelter for your good deeds as you do for your evil deeds.”⁹

Abu Muslim al-Khawlani (rh) said, “It is a great blessing of Allah, that in the past 30 years, I have not committed an act which embarrassed me.”¹⁰

Abu Umamah (r) used to think of that person as defective (in character), who stays in the masjid when people are present. Bilal ibn Sa’d (rh) said, “When a person claims to be very ascetic and pious, Shaytan dances around him, laughing at him.”

Malik ibn Dinar (rh) said, “If you were to know about the deeds I commit behind closed doors, none of you would sit by me.”

[Imaam Sha’arany said:] I say that is a way to put down one’s own *nafs*.¹¹

Sufian ath-Thawry (rh) said, “The *qaris* of this era are full of *riyaa*’ (showing off).¹² Those that show off their good deeds to others have hatred and jealousy hidden within. If you have a need with a scholar, do not go with the intercession of another scholar, as it may anger him. If you go with the intercession of a leader however, that may benefit you.¹³

O Beloved Friend! Look at yourself and see if your inside and outside is equal and do *istighfar* (ask Allah’s forgiveness).¹⁴ Know that one who shows to others that which is not truly in him, is a *munafiq* and will be raised on the morrow as such! *And all praises are due only to Allah.*

For ‘ilm (knowledge) is a *noor* from my Lord

And the *noor* of Allah is not given to a sinner

This statement (from Marwan ibn Muhammad) is a sign of how pious Imaam Waki’ was.

⁸ Do not announce your good deeds to others.

⁹ Just as a person hides from people when committing an evil act, he should make a habit of doing good deeds similarly.

¹⁰ Think about what kind of people passed among our predecessors! Think what kind of deeds they had!

¹¹ Some are actually like this (evil in private). Others, about whom it is known that they are *muttaqi* (fearful and conscious of Allah), say this [as a lesson for those listening]. Shaikh al-Hadith Hazrat Moulana Zakariyyah Kandhlawi did this many times throughout *Fadaa-il al-A’maal*. Hazrat Mawlana Rasheed Ahmad Gangohi used to say, “I swear I am really nothing”. If this is taken literally, then he is either really nothing (in status) or taking a false oath, neither of which can be contemplated about such a figure. In truth, the *nafs* is something deplorable. It is a collection of all the evils in a person. The true *Awliya Allah* do not let the *nafs* act upon its evil. However, they are aware of its reality. Its evil can be found in every person. Thus, these great figures keep their sight on these evils when they speak about themselves and put their *nafs* down. A doctor may not tell others he is a master of his field, but that does not change his expertise! His skill must be acknowledged whether he admits it or not.

¹² Allah (swt) protect us! The field of *qira’ah* (the science of Quran recitation) is full of *riyaa*’ these days. The *qira’ah* of our Salaf was practiced in private. They would not show off their skill in *qira’ah* to others. These days, people hold large gatherings and competitions to show off. Is it really meant for Allah (swt) to hear?

¹³ This is regarding a corruption among the scholars rampant [in that time and more so today]. The scholars fear the political leaders [but lack respect for each other].

¹⁴ This advice is for us. We should perform *istighfar* because cultivating that state (in which your hidden and your open are equal) is not easy.

Istighfar is indeed a very amazing thing.

Outward impurities are *najasah*. Hidden impurities are sins. A person becomes impure outside as well as inside. He may wash the outer impurities but is unable to do for the inner impurities. One who is lost in open sins is also drowned in inner sins.

In the Quran, Allah (swt) says:

﴿ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِغْ بِحَمْدِهِ ﴾

And there is not a single thing that does not extol His purity along with His praise (al-Israa: 44)

It is obvious that this includes worms, fungi, and other such insects which grow from impurity. They too glorify Allah (swt) (perform *tasbeeh*). Through this *tasbeeh*, they attain inward purification and closeness to Allah while being drowned in impurity at all times.

When a person does not do *istighfar*, he shows himself to be separate from his reality (which is that he is continuously drowned in spiritual impurity and sin). When he does *istighfar*, he acknowledges his impurity and gets closer to Allah. He becomes beloved to Him while in his impure condition. The grace of Allah is vast indeed. He accepts an impure slave as long as he acknowledges his condition and asks forgiveness. This is a special quality of *istighfar*.

There will be many people burning in Jahannam even though they have *iman*. This means that they will be burning while still being beloved to Allah to some extent (due to their *iman*). Allah (swt) will tell Rasoolullah (ﷺ) to take them out of the Fire. Rasoolullah (ﷺ) will then take many of them out. Thereafter, Allah (swt) will proclaim that some still remain whom you have not detected. Allah (swt) will then take them out Himself by two handfuls of His Majestic Hands. They will have a slight remnant of the light of *iman*, this is their beloved quality to Allah.

Here, we are told to do *istighfar* profusely and continue to rectify our intention. We should also try to commit to the correct actions. ‘Trying’ means that it is indeed very difficult to rectify oneself in terms of habits, surroundings, conditions, etc. Very few people are able to remove all impurities at once. Until he does, he is

Imam al-Bukhari's Shortest Chains of Narration Are Through Students of Imam Abu Hanifah!

By a Graduating Student of Darul Quran WasSunnah

Al-Jami' as-Sahih of Imam Muhammad ibn Ismail ibn Ibrahim al-Bukhari is accepted as أصح الكتب بعد كتاب الله i.e. the most authentic book after the Book of Allah. This appropriately reflects the lofty rank of Imam al-Bukhari in the field of Hadith as he is given the title *Ameer al-Mu'mineen fil Hadith*, or the Leader of the Believers in Hadith. This masterpiece compilation of his has many special qualities which the scholars of Hadith have dwelt upon for ages. Due to such qualities, *Sahih al-Bukhari* is ranked as #1 of the Six Most Authentic Books of Hadith.

Historically, it has been a common preference of the scholars of Hadith to search for the shortest chains of narration possible, connecting them to Rasoolullah (ﷺ) through the shortest route. This generally decreases the chance of errors and alterations in the narration simply because there is less human interaction involved. A shorter chain also, on an even more important note, brings the scholar one step closer to Rasoolullah (ﷺ), in terms of generations, a virtue these scholars were willing to sacrifice their entire families and wealth for.

One outstanding quality of *Sahih al-Bukhari* is that it has twenty-two *thulathiyat*. *Thulathiyat* refers to those hadith which are narrated with only three individuals between Imam al-Bukhari and Nabi (ﷺ). This is the shortest chain of narration possible for his generation.

Imam Ibn Majah, #6 of the six books, has six *thulathiyat* in his collection. However, some of his hadith have weak chains and the scholars have had details discussions regarding the related objections. *Sunan at-Tirmizhi* and *Sunan Abi Dawood* contain only one *thulathi* hadith each. *Sahih Muslim* and *Sunan an-Nasa'i* do not contain any *thulathiyat*, meaning the shortest chain they have has four narrators, which is called *ruba'i*.

The exceptional number of *thulathiyat* in Imam al-Bukhari's collection is a major contributing factor, according to many scholars, to the ranking it received among the Six.

The teachers of Imam al-Bukhari through whom he relates these prized narrations and their respective quantities are:

1. Makky ibn Ibrahim – 11 hadith
2. Dhahhak ibn Makhlad – 6 hadith
3. Muhammad ibn Abdullah al-Ansary – 3 hadith
4. Khallad ibn Yahya al-Kufy – 1 hadith
5. 'Isam ibn Yaha al-Himsy – 1 hadith

Taking a quick glance at the lives of these eminent luminaries, who helped make al-Bukhari the *Ameer al-Mu'mineen fil Hadith*, a startling discovery gleams through the research. **The first three teachers, Makky ibn Ibrahim, Dhahhak ibn Makhlad, and Muhammad ibn Abdullah, were all students of Imam Abu Hanifah!** The first two, Makky ibn Ibrahim and Dhahhak ibn Makhlad were also masters in the field of Fiqh, meaning they had much connection to Imam Abu Hanifah as well.

The references of these precious hadith are listed below:

Chapter of Knowledge, Hadith number: 109; Chapter of Salah, Hadith number: 497; Chapter of Salah, Hadith number: 472; Chapter of Salah, Hadith number 528; Chapter of Fasting, Hadith number 1790; Chapter of Fasting, Hadith number 1868; Chapter of Hawalat, Hadith number 2127; Chapter of Hawalat, Hadith number 2131; Chapter of Mazhalim, Hadith number 2297; Chapter of Sulh, Hadith number 2504; Chapter of Jihad, Hadith number 2740; Chapter of Jihad, Hadith Number 2814; Chapter of Manaqib, Hadith Number 3282; Chapter of Maghazi, Hadith Number 3937; Chapter of Maghazi, Hadith Number 3884; Chapter of Tafseer, Hadith number 4139; Chapter of Slaughtering, Hadith number 5073; Chapter of Udhiya, Hadith number 514; Chapter of Deyat, Hadith number 6383; Chapter Diyat, Hadith number 6386; Chapter of Ahkam, Hadith number 6668; Chapter of Tawheed, Hadith number 6871

وَعَسَى الْوَجُوهَ الْحَمِيَّةَ الْقِيَوْمِ وَفَرَسًا مِنْ عَمَلِ ظَهْرٍ

drowned in impurity. It takes a very long time for some, less for others. (Nonetheless, continuing the effort is the key. [Meanwhile, he should continue *istighfar*, trans.]

Etiquette for Students

Excerpts from the very beneficial work, *Aadaab al-Muta'allimeen*,
by Hazrat Qari Moulana Syed Siddique Ahmad Bandhaway
Translated by a Graduating Student of Darul Quran WasSunnah

al-'Allamah az-Zahid al-Qudwah Hazrat Qari Moulana Syed Siddique Ahmad Bandhaway, may Allah illuminate his resting abode, was born in approximately 1341 AH. in Hathora District of Bandah, India. His ancestors migrated from Mosul, Iraq to India. He was still very young when his father passed away. His mother made arrangements for him to travel to Kanpur to further his studies. For some reason or the other, he did not partake of the madrasah food. For the first few days he survived on the food his mother had given him. However, the supply was exhausted after a few days. Thereafter, Allah (swt) provided an opportunity for him to earn a meal. One of his teachers asked him to run the daily errand of bringing some water daily from the municipal tap to his house in exchange for one meal. For a whole year, he survived in this manner on only one meal a day. In fact, later on, one of his classmates from Bandah joined him. Thus there were two of them partaking in the same meal. A third companion arrived but he could not endure such hardship and left shortly thereafter.

He obtained his initial education, including the qirat course, at Panipat. Here, he used to have lessons throughout day and extra classes at night, until 1:00 a.m. Thereafter, the students were allowed to sleep for two hours and were then awakened for tahajjud. Hadhrat used to say that whatever tough work he managed in life later on, was a result of the difficulties he endured during his youth.

After completing his initial education, he took admission at Mazahirul Uloom in Saharanpur in 1359 A.H. He studied his final year of hadith in 1363 A.H. After graduating, he served the Deen in the fields of Tabligh, Da'wah and writing. Among his famous and very beneficial works is a series on aadaab, or etiquette.

There was so much poverty in the village where Hadhrat lived that the children used to be sent to the fields from the morning. There, they would eat whatever they could find during the day. When Hadhrat started hifz (memorizing the Quran), he used to receive some bread. Seeing that his two younger sisters would also be sent to the pastures, Hadhrat used to try to share his bread with them. The two sisters passed away at an early age. Hadhrat's whole life was one of difficulty and agony. It is difficult to find great scholar like him today who endured such rigor.

He had a very close relationship with Moulana Asadullah sahib (rh), the successor of Hadhrat Thanwi (rh) and was conferred the mantle of khilafah by him. Once Moulana Asadullah was ill. Upon find out, Hadhrat Moulana came to visit him. Moulana Asadullah told him to read and blow on his body. Moulana Asadullah relates that wherever Hadhrat Moulana read and blew, he immediately perceived some relief. Mufti Mahmood Gangohi used to say that if Allâh (swt) asked him on the Day of Judgement what he brought with him, he would present Moulana Siddique Ahmad.

The district of Bandah had neither a madrasah worthy of mention nor was there any religious personality that worked there for some time. The religious condition of the people was thus deplorable. A large percentage of the Muslims were Muslims by name only. They had absolutely no relationship with Islam. After the independence of India, the people of the Shuddi movement began converting these weak Muslims to Hinduism. A wave of irtidad (turning away from Islam) swept across the area. Thousands of Muslims left the fold of Islam.

