

AL-QALAM

الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم

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



Seerat-un-Nabi
EDITION



SBNY
Shariah Board New York

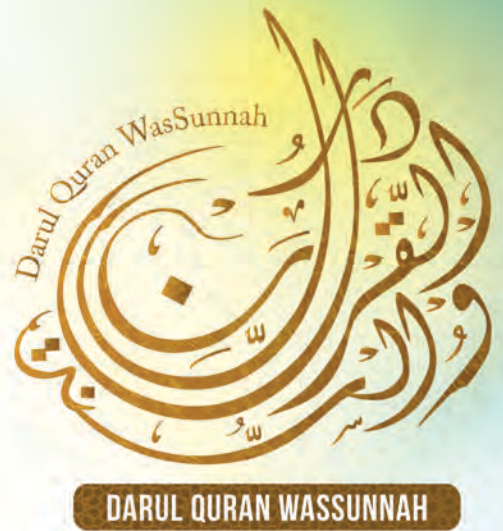
What is SBNY Zabiha Halal Certified
Why do we need Zabiha Monitoring
And much more

KID'S CORNER
INSIDE

AN ACADEMIC AND SPIRITUAL JOURNAL BY THE
STUDENTS AND FACULTY OF DARUL QURAN WASSUNNAH

In the Name of Allah, the Most Beneficent, the Most Merciful

Al-Hamdu Lillah, Darul Quran WasSunnah was founded in 2006 by Hazrat Mufti Ruhul Amin Qasmi (db). Our main objective is to provide proper Islamic knowledge to the Muslim Community to cultivate an environment of peace, truthfulness, tolerance and humbleness in the light of the Quran and Sunnah. Preserving the pristine knowledge revealed by Allah (swt) will ensure a better, well-mannered and humane community today and brighter tomorrow.



HIFZ AL-QURAN

Memorization of the Holy Quran with necessary Tajweed knowledge

ALIM COURSE

A full time 7-year comprehensive study of the Islamic Sciences, the breadth of which includes expertise in Arabic Grammar, Literature, Tafseer of Quran, Hadith, Fiqh, and Islamic History. The course work will prepare students to become Imams (leaders), Teachers, Administrators of Islamic Institutions, Academic Researchers and Writers.

TAKHASSUS

A post-graduate in-depth study of the intricacies of Hadith or Fiqh under the auspicious supervision of Hazrat Mufti Ruhul Amin Qasmi and Mufti Noman Vazir Qasmi, a unique opportunity of tutelage under expert Ulama with 50+ years of combined post-graduate experience.

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

DARUL QURAN WASSUNNAH

NON-PROFIT EDUCATIONAL & RELIGIOUS ORGANIZATION

37-04 58TH STREET, WOODSIDE, NY 11377

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

WWW.DARULQURANWASSUNNAH.ORG

Table of Contents

	Page
From the Qurān: Excerpts from Hidāyat al-Qurān	2
From Hadīth: Excerpts from Tuhfat al-Qāri Sharh Sahīh al-Bukhāri	4
From Hadīth: The Noble Character of Rasūlullāh ﷺ	8
From Aqeedah: The Belief of Risālah (Prophethood)	11
From Akhlāq: Manners of the Salaf	17
 From the Lives of the Noble Icons of Our Past:	
Sayyiduna Abu Bakr as-Siddīq ؓ	19
Umar ibn Abdul Azīz ؓ	22
Mujaddid Alf Thāni ؓ	23
The Foundations of the School of Thought of Abu Hanīfah ؓ	24
Habits of Nabi ﷺ	26
Chronology of Rasūlullāh ﷺ's Life	31
 From Shariah Board, New York:	
What is SBNY Zabiha Halal Certified? Why do we need Zabiha Monitoring?	32
Organized Maktab USA	36
Qadā-e-Umri	39
The Importance and Benefits of Learning 'Ilm	43
 Kids Corner	
Kids Poem	46
Kids Stories	46-48

An Excerpt from *Tafseer Hidāyat-ul-Qurān*

by Shaikh al-Islām Hazhrat Mufti Saeed Ahmad Palanpūri حفظه الله

Translated by a 4th year student at Darul Quran WasSunnah

﴿يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٠٦﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿١٠٧﴾﴾

“O Nabi, We have sent you as a witness and as a bearer of good news and a warner, and as the one who calls (people) towards Allah ﷻ with His permission, and as a luminous lamp.” (Surah al-Ahzāb:45-6)

Nabi ﷺ’s Lofty Status and Prestige:

In these noble āyāt, five qualities of Nabi ﷺ have been mentioned:

- (1) *Shāhid*: witness, the informer of conditions, the one who testifies before a judge regarding what is claimed. Nabi ﷺ will testify on the Day of Judgement about the condition of the people of his time, regarding who accepted his call and who did not. (see: *Rahmatullāh al-Wāsi’ah*, vol. 2, pg. 50-5; *Tafseer Hidāyat al-Qurān*, Sūrah an-Nahl, verse 189 and Sūrah al-Hajj, verse 78)
- (2) *Bashīr*: He gives the glad tidings of the best outcome to those who accept the call
- (3) *Nazhīr*: He warns those who do not accept the call of the consequences which lie ahead due to their actions; [he warns:] straighten up, otherwise your boat is in risk of drowning
- (4) *Dā’ee*: He teaches the *Tawhīd* of Allah (Allah is One and Only). He shows the path to Allah ﷻ. However, the only one who will come to the straight path is the one who is enabled (has *tawfēeq*) to do so. The Rasūl cannot grant anyone guidance (*Hidāyah*), thus بإذنه, i.e. by His (Allah’s) permission, was added.
- (5) Luminous Lamp: After the sun has risen in the horizon of prophethood, there is no further need of any other light. All other lights converge into it.

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾﴾

"And We have not sent you except as a mercy for the worlds." (Sūrah al-Ambiyā:107)

He ﷺ came and awoke the world lost in the slumber of negligence and brought them to the path of Jannah. Thus, his coming was a pure mercy for mankind. The thoughts of the disbelievers of Makkah were erroneous as they considered his coming an inconvenience and a calamity. [They thought that] it was because of him ﷺ that the people [of Makkah] became divided when in reality they themselves were to blame for this disunity, because they rejected the message of the one who called to Allah ﷻ.

Note: *Nubuwwah* (prophethood) is an unconditional mercy. In this ayah, ‘*rahmah*’ (mercy) is the matter restricted (linguistically), not Nabi ﷺ himself. The principle in Arabic is that when something is intended to be restricted in

meaning it is mentioned after "إِلَّا" (i.e. 'only', or restrictive element). For example, if you want to say that Zaid is the only one standing, you would say, "ما قائم إلا زيد." (i.e. the standing posture is restricted to only Zaid).

However, if the objective is to restrict the action of Zaid to nothing but standing, you would say, "ما زيد إلا قائم."

In this noble āyah, "mercy" has been mentioned after "إِلَّا." Therefore, the meaning of the āyah is that we have sent you only as a mercy, not as a burden. The purpose of this āyah is not to say that only Nabi [Muhammad] ﷺ is a mercy while the other Anbiyā ﷺ are not. Rather, *nubuwwah* in general is a mercy. All of the Anbiyā ﷺ came to show the people the path to Jannah and to save them from Jahannam. Nabi [Muhammad] ﷺ once gave an example of himself in relation to the people. He ﷺ said:

*"Someone ignited a fire. When the fire illuminated the surrounding area, moths and other insects attracted to light began to delve into the fire. A person came and started to prevent them from approaching the fire. However, they overwhelmed him and went in forcibly. Similarly, I am holding you by your hips so as to prevent you from entering the fire. But, you are stubbornly entering the fire."*¹

He is very unfortunate who is not ready to derive benefit from mercy; He has only himself to blame. The sun of *nubuwwah* has no fault. The light of the sun reaches every single corner and crevice in the world. However, to close off all doors and block off all holes [from this light] is his own madness.²

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

"Muhammad ﷺ is not the father of any of your men, but he is The Messenger of Allah and the Last of The Prophets ﷺ. And indeed, Allah ﷻ has complete knowledge of everything." (Surah al-Ahzāb:40)

In other words, Zaid ﷺ, whom the Prophet ﷺ had adopted as a son, is in fact, not his actual son. Thus, Zaid ﷺ's wife is not his daughter-in-law. For this reason, Nabi ﷺ was allowed to marry her after she was divorced. Nabi ﷺ did have actual sons, but they all passed away while they were in childhood; none of them had reached the age of maturity. Therefore, Nabi ﷺ is not the father of any man. His daughters, however, did reach the age of maturity, and it was Fātima ﷺ's progeny that spread throughout the world.

"لكن" is used for إستدراك, which means that it is used to remove or uplift any doubts that arise from the previous statement. After establishing the fact that none of Rasūlullah's ﷺ sons had reached the age of maturity, and thus it is not possible for any woman to be his daughter-in-law, a thought arises: would this (not having male children reach the age of maturity) be considered a deficiency in Rasūlullāh's ﷺ status? Having male children who have reached the age of maturity is a source of pride and honor, so why was Nabi ﷺ barred from this? The answer to this thought is provided by the word, لكن. In short: what is the problem with Rasūlullāh's ﷺ biological sons not having lived that long? He still has "spiritual" children. The Believers from his Ummah are his "spiritual" children

¹ Bukhāri # 6483

² Tafseer Hidāyatul Qur'ān, vol. 6, pg. 435-6

because their *īman* came because of him ﷺ. The Believers of the past nations are all his spiritual grandchildren, because all previous Prophets received from the spring of *nubuwwah* (prophethood) through him. He was given the attribute of *nubuwwah* directly himself while the others through a means. Since he ﷺ is also the *Khātam an-Nabiyeen* (Seal of the Prophets), their nations are indirectly Ummah.

Thus, if a person has so many spiritual progeny, how can his status be decreased merely if some of his biological children did not survive? This issue has been discussed in more detail by Maulāna Muhammad Qāsim Nanotwi رحمته الله in his "*Fatwā Tahzheerun Nās 'an Inkār Athar Ibn 'Abbās*," and in my treatise, "*Qādiyāni Waswasah*."³

تَحْفِةُ الْقَارِي شرح صِحِّحِ الْبُخَارِيِّ

Excerpts from *Tuhfat-ul-Qāri*,
commentary of *Sahīh al-Bukhāri*
by Shaikhul Islām Hadhrat Mufti
Saeed Ahmad Palanpuri (حفظه الله)

Translated by a 4th year student at Darul Quran WasSunnah

باب ما جاء في أسماء رسول الله ﷺ

وقول الله ﷻ ﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ﴾ الآية (الأحزاب: ٤٠)، وقوله ﷺ ﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ ﴾ (الفتح: ٢٩)، وقوله ﷺ ﴿ مِنْ بَعْدِي أَسْمُهُ أَحْمَدُ ﴾ (الصف: ٦)

Chapter: Names of Rasūlullāh ﷺ

There are two types of names:

- 1) *Zhāti*: proper noun, a name used to refer to a specific individual, group, etc.
- 2) *Wasfī*: descriptive names used to denote someone's beauties, qualities, characteristics, etc.

For any particular individual, there is one *zhāti* name. However, he can have multiple *wasfī* names, as it may be that an individual has so many beautiful qualities, they cannot all be expressed in a single word. Thus, numerous names are used.

Hadīth #1:

٣٥٣٢ - حدثنا إبراهيم بن المنذر، ثنى معن، عن مالك، عن ابن شهاب، عن محمد بن جبير بن مطعم، عن أبيه، قال: قال رسول الله ﷺ: "لي خمسة أسماء: أنا محمد، وأحمد، وأنا الماحي الذي يمحو الله بي الكفر، وأنا الحاشر الذي يحشر الناس على قدمي، وأنا العاقب"

³ Tafseer Hidāyatul Qur'ān, vol. 8, by Mufti Sa'eed Ahmad Palanpuri (حفظه الله)

Rasulullah ﷺ said: "I have five (special) names: I am **Muhammad** (one who is excessively praised), I am **Ahmad** (one who excessively praises Allah), I am **al-Māhi** (the remover) because Allah will use me to remove disbelief, I am **al-Hāshir** (the gatherer), Allah ﷻ will gather mankind (in the Field of Resurrection) at my two feet, and I am **al-'Āqib** (the last one to come) (i.e. there will be no prophet after me)."