Moulana was teaching at Madrasah Islamiyah in Fatehpur at the time. He had been receiving news about the people of Bandah. One night, as he prepared to sleep, he pondered over the fact that Allah would not ask him about the books he taught but would question him about his efforts to stem the tide of irtidad. His sleep immediately disappeared and he spent the whole night in anxiety and concern. Before the morning he had already decided that he would work among his people and worry about their iman. He took permission from the madrasah authorities and resigned. He began travelling to all the nearby villages and settlements to tell the people about the Deen. His effort was solo. Sometimes he would spend the night in a bale of hay while at other time he had to sleep in a footpath on someone's farm. After working for several months in this manner, he perceived the need for a Madrasah that could be used as a center for his work. The locals were not interested in a madrasah and thus no one offered him assistance. Nevertheless, he worked alone and managed to establish a madrasah in his village. All the villagers were extremely poor. Their homes were made of mud and the masjid was very small and in a pitiable condition. Initially, when the madrasah was made of mud, it used to collapse every year in the rain. None of this discouraged him from moving forward. He, along with a few teachers and students, built the madrasah with their own hands. When mixing the cement and sand, their hands used to bleed. This building not only included the sweat of the teachers and students, but also their blood. In this manner he struggled until he

established and financially supported approximately one hundred elementary madâris far and wide. He was appointed a member of the Shura of Nadwatul Ulama in 1387H (27 August 1967).

Hadhrat was an icon of humbleness. Moulana Zakariyya Sambhali who was an ustazh at Hadhrat's institute writes that the uncultured students of the village used to mess the toilets of the madrasah and leave them in an atrocious condition. However, every morning, the toilets used to be spotlessly clean. No one had any idea who was responsible for this. One morning, at about 2:30 a.m., Moulana Zakariyya had to answer the call of nature. When he approached the toilets, he saw a person collecting water from the wudhu area in a bucket and washing the toilets. When he looked closer, he realized it was Hadhrat himself. Thereafter, Hadhrat went to the well and took a bath after which he performed tahajjud salah in the courtyard of the masjid. Allah knows best what rewards such a saint could achieve.

Hadhrat exemplified the simplicity of our Pious Predecessors. Wherever he went, all he carried was a shawl, a bag made of material which contained a jug, a lower garment and one set of clothes. Even when he travelled from Bombay to Johannesburg, this was all he carried. His companions at the Bombay airport insisted that he take a suitcase, but he refused.

Hadhrat was a model of the pious predecessors in his independence, trust in Allah, abstinence and piety. Moulana Abul Hasan Nadwi used to urge him not to undergo such strain by undertaking long journeys but he continued his effort and this eventually affected his health adversely. His acceptance among the people can be understood from the fact that thousands of people from far and wide came to attend his funeral. May Allah (swt) shower his grave with noor. Ameen!

Adab # 1: Sincere Intention

A student of knowledge should not have a corrupt intention or materialistic objective. He should attain knowledge to please only Allah and rectify his Akhirah (Hereafter). Our Beloved Prophet (ﷺ) said, "Actions are rewarded according to intentions." Each person gets what he intended for. If he had a good intention and did the action only for Allah, there is reward for him. If he had some corruption in it, he has nothing to receive from Allah.

He (ﷺ) once said, "Many deeds seem like worldly actions, but due to good intentions, they become actions of the Akhirah. Conversely, many deeds seem like actions of the Akhirah, but due to corrupt of intentions, they become actions of the Dunya (materialistic world)."

In a Hadith Qudsi, Allah (SWT) says, "The one who associates [pleasing] anyone else in his actions (with Me), I reject him and his action. I only accept the action that was done exclusively for Me." In one hadith, it is stated that there is a valley in Jahannam (Hell) from which Jahannam itself seeks Allah's protection 400 times every day. This valley is for the *qaris* who show off. In another hadith, it is stated, "I fear most upon you the minor *shirk*.' The Sahabah (r) inquired as to what is the minor *shirk*, upon which he (ﷺ) replied, 'Showing off'"

In addition to this, it is stated that the day when Allah (swt) will reward His slaves for their actions, He will say to those who used to show off, see if you have your reward with those whom you used to show." (*Mishkat*)

Abu Dawud (rh) narrated that Rasulullah (ﷺ) said, "Do not attain knowledge to boast over the Ulama, nor to debate the ignorant, nor to sit in high positions in gatherings. Whoever does so, for him is Jahannam, for him is Jahannam!"

Sayyiduna Ibn Umar (r) narrated that, "He who attained knowledge for someone besides Allah, should take his place in Jahannam." (Jam' al Fawaid)

Sayyiduna Abu Darda (r) narrated that Rasulullah (ﷺ) said, "Allah (SWT) revealed to one of His prophets that: Tell those who attain knowledge of the Deen without intending to act upon it and earn the Dunya with actions of the Akhirah that you are the ones who go to people wearing sheepskin (rough cloth worn by the Pious and Ascetic) whereas you hide in your chests the hearts of wolves. Your tongues are sweeter than honey, but your hearts are more bitter than poison. You [try to] deceive Me?! You joke with Me?! I will afflict you with such things from which even the most intelligent of you will distress.

Sayyiduna Abdullah ibn Masood (r) states, "If the knowledgeable Ulama had honored their knowledge, and placed it where it belongs, they would have become the leaders of their time. However, they do not understand the value of their knowledge. They put themselves at the feet of the rich and powerful so they may earn some of the Dunya. As a result, they have been disgraced and dishonored. I have heard from the Prophet (ﷺ) that, "He who made all of his concerns into one concern, the concern of the Akhirah, Allah (SWT) takes care of him (and all his needs); and he who filled his head with many concerns, Allah (swt) will let go of him and let him die in whichever valley he wants."

Sayyiduna Ibn Masood (r) once said, “What will be your condition during such tribulations, the terror of which will age young children and cause the aged to lose their senses? New paths (innovations) will arise and the people will blindly follow them thinking that they are a part of Islam. If any one of these innovations is ended, there will be an uproar that a *sunnah* of Islam has been altered, whereas it was never a part of Islam.” The attendees inquired, “When will this be?” He (r) replied, “[This will happen] When there will be many educated among you but few who have understanding; many leaders but only a few trustworthy ones; when action meant for the Akhirah will be a means for earning this Dunya, and when knowledge will be attained for some materialistic purpose instead of for the Akhirah.”

Sayyiduna Ibn Abbas (r) said, “Had the Ulama honored their knowledge and made their actions conform to it, then Allah, His Angels, and the Pious would have loved them, and the entire Creation would be in awe of them. However, they have made their knowledge a means of earning this Dunya, so Allah (SWT) is displeased with them, and they have no position in the eyes of the Creation.

Abu Abdullah Sanjir (rh) used to say, “He whose knowledge is not pure from *riya* (showing off), his actions cannot be pure. He whose actions are not pure, his body is not pure, and further, he whose body is not pure, his heart cannot be pure.”

Yazid ibn Habib (rh) said, “The Prophet (ﷺ) was asked ‘What is the hidden desire?’ He (ﷺ) replied, ‘It is that a man learns knowledge and has desire in his heart that people obey him.’” Imam Hasan al-Basri (rh) said, “‘The punishment of the evil *'alim* is the death of the heart.’ It was asked, ‘What is the death of the heart?’ He (rh) answered, ‘To seek the Dunya through actions of the Akhirah.’” Imam Hasan al-Basri (rh) is also quoted to have said, “‘Allah (SWT) preserves the knowledge of the Deen through certain people, and at times, does so even through such people who attain knowledge for materialistic purposes, i.e. other than the pleasure of Allah. Thereafter, that knowledge will become the means of their destruction on the Day of Judgment. So look carefully at what you are attaining, lest it becomes a calamity for you (on the Day of Judgment).

Abdullah ibn Mubarak (rh) said, “For attaining knowledge, it is necessary to first have a pure intention, then understanding it, then acting upon it, then a good memory. Thereafter it is necessary to spread it and exert effort on spreading it.

Sufyan ibn 'Uyainah (rh) used to advise students, “Keep your intentions pure when learning knowledge and control the lowly desires of your soul because if I followed every whim of my soul, I would have left service of the Deen and took a job for the government. This is because remaining busy with knowledge does not earn you much of the Dunya. Unless desires and expectations are controlled, you will be searching more and more for wealth for no reason, and thus you will be stuck in the traps of the Dunya.”

Today, it is clearly seen that out of thousands who attain knowledge, only 5 or 10 remain in the service of the Deen, sufficing with the little they received for it. Most get stuck in other professions and waste their knowledge because the minimal salary received in the madrasah is not enough to live well with good food, drink and other such luxuries. Thus, they choose other jobs to get more money. Some become doctors, some become college professors, and others work on getting into the different departments of universities while others go straight to business. All of this leaves no remnant of knowledge of the Deen in the student. Otherwise, had the thousands of students that graduate from the many madrasahs every year, realized their responsibility and pondered over the accountability they have in front of Allah, they would have not chosen any other occupancy but that of spreading the Deen and its many services. They would also not have found their hearts clinging to anything else. Had the students done so, could such corruptions come into the Ummah? Could a 60 or 70 year-old Muslim die in ignorance of *Kalimah Taiyibiyah*? Could a young man who earned a bachelor’s or master’s degree ever say about his Beloved Prophet (ﷺ) that he was born in Kashy (India).

Today, celebrations take place when a madrasah gets accreditation for its *sanad* to be recognized as equivalent to a high school diploma. With two or three additional years of studies, the student can earn a bachelor’s or master’s degree. This achievement is highlighted in pamphlets and advertisements, and propagated in every corner of the nation. Further, the yearly report for the madrasah headlines the good news with many pleasant words glorifying the madrasah’s success and demands applause from the public. The administrators of the madrasah never bothered to think how harmful the accreditation is for the objectives of the madrasah. A great number of students can be found, who have graduated from the studies of Quran and Hadith and decorated their *sanad* certificate with the signatures of the pillars of the Ummah, but

when they reached the university and got busy with other leisure activities, it became difficult to retain their very identities as Muslims. In addition to this, it is sadly heard (from some) that 'we wasted our lives in the madrasah'.

Hazrat Muhammad Manzur Numani (rh) is quoted to have said very admirable words on this matter in a speech explaining that there is no better purpose to invest a child's future in than the knowledge of the Deen.

“If people, with a bit of priority for the Deen and good intention while keeping the Akhirah in mind, made the firm intention of making their children into servants of the Deen, they would then see what treatment Allah gives them. They would taste the effects of:

﴿فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا﴾

“So, her Lord accepted her, a good acceptance, and made her grow, a good growth” (Surah Aal-'Imran, 37)

and experience the honor Allah has in store for them. Each and every person who, with a sincere heart and an intention only to please Allah, while putting his trust and reliance completely upon Him, devotes his children exclusively for the service of the Deen, ignoring the materialistic opportunities of the Dunya, will receive the fruits of this (promise), *inshaa-Allah*. Along with this, it is necessary to take the appropriate steps and choose the right means without any slack in doing so. I have firm belief and hope in Allah (SWT)'s bounties and blessings in this matter.

I advise all those who listen and obey me, to vow (*nazhr*) their children for Allah and His Deen, placing their trust upon Him. There is no better way to spend their future. I do not mean to say that you should make your children jobless or dependent. Rather, I merely mean to say that you should mold the upbringing of your children in such a way that their own desires and ambitions compel them to utilize their lives for the Deen and make their livelihood for the purpose of the Akhirah and become a bearer and servant of the Deen.”

Imam Abu Hanifah Has One of the Strongest Chains of Narrations in Hadith

An Excerpt from the *The Concise History of Fiqh*

by Hazrat Mufti Ruhul Amin al-Qasmi, Principal of Darul Quran WasSunnah, Sadr Mufti of Shariah Board, New York.

Translated by a Graduating Student of Darul Quran WasSunnah

Our Noble Shaikh, Abdur Rashid al-Nu'mani (rh), relates in his invaluable book, “The Status of Imam Abu Hanifah (rh) in Hadith:

“An indication of the prodigious level that Imam Abu Hanifah (rh) held in the field of Hadith, including his ability of retention, expertise, grasping both authentic narrations and holding a lofty status in narration, is what Imam al-Bukhari (rh) said: “The most authentic chain (*asanid*) is Malik, from Nafi’, from Ibn ‘Umar (r).” The great imam, Abu Mansur Abdul Qahir bin Tahir al-Tamimi, used this as a basis to assert that the most authoritative chain is al-Shafi’e, from Malik, from Nafi’, from ibn Umar (r).

The Imam al-Allamah al-Hafiz Alauddin al-Mughlata’i interjects here and says: “Abu Hanifah (rh) also narrates from Malik a good amount of Hadith, which al-Daraqutni (rh) mentions.”

However, al-Bulqini refutes this remark in *Mahasin al-Istilah*: “As for Abu Hanifah (rh), although it is accepted that he narrates from Malik (rh), his narrations did not receive much acclaim in comparison to al-Shafi’e (rh)”

Al-Iraqi mentions, “The narrations of Abu Hanifah (rh) from Malik (rh), that al-Daraqutni (rh) mentions in his *Gharaib* and *al-Mudabbaj*, are not linked properly to Nafi (rh) from ibn Umar (rh). The entire discussion is based on this (so there is no need to comment further). Al-Khatib did however mention a hadith in which he narrates from Malik (rh) through this chain.”