In this hadith, five special names of Nabi ﷺ have been mentioned:

- (1) **Muhammad:** This word is the passive particle (*ism maf'ūl*) of the word, حَمِدَ (باب تفعيل) to praise repeatedly). This word (Muhammad) means, 'one who has been excessively praised'. This blessed name has been mentioned in four places in the Noble Qurān. The meaning of the name is also true in reality. In other words, he name 'Muhammad' means that individual whom everyone has praised. Allah ﷻ has praised him ﷺ, the Prophets ﷺ have praised him ﷺ, those who were close to him praised him ﷺ, and those who were strangers to him also praised him ﷺ. Recently, a Christian wrote a book on the 100 most influential humans in history, and he listed Nabi ﷺ number one on that list. In the Hindu scriptures, Nabi ﷺ was prophesized by two names: 1) Narāshish, and 2) Kalkī awtār. In the Sanskrit language, the word 'Narāshish' has the same meaning as that of Muhammad, i.e. the praised individual. The second name means 'the Last of the Prophets'.
- (2) **Ahmad:** This word is in the superlative form (*ism tafdhīl*), just like the word أكبر. It means: the one who praises the most. In other words, there is none other in the entirety of Allah's creation, who has praised Allah more than him ﷺ. This was the name used to prophesize about him in the books of the Prophets ﷺ of Bani Isrā'īl. Īsa ﷺ gave glad tidings (of the Prophet ﷺ) using this name (i.e. Ahmad) as well, which is mentioned in Sūrah as-Saff (Chapter 61), āyah 6. In the Injeel, the Greek word, 'peroclitus', was used, which is *fārqilīt* in Arabic and has the same meaning as Ahmad. In other words, it means: the one who praises Allah the most.
- (3) **Al-Māhi:** (محا الشيء محوًا) means to erase, remove the effects. In other words,: the one who removes disbelief from the world. The reason for this name is mentioned in the hadīth: "الذي يمحو الله بي الكفر" in other words, my name is "Al-Māhi" because Allah will remove disbelief from the world through me. The meaning of 'removing' is as found in Surah as-Saff (Chapter 61), āyah 6:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

"He (Allah) is The One who has sent His Messenger with guidance and the true religion so as to make it triumph over all other religions, even though the polytheists dislike it."
- 3) **Al-Hāshir:** the gatherer, حشروهم حشرا means "to gather," and "to bring." The reason for this name is given in the Hadīth itself: "الذي يحشر الناس على قدمي" "My name is al-Hāshir because *mankind (in the Field of Resurrection) will be gathered at my two feet*. In other words, Nabi ﷺ is the final prophet. It is during his ﷺ era (prophethood) that *Qiyāmah* will take place, and the people will be gathered in the Field

of Resurrection. After him ﷺ there is no new prophet to come, upon whose feet the people will be gathered at in the Field of Resurrection. Thus, the finality of prophethood is also understood from this word.

- 4) **Al-'Āqib:** the last one to come, The word, "عقبه" means "to come after." The reason for this name is found in Sahīh Muslim, Hadīth #2354: "الذي ليس بعده نبيّ" *My name is 'Āqib because there is no prophet who will come after me.* He ﷺ is the last of the Prophets. He ﷺ came after all of the Prophets, and there is no new prophet to come after him. This is why he ﷺ is al-'Āqib.

Hadīth #2:

حدثنا علي بن عبد الله، ثنا سفيان، عن أبي الزناد، عن الأعرج، عن أبي هريرة، قال: قال رسول الله ﷺ: "ألا تعجبون كيف يصرف الله عني شتم قريش ولعنهم؟ يشتمون مذمّما ويلعون مذمّما وأنا محمد."

Rasūlullāh ﷺ said: "Are you not surprised at how Allah turns the curses and slanders of Quraish away from me? They curse and slander مُذَمَّم (disgraced/humiliated) whereas I am مُحَمَّد." (Meaning: How can their curses and slanders possibly impact me?)

A story: My (the author of this commentary, Hazrat Palanpuri db) original name was Ahmad. My parents gave me this name. I studied up to 3rd year (of an eight-year course) in Palanpur, Gujrat. I had some classmates there. Then my father ﷺ took me to Saharanpur and admitted me into *Mazāhirul 'Uloom*. At the time, I changed my name to Sa'eed Ahmad. My classmates from Palanpur would send me letters every week in which they used to curse much. As a joke, they would address the letter to "Shaqi Ahmad Palanpuri," so that the name would be called out loud (by the mail man). I would not accept those letters because I was 'Saeed (fortunate) Ahmad', and not 'Shaqi (wretched) Ahmad'.

باب خاتم النبيين

3534 - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ، حَدَّثَنَا سَلِيمٌ، حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ النَّبِيُّ ﷺ " مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا، إِلَّا مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ، وَيَقُولُونَ لَوْلَا مَوْضِعُ اللَّبِنَةِ "

3535 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعَجَّبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ قَالَ فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ "

3534 – Narrated by Jābir ibn Abdullah ؓ: Nabi ﷺ said, "My example in comparison with the other prophets is that of a man who has built a house completely and excellently except for the place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house would be)!"

3535 – Narrated by Abu Hurairah ؓ: Rasulallah ﷺ said, "My example in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for the place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' I am that brick, and I am the Last of the Prophets."

Chapter: Seal of the Prophets

In the previous chapter, two of Nabi ﷺ's *wasfi* names (a name that denotes a quality or characteristic) were mentioned: **Al-Hāshir**, and **Al-'Āqib**, both of which carry the meaning of "finality of prophethood." Now, one more *wasfi* name is to be mentioned: **خاتم النبيين** ﷺ, or final prophet in the chain of prophethood. It is a practice of Imām Bukhāri ؒ that he begins the next chapter in his collection based on the subject matter at the end of the *ahādīth* of the current chapter since it relates to the section in discussion overall.

This *wasfi* name of Nabi ﷺ is mentioned in the Noble Qurān in Surah al-Ahzāb (Chapter 33), Āyah # 40:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

"Muhammad ﷺ is not the father of any of your men, however he is the Messenger of Allah, and the Last of the Prophets."

Besides this, there are one hundred *āyāt* from which the subject of the finality of prophethood is derived, however, this *āyah* is absolutely clear. For this reason, our Nabi ﷺ has been given the virtue of "Last of the Prophets" solely and no one else shares in this. It is the absolute consensus of the Ummah that all types of prophethood have concluded upon him ﷺ. If anyone claims prophethood (i.e. call themselves a prophet) after him ﷺ, he has left the fold of Islām altogether. He has no relation whatsoever with the Ummah of Muhammad ﷺ.

Thereafter, it should be understood that the Noble Qur'ān has only mentioned *Khātam an-Nabiyeen* but did not explain it any further. However, in the *hadīth* in this chapter, Nabi ﷺ has clarified this through a material example. When one intends to build a great palace, he first gets a big personality to place the first stone of the foundation. Stones are no longer used but, it is still referred to as the first stone of the foundation. Many people are invited to witness this momentous occasion (i.e. the beginning stages of construction). Another regular practice was instead of hosting a function to witness to start of the construction, others would host to a function to witness the completion of the building. When the building is just about to be completed, one spot for the final brick is intentionally omitted and a special personality is invited to place that final brick. Such an event was known as completion ceremony. Many people would also be invited to witness this as well. We no longer have completion ceremonies, but rather people have grand opening ceremonies. When a building is complete in every way, a ribbon is tied and a special person is invited to cut the ribbon. Many people are invited to this ceremony as well. In

addition, plaster was not used for construction in the past. Now that it is used, the completion ceremony is ever the more irrelevant, thus a grand opening ceremony is conducted.

Nabi ﷺ explained the concept of the finality of prophethood by using the example of a completion ceremony. He ﷺ said: my example, and the example of those Prophets ﷺ before is like that of a person who built a house. He completed the construction of the house, and beautified it, but left one brick remaining to complete the building. Many people came, and entered the house. The people were so fascinated by the beauty of the house, but they said, 'this building has not yet been completed. There is still one brick left to be placed. If this brick is placed, this building will be complete.' Nabi ﷺ said: I am that final brick, and I am the final prophet in the chain of prophets.

Note: The word, "Nabi (Prophet)," is more general than the word, "Rasūl (Messenger)," just as the word "animal," is more general than the word, "human". Thus, since Nabi ﷺ is the final link in the chain of prophets, that also makes him the final link in the chain of messengers. Just as something which does not fall under the classification of an "animal" is thus not a "human" as well. Therefore Nabi ﷺ instead of saying "Last of the Messengers," he said "Last of the Prophets."

It should also be understood that Rasūlullāh's ﷺ *wasfi* names are not limited to just four or five. Many names have been mentioned in the Qurān, such as: *Nabi* (prophet, one who informs), *Rasūl* (Messenger), *Shāhid* (Witness), *Bashīr* (one who gives of glad tidings), *Nazhīr* (warner of the consequences of actions), *Sirāj Munīr* (Illuminating Lamp, or the Sun of Prophethood), and many other *wasfi* names have been mentioned. There are also numerous other names that have been mentioned in Hadīth. Ulamā have compiled these names to more than 100 in total. Some of these names are printed at the end of some Quran *mushafs*.

The Noble Character of Rasūlullāh ﷺ

An Excerpt from Khasāil e Nabawi,

Commentary on Shamā'il Tirmidhi by Shaykh-ul-Hadīth Hazrat Mawlāna Zakariyya Khāndhelwi ﷺ

Introduction:

The akhlāq of Prophet Muhammad ﷺ are recognized by all. Allah ﷻ praised his akhlāq in the Qur`ān. The etiquette and habits of Rasūlullāh ﷺ are exemplary. What can signify the greatness of his akhlāq more than what Allah ﷻ said in the Qur`ān:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

And you are surely on an excellent standard of character. [Surah al-Qalam: 4]

There is a high degree of emphasis in this verse. It is difficult to cover and enumerate the great qualities of Rasūlullāh ﷺ. A large number of ahādīth specifically discuss his qualities. Imam Tirmidhi quotes fifteen ahādīth in this chapter.

(١) حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو عَثْمَانَ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ خَارِجَةَ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: دَخَلَ نَقْرًا عَلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالُوا لَهُ: حَدِّثْنَا أَحَادِيثَ رَسُولِ اللَّهِ ﷺ، قَالَ: مَاذَا أَحَدَّثُكُمْ؟ كُنْتُ جَارَهُ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَكَتَبْتُهُ لَهُ، فَكُنَّا إِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الْآخِرَةَ ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا، فَكُلُّ هَذَا أَحَدَّثُكُمْ عَنِ رَسُولِ اللَّهِ ﷺ.

(1) Khārijah bin Zayd bin Thābit ؓ narrated: “A group came to Zayd bin Thābit ؓ and asked him to narrate some ahadith of Rasūlullāh ﷺ. He responded, ‘Where should I begin? [because there are countless remarkable incidents] I was his neighbor. [Thus, I was with him most of the time and was aware of all incidents. Additionally, I was a scribe of the revelation.] Whenever revelation was sent to him, he would summon me and I would write it for him.

[Rasūlullāh ﷺ displayed immense amiability and informality towards people. Whatever we would be chatting about, he would join our discussion.] When we would chat about mundane matters, he would join us. [It was not his practice to change the topic, nor to talk exclusively about the Hereafter, such that he did not want to even listen to worldly chatter.] When we would chat about the Hereafter, he would also join in [and explain to us the realities.]

When we would chat about food, he would join us [and discuss different benefits, tastes, harms etc. of different foods.] All of this is the description of Rasūlullāh ﷺ.

This hadith contain various lessons that have been highlighted to some extent in the translation.

Since a neighbor lives nearby, he usually has extensive knowledge about one’s daily activities and behavior. Add to that the desire of the Sahābah ؓ to spend time with Rasūlullāh ﷺ, who, through their love for him, would notice and commit to memory every minute detail of his life. This is a great blessing from Allah ﷻ, as it served as a method to preserve the life of Rasūlullāh ﷺ for us, which is an example for all of us to follow.

Zayd bin Thābit ؓ was a neighbor of Rasūlullāh ﷺ. He was also one of his scribes (*kātib al-wahy*). Thus, in comparison to most other companions, he had more extensive knowledge about his personal life. Therefore, when he was asked to give details, he did not hold back.

Some may raise an objection regarding the habit of Rasūlullāh ﷺ to engage in worldly discussions with the Sahābah. We learn from other narrations that it was not the habit of Rasūlullāh ﷺ to engage in matters that is not beneficial. The answer is that Rasūlullāh ﷺ would engage with the Sahābah in their discussions to clarify the rulings associated. For example, with regards to culinary discussions, he would describe tasty foods, beneficial foods, etc. If any mentioned food was makruh or haram, he would also clarify.

It is incumbent upon a Nabi to speak up when something contrary to the sharī’ah unfolds in front of them.

Occasions such as these are known as *taqrirāt* (something happened in front of Rasūlullāh ﷺ and he did not object).

Editor's Note: The rest of the ahadīth narrated by Imām Tirmizhi ؒ are translated and presented below without the commentary by Hazrat Shaikh Zakariyya ؒ for the immense blessing and benefit of the ahadith and lofty character of Rasūlullāh ﷺ described in the words of his Beloved Sahābah ؒ and Ahl al-Bayt ؒ:

(2) 'Amr ibn al-'Ās ؒ narrates: Rasūlullāh ﷺ gave attention, spoke and showed love to the worst of the nation. So that, the person may feel he is being given special attention. He used to give me attention, and spoke to me also in such a manner, that I began to feel that I was the best of the community. I asked: 'O Rasūlullāh, am I better or is Abu Bakr better?' He replied: 'Abu Bakr'. I then asked: 'Am I better or 'Umar?' He replied. "Umar". I asked: 'Am I better or 'Uthmān?' He replied: 'Uthmān'. When I asked him these questions, Rasūlullāh ﷺ told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself). I felt I should not have asked such a question.

(3) Anas bin Mālik ؒ narrates: I served Rasūlullāh ﷺ for ten years. He never once told me 'uff' (a minor expression of discontent). When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. Rasūlullāh ﷺ had the best character among all people. I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasūlullāh ﷺ. Nor did I smell any musk or any other fragrance, more fragrant than the sweat of Rasūlullāh ﷺ".

(4) Anas ؒ narrates: Once, a person wearing yellow was sitting by Rasūlullāh ﷺ. It was the habit of Rasūlullāh ﷺ not to bluntly express things he did not like. When the person left, Rasūlullāh ﷺ said to the people, "It would have been better if you had told him not to wear yellow".

(5) 'Āishah ؒ narrates: It was not the nature of Rasūlullāh ﷺ to talk indecently, nor would he engage himself in the use of obscene language nor shout in the marketplace. He would not avenge an evil with evil, but he would forgive and overlook.

(6) 'Āishah ؒ reports: " Rasūlullāh ﷺ did not hit anything with his blessed hands, besides when fighting in the Path of Allah. He did not ever hit even a servant nor a woman.

(7) 'Āishah ؒ narrates: "I have never seen Rasūlullāh ﷺ avenge himself for a personal affliction, but if one transgressed a prohibition set by Allah, there was no one more angry than Rasūlullāh ﷺ. Whenever Rasūlullāh ﷺ was given a choice between two things, he always chose the easier, as long as it was not sinful".

(8) 'Āishah ؒ reports. "A person asked permission from Rasūlullāh ﷺ to enter while I was with him. Rasūlullāh ﷺ said: 'What a bad person is he among his community'. After saying this, he gave him permission to enter. After the person entered, he spoke very softly to him. When the person left I said: 'O Rasulullah, you said what you said before he entered, then you spoke so softly to him,. Rasūlullāh ﷺ said: 'O 'Āishah, the worst person is the one whom the people leave or stop speaking to because of his indecency".

(9) Hazrat Hasan ؒ says, (my younger brother) Husayn said: "I asked my father (Sayyiduna 'Ali ؒ) about the conduct of Rasūlullāh ﷺ in the presence of a gathering. He replied: "Rasūlullāh ﷺ was always happy and easy mannered. He was soft-natured and did not speak in a harsh tone nor was he stone-hearted. He would not scream while speaking, nor would he speak indecently. He did not seek other's fault nor would he quarrel. He kept away from undesirable talk and made others hopeless from it. He also did not agree with it. He completely kept himself away from three things: arguments, pride and that which does not concern him. He avoided three things regarding others: He did not disgrace or insult anyone, nor look for the faults of others. He spoke only that from which he would be rewarded (by Allah). When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (They did not shift about, as birds will fly away on the slightest move). When he completed his talk, the others would begin speaking. (No one would speak while Rasūlullāh ﷺ spoke. Whatever one wanted to say, it would be said after he had completed speaking). They did not argue before him regarding anything. Whenever one spoke to him the others would keep quiet and listen until he finished. The speech of every person was as if the first person was speaking (it attracted the same attention). When they laughed at something, he would laugh too. That which surprised them, he would also show his surprise about it too. He exercised patience at the harshness and indecent questions of a traveler. (Villagers usually ask irrelevant questions. They do not show courtesy and ask all types of questions. Rasūlullāh ﷺ did not reprimand them but exercised patience). The

Sahābah would bring travelers to his gatherings (so that they themselves could benefit from the various types of questions asked by these people, and also hear some questions regarding which they themselves, due to etiquette, would not ask). Rasūlullāh ﷺ would say: 'When you see a person in need, help him find his need. He would not accept praise from anyone unless it was in return of a favor. He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits he would stop him or would get up and leave (so that that person would stop)'.

(10) Jābir ؓ says: " Rasūlullāh ﷺ never said 'No' to any request".

(11) Ibn 'Abbās ؓ says: " Rasūlullāh ﷺ was the most generous among people in performing good deeds, particularly in the month of Ramadān. He would be more generous (than usual) throughout the entire month. In this month, Jibrā-il ؑ came and recited the Quran to Rasūlullāh ﷺ, at which time his generosity exceeded the wind that brings forth heavy rains".

(12) Anas ؓ says: " Rasūlullāh ﷺ would not store anything for the next day".

(13) Umar ؓ reports that once a needy person came to Rasūlullāh ﷺ to beg. Rasūlullāh ﷺ replied: "I do not have anything. Go and purchase something on my behalf. When some [wealth] comes, I will pay for it". Umar ؓ said: "O Rasūlullāh, whatever you possessed you have already given away. Allah ﷻ did not make you responsible for that which is not in your means". Rasūlullāh ﷺ felt annoyed at this saying of Umar ؓ. Thereupon a person from among, the Ansār said: "O Rasūlullāh, spend whatever you wish, and do not fear any decrease from the Lord of the 'Arsh (Throne)". Rasūlullāh ﷺ smiled and the happiness could be seen on his blessed face. Rasūlullāh ﷺ then said: "Allah ﷻ has commanded me to do this".

(14) Rubayyi' bint Mu'awwidh bin 'Af-rah ؓ says: "I brought to Rasūlullāh ﷺ a tray full of dates, and some small cucumbers. In return, Rasūlullāh ﷺ gave me a handful of jewellery and gold".

(15) 'Āishah ؓ reports that Rasūlullāh ﷺ accepted gifts, and also gave gifts in return.

دَرْسَاتُ عَقِيدَةِ الطَّاهَوِيِّ

From Aqeedah: The Belief of Risalah (Prophethood)

Lessons on 'Aqeedah at-Tāhawi

'Aqeedah at-Tahāwi is the monumental treatise of the great Hanafi Imām, Abu Ja'far Ahmad ibn Muhammad at-Tahāwi ؓ (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. It is considered an authoritative text in the field of aqeedah and due to its composition in prose and brevity, has been memorized by young and old, all throughout the world, for ages. 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 time-tested beliefs exactly apply to the modern lives they live. Sensing this urgent need, Hazrat Mufti Nawālur Rahmān (حفظه الله) 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.

The Belief of *Risālah* (Prophethood) – Muhammad ﷺ Was Sent by Allah ﷻ

وَإِنَّ مُحَمَّدًا ﷺ عَبْدُهُ الْمُصْطَفَى، وَنَبِيُّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى.
وَإِنَّهُ خَاتَمُ الْأَنْبِيَاءِ، وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ.
وَكُلُّ دَعْوَى التُّبُوءِ بَعْدَهُ فَعْيٌ وَهَوَى.
وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ، وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى.

We believe Muhammad ﷺ is the chosen slave of Allah, His selected nabi and beloved rasūl. He is the Seal of the Prophets and the last of all prophets. He is the leader of all muttaqeen (people of Taqwa), the master of all the Messengers and the beloved of Rabb al-Ālamīn (Allah). Every claim of prophethood after him ﷺ is simply misguidance and self-servitude (following one's whims and desires). He ﷺ was sent to all jinn and the whole creation: sent with truth and guidance.

Today's lesson is about *Risālah*. The author mentions *Risālah* after *Tawhīd*. He said in the beginning of the treatise, نقول ان الله تعالى واحدا: We believe (as creed) Allah ﷻ is one... *Risālah* refers to the belief of prophethood; one of the three basic beliefs of a Muslim: *Tawhīd*, *Risālah*, and *Ākhirah*.

Distinctions of his Blessed Name, Muhammad ﷺ

There are many things to remember in this lesson and many topics which were only discussed briefly before. This first related issue to this lesson is that Muhammad is Sayyiduna Rasūlullāh ﷺ's eminent name. Abdul Muttalib kept this name at a time when it was uncommon. Abdul Muttalib was asked why he had named him this as his forefathers had never named their children such. Rasūlullāh ﷺ's forefathers had no such name. Abdul Muttalib answered; I wish that Allah praise him in the Heavens and the people in the Earth. (*Kanz al-Ummāl*, 3552) Thus, Ulamā Kirām say that Abdul Muttalib was (divinely) inspired (*ilhām*) about this name. It is also reported that Abdul Muttalib saw in a dream that a light was coming out of his back which spread throughout the Heavens and the Earth, East to West, and the people are closely connected to him. When he looked to interpret this dream, he was told that there will be such a person in your offspring who will be followed by the People of the East and West. His praise will be sung in the Heavens and the Earth. Based on this, he chose this name. (*Ar-Rawd al-Anif*) In the time of Rasulullah ﷺ, there were other children with the same name as well. Ulama Kiram say that since the Ahlul Kitāb knew about the name of Rasūlullāh ﷺ and his characteristics and, in addition, had an idea that he would come in that time period, they used to name their children 'Muhammad' in hope that their child would get this great fortune. Commentators have listed about 15 such children named with this hope. (*Fath al-Bāri*, 2:557) They thought that since all the Anbiyā were from the children of Ishāq ؑ, this one will also be from them as well. Thus they kept this name for their children.

Some Beliefs Regarding *Risālah*

The first belief regarding Rasulullah ﷺ is that he is an 'abd, or slave. Rasulullah ﷺ said:

لَا تُظَرُونِي كَمَا أَظَرَتِ النَّصَارَى عِيسَى بْنِ مَرْيَمَ

“Do not exaggerate [my lofty stature] about me like the Christians have done to Īsa ibn Maryam”

“Rather say that he is the slave of Allah and his *rasūl*” (Musnad Abu Ya’lā) The illustrious author (Imām Tahāwi) has enacted this blessed order of Rasūlullāh ﷺ by mentioning ‘*abduh* (His slave) about him ﷺ. Secondly, in terms of *risālah*, he ﷺ is first. He ﷺ was created first and given the *risālah* as well. Slavehood comes before everything else, Thus ‘*abd* is mentioned first, then *rasūl*. Thirdly, Rasulallah ﷺ did not deny or hesitate to say that he was an ‘*abd* (slave), rather it was an honor for him. Thus, to demonstrate this, ‘*abd* is mentioned first.