Shaikh al-Islam Imam Ibn Hajar al-Asqalani (rh) says, “For those who object saying that Abu Hanifah (rh)[narrated from Malik (rh)], it is improper to do so. It is not firmly established that Abu Hanifah (rh) narrates from Malik (rh). Al-Daraqutni (rh) relates only two narrations, as well as al-Khatib (rh), both of whom had stumbled across them. Yet these two chains are not free from criticism. Secondly, these narrations came about through common discussion. There was no intent of actually relating these narrations from Malik (rh), in contrast to al-Shafi’e (rh) who remained with him (Malik (rh)) a long time and studied *al-Muwatta’* directly from him. (*Tadrib al-Rawi* pg. 30. *Al-Khayriyya* print 1307)

These great imams, considering that al-Hafiz al-Mughlata'i (rh) claimed that Imam Abu Hanifah (rh) should be included in the strongest chain of narration of Malik, from Nafi', from ibn 'Umar (rh) – did not discredit Imam Abu Hanifah (rh) by attacking his retention or by claiming that he was a weak narrator. Nor did they downgrade his authority in the field of Hadith or present any fault in his narrations. Instead, they spurned al-Mughlata'i's attempt of including the Imam in this chain by:

- 1) challenging how well-known his narrations from Malik are, in respect the well-known narrations of al-Shafi'e from Malik
- 2) mentioning that these reports were not intended as formal narrations, but occurred only in discussion
- 3) objecting that these reports are not properly linked to Nafi'
- 4) the narrations are not authentic.

What is clear is that these Imams of Hadith critique is that al-Hafiz al-Mughlata'i, al-Imam al-Hafiz al-Bulqini, al-Hafiz al-Iraqi, Shaykh al-Islam Ibn Hajar al-Asqalani, and al-Imam al-Suyuti, all agree on the prestigious rank that Imam Abu Hanifah (rh) holds in Hadith critique, equal to Malik and al-Shafi'e, may Allah have mercy on all of them. If Imam al-Mughlata'i had said that the strongest chain is Imam Abu Hanifah, from Nafi', from ibn Umar, then there is certainly credibility behind this. Further, without a doubt, one of the most authoritative chains is Imam Abu Hanifah, from Ata' bin Abi Rabah, from ibn Abbas. This chain is mentioned by Abdul Wahhab al-Sha'rani in his *Mizan al-Kubra*, along with the chain of Malik, from Nafi', from ibn Umar, may Allah be pleased with them all.”

كَذَّبْتُمْ بِعَقِيْقَةِ الْطَّاهِرِيْنَ

Lessons on 'Aqeedah at-Tahawi

An educational series in audio and book form by Hazrat Mufti Shah Muhammad Nawalur Rahman (db)
Translated by a Graduating Student of Darul Quran WasSunnah

PART 2: PROOFS THAT THERE IS A CREATOR, EXALTED BE HIS NAME

The Oneness of Allah

« نقول في توحيد الله معتقدين بتوفيق الله: إن الله تعالى واحد لا شريك له ، ولا شيء مثله ،
ولا شيء يعجزه ، ولا إله غيره »

“We say regarding the Oneness of Allah (swt), with firm conviction – by the ability given by Allah (swt) –: Allah is One and Alone, he has no partner. There is nothing like Him. Nothing can incapacitate Him. There is none other to worship but Him.”

Those Who Deny the Existence of Allah

It is important to mention here a major topic which holds the utmost significance in our era. This book begins the discussion of *aqeedah* (creed) by explaining *Tawheed*, or the Oneness of Allah. Whereas, we live in a world in which a great number of the population, far beyond the discussion of His Oneness, deny the sheer existence [of Allah] in the first place. His existence (*wujūd*) is not discussed here. In the past, the *Fuqahā* did not used to discuss the existence of Allah (swt) simply because man is bound to believe in it. This means that man is naturally predisposed to believe in Allah. Those who later choose to deny, do so only by corrupting this disposition.

Due to this, those who deny the Existence of Allah have always been few in number. In fact, they are still few in number. The deniers are constantly afflicted by doubt. Furthermore, they too are forced to believe at times.

We see, however, these deniers of the existence of Allah, whom we call ‘atheists’ call out to Him in times of trouble and tribulation and place their affairs in His hands. Hence, everyone, by nature, has an understanding of His existence (*wujūd*). This is a subconscious matter embedded due to the Oath of *A-lastu* (Am I Not Your Lord)¹⁵. This has already been placed naturally in the human mind.

¹⁵ Surah al-A'rāf, 172-4: (Recall) when your Lord brought forth their progeny from the loins of the children of 'Adam, and made them testify about themselves (by asking them,) "Am I not your Lord?" They said, "Of course, You are. We testify." (We did so) lest you should say on the Day of Judgment, "We were unaware of this,"

Here we look to analyze what the Deniers say. What are their claims? What are the answers to them? What is there to indicate to the existence of Allah (swt)? How do the Quran and Hadith shed light on this topic? Etc.

This is a very extensive topic, dealt with in books, in the course of hundreds of pages. The existence of the Creator, Exalted be He, is an important issue which arose similarly in the past and was discussed as well. Debates conducted by Imam Abu Haneefah (r) on this topic are cited in books. He was, after all, the first compiler of *aqeedah*. Athiests existed in that era too, although they were insignificant in number. Thus, extensive discussions were not required because one can incline towards such beliefs only when his reasoning truly corrupts. What then is the benefit of explaining to one who lacks reasoning altogether?

Proofs That There Is a Creator, Exalted Be His Name (adapted from *‘Ilm al-Kalām*)

1st Proof:

Since the beginning of the Universe to the present, a single moment has not passed, in any part of the world, when men and jinn have all rejected their Lord and refused to acknowledge their Creator. There have always been, and still are, millions who have never heard of knowledge, but know for sure that they have a Creator and Sustainer. When they lose all hope of material means, they call out to their Lord. Allah (swt) hears their helpless cry. At one instant, the biggest troubles vanish while all material and tangible means fail. After losing all hope, light at the end of the tunnel comes into sight once again with a surge of aspirations and desires. (Is the natural inclination to believe in one’s Lord, uninfluenced by any external factor, not enough to prove the presence of Allah (swt)?) Thus, Allah (swt) says:

﴿ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ ﴾

*“Or the One who responds to a helpless person when He prays to Him and removes distress”¹⁶
“Towards the mihrāb we continue to bow To one day get the true taste of iman”*

2nd Proof:

Thus, the *ma’rifah*, or acknowledgment, of Allah (swt) is natural. It is based in the nature and disposition of man. He (swt) says:

﴿ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ ﴾

“So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah’s creation. That is the straight faith”¹⁷

3rd Proof:

The Existence of Allah (swt) is an undeniable, natural fact, the acknowledgment of which needs no proof. It is a matter of consensus of mankind. For this reason, the main objective of all of the Prophets (as) was always *Tauheed* (the Oneness of Allah). Those who had doubt in the very existence of their Creator were addressed with much bewilderment, as Allah (swt) mentioned:

﴿ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ ﴾

“Their prophets said, “Is it in Allah that you have some doubt, who is the Creator of the heavens and the earth?”¹⁸

In truth, the existence of Allah (swt) is more clear and illuminated than even the Sun and the Moon. It requires no evidence. Rather His existence is a proof of the [existence of the] Universe. For further contentment however, proofs are mentioned.

4th Proof:

Is there anyone who does not know that we were once hidden in a veil of inexistence and will soon face a time we will return to it again?¹⁹ Our existence is planted between [periods of] inexistence, just as light of the earth is encased between the darkness of the previous night and that of the coming night. The appearance and subsequent disappearance of light on

Or you should say, “It was our forefathers who associated partners with Allah, and we were their progeny after them; would you then destroy us on account of what the erroneous did?” This is how We elaborate the verses, so that they may return.

¹⁶ Surah an-Naml, 62

¹⁷ Surah ar-Room, 30

¹⁸ Surah Ibrahim, 10

¹⁹ Adapted from *Hujjat al-Islam*, Moulana Muhammad Qasim Nanotwi (rh); *Sharh al-‘Aqeedah al-Isfahaniyyah* by *al-Hafizi Ibn Taymiyyah* (rh), p. 15

the earth call out aloud that this light is not the earth's own. Rather, it is lent and endowed by another. If this illumination was the earth's own, it would never disappear. Similarly, the alteration of death and life and the coming and going of existence clearly prove that the existence of the Universe is not its own. Otherwise, it would not accept inexistence or dissipation. Rather, just as the illumination of the earth is an (resultant, due to the) effect of the sun and heat of the water is an effect of the fire, our existence is the effect and grant of one whose existence is realistically His own; a Being whose existence is as correlated to Him as light is to the Sun, heat is to fire, even is to four and odd is to three. It is impossible that there be the Sun but no light, there be fire but no heat, four but not be even, and three but not be odd. This true Ever-Existing Being is what Muslims call Allah (swt), *wājib al-wujūd* (the Necessarily Existent), the Lord.

5th Proof:

Another proof is illustrated in the verse:

﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ﴾

“How is it that you deny Allah, while you were lifeless and He gave you life; then He will make you die”²⁰

Porphyry, the philosopher, is quoted to have said, “Among those matters established by clear reasoning, is the belief of a Creator. All truth-loving philosophers of the past regarded this to be self-evident. Those who did not agree with the self-evident belief of a Creator are not worthy of mention nor to be counted among the philosophers” (Note, Belief in a Creator is an issue of *Bidāhah*, that which requires no evidence to prove, i.e. self-evident).

Allamah Ahmad ibn Maskawaih (rh) says, “It is not related from any philosopher that they denied the existence of a Creator. Nor did any of them deny that fact that those characteristics of perfection found in man according to his ability (for example: generosity, nobility, ability, wisdom) are found in Allah (swt) in the most perfect way.”

Further, I say that, to this day, no competent and intelligent person ever denied the existence of a Creator. Whenever any ignorant person denied this, the intelligent ones disregarded him and took him (his view) as insignificant. The one who denies what the intelligent accept upon consensus, should hear this, that he is deaf to intellect.

6th Proof:

Allamah Ahmad ibn Maskawaih (rh) mentioned two proofs of the existence of a Creator in *al-Fawz al-Asghar*. First: Every living body must have movement. There is no living body which is immobile. It is also necessary for every moving body to have a source of movement to whom all of its movements can be traced back to. This source is the Creator of all of these bodies. Since it is a self-evident fact that this source of movement must be other than those moving bodies themselves and free of movement himself (otherwise if the main source of movement himself is a moving body, it will be necessary to accept another source of movement behind him; and if another source of movement were accepted, the One that was taken as the original source does not remain the original, this quality dissipates in him). It is then proven that the original source of movement cannot be a ‘body’ himself because each and every body must have movement (and a source of movement behind it).

7th Proof:

Second: The alteration, perishing and temporal nature of the Universe is a fair witness that nothing in this Universe exists on its own. Whatever exists does so conditionally, dependent on another. Furthermore, the philosophers all agree that anything which is found conditionally and dependently in one thing must be unconditionally and independently found in another. This is because that which is conditional and dependent is an effect caused by another. Every effect is a movement and it is necessary that these effects and movements all lead back to one genuine cause, a main source of movement, which is unaffected by others. Rather, He is the cause of all and none escape His domain of effects. Whatever exists came into existence by the effects caused by Him.²¹

²⁰ Surah al-Baqarah, 28

²¹ فَيُسَبِّحُ, or *faiz-e-ta'theer*, is the original expression. The literal translation would be ‘flow of causing effect’, which is a difficult concept to grasp. *Faiz* literally means a flow like that of a river or pipeline. *Ta'theer* is to cause something to be effected. In context, this refers to the fact that Allah (swt) causes all effects to happen and does so continuously. If He stops causing an effect, that effect will cease. Thus, there is a flow of causing from Allah (the source) to the creation (the one effected). An example, just to visualize, is that of electricity and the light bulb. The electricity (source) causes the bulb to light up (the effect). There is a flow of electricity continuously causing this effect. If at any time, this flow was to stop, the bulb would immediately dim and the effect (lighting up) would cease. Similarly, Allah (swt) is the source of existence. Without Him causing something to come into existence and remain in existence, it cannot do so. There is a continuous flow of existence (the effect) causing the creation to remain existent. If at any time, He chooses to stop this flow, the creation will immediately cease to exist. The source of their existence is Allah and He provides them consistently through this flow of effect (*faiz-e-ta'theer*). Trans.

It is known that conditions do not exist independently. Rather, they depend directly on elements and matter. If, at any time, conditions lose connection to their corresponding elements and matter, they will perish instantly. The existence of conditions is completely dependent (weak and incomplete on their own) on elements. However, the source elements do not perish when these dependent conditions cease to exist.

Therefore, just as conditions depend on their elements and their existence is based on those elements, similarly, understand that in front of the Necessary Existent (*wājib al-wujūd*), dependent elements and bodies have no reality. If for one instant, the cause of effect from the Independent Being, *wājib al-wujūd*, was cut off from those elements and bodies, hypothetically, they would all perish immediately. They would drown at the shores of destruction instantly. Their names and identities would not remain. Their existence is intact only by the cause of effect from Him.

*“Refuge, uplifting, and downfall are all yours
Destruction and reviving are all yours
Whatever exists is doomed for destruction
You are the One Being who is bound to remain”*

As it is proven that all that exists in the Universe is based on His bestowal, it is also proven that existence is really His, independently, the source of the provision. Whenever He is contemplated, His existence immediately comes to mind. This is why He is the Necessarily Existent.