Rasulullah ﷺ’s Most Beloved Name in the Eyes of Allah

Fourthly, the most beloved name of Rasulallah ﷺ in the Eyes of Allah was Abdullāh, because

﴿ أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ ﴾

“The most beloved name to Allah is Abdullah” (Abu Dawūd)

This is also the loftiest of his ﷺ names. The question remains, how is this understood? The proof is that every place of honor in which Rasūlullāh ﷺ is mentioned; Allah ﷻ mentioned his slavehood. For example, regarding one of the most honorable instances, the revelation of the Qurān, Allah ﷻ says:

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ ﴾

“All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book (the Qur’ān)”.
(Sūrah al-Kahf: 1)

In another instance, He ﷻ says:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur’ān) to His slave (Muhammad) that he may be a warner to the ‘*Ālamīn* (mankind and jinn).” (Sūrah al-Furqān: 1)

Another instance of great honor is that of *daw’ah* (calling towards Allah). In such an instance, Allah ﷻ mentions him ﷺ by this characteristic:

﴿ وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴾

“When the slave of Allah stands to call them, they almost rushed on him in crowds.” (Surah Jinn: 19) Allah ﷻ said
Abdullāh in this instance as well.

Another place of honor is the *mi’rāj* (ascension to the Heavens). About this, Allah ﷻ said,

﴿ سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا ﴾

“Glorified (and Exalted) be He (Allah) Who took His slave (Muhammad) for a journey by night.” (Surah al-Isra: 1)

After ascending to the Heavens, what Allah ﷻ revealed as *wahi* was most special and this was of the loftiest instances. Allah ﷻ said:

﴿ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴾

“So did (Allah) convey the Inspiration to His slave [Muhammad through Jibrā’el].” (Surah an-Najm: 10)

The fifth reason (for using ‘*abd*) is to prevent exaggeration in the praise of Rasūlullāh ﷺ, since his ﷺ perfection, beauty, miracles and characteristics are above all other Anbiyā ﷺ. People have taken those lesser than him as the

son of Allah and even Allah himself, lest they cross the limits about him as well. To save people from this, ‘*abduh*’ has been mentioned repeatedly. This is the reason ‘*abduh*’ is in the *Shahādah* (testimony of faith).

The sixth issue is that the characteristics of *ulūhiyyah* (divinity) and *rubūbiyyah* (lordship) belong only to Allah. All others must have ‘*ubūdiyyah*’ (slavehood). Whatever there is besides Allah must be a slave. Regardless of how perfect one is, the characteristics of *ulūhiyyah* and *rubūbiyyah* cannot be theirs.

Choosing the characteristic of *Mustafa*

المصطفى (Al-Mustafa) means the ‘the chosen of the chosen’. Rasūlullāh ﷺ used the term ‘*mustafa*’ for himself.

Imran ibn Husain ؓ narrates that Rasūlullāh ﷺ said,

« إِنَّ اللَّهَ اصْطَفَىٰ كِنَانَةَ مِنْ وُلْدِ إِسْمَاعِيلَ »

“Allah ﷻ selected Kinānah from the children of Ismāil

وَاصْطَفَىٰ قُرَيْشًا مِنْ كِنَانَةَ

and from Kinānah he chose Quraish

وَاصْطَفَىٰ مِنْ قُرَيْشِ بَنِي هَاشِمٍ

and from Quraish he chose Banu Hāshim

وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

and from Banu Hāshim He chose me.” (Muslim)

Rasūlullāh ﷺ chose the word اصطفى (to select) for himself. Al-Mustafa, al-Mujtaba and al-Murtada are all close in meaning if not synonymous. *Mujtaba* means chosen one. *Murtada* means the preferred one. However, ‘*mustafa*’ and ‘*mujtaba*’ are regarded as more special than ‘*murtada*’, imperatively. One can be preferred without being the selected one. One is selected as an additional virtue after being preferred.

One characteristic of Rasūlullāh ﷺ, ‘*abd*’ (slave), was mentioned thus far. Thereafter, it is stated that he is the nabi of Allah and His rasūl. The word ‘nabi’ is derived from either "نَبَأٌ" (naba-un) or "نَبْوَةٌ" (nabwat-un). نَبْوَةٌ means loftiness. Since the nabi is higher in status than the rest of creation in the eyes of Allah, he is characterized as thus. Others say it come from نَبَأٌ which means to inform, since the nabi informs and is informed by Allah ﷻ about that which others are not, about *ghāib* (the unperceived), and thus he is called nabi. Rasūl is based on the word form "فَعُولٌ" and means ‘sent’.

The Difference Between Nabi and Rasūl

Regardless of nabi or rasūl, the person must be a human, free, male, a child of Adam and healthy in his senses (صحيح الحواس). In his physical strength, appearance and capabilities he is better than the rest of his people. There is a slight difference between nabi and rasūl: ‘Nabi’ is one to whom a book was not sent nor any new commandments.

"بَلْ أَمْرُهُ بِأَنْ تَدْعُوا النَّاسَ إِلَىٰ شَرَعِ الرَّسُولِ الَّذِي كَانَ قَبْلَهُ"

“Rather he is ordered to call the people to what the rasūl before him came with”

(Sharh al-Aqeedah at-Tahāwiyyah 1:77)

A nabi comes to propagate the sharīah of the rasūl before him. A rasūl is sent with a new sharīah, regardless of whether a book was revealed to him or not. Even if a book was not revealed to him, the rasool most definitely has new commandments. If a book was revealed, it is not necessary that it abrogates the books before it. It happens such that a rasūl has this book and the books revealed before him as well. He is ordered to propagate multiple revelations at once. He has revelation, a book and a new *sharīah*, i.e. he has at least some new commandments. Just to understand it clearer, it is said:

"الرُّسُولُ شَارِعٌ وَالتَّيُّ حَافِظٌ بِشَرِيعَةِ السَّابِقَةِ"

“A rasūl has a full-fledged *sharīah* while a nabi is sent to preserve the previous *sharīah*.”

He who is a rasūl must also be a nabi, but he who is a nabi does not necessarily have to be a rasūl.

"كُلُّ رَسُولٍ نَبِيٌّ، وَلَيْسَ كُلُّ نَبِيٍّ رَسُولًا"

Every rasūl is also a nabi, but not every nabi is a rasūl. The number of nabi and rasūl who came will be discussed soon. Rasūlullāh ﷺ is the rasūl of Allah, thus the nabi of Allah as well. For this reason, *khātam an-nabiyeen* (seal of the Prophets) was mentioned. Similarly *يا أيها الرسول* (O Rasūl!) was said as well.

The Leadership of Rasūlullāh ﷺ

One of the characteristics of Rasūlullāh ﷺ mentioned was *khātam an-nabiyeen*, meaning he is the seal of the Prophets, the final one. *Imām al-Atqiyā*: Rasūlullāh ﷺ is the leader of all pious, Allah-fearing, Allah-conscious people. He ﷺ is the master of all the *muttaqee* and pious.

The Ulamā say that this characteristic will materialize completely in the *Ākhirah*. The one who protects himself through the *wahy*, or revelation of Allah is called a ‘muttaqi’: There are three levels (of taqwa). In essence ‘*muttaqi*’ has ‘*tawaqqi*’ in it, which means to save.

The Levels of Taqwa

"التَّوَقَّى عَنِ الْعَذَابِ الْمُخَلَّدِ بِالتَّبَرِّي مِنَ الشِّرْكِ"

The first level of Taqwa is to absolve from shirk, to save oneself from entering the eternal punishment. The one who absolves himself from shirk will save himself from the eternal punishment.

The second level is:

"التَّجَنُّبُ عَنِ كُلِّ مَا يُؤْتَمُّ مِنْ فِعْلٍ أَوْ تَرْكِ حَتَّى الصَّغَائِرِ"

“To abstain from everything which makes one sinful; to abstain from doing it if the sin is related to doing the action; to doing an action if the sin is related to leaving the action.” Leaving a *fardh* (obligation) is sinful while indulging in the *muharramat* (haram) is sinful.

The third level is:

"أَنْ يَتَنَزَّهَ عَمَّا يَشْغُلُ سِرَّهُ عَنِ الْحَقِّ"

“To save the inner aspects from indulging in anything besides Allah”

"وَيَتَبَتَّلُ إِلَيْهِ بِشَرَاهِ" "

“To remain completely devoted to Allah with all capabilities.” (Tafseer al-Baidāwi 1: pg 100)

This is called real Taqwa. The commentators of the Quran say: ﴿ اَتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ﴾ (Surah Āl-Imrān: 102) “Fear Allah as He should be feared” means not only to save oneself from shirk or [other] sins, rather [it means] to save from indulging in others besides Allah as well as turning the spiritual abilities to others besides Allah. Rasūlullāh ﷺ is imām of all of these, regardless of which category it is.

Rasūlullāh ﷺ, the Master

And He ﷺ is the master of the Messengers. Just as Rasūlullāh ﷺ used ‘*mustafa*’ for himself, similarly he used ‘*sayyid*’. He ﷺ said:

« أَنَا سَيِّدٌ وَلَدَ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمُ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي »

“I am the master of the children of Ādam on the Day of Resurrection, without any boasting (rather this is a bounty of Allah). I will have the flag of praise in my hand, without any boasting. There will be no nabi that day, Ādam ﷺ and everyone besides him, except under my flag.” (Sunan Tirmizhi)

He ﷺ is the Beloved of Rabb-ul-Ālamīn. "وَحَبِيبُ رَبِّ الْعَالَمِينَ" And he is the beloved of Rabb-ul-Ālamīn (the Lord of the Universe, Allah). The meaning of ‘*habīb*’ is beloved. The word form فَعِيل can mean both actor (of the verb), or the one acted upon. This can mean lover (مُحِبٌّ, *muhibb*) or loved one (مُحْبُوبٌ, *mahbūb*). He ﷺ was both *muhibb* and *mahbūb*. It is a great matter to be the beloved of Rabb-ul-Ālamīn, thus it is not translated as ‘lover’. It is possible however that one is the lover of Allah but not His beloved. If he is [truly] the beloved of Allah then that is a great matter, it means that he is the one Allah loves.

Since he ﷺ is the seal (finality) of the Prophets,

"وَكُلُّ دَعْوَةٍ نُبُوَّةٍ بَعْدَ نُبُوَّتِهِ فَغَيٌّ وَهَوَىٰ"

Every claim of prophethood after him is misguidance and self-servitude (worshiping one’s desires).

Nabi ﷺ Was Sent to All

Another belief about Rasūlullāh ﷺ is that he ﷺ was sent on a general basis to all.

"وَهُوَ الْمَبْعُوثُ إِلَىٰ عَامَةِ الْجِنِّ"

“He ﷺ was sent to all Jinn.”

Humans should be mentioned first then jinn, but this is in accordance with the words of Allah ﷻ

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“And I did not create the jinn and mankind except to worship Me.” (Surah az-Zhāriyāt: 56)

In this āyah, Allah ﷻ mentions the jinn first, then humans. Following the order set by Allah ﷻ the author also mentioned jinn first, that he ﷺ was sent to all of them, and then he said "وَكَاغْفَةُ الْوَرَىٰ" in which all humans and other creations are included. He ﷺ is the rusūl of all of mankind, jinn and everything else. He ﷺ was sent to all.

"الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَىٰ"

“He ﷺ was sent with truth and guidance.”

أَخْلَاقِ سَلَفٍ

أُرْدُو تَرْجَمَہ

تَنْبِيہِ الْمُخْتَرِينَ

From Akhlaq: Manners of the *Salaf*

An audio commentary series by Hazrat Shah Mufti Nawālur Rahmān (دامت برکاتہ), conducted during weekly Tazkiyah Majālis,

on

Akhlaq-e-Salaf

Abridged in Udru by Hazrat Shah Mawlana Muhammad Ahmad Partabghiri ؒ from

Tanbeeh al-Mughtarreen

Original in Arabic by al-Mujaddid ash-Shaikh al-Allāmah Abdul Wahhāb ash-Sha'rāni ؒ

Translated by a Post-Graduate (*Takhassus*) Student of Darul Quran WasSunnah

Patience in the Face of Oppression from Rulers

A manner from amongst the mannerisms of the Salaf Sāliheen is that ...

They used to be patient when oppressed by rulers and used to think that it is less than the punishment they deserve due to their sins.⁴

Sālih al-Murri ؒ said, “When one’s inside and out are not equal, do not be amazed by the kinds of difficulties they may be faced with.”

Imām Abu Hanīfah ؒ said, “When you are afflicted by the oppression of an unjust ruler and *Deen* is affected thereby⁵, combat it by making lots of *istighfaar* (asking Allah’s forgiveness) for you and the ruler.