Imam Abu Hanifah (rh): The Imam of Hadith Critique

Excerpts from the *The Concise History of Fiqh* by Hazrat Mufti Ruhul Amin Qasmi
Translated by a Graduating Student of Darul Quran WasSunnah

Al-Hafiz al-Allamah Abu al-Abbas Taqi al-Deen Ahmad bin Abd al-Halim, better known as Ibn Taymiyyah (rh), says: The views of Yahya bin Ma’een, al-Bukhari, Muslim, Abu Hatim, Abu Zur’ah, al-Nasa’i, Abu Ahmad bin Adi, al-Daraqutni and others like them:

- 1) Concerning narrators
- 2) Authenticating narrations
- 3) And weakening narrations

are similar to the views of Malik, al-Thawri, al-Auwza’i, al-Shafi’e, and others in the field of Fiqh, regarding halal and haram. There are also Imams who can be categorized in both groups, although that particular imam may be more suitable to be in one group than the other. Most of the Imams of Hadith and Fiqh are such, meaning they have authority in both subjects, but are regarded as being associated to exclusively one, such as Malik, al-Shafi’e, Ahmad, Ishaq bin Rahwayh,

and Abu Ubayd. Similar is the case with al-Auzai', al-Thawri, al-Layth, and others of their likes. **We find the same case with Abu Yusuf, the student of Abu Hanifah, and Abu Hanifah himself as well.** Yet, some find scholarship in one field which may not be the case in the other, and some have a bit more understanding of one field compared to the other. Nonetheless, may Allah be pleased with the people of Knowledge and Faith.” (*Talkhis Kitaab al-Isitighatha*, better known as *al-Radd 'ala al-Bakri*, pg. 13-14)

Al-Hafiz Abu al-Khayr Muhammad bin Abd al-Rahman al-Sakhawi, the student of al-Hafiz ibn Hajar al-Asqalani, says: “There has always been a group to critique Hadith narrators – as al-Zhahabi has said – from the age of Sahabah and then the Tabi'een (their students), such as al-Sha'bi and Ibn Seerin. Nonetheless their numbers have always been few, simply because the weak narrators from among the Tabi'een were few to none. An overwhelming majority of the narrators in that generation were either Sahabah or those who lived in that generation besides them – who were not sahabah – were considered reliable. It is hard to find one who was criticized in the first generation, composed of the Sahabah and the Early Tabi'een, except one or two, such as al-Harith, the Blind, and al-Mukhtar, the Liar.

Thereafter, when the first generation passed away and the second emerged, there arose a good number of weak narrators. They were considered weak in regards to their memory or their accuracy in narrating. It is found at times that they attribute a hadith from a Sahabi to Nabi (s) skipping some narrators in the chain. It is true though that some did have genuine mistakes, like Abu Harun al-Abdi.

Thus, when the last of the Tabieen settled in, around the 150 Hijri, a good number of prominent scholars stood to acclaim some and discredit others. Imam Abu Hanifah (rh) said: I have not seen anyone who lies more than Jabir al-Ju'fi. Al-Amash (rh) discredited a group of narrators and acclaimed others. Shu'bah (rh) examined narrators, while he was very firm in his own narrations; he only narrated from reliable narrators. The same is found about Malik (rh).”

(Fath al-Mughith pg. 479, printed by Anwar Muhammadi in Lucknow, India)

Imam al-Allamah al-Hafiz Abd al-Qadir al-Qurashi (ra) said:

“Know that Imam Abu Hanifah's (rh) statements concerning narrators (*jarh* and *ta'deel*) are accepted, so much so that the experts of this field accept his opinions as they do the opinions of Imam Ahmad (rh), al-Bukhari (rh), Yahya bin Ma'een (rh), ibn al-Madini (rh), and others among the masters of this field. This indicates his lofty stature, his vast knowledge, and his command [over numerous disciplines].

“Among these (Imam Abu Hanifah's (rh) remarks about certain narrators) is what Imam al-Tirmidhi narrated in his Kitab al-Ilal, from *al-Jami al-Kabir*: Mahmud bin Ghaylan narrated from Yahya al-Himmani, “I heard Abu Hanifah (rh) saying: I have not seen anyone who lies more than Jabir al-Ju'fi, and no one more reliable than Ata' bin Abi Rabah (rh).”

Further, it is narrated in *al-Madkhal li Ma'rifah Dala'il al-Nubuwwah* by Imam al-Bayhaqi (rh), through his chain of narration to Abdul Hamid al-Himmani: I heard Abu Sa'id al-San'ani (rh), when he stood to Abu Hanifah (rh) and said: Oh Abu Hanifah, what do you say about accepting from al-Thawri?

He replied: “Write hadith from him, for he is reliable, except the hadith from Abu Ishaq from al-Harith, and the hadith of Jabir al-Ju'fi (for these narrators are unacceptable).”

Imam Abu Hanifah (rh) said: “Talq bin Habib believes in *Qadr* (the belief in fate destined by Allah),” and he said, “Zaid bin 'Ayyash is weak.” Suwayd bin Sa'id (rh) said, narrating from Sufyan bin Uyanah (rh), “Abu Hanifah was the first person to grant me a position to teach hadith in Kufa. Abu Hanifa said (to the people): ‘Without doubt, this man is the most knowledgeable person oh the hadith of ‘Amr bin Dinar,’ and thereafter people started to gather around me, and I narrated to them.”

Ya'qub bin Shaybah (rh) said, “That which Sufyan bin Uyanah narrates from Abu Hanifa are words that went through a polisher.”

Ya'qub further said, “Ibn al-Madini acknowledged this, and said ‘I did not find these narrations myself’”

Abu Sufyan al-Jawzajani (rh) said, “I heard Hammad bin Zayd saying, ‘I learned the *kunya* (nickname) of ‘Amr bin Dinar from Abu Hanifah. We were in al-Masjid al-Haram while Abu Hanifah was with ‘Amr bin Dinar. We said: ‘Oh

Abu Hanifah,’ and he narrated to us. Abu Hanifah said: ‘Abu Muhammad (*kunya* of ‘Amr bin Dinar), narrate to them!’ and he did not call him by: Oh ‘Amr (his real name).’

Imam Abu Hanifah (rh) said, “May Allah curse ‘Amr bin Abid, for he opened a door into *Kalam* (theology foreign to original Islamic sources) to the masses.”

He further said, “May Allah wipe out Jahm bin Safwan and Muqatil bin Sufyan. The former exceeded all bounds in negation (of the qualities of Allah), while the latter went too far in affirming similarity (between the qualities of Allah and His Creation).” (*Al-Jawahir al-Mudhiyyah fi Tabaqat al-Hanafiyya* 1/30-31 1st print)

Ibn Hibban said in his *Sahih*:

“Al-Husayn bin Abd Allah bin Yazid al-Qattan informed us in *Riqqah*, Ahmad bin Abul Hawari narrated to us, I heard Abu Yahya al-Himmani say, “I heard Abu Hanifah saying: I have not seen – from among those whom I have met – anyone like ‘Ata. And I have not met anyone who lies more than Jabir al-Ju’fi. I never came to him with anything from my legal judgment except that he brought a hadith about that judgment. He claims he has thousands of hadith from the Prophet (s), that which he did not narrate to others. This is Abu Hanifah (rh) criticizing Jabir al-Ju’fi, and labeling him a liar.” (*al-Ihsan bi Tartib Sahih ibn Hibban*)

Al-Bayhaqi said in his *Kitab al-Qira’ah Khalf al-Imam*, “There is no other criticism of Jabir al-Ju’fi besides the remarks of Abu Hanifah, but the criticism is stern. This is because he (Abu Hanifah) saw him, tested him, and heard from him that which obligated labeling him a liar. Thus, he informed (others) about it.”

Abu Sa’id al-Malini (rh) narrated from Abu Ahmad bin Adi al-Hafiz (rh), from al-Husayn bin Abd Allah al-Qattan (rh), from Ahmad bin Abu al-Hawari (rh) who said, “I heard Abu Yahya al-Himmani saying, ‘I heard Abu Hanifah (rh) say: I have not seen – from among those whom I have met – anyone like ‘Ata. I have not met anyone who lies more than Jabir al-Ju’fi. I never came to him with anything from my legal judgment except that he brought a hadith about that judgment. He claims he has thousands of hadith from the Prophet (s) which he did not narrate to others.’”

Abu Sa’d (rh) narrated from Abu Ahmad, from Abdullah bin Muhammad bin Abd al-Aziz (rh), from Mahmud bin Ghaylan (rh), from Abd al-Hamid al-Himmani (rh) who said, “I heard Abu Sa’id al-Saghani (rh) saying:

A man came to Abu Hanifah and said: What do you saying about accepting hadith from al-Thawri? He replied: Write hadith from him, other than the hadith of Abu Ishaq up to al-Harith, narrating from Ali, and the Hadith of Jabir al-Ju’fi.”

Abu Abdullah al-Hafiz (rh) narrated from, from Abul Abbad Muhammad bin Ya’qub (rh), from al-Abbas bin Muhammad al-Dawri (rh) who said, “I heard Abu Yahya al-Himmani (rh) saying, I heard Abu Hanifah (rh) saying:

I have not met anyone who lies as much as Jabir al-Ju’fi.”²² (pg. 108-109 from *Kitab Qira’ah Khalf al-Imam*)

Al-Hafiz Al-Dhahabi (rh) narrated in *Tadhkirah al-Huffaz*, under the biography of ‘Ata bin Abi Rabah (rh): **Abu Hanifah said: I have not seen anyone nobler than ‘Ata.** (*Tadhkirah* 1/98)

Under the biography on Abu al-Zinad, the *faqih* of Madina (rh): **Abu Hanifah said, “I saw Rabi’ah and Abu al-Zinad, and Abu al-Zinad was more learned in Fiqh than his companion.”** (*Tadhkirah* 1/135)

Under the biography of Ja’far al-Sadiq: “It is narrated from Abu Hanifah, “I have not met anyone with expertise in Fiqh like Ja’far bin Muhammad.” (*Tadhkirah* 1/166)

In summary, al-Imam al-‘Azam Abu Hanifah al-Nu’man, May Allah be pleased with him, was among the authorities of narrator critique (*Jarh* and *ta’deel*) in his time. He was among those that whatever he said was accepted. If he lamented or criticized, it was heard. He was firm, only relating from reliable narrators, like Shu’bah (rh) and Malik (rh) were (May Allah have Mercy on them). He was among the first to sift through narrators among the imams, removing from them those who did not meet reliable standards. Abu Hanifah (rh) kept to narrating that which is authentic, and he would not narrate except that which he memorized. Malik (rh) followed him thereafter. The Master of the Hadith Scholars, Imam of *Jarh* and *Ta’dil*, Yahya bin Ma’in (rh) said:

²² Shaykh, may Allah elongate his shadow, brings narrations of similar wording with different chains of narrators to highlight the point that the praise of Imam Abu Hanifah is authentic by multiple paths, similar to proving a news report by getting five or six similar witnesses. This is only to corroborate the report, hence the narrations were left as is from the book without changes. *Trans.*

“The Scholars are four: al-Thawri, Abu Hanifah, Malik, and al-Auza’i.” (al-Bidayah wa al-Nihayah 1/116. Printed in Egypt.) These are the leaders in knowledge. Without a doubt, Abu Hanifah (rh) was not less than Malik (rh) in criticizing narrators, if not superior to him. They were both resolute memorizers of hadith, held as proofs in Deen. If anyone were to cite Abu Hanifah (rh) in *Kitab al-Athar*, or Malik (rh) in *al-Muwatta’*, it is readily accepted.”

Thinking of Rasūlullah (saw)

When humiliated, remember Nabi ﷺ in Tāif

When hungry and starving for food, remember Nabi ﷺ tying two stones to his stomach during the Battle of the Trench.

When angry, remember how Nabi ﷺ controlled his anger at martyrdom of his beloved uncle Sayyiduna Hamza (r).

When losing a tooth, remember Nabi’s ﷺ tooth in the battle Uhud.

When bleeding from any part of the body, remember Nabi’s ﷺ body covered with blood on his way back from Tāif.

When feeling lonely, remember Nabi’s ﷺ seclusion in mount Hirā.

When feeling tired in salāh, remember Nabi’s ﷺ blessed feet swollen in Tahajjud due to lengthy prayers.

When pricked by thorns, remember Nabi’s ﷺ pain from Abu Lahab’s wife.

When losing a child, remember Nabi’s ﷺ son Ibrahīm.

When beginning a long journey, remember Nabi’s ﷺ long journey to Madīnah.

When going against the Sunnah, remember Nabi’s ﷺ intercession “*Ummatī, Ummatī, Ummatī.*”

When sacrificing an animal, remember when Nabi ﷺ sacrificed 63 animals for his Ummah.