Mālik ibn Dīnār ؒ said, “In the Torah, Allah ﷻ says: ‘The hearts of kings are in my hand. He who obeys Me, I will make them (the kings) a mercy for him. [Conversely,] he who disobeys Me, I will make them difficult upon him’ So, do not curse rulers and make much *taubah* (repentance to Allah) with the most just of them to you.”

‘Abdul Malik ibn Marwān ؒ used to say to his subjects, “Be fair to us! You expect us to rule like Abu Bakr and ‘Umar ؒ yet you do not act like their subjects acted.”

We ask Allah ﷻ to help us in our dealings with each other.

⁴ Whether one lives under Muslim rule or non-Muslim rule, it is difficult to find a person who is not affected by this. It is a major blessing that one has just rulers and such a person is very fortunate. The just ruler will be raised with the Prophets and *Siddiqoon* (truthful ones). This is not a common status, thus to find one of such a status is obviously very difficult.

The *Awliya* of Allah ﷻ faced many great and difficult situations in their respective times. Imām Abu Hanīfah ؒ, the great Imām of his time, known for his knowledge, purity and piety, had his *Janāzah* (burial procession) carried out by jail inmates. ‘Why was the help of Allah not with him?’ is not an appropriate question. There are other reasons for such situations. Imām al-Bukhārī’s ؒ death occurred outside of his hometown after he was forced out by his people. Allah ﷻ protect us all!

Whenever someone would complain of problems to my father, Hazrat Ghulām Sūfi al-Qādri ؒ, he would say, “We actually deserve to be stoned from the sky! Thank Allah ﷻ [He did not do that].”

⁵ Our *Salaf as-Sāliheen* were concerned out the *Deen* (religion) being affected, since the *Dunya* (material world) had no value to them!

It is narrated that when ‘Umar ibn Abdul ‘Azīz ؓ was given the *khilāfah*, he wept bitterly.⁶ He then informed the women of his household that, “There has come upon me such a responsibility which will prevent me from fulfilling your rights. I will not be relieved of this responsibility until the people complete their reckoning [with Allah] on the Day of Judgment.” He gave them the choice of leaving if they desire so. Upon hearing this, they wept until it was thought that someone had passed away amongst them.⁷

Sufyān ath-Thawry ؓ used to say, “We met the ‘Ulamā when they used to think staying within their homes was best. They have now become ministers of the rulers and advisers of the oppressors.

‘Atā ibn Abi Rabāh ؓ was asked about a man who worked for the rulers with his pen and did not surpass the provision given to him (for his labor, i.e. did not do injustice or cheat). He replied, “I believe he should leave that [job]”. Has he not heard the words of Mūsā ؑ, ‘O my Lord! As You have favored me, I will never be a supporter of the sinners.’”

Wahb ibn Munabbih ؓ used to say, “When a ruler intends injustice, Allah ﷻ places loss within the people of his nation, down to the markets, provisions, agriculture, vegetation and farming.

Abu Zharr ؓ used to say, “There will come a time upon the people when the endowments of the rulers will become the price of their *Deen*”.

Sufyān ath-Thawry ؓ used to say, “He who kissed the face of an oppressor, made room for him in a gathering or took his offering, nullified the glory (عُرى الإسلام) of Islām. The meaning of عُرى الإسلام here is to be against the way of the Pious Predecessors.

Tāwoos ؓ used to stay at home much. When he was asked about this, he replied, “I do this only because of the oppression of the leaders, corruption of the public, and the departure of the *Sunnah* [from the people]. For verily, one who differentiated between his son and slave in rights, is an oppressor.

Mālik ibn Dīnār ؓ used to say, “When the ruler rests after [a session of] entertainment, know that he has betrayed his subjects and his Lord.” He said, “Abul ‘Aaliyah once entered upon ar-Rasheed (the *Khalifah*) and said to him, ‘Beware of the dua of the oppressed, for Allah ﷻ does not reject it even if from a *fājir* (rampant sinner)’ It has also been narrated ‘even if from a non-Muslim’.”

My beloved companion! Ponder over yourself. Did you completely fulfill the rights of your neighbors and subordinates? Did you utilize your body parts and soul for the obedience of Allah or did you betray them by using them in His disobedience? Truly, each of you will be questioned regarding those under him. Beloved companion, also refrain from going to leaders even if it be to give good advice, for it will not be fulfilled by you.⁸ *And all praises are due only to Allah.*

⁶ People usually celebrate and get congratulations when receiving such an office. In truth, it is not meant for status, rather it is a major responsibility. It is like a calamity which befalls one.

⁷ In ‘Umar ibn ‘Abdul ‘Azīz’s two and half year rule, he did not even go home to visit his family.

⁸ i.e. You will not be able to do it properly. Rather, you may get influenced by him more than your advice to him. Do not keep very deep relationships with the wealthy based on their wealth. This is very disliked by the *Awliyaa* of Allah and unfit for the *sālik* (the one treading the path to get closer to Allah).

Another advice: Be very cautious in taking your women to visit those wealthier than you. They may get impressed by the material success of them and come back with a major calamity for the husband and their own *Deen*. The husband is then put under pressure to acquire more worldly goods. Many problems arise from such situations. It is better to socialize with those of your own status and even then, minimally.

I have seen our Elders take caution in even holding religious gatherings in such houses, in fear that the women go for the *Deen* and come back with *Dunya*. There are more intentional and unintentional difficulties which come about due to this.

It has come in Hadīth that before the end of times, women will destroy the *Deen* of men. Rasūlullāh ﷺ was asked regarding this, so he explained that women will desire many things and men will strive to fulfill their desires negligent of Halal and Haram, thus destroying their *Deen*.

Sayyiduna Abu Bakr As-Siddeeq

Written by a 4th year student at Darul Quran WasSunnah

As-Siddeeq al-Akbar (the Greatest Truthful One), *as-Sahib* (The Companion), *al-Ateeq* (The Freed One), among the first few to accept the message of Islam, the First Khalifah of Rasulullah ﷺ, Abdullah bin Uthman bin Amir ibn Amr ibn Ka'ab ibn Sa'ad ibn Teem ibn Murrah ibn Ka'ab ibn Luaiy ibn Ghaalib Al-Quraishi, most famously known as Abu Bakr As-Siddeeq ؓ was born in approximately 573 A.D. At the time of the pre-Islamic Days of Ignorance, Abu Bakr ؓ was a businessman. He would go on business trips to Busrah in Ash-Sham and other cities as well. Even though was not the richest Quraishi businessman, he was one of the most respected because of his fairness and generosity in his business dealings. If people feared being cheated in a business transaction, they would take their business to Abu Bakr ؓ.

Many people among the Quraish were born with noble lineages, but not all of them had respect from other members of Quraish. This was not the case however with Abu Bakr ؓ. He was universally loved by noblemen, by businessmen, and by the poor and weak alike. The noblemen loved him because he exemplified the characteristics of a true Quraishi nobleman and because of his fair and honest trade practices. The poor and needy loved him because of how generous he was with his wealth.

Abu Bakr ؓ was similar to Nabi ﷺ in many aspects. He never even once prostrated to an idol in his life. When he reached the age of maturity, his father took him to a temple that was filled with idols. Pointing to the idols his father said, "these are your gods." Abu Bakr ؓ, precociously intelligent as he was even then, decided to put the matter to the test. He approached an idol and said, "I am hungry, feed me." When the idol did not respond, he said to it, "I am naked clothe me." When it did not respond again, he threw a stone at it, and it fell down on its face. Thus he came to realize that worshipping idols was an undignified and senseless thing to do.

Abu Bakr ؓ was given many great titles. Among them were *al-Ateeq*. This word has multiple meanings in Arabic. The most preferred meaning is someone who has been freed either from the bonds of slavery or from unpleasant circumstances. There are various reasons for this title. Nabi ﷺ once said to him, "You are the *ateeq* (the freed one) of Allah ﷻ from Hellfire". Another of his great titles is *as-Sahib*. Sahib literally means "the companion", a title that Allah ﷻ gave to Abu Bakr ؓ in the noble Quran. He was given this title because he was the companion of the Prophet ﷺ during their migration to Madinah. Anas ؓ reported that Abu Bakr ؓ once said to him,

"While the Nabi of Allah ﷻ was in the cave (with me), I said to him 'If one of them were to look at his feet, he would see us from by his feet'. The Nabi of Allah ﷻ said, 'O Abu Bakr, what would you think about (the safety and well-being) of two (people) when Allah ﷻ is the third among them?'"
(Bukhari, 3653).

The most famous of his titles is *as-Siddeeq*. It comes from the word *sidq*, which means, "truthfulness." The word *as-Siddeeq* is meant to convey a meaning of intensiveness; A person who is constantly truthful or who constantly believes in the truthfulness of something or someone. The title "As-Siddeeq" was given to Abu Bakr ؓ by none other than Rasulullah ﷺ himself, for believing in his ﷺ night journey (*mi'raj*) when no one else would.

Abu Bakr رضي الله عنه loved Nabi صلى الله عليه وسلم more than any sahabi. He suffered the most for Islam. In the beginning those who embraced Islam had to keep their faith secret. Once they started openly declaring Islam, and Abu Bakr رضي الله عنه started openly inviting others to Islam, he was beaten to such an extent that his nose, ears, and face were smeared with blood, and he had fall unconscious. However, the moment he regained consciousness, the first thing he inquired about was the welfare of Nabi صلى الله عليه وسلم.

Many people can claim to be lovers while in ease and comfort. But a lover is a real lover when he is able to prove his love even in tribulations and adversities.

Our mother, Aisha رضي الله عنها (his daughter and the beloved wife of Rasulallah صلى الله عليه وسلم), said, "Abu Bakr's illness began when he took a bath on a cold day, He then had a fever for fifteen days, and on each of those days he did not come out for prayers. People would visit him, but the person who adhered closest to his company throughout his illness was Uthman رضي الله عنه." The last day of his illness was on Monday, 22nd of Jumadah Al-Akhirah, 13 H.

Virtues of Sayyiduna Abu Bakr رضي الله عنه

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا لِأَحَدٍ عِنْدَنَا يَدٌ إِلَّا وَقَدْ كَافَيْنَاهُ مَا خَلَا أَبَا بَكْرٍ فَإِنَّ لَهُ عِنْدَنَا يَدًا يُكَافِئُهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَا نَفَعَنِي مَالٌ أَحَدٍ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا إِلَّا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ ". (رواه الترمذي : 4022)

Narrated Abu Hurairah رضي الله عنه : Rasulallah صلى الله عليه وسلم said, "There is no favor due upon me from anyone, except that I have repaid him, with the exception of Abu Bakr. Verily upon me, there is a favor due to him, which Allah سبحانه will repay him on the Day of Judgement. No one's wealth has benefited as much as Abu Bakr رضي الله عنه 's wealth has benefited me. If I were to take a *khalil* (intimate friend), then I would have taken Abu Bakr رضي الله عنه as a *khalil*, but your companion is Allah سبحانه's *khalil*.(Tirmizhi, 4022)

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ وَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ " هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ ". (رواه الترمذي : 4032)

Narrated Ibn 'Umar رضي الله عنهما : Rasulallah صلى الله عليه وسلم came out one day and entered the masjid, along with Abu Bakr رضي الله عنه and 'Umar رضي الله عنه . One was on his right and the other on his left. He صلى الله عليه وسلم was holding their hands. He صلى الله عليه وسلم said: "This is how we will be resurrected on the Day of Judgement." (Tirmizhi, 4032)

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَتَانِي جِبْرِيلُ فَأَخَذَ بِيَدِي فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي يَدْخُلُ مِنْهُ أُمَّتِي» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا إِنَّكَ يَا أَبَا بَكْرٍ أَوْلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي». (رَوَاهُ أَبُو دَاوُدَ)

Narrated Abu Hurairah رضي الله عنه: Rasulallah ﷺ said: Jibrail عليه السلام came and took me by the hand. He showed me the gate of Jannah by which my Ummah will enter. Abu Bakr رضي الله عنه said: *Ya Rasulallah!* I wish I had been with you so that I can see it too. Rasulallah ﷺ then said: You, Abu Bakr, will be the first of my people to enter Jannah.