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(Tabrani)

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

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DARUL QURAN WASSUNNAH

Ahkam-e-Ramadhan

Presented by Shariah Board, New York

Rules and Virtues of Ramadhan

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

The Niyyah (Intention) of Fasting

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

Factors that invalidate the fast:

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

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

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

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

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

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

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

Factors that excuse a person from fasting in the month of Ramadan:

- 1) If one does not have the strength to fast due to sickness or if due to fasting, the illness will increase, then one is excused from fasting. However, it will be necessary to keep the qadā later.
- 2) If a pregnant woman fears some harm on herself or her child due to the fast, she should not fast but keep qadā later.
- 3) That woman who is breastfeeding her own child or any other child, and if due to fasting, the child will not receive milk, then she should not fast but keep the qadā later.
- 4) One who is travelling a distance of at least 48 miles is permitted not to fast. If one is able to fast without causing any difficulty or harm to oneself then it is better for one to do so. If fasting will cause harm to oneself or those travelling with one, then it is better not to fast.
- 5) If one commences the journey whilst one is fasting then it is necessary for one to complete the fast. And if one does not fast whilst on a journey, but one ate or drank something and in this state one
- 6) returns home then one should abstain from eating and drinking for the rest of the day. If one did not eat or drink and one reaches home at such a time wherein it is permissible to make intention for the fast¹ then it is necessary.
- 7) for one to make the intention (and observe the fast).
- 8) If one is threatened with murder and is forced to break one's fast then it is permissible for one to break the fast and one should keep the qadā later.
- 9) If one is overcome with sickness, thirst or hunger to such an extent that an expert Muslim doctor says that his
- 10) life is in danger, then it is necessary for one to break the fast and to keep the qadā later.
- 11) It is not permissible for a woman to fast during the days of haid (menses) and nifās (postnatal bleeding). It is
- 12) necessary for her to keep the qadā. It is necessary on the sick, the traveller, the woman in haid or nifās and all those who are excused from fasting that they respect the month of Ramadhan and do not eat during the day in front of others.

Those who are not obligated to fast

- 1) Children under the age of puberty.
- 2) A person who is extremely old. Generally weakness comes with old age making fasting difficult at times for old people.
- 3) A person who is very ill. The illness is severe enough to cause weakness to a person if he fasts. Therefore severe and chronic illnesses are valid excuses for a person not to fast.

Note: the extremely old and very sick person will be required to pay *fiyah*. The *fiyah* payment is equal to the amount of *sadaqat al-fitr*. If the old person happens to regain enough strength or the sick person recovers from his illness, they will be required to perform *qadhā* fast for all the fasts they missed.

The following is a list of people who are not permitted to fast and will be required to perform a *qadhā* fast afterwards:

- 1) A pregnant or nursing mother if she fears for the life of her child or her own life. Sometimes it is possible for mothers to fast but the risk should be carefully assessed by a medical professional if the patient feels comfortable fasting.
- 2) A person who fears that extreme hunger or thirst will lead to death.
Note: missing *sehri* is not a valid excuse for breaking the fast.
- 3) As long as a woman is in the state of *haidh* (menstrual cycle) or *nifās* (postnatal bleeding).

The Qada (Missed) Fasts

When one misses a fast due to a valid excuse, one should keep the qadā fast as soon as one is able to do so. There is no guarantee of life. One has a choice of keeping the qadā consecutively or separately. If the traveler after returning home, or the sick person after recovering, do not live for so long whereby they could complete all the missed fasts, then they will be responsible for only the amount of days for which they lived thereafter.

Sehri (Early morning meal)

It is sunnah for the fasting person to partake of *sehri* during the last portion of the night, before *subh sadiq*. This is also a means of acquiring blessings and rewards. The sunnah of *sehri* will be fulfilled if one eats after midnight, but it is better to eat during the last portion of the night.

Iftar (Meal after fasting)

It is *makruh* to delay the *iftar* after being certain that the sun has set. If however it is a cloudy day, it will be permissible to delay the *iftar* for a few minutes, in fact as a precaution it should be delayed for at least 2 or 3 minutes.

ASK A MUFTI

Topic: Will It Break My Fast?

Since Ramadān is here it seems appropriate to mention some of the more important issues related to fasting. After all, these are all common questions that we are faced with in this blessed month.

Will water/oil entering the ears break the fast? Will it make a difference if it was intentional or unintentional?

The fast will **not** break by water entering the ears unintentionally. If water was put into the ears intentionally then caution dictates that the fast be considered broken. Putting oil or medicine in the ears will always break the fast. (*Ahsan al-Fatāwā* 4/430)

What happens if a person eats or drinks forgetting that he is fasting?

The fast will not break. (*Hāshiyat al-Tahtāwī 'al al-Marāqī* pg. 360)

While gargling or pulling in water into my nose during wudhu some water went to my throat by mistake, did my fast break? What should I do?

Yes the fast has broken and you will be required to perform qadhā. (*Hāshiyat al-Tahtāwī 'al al-Marāqī* pg. 368)

I have a bad habit of smoking, am I permitted to smoke while fasting?

Smoking is not allowed while fasting, smoking will break the fast. If a person intentionally smokes while fasting he will be required to perform a qadhā fast and pay kaffārah as well. (*Radd al-Muhtār* 2/97-98) (*Āp Kay Masā'il Aur Un Ka Hal* 4/576)

I have a dentist's appointment for a filling to be done during Ramadān, can I go for my appointment?

The fast will not break as long as nothing reaches the throat. It will be advisable to delay your appointment till after Ramadān as there is a high risk of something reaching the throat. This applies to tooth extraction, drilling, cleaning and any other oral procedure. (*Āp Kay Masā'il Aur Un Ka Hal* 4/584)

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

No one can fast on behalf of another person. If a person is not capable of fasting in the month of Ramadān due to some reason, such as old age and or such an illness from which he has no hope of recovery, then he may offer *fiḍya* (monetary compensation) for each day he is unable to fast.

(*Imdād al-Fatāwā* 2/151) (*Radd al-Muhtār* 2/119)

These *fiḍya* payments are meant to feed a *miskīn* (person in need) for each of the fasting days missed, and are equivalent to the price of feeding one person twice.

If he wishes he can give *fiḍya* from the beginning of Ramadān for the entire month or he can give it at the end of the month, to give *fiḍya* before the month commences will not be correct.

(*Ahsan al-Fatāwā* 4/430,445)

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

Yes, since inhalers contain medicine they will break the fast. If a patient has asthma then their difficulty in breathing is a good indication that they may need to break the fast and use the inhaler if there is a flare up.

Therefore, if your medical physician feels that your condition is severe enough to cause weakness or worsen your health if you fast then this could be considered a chronic illness which will allow you to break your fast and pay *fiḍyāh*. If you recover from your illness then you will need to perform qadhā as well.

(*Ramadān aur Jadīd masā'il* pg.141)

Can I brush my teeth with toothpaste I'm fasting? I heard the taste you get in your mouth breaks your fast. Please explain.

It is *makrūh* to use toothpaste while fasting. It is *makrūh* for a fasting person to taste something. There is also a possibility that it may reach the throat. If someone needs to use toothpaste in Ramadān then it should be used during *sehri* time or after *iftār*. (*Āp Kay Masā'il Aur Un Ka Hal* 4/586)

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

All creams, lotions and medications that are for external use and are applied to the skin will not break the fast.

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

If your doctor considers it to be a severe illness because of which your condition will worsen if you fast, then you should take your medication and perform a *qadā* later. There will be no need for *kaffārah*.

Can I have blood test taken during Ramadān?

Having blood taken will not break the fast. Similarly blood donation and cupping can be done while fasting. However, caution is advised as weakness is likely to follow such procedures.

(*Āp Kay Masā'il Aur Un Ka Hal 4/583*)

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

This will break the fast because generally this type of procedure is carried out using lubricants and creams. If lubricants and creams are not used then it will not break the fast.

Can a women in her periods eat food in Ramadān during the day?

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

Will eye drops break my fast?

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

During the month of Ramadān I will be having my state exams and I can't focus on an empty stomach, can I break my fast and make a qadā later on?

Giving exams is not a valid excuse for breaking the fast. If a person does break the fast for this reason he will be required to perform a *qadā* and pay *kafārah*. (*Āp Kay Masā'il Aur Un Ka Hal 4/564-566*)

YOUR QUESTIONS ANSWERED.

Question:

Assalamualaikum.

I would like to know the decision that has been made on the wearing of nail polish by women, pertaining to the acceptance of wudhu and the subsequent salah.

I feel that to some this "issue" may seem trivial and unnecessary. Nonetheless please explain to me WHY most people are saying that the wudhu is not accepted with nail polish on.

Isn't ablution MORE of a symbolic cleansing than a physical one?

I do understand that wearing nail polish is not an absolute need! But I do feel it just motivates a girl a little to look a bit more polished and put together and adds to her looking more presentable. (Of course I do mean within the limits of how a Muslimah should look)

Lastly, I would like to know about this in detail only because some non-Muslims that I know think that our religion is nitpicking when it comes to things like nail polish, and has too many rules down to the very "fingernail".

Jazak-Allah

Answer:

In the Name of Allāh, the Most Gracious, the Most Merciful

As-salāmu ʿalaykum wa-ramatullāhiwa-barakātuh

We have received your query through correspondence and our response is as follows;

In order for wudhu to be valid the entire limb needs to be washed. This includes the nails as well. The nail polish prevents the water from reaching the surface of the nails. Therefore, the wudhū will be invalid.

We live in a world where fashion is the benchmark for everything. What people around us think and say tends to dictate the way we live our lives. Our perspective and outlook of the world is almost exactly the way our surroundings mold it to be. As Muslims it's imperative that we understand where we belong in society individually and communally. The way a person perceives a situation is based on his or her own understanding and emotion. A person then responds and takes

action accordingly. For this reason Muslims need to, first of all, identify and then adopt the approach and attitude that Nabi (s) preached and portrayed which was then displayed on a larger scale by the saḥābah.

Islam has provided complete guidelines for every situation a person faces on a daily basis. For example, once a person asked Salmān Fārsī (r) “has your Nabi taught you everything, even how to relieve yourself (in the bathroom)?” He replied; “yes indeed, he instructed us not to face the qiblah while defecating or urinating, he has advised us not to use our right hands while making istinjā (cleaning of the private parts), he has advised us not to use less than three pieces of earthen stone when making istinjā (similar to how we use toilet paper), he has advised us not to use dung or bones whilst making istinjā.¹

One can sense the sarcasm in the question posed to Salmān Fārsī (r), but the way he responded just goes to show how his outlook was towards commands of Allāh (s) and his Rasūl (s).

Today, if we really think about it, we always look for finer details and the latest specs when it comes to technology. Our phones, for example, have to be up to date as the newer version makes the older version slightly imperfect simply because the new one entails much more details and features. In a similar manner we should have the same attitude of perfection and appreciate the finer points our dīn has to offer.

Finally, it should be kept in mind that Islam is not only an ethnic religious conviction. Instead it’s a complete way of life. May Allāh (s) grant us all the correct understanding and the ability to practice, Amīn.

And Allah Ta’ala Knows Best

Written by Ahmed N. Rahmani
Safar 18, 1437, December 1, 2015

Checked and Approved By: Senior Muftī Ruhul Amin
& Muftī Noman Vazir

What To Do In Ramadan

By Shariah Board, New York



Recite the Holy Quran intensively

Offer extra nafl salah in addition to fardh

Help and share with Muslims in need

Be patient, show tolerance, and avoid being ill-tempered

Refrain from arguments and verbal abuses

Abstain from falsehood, lying, and backbiting

Reduce the workload of employees or subordinates

Make lots of dua especially at iftar time

In the last 10 Days, Increase the a’ mal much more than the preceding 20 Days

Perform i’tikaf in the last 10 Days in search of Laitul Qadr

In the last 10 Days of Ramadhan, do extra ibadah, especially salah, to the limit of endurance

Offer iftar meals According to your ability

Pray the full 20-rakat Taraweeh prayers along with fasting

¹ رواه الترمذی (10/1) في الطهارة , باب الإستنجاء بالحجارة.
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SADAQATUL FITR

WHAT IS SADAQATUL FITR?

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

HOW MUCH IS SADAQATUL FITR?

Amount of Sadaqatul Fitr based on the New York retail market prices as of Sha'ban 11, 1437, or May 18, 2016:

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

\$6.00 per person **MINIMUM**

One Sa' (7.5 lbs.) = \$12.00 per person

2) Barley: One Sa' (7.5 lbs.) = \$11.00 per person

3) Raisins: One Sa' (7.5 lbs.) = \$26.00 per person

4) Dates: One Sa' (7.5 lbs.) = \$33.00 per person

AN ADVICE FOR THE AFFLUENT MUSLIMS

**PLEASE TRY TO GIVE BY THE HIGHER STANDARD
(\$12 or \$26 or \$33 PER PERSON)**

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

When should I pay Sadaqatul Fitr?

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

Who should be given Sadaqatul Fitr?

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

Frequently Asked Questions: About Sadaqatul Fitr

By Shariah Board, New York

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

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

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

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

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

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

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

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

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

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



Some Rules of Zakāt

Compiled by the Ulama of Shariah Board, New York

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

ON WHOM ZAKĀT IS FARD (Obligatory)

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

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

Furthermore the wealth must be

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

TYPES OF WEALTH ON WHICH ZAKĀT IS FARD (Obligatory)

1. Gold and silver, be it in the form of jewelry, utensils, bullion or any other form.
2. Cash, checking and savings balance
3. Loans lent to others which are acknowledged (see Paying Zakāt section)
4. Merchandise for business, equal to the value of *nisāb*
5. Livestock
6. Income of properties if it is equal to the value of *nisāb*
7. Income derived from a hiring business, such as cars, vans, trucks, etc.

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

NISĀB (The Quantum), HAWL AND RATE OF ZAKĀT

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

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

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

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

THE METHOD OF PAYING ZAKĀT

1. Zakāt should be given as soon as possible after it becomes due, rather than delaying it or waiting for Ramadān. It is possible that death occurs and thus leads to failure in fulfilling ones obligations.
2. Zakāt must be paid on a loan lent to others when the loan is received back. 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 Sharī Wakīl (parents or legal guardian) must be eligible to receive zakāt and they must be given possession of the amount.
7. Zakāt can be paid in the same material on which it is due (e.g. gold can be given as zakāt due on gold assets) or alternatively, it could be paid in cash. It is of vital importance to ensure at all times that the recipient is made the owner of the zakāt.
8. Authority can be delegated to another person or an organization for the distribution of zakāt in order to utilize it in accordance with the laws of Sharī'ah.
9. If a person requests someone to give a certain amount on his behalf as zakāt, and that sum is given out, the discharge of the zakāt will be valid. The sum given will be due upon the one who made this request.
10. If an agent is given zakāt for distribution, and he does not distribute it, the zakāt will not be fulfilled, and the sin of not discharging the obligatory duty of zakāt will remain upon whom it was due.
11. Zakāt should not be payed by estimation.
12. Gold or silver jewelry must be weighed accurately for zakāt purposes.

IMPORTANT NOTE ABOUT WHO CAN BE GIVEN ZAKAT

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

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

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

ZAKĀT CANNOT BE GIVEN TO:

1. Zakāt cannot be given to the *Sayyid(Sādāt)* family.
2. Zakāt cannot be given to immediate antecedents such as parents, grandfather, etc. In the same manner one's descendants such as children and grandchildren, cannot be given zakāt. A husband and wife cannot give zakāt to each other.
3. Zakāt contributions cannot be given to such institutions or organizations that do not give the rightful recipients (*Masārif*) possession of zakāt, but instead use zakāt funds for construction, investment or salaries. Zakāt must be given in the ownership of the eligible individuals.
4. Zakāt cannot be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, it is better to make certain before giving zakāt. If zakāt is given without inquiry and subsequently it is known that the recipient is wealthy, the zakāt is not valid. It has to be given again.
6. Zakāt will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made *waqf*.
7. Zakāt cannot be used for the *kafn* (shroud) of a deceased person who has no heirs.
8. Zakāt cannot be given as salary or amount due upon a contract.
9. Zakāt cannot be given to construct a masjid, school, etc.
10. A dead person's debt cannot be paid from Zakāt.



Fact Sheet about Taraaweeh Salah

Compiled by Mufti Ruhul Amin, Principal of Darul Quran WasSunnah, Sadr Mufti of Shariah Board NY

What is Taraaweeh salah?

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

Did Rasoolullah ﷺ pray it in *Jama’at* (congregation)?

The Mother of the Believers, ‘Aisha (r), 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?

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

Did Rasoolullah ﷺ order others to pray it?

Abu Hurairah (r) 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 (r) and in the early part of the *Khilaafah* of ‘Umar (r).** (Muslim, 174)

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

‘Abdur Rahman ibn ‘Abd (r) narrates, **“One night, I went out to the masjid in the company of [*Ameer al-Mu’mineen*] ‘Umar ibn al-Khattab (r) 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 (r) 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 (r). Then on another night I went out again in his company and the people were praying behind their *Qari*. On that, ‘Umar remarked, ‘What an excellent innovation this is! However, that [prayer] which they sleep through is better than the prayer they are performing.’ He meant by this the (*Tahajjud*) prayer at the end of the night. (In those days) people used to pray in the early part of the night.”** (Bukhari, 2010)

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

‘Irbaad ibn Saariyah (r) narrates that the Messenger of Allah ﷺ 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’aat did ‘Umar (r) establish for the Taraaweeh Salah?

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

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

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

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

How did the *Sahabah* (r) and *Taabi'een* (r) pray the *Taraaweeh* Salah?

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

Abul Khusaib (r) narrates, **"Suwaid ibn Ghafalah (r) used to lead us in 20 raka'at during Ramadan with 5 *Tarweehaat* (intermission after every 4 raka'at)."** (Baihaqy, 4395)

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

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

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

What about 'Aisha (r)'s words:

"The Messenger of Allah (s) 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, not *Taraaweeh* Salah as is evident by

(1) 'Aisha (r) saying that he (s) 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 (r) lists this under the chapter of Tahajjud (chapter 25, subchapter 16).



TEN MATTERS HARMFUL TO YOUR MARRIAGE AND HOW TO SOLVE THEM

By Mufti Noman Vazir, Shariah Board, New York

The strength and stability of marital relationships depend on mutual reliance and meeting the needs of each other. The husband should consider himself in need of his wife the sake of his success and his children's complete successful in life. Likewise, the wife for her own success as well as that of the children's should consider herself in need of her husband. If any one of the spouses feels that there is no need or a less need of the other, it weakens the bond of marriage and can eventually cause rift in the relationship.

The following are common problems and their solutions

1. LACK OF TRUST

* *Husn Zhan. Thinking good of each other strengthens the bond of marriage.*

2. LACK OF TOLERANCE OF EACH OTHER

* *Sabar, or patience, with each other builds the relationship*

3. OVER EXPECTATIONS

* *Moderate expectations help build smooth-running relationships.*

4. NOT KNOWING & NOT UNDERSTANDING SPOUSE'S (HIS/HER) LIKES & DISLIKES

* *Knowledge of each other's likes and dislikes improves the marital relationship.*

5. ARROGANCE & FEELING OF SELF- SUPERIORITY

* *Humbleness and humility strengthens the relationship.*

6. CONSIDERING THE SPOUSE TO BE INFERIOR THAN YOURSELF

* *Mutual respect and dignity make relationships strong.*

7. EMBARRASSING THE SPOUSE BY REMINDING THE MISTAKES OF THE PAST

* *You must forgive and forget past errors.*

8. NOT ALLOWING THE SPOUSE A BREAK FOR THEIR MISTAKES

* *Give allowances and overlook each other's errors.*

9. UNGRATEFULNESS OF EACH OTHER

* *The husband should consider his spouse to be the best that he could have had and will not get anyone better than her in the future. She is the best companion for my life and the best one for me to spend my life with. Similarly, the wife should think her husband as the best man she could have had and she will not get anyone better than him. He is the best companion of my life and he is the best one to spend my life with.*

10. LACK OF MUTUAL LOVE

* *One of the Eminent Companions, Abu Darda (r) once said very wisely to his wife: "If you get upset with me, I'll calm you down and if I get upset, you do the same"*



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“Charity does not decrease wealth in any way”
(Sahih Muslim)

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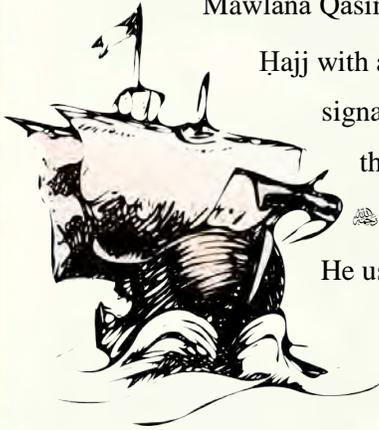


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KIDS CORNER

THE QUR'ĀN MEMORIZED IN ONE MONTH



Mawlānā Qāsim Nānotwi ؒ, founder of the famous institute, Darul Uloom Deoband, set out to perform Hajj with a group of *hujjāj*. During the course of their journey by ship, the crescent was sighted, signaling the beginning of the month of Ramaḍān. Many of his fellow *hujjāj* wanted to listen to the entire Qur'ān in ṣalāh, but not a single *ḥāfīz* was on board to lead them. Mawlānā Qāsim ؒ was not a *ḥāfīz* at that time. After much deliberation, he agreed to lead the *tārāwiḥ* prayers. He used to memorize one *juz* of the Qur'ān in the day and recite it in *tārāwiḥ* at night. In this way, he memorized the entire Qur'ān in one month.

In Jawahir Pare vol. 1 page 81; Sawanih e Qasimi

WISDOM OF IMĀM ABŪ ḤANĪFAH RA

A thief is Apprehended

A peacock was stolen from Imām Abū Ḥanīfah's ؒ neighborhood. The owner came and complained to him. Imām Abū Ḥanīfah ؒ advised, "Remain silent about the matter and do not discuss it with anybody". The next morning, Imām Abū Ḥanīfah ؒ went to the maṣjid and announced, "Is that person not ashamed who steals a peacock from my neighbor and comes to perform ṣalāh, while the feathers are still visible on his body?" The man who had stolen the peacock heard the announcement and began rubbing his hand over his head. Imām Abū Ḥanīfah noticed the man and said, "Please return the peacock" The man realized he had been caught and returned it to the owner.

Hidden Wealth Recovered

A man came to Imām Abū Ḥanīfah ؒ and explained, "I buried some wealth in my home but I have forgotten where I put it." Imām Abū Ḥanīfah ؒ said to him, "if you have

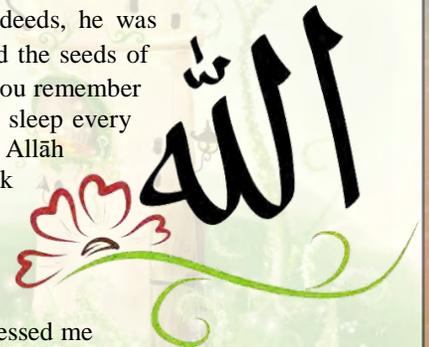


forgotten, it is highly unlikely that I know where it is." The man was visibly in grief and Imām Abū Ḥanīfah ؒ requested a few of his students to join him as they left to the man's home. When they arrived, Imām Abū Ḥanīfah ؒ asked the man, "In which room do you keep your most valuable household goods?" The man led them to a room. While there, Imām Abū Ḥanīfah ؒ asked his students, "If this room belonged to you and you intended to hide something, where

would you bury it?" Each of the students pointed out an area which would be a good hiding place. From the five different spots they had pinpointed, the wealth was found at the third. Imām Abū Ḥanīfah ؒ advised the man, "Be thankful to Allāh who returned the wealth to you. "

A WALI RECALLS HIS UPBRINGING

Sahl ibn Abdullāh Tustārī ؒ was a saint of the highest level. In abstinence and righteous deeds, he was unmatched. He grew up in the company of his uncle, Muḥammad ibn Sawwār ؒ, who planted the seeds of Tawḥīd in his heart from an early age. He narrates: One day, my uncle said to me, "Why don't you remember Allāh who created you?" I asked, "How should I remember him?" He answered. "Before you sleep every night say the following three times in your heart without moving your tongue: Allāh is with me. Allāh is watching me. Allāh is present with me." I followed his advice for some time and reported back to him. He then advised me to repeat the phrases seven times during the night. I again did so and informed him. He then advised me to increase it to eleven. I continued this practice until its sweetness entered my heart. After a year had passed, my uncle said to me, "Remember what I have taught you and continue with it as long as you live. It will benefit you in this world and the Hereafter. I continued with it and felt its sweetness entering within me. One day, my uncle addressed me again, "Sahl, a person who realizes that Allāh is watching him all the time, would find it difficult to disobey Him. Beware of disobeying Allāh."



A MOTHER'S LOVE IS PRICELESS



'Allāmah Shihābuddīn Aḥmad Qalyūbī ؒ narrates the story of a pious man who observed another man carrying a woman on his shoulders while performing *ṭawāf* of the Ka'bah. The pious man asked him who the woman was. He replied, "This is my mother. I have been carrying her like this on my shoulders for the past seven years. Have I fulfilled her rights?" The pious man answered, "Never! Never! If you carried her for a thousand years on your shoulders it will not be equal to even one night in which she held you in her arms and gave you milk to drink." When the man heard the answer he was brought to tears.