عن عمر بن الخطاب - رضي الله عنه - «ذُكِرَ عنده أبو بكر، فبكي، وقال: وَدِدْتُ أَنْ عملي كَلَّهَ مثلُ عمله يوماً واحداً من أيامه، وليلة واحدة من لياليه، أما ليلته، فالليلة التي سار مع النبي ﷺ إلى الغار فلما انتهيا إليه قال: والله لا تدخله حتى أدخله قبلك، فإن كان فيه شيء أصابني دونك، فدخل فكسحته، فوجد في جانبه ثقباً، فسقَّ إزاره، وسدَّها به، فبقي منها اثنان، فألقمهما رجليه، ثم قال لرسول الله ﷺ: ادخل، فدخل النبي ﷺ، ووضع رأسه في حجره ونام، فلُدغ أبو بكر في رجله من الجحر، ولم يتحرك مخافة أن ينتبه النبي ﷺ، فسقطت دموعه على وجه النبي ﷺ، فقال: ما لك يا أبا بكر؟ قال: لُدغْتُ، فداك - أبي وأمي - فتفل عليه النبي ﷺ - فذهب ما يجده، ثم انتفض عليه، وكان سبب موته،

[وفي رواية في كنز العمال: أما ليلته فلما خرج رسول الله ﷺ هاربا من أهل مكة خرج ليلا فتبعه أبو بكر فجعل يمشي مرة أمامه ومرة خلفه ومرة عن يمينه ومرة عن يساره، فقال له رسول الله ﷺ: " ما هذا يا أبا بكر؟ ما أعرف هذا من فعلك؟" فقال: يا رسول! أذكر الرصد فأكون أمامك، وأذكر الطلب فأكون خلفك ومرة عن يمينك ومرة عن يسارك، لا آمن عليك، فمشى رسول صلى الله عليه وسلم ليلته على أطراف أصابعه حتى حفيت رجلاه، فلما رآه أبو بكر قد حفيت رجلاه حمله على كاهله وجعل يشد به حتى أتى به فم الغار فأنزله ثم قال: والذي بعثك بالحق! لا تدخله حتى أدخله، فإن كان فيه شيء نزل بي قبلك: فدخل فلم ير شيئا فحمله فأدخله، وكان في الغار خرق فيه حيات وأفاعي فخشي أبو بكر أن يخرج منهن شيء يؤذي رسول الله صلى الله عليه وسلم فألقمه قدمه فجعل يضربنه ويلسعنه الحيات والأفاعي وجعلت دموعه تنحدر ورسول الله صلى الله عليه وسلم يقول له: " يا أبا بكر! لا تحزن إن الله معنا"، فأنزل الله سكينته طمانينة لأبي بكر - فهذه ليلته]

وأما يومه، فلما قبض النبي ﷺ - صلى الله عليه وسلم - ارتدت العرب، وقالوا: لا نُؤدِّي زكاة، فقال: لو منعوني عقلاً لجاهدتهم عليه، فقلت: يا خليفة رسول الله، تألف الناس، وارفق بهم، فقال لي: أجبار في الجاهلية وخوار في الإسلام؟ إنه قد انقطع الوحي، وتم الدين، أينفص وأنا حي؟

(أخرجه رزين، مشكاة المصابيح: 6033، كنز العمال: 35615)

Sayyiduna Abu Bakr رضي الله عنه was once mentioned in the presence of Umar رضي الله عنه. He began to weep and said, "I would love that all my deeds together would be equal to that of one day of Abu Bakr's days and one night of his nights.

That night was the night when he travelled with Rasulallah ﷺ to the *ghar* (Ghar ath-Thawr, a cave in which Rasulallah ﷺ and Abu Bakr رضي الله عنه stopped by during their *hijrah* to Madina). When they reached the cave, he (Abu Bakr رضي الله عنه) said, 'By Allah ﷻ! You will not enter until I go in before you. If there is anything [harmful] there, it will

attack me, not you.’ So he went in and swept it clean. He found some holes in one side, so he tore a piece of his cloth and closed them except two holes (which he had no cloth left to fill with) which he closed with his feet. Then he told Rasulallah ﷺ to enter. Nabi ﷺ entered and placed his head in the lap of Abu Bakr ﷺ and went to sleep. Thereafter, Abu Bakr ﷺ was stung (by something) from the hole but he did not move a bit, in fear of awakening Rasulallah ﷺ. When his tears began to fall upon the blessed face of Rasulallah ﷺ, he asked, ‘What’s wrong Abu Bakr? He said, ‘I’ve been stung, may my mother and father be sacrificed for you.’ Nabi ﷺ spat his blessed saliva on him by which his pain immediately ended. Later on, this pain returned was ultimately the reason of his death.

(In a narration in *Kanz al-Ummal*: That night was when Rasulallah ﷺ escaped from the People of Makkah and Abu Bakr ﷺ followed him. He started walking at times in front of him, at times behind, then to the right and sometimes to the left. Rasulallah ﷺ asked, ‘What is this Abu Bakr? I don’t understand.’ He replied, ‘When I remember the watch I go ahead, when I remember the search I go behind, then right, then left. I fear for your safety.’ Rasulallah ﷺ walked the entire night on the tips of his toes until his feet soled. When Abu Bakr ﷺ saw his feet sore, he carried him on his back with much effort until he reached the mouth of the cave, then he put him ﷺ down. He then said, ‘By the One who has sent you with the Truth, do not enter until I do so. If there is anything inside, it will befall me before you. When he entered, he saw nothing inside, so he carried him ﷺ in. There were some cracks in the cave with snakes and vipers inside. Abu Bakr ﷺ feared that something would come out and harm Rasulallah ﷺ, so he covered it with his feet. The snakes and vipers began biting him and his tears began to roll down while Rasulallah ﷺ said, ‘O Abu Bakr! Do not grieve, Allah ﷻ is surely with us’. Allah ﷻ caused His tranquility to descend on him to calm Abu Bakr ﷺ. That was the night.)

The day (of his, which I covet so much) was when Nabi ﷺ passed away and the Bedouins turned back (from Islam). They said, ‘We will not pay zakat’. Abu Bakr ﷺ said, ‘If they stop (paying) a single rope, I will fight them for it.’ I (Umar ﷺ) said, ‘O *Khalifah* of Rasulallah ﷺ! Unite the people and be kind to them.’ He replied, ‘So fierce in Days of Ignorance and such a coward in Islam?! *Wahy* (Revelation from Allah ﷻ) is discontinued and the Deen is complete. Will it diminish while I’m still alive?! (i.e. I will never let that happen)’” (Razin, Mishkat 6033, Kanz al-Ummal 35615)

Umar ibn Abdil Azīz

Written by a 4th year student at Darul Qur'an Wassunnah

The first and most prominent *mujaddid* (reviver) of Islām, Umar ibn Abdil Azīz ﷺ was born in 61 A.H. in Helwan, Egypt. His mother (Umm Āsim) was the granddaughter of Umar al-Fārūq ﷺ, making him the great-grandson of Umar ﷺ.

Umar ibn Abdil Azīz completed the memorization of the *Qurān* while he was young. Afterwards, his father sent him to Madīnah *Munawwarah*, where he studied and attained knowledge. He then traveled to Damascus and married the daughter of Abdul Malik, his uncle, and also the *khalīfah* of the time. After the death of Abdul Malik, his son, Walīd ibn Abdil Malik, succeeded him as *khalīfah*. He appointed Umar ibn Abdil Azīz رضي الله عنه as the governor of Madīnah. He remained as the governor of Madīnah for seven years before resigning and returning to Damascus.

In the year 99 A.H. (717 A.D.) Umar ibn Abdil Azīz رضي الله عنه became the new *khalīfah* after the death of Sulaimān ibn Abdil Malik. Immediately after becoming *Khalīfah*, he dismissed all unjust and cruel governors. All the slaves of the royal household were freed, and all wealth and jewelry brought before him, including his own, was deposited into the *Baitul-Māl* (Islamic Treasury). Although he was the *khalīfah* of the time, yet he did not possess enough wealth to perform *Hajj*. He adopted a life of simplicity, abstaining from the luxuries of the *Dunya* (material world). Mālik ibn Dīnār رضي الله عنه said regarding his *zuhd* (abstinence):

«الناس يقولون: مالك زاهد؛ إنما الزاهد عمر بن عبد العزيز، أتته الدنيا فتركها» أخرجه أحمد في مسنده

“People say Mālik (referring to himself) is abstinent, whereas the true abstinent one is Umar ibn Abdil Azīz. The world came to him but he refrained from it.”

Umar ibn Abdil Azīz رضي الله عنه was well known as a just ruler. He would say to his governors, “If your power over people leads you to treat them unjustly, then remember the Power of Allah over you.” It is said that in his time, the wolves used to graze with the sheep without harming them due to his justice. Many Scholars numbered him as the fifth *Khalīfah* after the *Khulafā Rāshideen* because of his piety and righteousness, although there were eight *Khulafā* between Ali رضي الله عنه and Umar ibn Abd il-Azīz رضي الله عنه. The great Imām, Sufyān Ath-Thawri رضي الله عنه, said,

«الخلفاء خمسة: أبو بكر، وعمر، و عثمان، وعلي، وعمر بن عبد العزيز» أخرجه أبو داود في سننه

“The *Khulafā* are five: Abu Bakr رضي الله عنه, Umar رضي الله عنه, Uthmān رضي الله عنه, Ali رضي الله عنه, and Umar ibn Abdil Azīz رضي الله عنه.”

Umar ibn Abdil Azīz رضي الله عنه passed away in 101 A.H. at the age of 39. The rule of Umar ibn Abdil Azīz رضي الله عنه lasted only for two years and five months. In that short time however he filled the earth with justice, erased corruption and dishonesty, and left such a name that strikes awe in the hearts of the people, remembered even to this day.

May Allah have mercy on him and those who follow his footsteps.

A Glimpse into the Life of Mujaddid Alf Thāni رحمته الله

Written by a 4th year student at Darul Qur'an Wassunnah

Sheikh Ahmad, also famously known as Mujaddid Alf Thāni رحمته الله, was a direct descendant of Umar رضي الله عنه with 31 intermediaries between the two. He was born on Friday night, the 14th of Shawwāl, 971 in Sarhind. From his early childhood, he showed signs of a virtuous disposition.

Mujaddid Alf Thāni began his education by memorizing the Quran and learnt it by heart in a few years. Thereafter he started receiving instructions from his father and soon showed the signs of possessing a keen and assimilative mind. After finishing the first phase of his education with his father and other teachers in his area, he went to Sialkot, which was a well-known center of learning at the time. Mujaddid Alf Thāni studied some of the higher

level books such as Azod, which was included in the curriculum of higher studies in those days by Maulāna Kamāl of Kashmir, who was a renowned teacher of logic, philosophy, scholastics, and jurisprudence. Mujaddid Alf Thāni ﷺ is reported to have completed his education at the age of seventeen.

He started his career as a teacher after gaining a thorough knowledge of the religious and secular sciences. He also wrote a few treatises like the *Risālah Tahlīliyah* and the *Risālah Radd Mazhab Shia* in both Persian and Arabic. It would suffice to add that during the era in which the Mujaddid had to take ahead his reformatory work, mystical discipline had broadened to become a popular movement in the Indian Muslim society. No scholar could exert a powerful appeal among the elite or even the common folk unless he had a Sūfi order. Apart from it, nobody could have called the people to betake the path of virtue or reform their morals merely by being a profound teacher or a fluent speaker. All this was necessary for the great task he was about to undertake and to leave his indelible mark on the Muslim society spread over a substantially large portion of the world until the end of time.

The Mujaddid decided to leave for pilgrimage a year after his father had passed away. When he arrived in Delhi, several scholars of the city who were already aware of his literary attainments called upon him. One of these scholars was Maulāna Hasan of Kashmir. Maulāna Hasan told him about Khwaja Bāqi Billah, a Sheikh of the Naqshbandiya order who was known to have been endowed with both inward and outward perfection. The Mujaddid expressed his desire to meet the Sheikh. He was received warmly by Khwaja Bāqi Billah when the former called upon him for initiation in his spiritual order. After completing the probationary period with Khwaja Bāqi Billah, he withdrew to the seclusion of his house in Sarhind subjecting himself to the severe discipline of spiritual exercises. For a long time he kept his doors closed to all those who came to seek his spiritual guidance. He felt reluctant to act as their spiritual mentor since he was himself making a rapid progress on the path of inward perfection which did not allow him to divert his attention to the guidance and training of others. The Mujaddid began at last, accepting disciples in his order and guiding them on the path of spiritual illumination.

Shaikh Ahmad ﷺ was sixty-three years old when he bade farewell to the world. When the Shaikh's body was brought out for washing, his right hand was placed upon the left, below the navel, as if in the prayer. His hands were stretched out for washing but they were again found to have taken the previous position after the body had been washed. It appeared from the Sheikh's countenance as if he was smiling.

The Foundations of the School of Thought of Imām Abu Hanīfah ﷺ

Excerpts from the *The Concise History of Fiqh* by Hazrat Mufti Ruhul Amin Qāsmi,
Principal and Founder of Darul Quran WasSunnah, Sadr Mufti of Shariah Board, New York
Translated from Arabic by a Graduate of Darul Quran WasSunnah

Al-Khatīb and Abu Abdullah al-Saymari narrate from al-Hāfiz Yahya bin al-Dāris: “I was in the company of Sufyān al-Thawri ﷺ when a man of scholarly aptitude and piety came to him. The man said: Abu Abdullah (Sufyān's kunya), what do you have against Abu Hanīfah?

Sufyān ﷺ retorted: And what does he have in his favor?

The man replied: I have heard him saying a fair word: “I take from the Book of Allah, and if I do not find (what answers I seek) in there, I resort to the Sunnah of the Prophet ﷺ, and if I do not find (what I seek) in there, I turn to the statements of the Sahābah ﷺ (Companions of Rasūlullāh ﷺ), using some as opposed to others. Yet, I will not recourse to anyone else's opinions in the face of their statements. If the matter boils down to Ibrāhīm, al-Sha'bi, ibn Seerīn, Hasan, Atā, Saeed al-

Musayyab⁹ – and he mentioned a few others – they were human beings who used their legal reasoning, so I shall do the same.”

Sufyān رضي الله عنه remained silent.¹⁰

He also narrates on the authority of Imām Abdullah bin al-Mubārak: Imām Abu Hanīfah رضي الله عنه said, “If a Hadīth comes from the Messenger of Allah ﷺ, we readily accept it (على الرأس والعين), and if the statement comes from the Sahābah رضي الله عنهم, then we will implement some of their statements, but we will not tread past whatever they have said. If the statement comes from the Tāb’ieen, then we are ready to compete.”

Abu Abdullah, Muhammad bin Sufyān, also known as ‘Ghunjar’, said in his *Tāreekh*, narrating from Nu’aym, from Umar, that he said: I have heard Imām Abu Hanīfah رضي الله عنه saying, “How strange it is that people can say the words: ‘I give fatwa based on opinion.’ Rulings are only given by transmitted texts.”

Abu al-Muzaffar bin al-Sam’āni in his *Kitāb al-Intisār* and Abu Ismāil al-Hirawi in his book *Dhamm al-Kalām* reported from Nūh al-Jami: I said to Imām Abu Hanīfah رضي الله عنه: “What do you say concerning what certain people have said in theological discourse about physical bodies and forms?”

“Whimsical remarks of philosophers,” replied the Imām رضي الله عنه, “Remain firm on transmitted texts, and the way of the Salaf, and beware of newly invented matters, for they are (reprehensible) innovations.”

Al-Hirawi also narrates from Imām Muhammad bin al-Hasan who said: Imām Abu Hanīfah رضي الله عنه said, “May Allah curse Amr bin Ābid! He has opened a path into theology for people, that which they are in no need of.”

Abu Abdullah al-Saymari narrates from Abul Qāsim Ghassān bin Muhammad bin Abdullah bin Sālim al-Tamīmi رضي الله عنه:

Analogy was founded by Abu Hanīfah entirely
 And he did so with the best proofs and measure
 Founded on texts, he built his structure
 Its intricacies atop a strong foundation
 People then followed what he said in accordance
 To what his light illuminated for mankind

Al-Muwaffaq bin Ahmad narrated from al-Hasan bin Ziyād who said: Abu Hanīfah رضي الله عنه said, “No one has any right to speak in his opinion in the front of the Book of Allah, nor in front of the Sunnah of Rasūlullāh ﷺ, nor the consensus of the Sahābah رضي الله عنهم. Any matter in which they did not reach consensus, we shall (examine their statements in the Light of the Book and Sunnah and) apply those closest to the Book and Sunnah. Thus, we shall apply our legal reasoning. Anything beyond that (applying the statements of the Sahābah رضي الله عنهم is legal reasoning through sound judgement, a realm in which the jurists who understand differences of opinion have flexibility to make analogies. This is what they were upon.”¹¹

Qādi Abu Abdullah al-Saymari narrates from al-Hasan bin Sālih, that he said:

Imām Abu Hanīfah used to thoroughly investigate abrogation in Hadīth. He used to implement whatever he found to be sound from Nabi ﷺ. He was well versed in Hadīth narrated by the People of Kūfā, properly grounded in the practices of the people of his city. He was a *hāfīz* (knew very well) of the final actions committed by Nabi ﷺ (in any matter, that which is many times the final word) which reached his city (through narration), that which he was raised away (from the Dunya) on.

⁹All of them were Tābi’een (Successors of the Sahabah), رضي الله عنهم.

¹⁰ Uqūd al-Juman: 172

¹¹ Uqūd al-Juman: 173-175

Abu Muhammad bin Hazm said: “The students of Abu Hanīfah all agree that the position of Imām Abu Hanīfah ؓ was that weak Hadīth are given preference over analogy and scholarly judgments.

Abu al-Mu’ayyid mused:

Without doubt, the eyes of Imām Abu Hanīfah
Never tasted the sweetness of rest
Upon the Book of Allah was his Mazhab
Then upon the Sunnah, the purest

Then upon the *ijmā’* (consensus) of the Muslims
Because they looked with the light of Truth in darkness
Then upon *qiyās* (analogy) on the texts because it is
The cream of the partisans of this nation, no less

We studied since time immemorial that Imām Abu Hanīfah ؓ was the Imām of Imāms and the jurist of the jurists. All people are dependent upon him, as Imām Shāfi’i ؓ had aptly formulated. Surely, Allah ﷻ had granted him a unique genius, a ripe intellect, and very profound thinking that would unlock matters in very sophisticated ways. He would derive rulings using mind-boggling proofs and evidences that would be flawless in their integrity. He spread his knowledge purely, sending it to the horizons, whereby the scholars passed it on to each other. In general, they (his rulings) are all accepted with wonderfully. It is because he – may Allah have mercy on him – would assemble the building of his knowledge upon firm foundations. No Muslim man would be able to disagree or take away from these foundational principles. Quite the contrary, the Muslims from the era of the Messenger of Allah ﷺ, then of the era of the Sahābah ؓ, and thereafter of the Tābi’een ؓ all used to take from the same principles as did the Imām.

This Imām himself has expounded on these principles, as he had said, “I determine rulings from:

The Book of Allah. If I cannot settle the matter, then I move to the Sunnah of the Nabi ﷺ.

If I am still unable to resolve the issue, I then examine the verdicts of the Sahābah ؓ.

If there are no legal precedents, then I do not take the opinions of the Tābi’een ؓ, rather I exercise my judgment just as they do.”¹²

The Noble Habits of Nabi ﷺ

by a Graduate of Darul Quran WasSunnah

The Islamic *Thiqāfah* (Culture)

Every civilization has its hallmark. A hallmark of the Romans was their coliseums and massive stadiums. The hallmark of the Indian civilization was the Taj Mahal. Clothing is also a symbol by which civilizations can be identified. Anyone who sees a man wearing a toga will most assuredly think he is coming back from a Greek frat party. The purpose of clothing is a means of identification, unifying oneself with a community and culture, like wearing the same skin so that everyone is easily identifiable.

In the same manner, Islām brings forth a particular style of attire as well. This is not to enforce a dress code, but to reflect its intrinsic quality, as the Prophet ﷺ has said: “Every way of life has a distinct quality, and the quality of Islām is modesty.”¹³

¹² Al-Khayrāt al-Hisān 26

¹³ Ibn Mājah

This modest dress represents our obedience to the way of the Messenger ﷺ, since by following his way the love of Allah is found.¹⁴ He dressed in a certain manner and his garb continued to be the style of the Ummah from time immemorial.

It is unfortunate today that a group of Muslims deny such glaring realities, raising the banner that “the *sunnah* is to imitate the clothing of the society you are in,” claiming that the blessed attire of the Messenger ﷺ was linked to his specific time and culture. “His clothing is Arab, so that shouldn’t apply to us living in the West” they shout angrily at brothers who don the crown of the believers (the *topi*), grinding their teeth at those who wear turbans. “Abu Jahl had a turban too!” is all too common today.

The objective of this article is to serve a few purposes. One is to clarify the Sunnah of the Prophet ﷺ when it comes to routine matters like eating, sleeping, and dressing. Then to see how the Sahābah understood such habits of the Prophet ﷺ and if they made any distinction between matters of habits and worship. We will also look at how the preferences of the Prophet ﷺ lay the framework for something to be *sunnah*, not the society one lives in. Finally, to close, a close look at how the *sunnah* clothing integrates with a society, blending rather than overtaking the system already present.

This is not to spark animosity among brothers, rather the opposite effect is hoped, Inshā-Allah. This is to provide the other side of the story, some clarity amidst controversy, so that Muslims may understand why so much stress is placed on every little detail of the life of the Messenger ﷺ. Just so the hearts may find rest again by looking at the honored clothing of the *sunnah* with love instead of hatred, and to Allah is the complaint.

The Division of Actions: Worship vs. Habit

The Scholars of Islam have classified the *sunnah* of the Prophet ﷺ into two categories: *ta’abbudi* (worship) and ‘*ādi* (habitual). An example of a *ta’abbudi* matter is the number of raka’āt in Maghrib salāh (why three, not four?), fasting in the daytime (why not nighttime?), facing the Ka’bah for salāh (why not some other direction?) as these are directly related to obeying the orders revealed by Allah. These are matters of worship as an ‘*abd* (slave) of Allah, with no personal discretion. These are held in high esteem in Islam because specific virtues are connected to them. If Rasūlullāh ﷺ ordered a particular act to be conducted in a particular way, a Muslim must act accordingly, because his order is the order of Allah, his Master. ‘*Ādi* sunnahs are related to routine everyday affairs based on personal preferences. In terms of the position of that act in the Fiqh spectrum of priority (ranging from obligatory to forbidden), these actions are mostly either *makrūh tanzīhi* (disliked) or *mustahab* (preferred). An example of this would be to eat with the hands (instead of utensils), to sit on the ground (instead of the chair), to sleep on the right side, and so on. The classification allows one to prioritize when faced with so many actions to commit to in the Deen. He can clearly decipher in case something is missed, what needs to be done. In general terms, ‘*ādi* matters do not lead to invalidation or major sins.

What Did the Sahābah understand About Classifications?

The Sahābah paid little attention to classifications in the Deen. They saw the Messenger ﷺ as their role model in life. Their Deen was his every action, as minute as it may be. Thus, every action of his was noteworthy and important to implement. Any book of Hadith can easily show how the Sahābah paid attention to each and every little detail about the Messenger ﷺ, from how he smiled, to when he smiled, to when he looked down, to the texture of his hands, to the shape of his eyebrows, etc. They not only focused on documenting it, but applying whatever they could as well, however mundane the affair might be. Here are some examples to highlight the point:

¹⁴ “If you love Allah, then follow me, Allah will love you.”

1. Anas ﷺ

I was a young boy when once, I was walking with Allah's Messenger ﷺ. He ﷺ entered the house of a tailor who brought a dish of food with pieces of gourd in it. Allah's Apostle ﷺ started picking and eating the gourd. When I saw that, I started collecting and placing the gourd before him. Then the man returned to his work. Anas ﷺ added, **I have loved gourd since I saw Allah's Messenger ﷺ doing what I saw.**¹⁵

This is how Sahābah ﷺ understood how Islām should be practiced. Deen was not based on personal preferences, but the preferences of Nabi ﷺ.