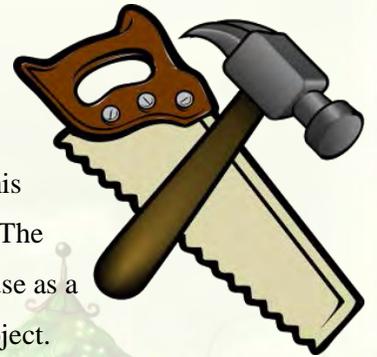
RIGHTS OF NEIGHBORS

During the time of the *Tabi'īn*, there was a great scholar named Imām Abū Ḥanīfah ؒ. He would spend his nights praying ṣalāh and reciting the Qur'ān. He had a neighbor who was a drunkard and would spend his nights drinking and singing romantic poems. This was a great disturbance to Imām Abū Ḥanīfah's ؒ nightly worship. One night, Imām Abū Ḥanīfah ؒ did not hear the usual racket from his neighbor. Upon inquiry, he was told that the man was taken to jail. Imām Abū Ḥanīfah immediately went to the jail to visit him. Being a respected personality, the ruler of the time asked for the reason his visit. He was told that the Imām was concerned about his arrested neighbor. The ruler then released the man. After this incident, the neighbor asked

the Imām why he had assisted in his release. Imām Abū Ḥanīfah ؒ replied, "Because you have a right upon me as a neighbor." Hearing this, the neighbor repented to Allāh and accepted Islam.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْأَخْيَارِ ذِي الْقُرْبَىٰ وَالْأَخْيَارِ الْخُنُبِ وَالصَّاحِبِ بِالْجَنْبِ (سورة النساء: ٣٦)

"Worship Allāh, and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbor and the distant neighbor and the companion at your side" (Surah an-Nisaa, 36)



THE FOOLISH CARPENTER

A highly skilled carpenter who had grown old was ready to retire. He informed his boss of his plans. He would be missing his monthly paycheck, but retirement was a worthy alternative. The employer was sorry to see his good worker go and asked if he could build just one more house as a personal favor. The carpenter agreed to this proposal but insured that this will be his last project.

Being in the mood of retiring, the carpenter was not paying much attention to building this house. His heart was not in his work. He resorted to poor workmanship and used low-quality materials. It was an unfortunate way to end his career. When the job was done, the carpenter showed his boss the house. The employer handed over some papers and the front door key to the carpenter and said "This is your house, my gift to you." The carpenter was in a shock! What a shame! If he had only known that he was building his own house, he would have made it better than any other house that he ever built!

Our situation can be compared to this carpenter. Allāh has sent us to this world to build our homes in paradise by obeying His commands. Now, we have to decide how well we wish to build the homes where we will live in forever.

"Surely, Allāh has bought from the believers their lives and their wealth, in exchange of (a promise) that Paradise shall be theirs." (Sūrah at-Tawbah, 111)

The Life of the World

Imām Ghazālī ؒ tells a story of a man walking in the jungle. A roaring lion ran towards him and the man ran as fast as he could to escape from it. He noticed a well in front of him and he jumped inside hoping to escape from the lion.

As he was falling inside the well, he grabbed onto the rope of the well and saved himself. The man was very relieved. However, when he looked down, he saw a big snake. Its fangs were visible, ready to swallow him up. The man then looked up and saw two mice nibbling at the rope. A black

mouse and a white mouse were both chewing at the rope. The growling lion was still prowling outside the well.

The man's heart was pounding as he wondered how he could escape from this. Then he noticed a honeycomb in front of him which had delicious honey dripping from it. He stuck his finger into the honey and put it inside his mouth. It was delicious and for a moment he forgot about the lion, the snake and the two mice chewing at the rope.

Imām Ghazālī ؒ explained that the lion is like the angel of death

which is always looming above us. The snake is like his grave which all humans will face. The black mouse and white mouse are like the day and night which are always nibbling at our life—which is the rope. The honey is like this worldly life whose sweetness makes us forget the purpose of our life and the reality of death.

“This life of the world is only a (momentary) benefit, while the Hereafter is, indeed, the place of permanent living.”

(Sūrah al-Ghafir, 39)

THE LEPER, THE BALD MAN, AND THE BLIND MAN

Abū Hurayrah ؓ narrated that he heard Rasūlullāh ﷺ saying:

Allāh wished to test three people: a leper, a blind man and a bald man. So, he sent them an angel who came to the leper and said, *“What would you like the most?”* He replied, *“Good color and good skin, for the people have a strong aversion to me.”* The angel touched him and his illness was cured. He was given a good color and beautiful skin. The angel asked him, *“What kind of property would you like the most?”* He replied, *“Camels (or cows).”* (The narrator is in doubt, for either the leper or the bald man demanded camels and the other demanded cows.) So he (the leper) was given a pregnant she-camel, and the angel said (to him), *“May Allāh bless you in it.”*

The angel then went to the bald-headed man and said, *“What thing do you like most?”* He said, *“I like good hair and wish to be cured of this disease, for the people feel repulsion for me.”* The angel touched him and his illness was cured. He was given a good head of hair. The angel asked (him), *“What kind of property do you like the most?”* He replied, *“Cows.”* The angel gave him a pregnant cow and said, *“May Allāh bless you in it.”*

The angel went to the blind man and asked, *“What would you like the most?”* He said, *“(I like) that Allāh restore my eyesight to me so that I may see the people.”* The angel touched his eyes and Allāh gave him back his eyesight. The angel asked him, *“What kind of property do you like the most?”* He replied, *“Sheep.”* The angel gave him a pregnant sheep.

Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, one had a herd of cows filling a valley, and one had a flock of sheep filling a valley.

Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, *“I am a poor man, who has lost all means of livelihood while on a journey. No one will satisfy my need except Allāh and then you. In the Name of Him who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so I may reach my destination.”* The man replied, *“I have many obligations (thus, I cannot give you).”* The angel said, *“I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allāh gave you (all this property)?”* He replied, *“(This is all wrong), I got this property through inheritance from my forefathers.”* The angel said, *“If you are telling a lie, then let Allāh make you as you were before.”*

Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, "If you are telling a lie, then let Allāh make you as you were before."

The angel, disguised in the shape of a blind man, went to the blind man and said, "I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allāh, and after Him, you. I ask you in the Name of Him who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey." The man said, "No doubt, I was blind and Allāh gave me back my eyesight; I was poor and Allāh made me rich; so take anything you wish from my property. By Allāh, I will not stop you for taking anything (you need) of my property which you may take for Allāh's sake." The angel replied, "Keep your property with you. You (three men) have been tested and Allāh is pleased with you and is angry with your two companions." (al-Bukhāri)

(سورة طه) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

"To Him (Allāh) belongs all that is in the heavens, all that is in the earth and whatever lies between them and whatever lies beneath the soil." (Surah Ta-Ha, 6)

Three tough questions



One time, a young man came to Imām Abū Ḥanīfah رحمه الله to ask him three questions. The man had asked many people, but no one was able to answer them. He asked Imām Abū Ḥanīfah رحمه الله, "Who are you? Can you answer my questions?"

Imām Abū Ḥanīfah رحمه الله replied saying that he was a slave of Allāh, and that he would be able to answer his questions Insha-Allāh. The man said, "I have three questions,

Does Allāh exist? If so, show me His shape.

What is *Taqdīr* (fate)?

If Shaytān was created from the fire, then why will he be thrown into Jahannam (Hell) which is also created from fire. It certainly will not hurt him at all, since Shaytān and Jahannam were both created from fire. Did God not think of it thus far?"

Imām Abū Ḥanīfah رحمه الله suddenly slapped the man's face very hard. The man was shocked and hurt by the slap. He asked, "Why are you mad?"

Imām Abū Ḥanīfah رحمه الله replied, "I am not angry, I am simply answering your questions." The man was confused. The Imām then began to explain "How did you feel after I slapped you?" he asked

"Of course, I felt the pain. It hurt," he replied

"So do you believe that pain exists?" the scholar asked
"Yes."

"Now show me the shape of the pain!" said the wise Scholar

"I cannot," the young man replied

"That is my first answer. All of us feel Allāh's existence without being able to see His shape... Last night, did you dream that you will be slapped by me?" Imām Abū Ḥanīfah replied.

"No"

"Did you ever think that you will get a slap from me, today?" Imām Abū Ḥanīfah continued.

"No."

"That is *Taqdīr* (fate)....." The Imām continued, "My hand that I used to slap you, what is it created from?"

"It is created from flesh," replied the young man

"How about your face, what is it created from?"

"Flesh, as well" replied the young man

"How did you feel after I slapped you?"

"In pain."

"Even though Shaytān and Jahannam (Hell-fire) were both created from fire, if Allāh wills, the Hell-fire will become a very painful place for Shaytān" ended Imām Abū Ḥanīfah رحمه الله.

The wise Scholar had answered all three of the tough questions by one slap.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو

الْأَلْبَابِ (سورة البقرة: ٢٦٩)

"He gives wisdom to whom He wills, and whoever is given wisdom is certainly given a lot of good. Only the people of understanding observe the advice."

(Surah al-Baqarah, 269)

Equal Distribution, or Is It?

A Bedouin once visited a city dweller's house as a guest. The host lived with his wife, two sons, and two daughters. He had many chickens in his backyard. The host said to his wife, "Roast one chicken and serve it tonight."

When the chicken was served, the host, who intended to have a good laugh, asked his guest to equally divide it among the household and himself.

The man replied, "If you will accept my distribution, I will proceed."

"We will accept your distribution," said the host.

The Bedouin then cut the head, and presented it to the man saying, "The head for the head of the household!" Then, he cut the two wings, saying, "Two wings for the boys!"



He then proceeded to cut the legs, and explained, "Two legs for the two girls."

Finally, he cut the tail saying, "The rear for the old lady!" The remaining portion, which was the bulk of the chicken he put in front of himself and remarked, "The breast for the guest!"

The next day, the host said to his wife, "Prepare five chickens today." When they sat down to have the meal, he again asked the guest to divide the chickens. This time, he asked, "Would you like them divided evenly or in odd numbers?"

"In odd numbers," the host replied.

So he continued, "You, your wife, and a chicken make three," and handed us a chicken. "Your two sons and a chicken make three," and handed them a chicken. "Your two daughters and a chicken make

three," and handed them a chicken. "Two chickens and I make three." Saying this, he took two chickens for himself.

After doing so, he noticed them looking at the two chickens in front of him, and asked, "Are you not pleased with my distribution?"

"Why don't you divide them in an even number between us," the host requested.

He took all of them back, and began again, "You, your two sons, and a chicken make four," handing us a chicken. "Your wife, your two daughters, and a chicken, make four," handing them a chicken. "The remaining three and myself make four," he declared and concluded the distribution.

He then looked towards the heavens and remarked, "All praise be to you, O Allāh, who granted me the understanding of this!"

The Cure for Obesity

In the previous generations, there was a obese king who could not lose weight. He gathered all the doctors of his time and said to them, "Develop a cure for me to lose weight." But they were all unsuccessful. After some time, a wise doctor, who was also had knowledge of the stars, was summoned. The king informed the doctor about his problem and also promised him a great reward if he succeeded in curing him.

The doctor explained, "Allāh have mercy on you! I am a doctor who studies the stars. Grant me grace until tomorrow so I may study your stars and decide on a cure for your problem." The next morning, he arrived and said, "Beloved King! If you guarantee my safety, I will continue." The king reassured him and asked him to proceed. "Well, your stars indicate that you have only one month to live. If you desire, I will commence treatment. But if you require proof of my claim, detain me. If my claim proves to be true, you can release me, but if it is false, you may punish me." The king detained him and at the same time, curbed all forms of merrymaking and futility in his palace. He secluded himself and as each day passed, his anxiety increased. In a short time, he lost a considerable amount of weight and after 28 days had elapsed he summoned the doctor.

"What do you say now?" he asked. "Allāh have mercy on you, King! I certainly have no knowledge of the unseen. I have no idea what age I will live to, let alone you. I had no cure for you except fear and I had no way of inducing fear in you except through this means. Fear and anxiety melted away your fat."

Muḥammad ibn Idrīs al-Shāfi'ī ؒ once remarked, "A man cannot gain weight when he is in fear, but when his fear of the Hereafter and his worldly livelihood is removed; he eats voraciously and becomes like an animal."

A Mother's Dua

Imām Bukhārī رحمته الله became blind at a young age, but his pious mother continued making du'a for him. One night she saw Ibrāhīm رحمته الله saying to her in a dream, "Due to your continuous du'ās, Allāh has restored the eye sight of your son." When he awoke in the morning, his sight was indeed restored.

Qur`ān Recitation in Ramaḍān

Imām Bukhārī رحمته الله used to complete the entire Qur`ān by reciting twenty verses in every *raka'ah* of *tarāwīḥ*. During the last portion of the night he would again recite the Qur`ān, completing a full recitation in three nights. During the day he would complete the Qur`ān close to the time of *iftār*, saying, "Du'ās are accepted at this time."

Generosity in Trade

A woman came to sell a silk robe to Yūnus ibn 'Ubayd رحمته الله. He inquired, "How much would you like for it?" She replied, "Five hundred." Yūnus said, "I think it's worth more." She then suggested, "Six hundred." He again thought it was worth more. This continued until the price was finally agreed at a thousand.

A Great Fool

A man from Madinah was standing in the first row during ṣalāh, when the Imām suddenly cut his ṣalāh and ushered the man forward to lead ṣalāh in his place. This man remained standing for a long time, and showed no sign of finishing it. When the congregation got really tired from standing so long and could not take it any longer, they said *subhanAllāh*, but the man remained motionless. After some time, they pushed him aside, and ushered another person in his place to finish the ṣalāh. After completing ṣalāh, they rebuked the man, but he explained, "I thought the Imām had ushered me forward to safeguard his place until he would return."

Imām Abū Ḥanīfah's رحمته الله Humor

A man asked Imām Abū Ḥanīfah رحمته الله, "After removing my clothes to have a *ghusl* in a stream, should I face the *qiblah* or not?"

Imām Abū Ḥanīfah رحمته الله replied, "It would be wise of you to face in the direction of your clothes to ensure they are not stolen."

The Life of Nabi (SAW) in Brief

After the Prophet of Allah, Isa (Alaihis Salam), there was a long period of time with no a prophet in the land. *Nūr* (light from Allah) and *'Ilm* (knowledge) was washed away. Outside of the Kabah, stood 360 idols. Then, Allah (swt) chose the Arabs, who were simple-hearted and least arrogant, to send the next and final prophet. Abdul Muttalib, the grandfather of the Prophet (SAW), had 10 children. The tenth, Abdullah was most beloved to him. Abdul Muttalib married him to Aminah. Aminah saw many signs to show that her son would be someone important in the future.

The Messenger (Saw) was born according to some narrations, on Monday 12 Rabi ul Awwal in the Year of the Elephants. It was the customs of the Arabs that they would send their infants to a desert tribe with a healthy environment until weaning. Nabi (SAW) was given to Halimah Sadiyyah (R Anha). After his weaning was complete, she asked Nabi SAW's mother to keep him longer. Eventually, he returned to Makkah and lived with his mother and grandfather. When he SAW

was six years old his mother passed away near Yathrib. Thereafter, when he reached the age of 8, his grandfather Abdul Muttalib passed away. Then Nabi SAW lived with his uncle, Abu Talib a brother of Nabi SAW's father, Abdullah. When he was 25, he married Hadhrat Khadijah (R Anha). Nabi SAW, according to Allah's wisdom, was raised as an *ummi*, or unlettered one. He could not read or write.

Nabi (saw) used to go to the Cave of Hira and worship one God, following the footsteps of Ibrahim AS. One time, Nabi SAW was there, and Hadhrat Jibraeel AS came down to him and said, "Read!" Nabi SAW said that '*Ma Ana Bi Qari*' i.e. 'I can't read'. Then he was squeezed and told again to read. This dialogue repeated three times. Then the first five ayahs of Surah al-Alaq were revealed. Nabi SAW was 40 years old at this time. He SAW bore many hardships in delivering this message and so did his companions (may Allah be pleased with all of them) from the Quraish.

Finally, delegations came to him from Yathrib and accepted Islam. They told him to come to Yathrib where they would take care of him. When he SAW went there the Quraish grew angry that the Muslims were finally living in peace and many battles took place. Firstly, was the Battle of Badr, then Uhud, and then the Battle of Khandaq. Then few important events took place after these. The Treaty of Hudaibiyyah was signed and then the Battle of Khaybar took place followed by Mu'tah.

Then finally, the Messenger of Allah went for the Conquest of Makkah and destroyed all the idols in of the Kabah. After all this happened, the Muslims who had come in flocks to accept Islam wanted to do Hajj with Nabi SAW including Nabi SAW so that the new Muslims would know the teachings of Islam and that the Messenger of Allah (saw) would get a chance to speak to all of them at once. More than a hundred thousand Muslims performed Hajj with the Prophet SAW. After this, his end drew near. Nabi SAW passed away on 12 Rabi ul Awwal Monday, 11 A.H. This day was the most grievous and distressful day for the whole of Humanity. May Allah SWT allow us to accept Nabi SAW as our true role model.

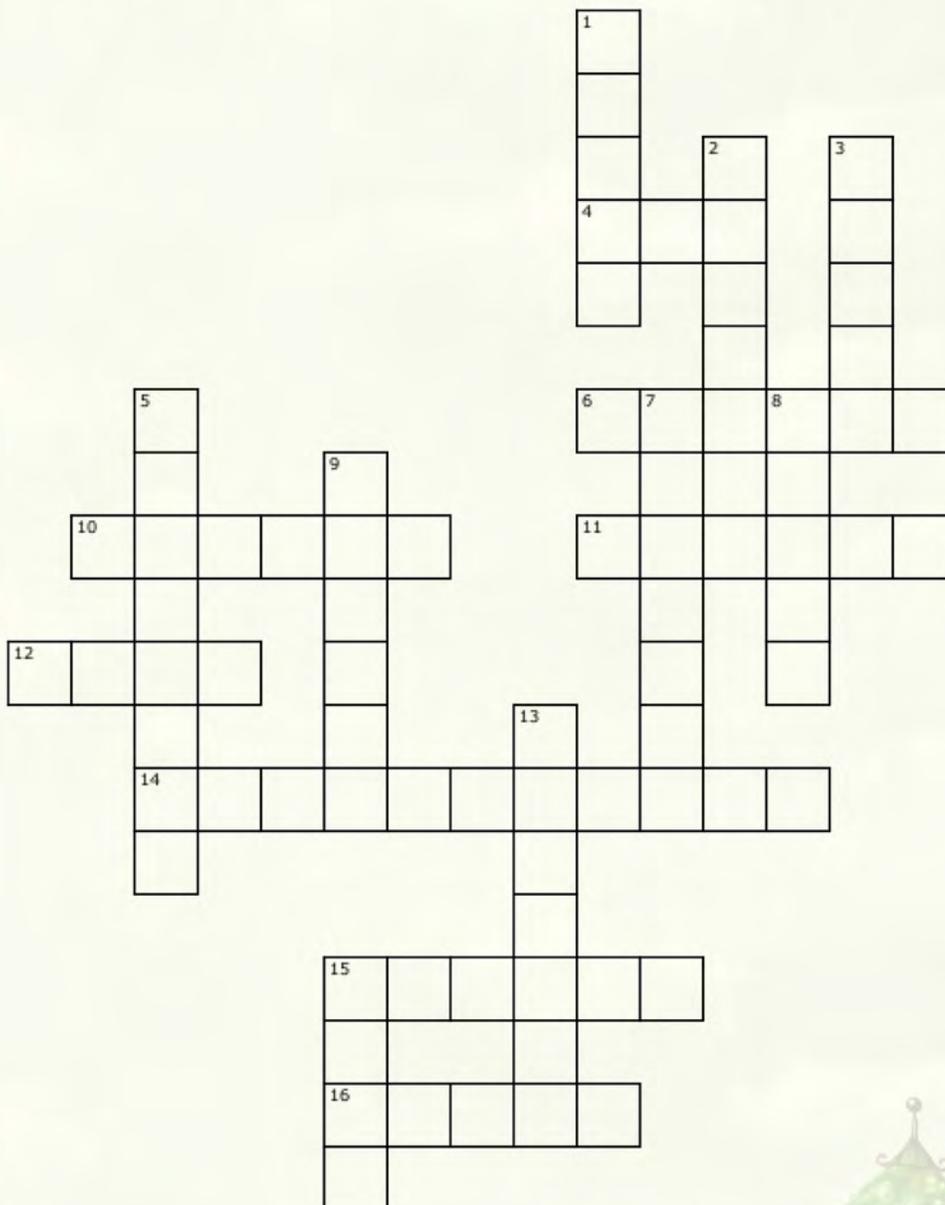
ADVICE TO STUDENTS

Take my advice seriously, it's not a joke,
 This advice is religion, it's not روك ٹوك
 Don't just listen with one ear, and take it out the other,
 Cuz this will benefit you my dear sister and brother,
 The noble robe of knowledge is hard to acquire,
 Hard work and pain are the fabric for this attire,
 Being lazy, on the other hand, creates a big stain,
 making knowledge impossible for one to gain.
 Respecting the teachers is also very necessary,
 teachers are assorted, plain extraordinary,
 Their flavors are their personalities, personalities that vary,
 Each teacher is worthy of respect, each teacher is legendary,
 So, use this advice, and you'll be considered meritorious,
 "One with wisdom, victorious and glorious!"



Five Pillars of Islam

The Companions of The Prophet (saw)



Across

4. The fourth rightly guided khalifah
6. The Persian
10. Initially married to Zaid (ra), but was divorced and thereafter married The Prophet (saw)
11. The husband of Asmaa (ra)
12. The freed slave of The Prophet (saw)
14. Nicknamed after a cat
15. Given the title, "the one of two lights"
16. The daughter of Abu Bakr (ra), who married The Prophet (saw)

Down

1. Recited Surah Maryam in the court of the Negus in Habasha (Abyssinia)
2. The first Muadhin
3. The step sister of Aisha (ra)
5. The first person to accept The Prophet's (saw) message
7. The Prophet's (saw) closest companion
8. Sent to Yemen by The Prophet (saw) in order to teach the people about Islam
9. The daughter of Umar (ra), who married The Prophet (saw)
13. The leader of the women of Jannah
15. Earned the title "Al-Farooq"

Name: _____ Date: _____

The 25 Prophets in the Quran

E H I S A Y A S L R R L M
 Y E I B R A H I M A R S A
 E U E Z A K A R I Y Y A D
 S N S A A M T S I R D I A
 U U D U S M U H A M M A D
 L R A I F A L Y R D D Q L
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 I H U F A Q B W U H I I H
 M S N A U U U S S R I Y I
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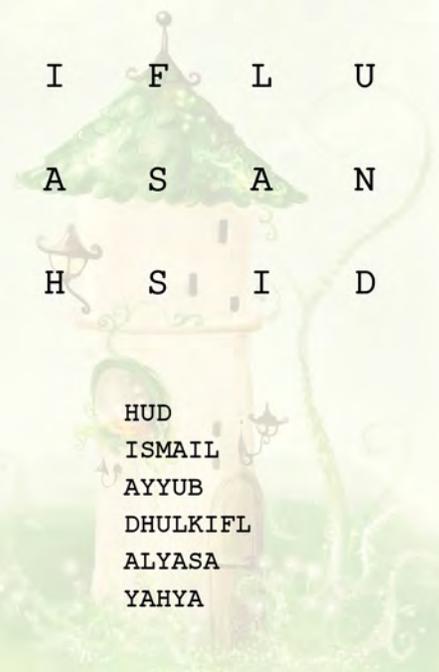
Word List:

ADAM
 SALIH
 ISHAQ
 SHUAIB
 DAWUD
 YUNUS
 MUHAMMAD

IDRIS
 IBRAHIM
 YAQUB
 MUSA
 SULAIMAN
 ZAKARIYYA

NUH
 LUT
 YUSUF
 HARUN
 ILYAS
 ISA

HUD
 ISMAIL
 AYYUB
 DHULKIFL
 ALYASA
 YAHYA





DARUL QURAN WASSUNNAH

رمضان كريم

DARUL QURAN WASSUNNAH RAMADAN 1437



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
Mon	1	June 6	3:21	5:24	12:54	6:07	8:24	10:28
Tue	2	7	3:20	5:24	12:55	6:08	8:25	10:29
Wed	3	8	3:19	5:23	12:55	6:08	8:26	10:30
Thu	4	9	3:19	5:23	12:55	6:09	8:26	10:31
Fri	5	10	3:19	5:23	12:55	6:09	8:27	10:32
Sat	6	11	3:18	5:23	12:55	6:09	8:27	10:33
Sun	7	12	3:18	5:23	12:56	6:10	8:28	10:33
Mon	8	13	3:18	5:23	12:56	6:10	8:28	10:34
Tue	9	14	3:18	5:23	12:56	6:10	8:28	10:34
Wed	10	15	3:18	5:23	12:56	6:10	8:29	10:35
Thu	11	16	3:18	5:23	12:57	6:11	8:29	10:35
Fri	12	17	3:18	5:23	12:57	6:11	8:29	10:36
Sat	13	18	3:18	5:23	12:57	6:11	8:30	10:36
Sun	14	19	3:18	5:23	12:57	6:11	8:30	10:36
Mon	15	20	3:18	5:24	12:57	6:12	8:30	10:37
Tue	16	21	3:18	5:24	12:58	6:12	8:30	10:37
Wed	17	22	3:19	5:24	12:58	6:12	8:31	10:37
Thu	18	23	3:19	5:24	12:58	6:12	8:31	10:37
Fri	19	24	3:19	5:25	12:58	6:12	8:31	10:37
Sat	20	25	3:20	5:25	12:58	6:13	8:31	10:37
Sun	21	26	3:20	5:25	12:59	6:13	8:31	10:37
Mon	22	27	3:21	5:26	12:59	6:13	8:31	10:37
Tue	23	28	3:22	5:26	12:59	6:13	8:31	10:36
Wed	24	29	3:22	5:27	12:59	6:13	8:31	10:36
Thu	25	30	3:23	5:27	12:59	6:13	8:31	10:36
Fri	26	July 1	3:24	5:27	1:00	6:13	8:31	10:35
Sat	27	2	3:25	5:28	1:00	6:13	8:30	10:35
Sun	28	3	3:26	5:29	1:00	6:13	8:30	10:34
Mon	29	4	3:27	5:29	1:00	6:13	8:30	10:34
Tue	30	5	3:28	5:30	1:00	6:13	8:30	10:33

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

DON'T RISK YOUR FAST, STOPPING EATING AT THIS TIME, IT'S SAFER!

* 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.