2. Ibn Umar ﷺ

Regarding the tanned leather shoes, without a doubt I saw Allah's Messenger ﷺ wearing hairless (leather) shoes on them...**So I love to wear similar shoes.**¹⁶

A man came to ibn Umar asking him why he does not wear the same sandals as everyone else. The “Arab” culture of the time was to wear sandals with hair on the straps, so it was strange that ibn Umar ﷺ was wearing something out of fashion. Ibn Umar ﷺ brushed aside the glances and the question by saying that the Messenger ﷺ did not wear those sandals. Those who claim to change our clothes to fit the times should really ponder how ibn Umar ﷺ was unwilling to change even his sandal straps just because others were doing it, if it meant leaving what Nabi ﷺ did.

3. Abu Ayyūb ﷺ

Abu Ayyūb Ansāri reported that when food was brought to Allah's Messenger ﷺ he ate out of that, and sent the remaining part to me. One day, he sent to me the leftover. I found that he had not eat from it at all because it had garlic. I asked him whether that was forbidden, whereupon he said:
No, but I do not like it because of its odor. He (Abu Ayyūb Ansāri) said: **Then I also do not like what you do not like.**¹⁷

4. Jābir ﷺ

Allah's Messenger ﷺ took hold of my hand one day (and led me) to his residence. Some pieces of bread were presented to him, whereupon he asked, ‘Is there no condiment?’ They (the members of his household) said, ‘No, except some vinegar.’ He (the Holy Prophet) said, ‘vinegar is a good condiment.’ Jābir ﷺ said: **I have always loved vinegar since I heard it from Allah's Apostle ﷺ**¹⁸

5. Umar ﷺ

"The Prophet ﷺ put an attire made of dībāj (a type of silk) that was gifted to him, but he soon took it off and sent it to 'Umar. It was said to him, ‘You took it off so quick, O Messenger of Allah.’ He said: 'Jibrīl, ﷺ, prohibited me from wearing it.' **Then 'Umar came weeping and said: 'O Messenger of Allah, you disliked something but you gave it to me.'** He said: 'I did not give it to you to wear it, rather I gave it to you to sell it.'¹⁹

This Hadīth speaks volumes of the caution that the Sahābah ﷺ had about the preferences of the Prophet ﷺ. The thought of wearing something the Prophet ﷺ disliked brought the mighty Umar to tears. Yet, Muslims are found openly abandoning the *sunnah* today! May Allah have mercy!

¹⁵ Sahīh al-Bukhāri 5435

¹⁶ Sahīh al-Bukhāri 166

¹⁷ Sahīh Muslim 2053 a

¹⁸ Sahīh Muslim 2052 b

¹⁹ Sahīh Muslim 5377

The Devout Ring Change

Allah's Messenger ﷺ wore a gold ring and placed its stone towards the palm of his hand and had the name 'Muhammad, the Messenger of Allah' engraved on it. The people also started wearing gold rings like it, but when the Prophet ﷺ saw them wearing such rings, he threw away his own ring and said, "I will never wear it," and then wore a silver ring. **Upon seeing this, the people too threw away their gold rings and started wearing silver rings.**²⁰

This Hadith aptly describes the love of the Sahābah for any action of the Prophet ﷺ. When he threw his gold ring, they flung theirs. And when he wore a silver one, they adorned their fingers with it as well. What act of worship is found in wearing a ring? Where is the Hadith that describes the virtue of wearing such a ring? Which culture was behind this? There is no other explanation for this except that they were following the Messenger ﷺ, the greatest act of worship to obtain the love of the Almighty.

How Do Regular Actions Become Sunnah?

When it comes to laying down guidelines concerning any walk of life, Islām does three things:

- 1) It informs the follower of the religion on what is permissible in this area.
- 2) It informs him/her on what is impermissible.
- 3) It establishes the recommended method or acts in that sphere of life.

Take food for example. Islām prohibits certain foods and ingredients, such as pork. It permits other foods like fish and vegetables. Finally, there are recommended foods to eat, which is established through the Prophet ﷺ. He ate dates²¹. He loved *tharīd*²². He ate chicken²³. Whatever the Prophet ﷺ chose from the domain of permissible things becomes a strong recommendation for his followers to imitate. This preference is called *sunnah*. This is an accepted principle in the Deen.

Another example is sleep. Islām allows the person to sleep in whichever position he chooses to do so, and frowns upon sleeping on one's stomach. It emphasizes sleeping on the right side, because this is the position that the Prophet ﷺ preferred. The Sahābah even narrated the Prophet's ﷺ hand placement in sleeping²⁴. These are details any devout Muslim would not miss. These details are known as the *sunnah* of sleeping.

There are rules regarding hair which Islam has put down as guidelines on what is acceptable. It is permissible for a man to grow his hair long, but to allow one's hair to grow past the shoulders is reprehensible. To shave one part of the head is loathsome. There are many other rules found in the books of Fiqh as well. Of course, there is a length according to the *sunnah* as well as a preferred hairstyle²⁵. Further, grooming one's hair is also *sunnah*.

But would the *sunnah* change if Abu Jahl ate dates or kept long hair? Of course not. Just because a non-Muslim coincidentally practices something which is *sunnah*, it does not alter the status of that *sunnah* in any way. The rule is: whatever the practice of the Prophet ﷺ was, is regarded as *sunnah*, regardless of what other people do. It is not that the rule suddenly changes because others are coincidentally imitating the *sunnah*.

Is it Arab? Look at the Turban

This is not fixing a specific Arab culture, bound to 7th century Arabian taste, but rather to explain the timeless tradition of Islām, in that Islām has laid down the guidelines until the world breathes its last. It is perfectly valid to say there is a "*sunnah* culture", which is unbound by the shackles of time, place, race, ethnicity, and every other factor in existence. This culture is not, however, so rigid as to create a strict uniform, locking everyone into its suit. Instead, it blends with the culture it finds itself in, and creates a wonderful shape²⁶. This is one of the most beautiful unifying factors of Islam, that Muslims all over the world share a principle dress code.

²⁰ Sahīh al-Bukhāri 5866

²¹ Shamā'il 30/197

²² Sahīh al-Bukhāri 5419

²³ Sahīh al-Bukhāri 5517

²⁴ One has to observe that there is no mention of any specific virtue associated with this hand placement, but the fact that the Prophet ﷺ selected this position is a virtue in of itself.

²⁵ Up to the earlobes, and parted in the middle

²⁶ This is why no one imposes the two-suit clothing that Nabi ﷺ used to wear. It is recommended, but the style is focused on over the exact outfit.

Take the hooded Jubbahs in Morocco, the *kurtas* in Pakistan, the sleek *thawbs* of Saudi, or the blue cloaks in Mauritania. The *sunnah* style was never meant to be rigid, but flexible to blend in with the cultures it integrates with.

If someone were to claim that “this is Arabizing Islam,” then they really should examine what the Prophet ﷺ wore on his head compared to what Arabs wear today. Generally, Arabs wear an *iqāl* (the black, circular rope) over their *ghutra* (headscarf). There is no mention of the Prophet ﷺ ever wearing an *iqāl*. The Sunnah is to wear a turban²⁷. If Islām was about imitating Arabs, then the Sunnah should change in accordance to the style of the Arabs. This is not the case. The *sunnah* is not to follow the Arabs. The Sunnah is the follow the Prophet ﷺ.

Did the Prophet ﷺ follow the culture of his time?

“The Prophet ﷺ used to prefer the way of the People of the Scriptures in matters in which there was no order from Allah. The People of the Scripture used to let their hair hang down while the polytheists used to part their hair. So the Prophet ﷺ let his hair hang down first, but later on he parted it.”²⁸

From this Hadīth, it can be understood:

- 1) The Prophet ﷺ was commanded not only in matters of worship, but in matters of everyday habits.
- 2) Within those habitual matters, if the Polytheists (i.e. people of Makkah) were doing something, he would oppose the culture and prefer the way of the People of the Book.
- 3) The Prophet ﷺ was commanded in minor issues such as hair style, so why should clothes be exempt from this rule?
- 4) The command that was given to the Prophet ﷺ was not obligatory, but a recommended act i.e. a *sunnah*.

Looking back at the narration of ibn Umar ؓ, following the culture seemed close to meaningless to Muslims if it meant doing something contrary to the way of the Messenger ﷺ.

How could the Sunnah be to imitate the Others?

What is strange is the provocative call to imitate the culture of other civilizations instead of the Sunnah. Allah ﷻ says in the Qurān: “He is the one who sent His Messenger with Guidance and the Deen of Truth, so that it may supersede all other ways of life.”²⁹ The Prophet ﷺ said: “Jews and Christians do not dye their hair so you should do the opposite of what they do.”³⁰

And he ﷺ said: “Oppose the Polytheists, grow out your beards, and shave your mustaches.”³¹

The Islām to be practiced is completely distinct from all other religions. It is above and beyond all mundane ways of living. It was sent from beyond the Seven Heavens, directly from the Lord of the Worlds. It has its own business ethics, societal conduct, mannerisms, dietary laws, etc. In each and every realm of society, there is something Islam has said concerning it and certainly has much to bring to the table. The Deen is comprehensive and holds its own way. Moreover, the Deen is pure, and denial of it, in whatever color it may be, is putrid. Good and Evil are never equal, Truth and Falsehood can never mesh.

Conclusion

To sum up, the way of the Prophet ﷺ also includes the way he dressed. This is how the Companions had understood it, not letting go of any choice the Prophet ﷺ made. This is what distinguished the Sahābah ؓ, their unshakable determination to emulate the Prophet ﷺ, taking it with them wherever they went. This is what took the entire world by storm, causing society after society to change its values. This is exactly why it is found that countries which were originally non-Arab, have adopted Arabic as their primary language. It is found as far out as the Caucus mountains, thousands of miles away from Madīna, that Muslims wear turbans and other *sunnah* clothes.

The greatest of attributes of the Messenger ﷺ was his character, part of which is his appearance. No one claims to copy him ﷺ exactly, but all Muslims try their best, which they are responsible for. May Allah make us from those who exert a full effort to emulate His Noble Messenger ﷺ.

²⁷ Imām al-Bukhāri brings a chapter, under the Book on Clothing, titled “Chapter on Turbans”

²⁸ Sahīh al-Bukhāri 5917

²⁹ 48:28

³⁰ Sahīh al-Bukhāri 5899

³¹ Sahīh al-Bukhāri 5892

Chronology of Rasūlullāh Muhammad's ﷺ Life

Born in Makkah, the Year of the Elephant (عام الفيل)

570 CE

Grandfather also passes away, handing over guardianship to Muhammad's ﷺ uncle, Abu Tālib

576 CE

Āminah, his mother passes away, leaving the young orphan in the custody of his grandfather, Abdul Muttallib

578 CE

582 CE

First business trip to Syria, with Abu Tālib

Marriage to Sayyidah Khadijah, Birth of first son, Qāsim

595 CE

599 CE

Death of Qāsim

Muhammad ﷺ helps in the rebuilding of the Ka'bah

605 CE

610 CE

The first revelation through Angel Jibril in Cave Hirā, Khadija, Abu Bakr, Ali, and Zaid become first Muslims.

Allah's order to start openly preaching Islām

613 CE

615 CE

First migration to Abyssinia

The boycott of the Muslims, Muslims go to Valley of Abu Tālib

616 CE

619 CE

(عام الحزن والملل) Year of Sorrow. Khadijah and Abu Tālib pass away. The people of Tāif reject Islām

(الإسراء والمعراج) The Night Journey to Baitul Maqdis, in Palestine, and the Ascension to the Heavens

621 CE

621 CE

(بيعة عقبه الأولى) The pledge from the Ansār, saying they would not disobey Nabi ﷺ, Preparations for migration to Yathrib (Madinah) begin.

Nabi ﷺ migrates. Start of Hijri Calendar

622/1 AH

623/2 AH

Qibla changes from Baitul Maqdis to Ka'ba. The victorious battle of Badr takes place.

Battle of Uhud. Birth of Hazrat Hasan

624/3 AH

625/4 AH

Birth of Hazrat Husain

The Event of Ifk (False Accusation of Hazrat Āisha), Battle of Khandaq, and Battle of Ahzāb

626/5 AH

627/6 AH

(صلح حديبية) The Peace Treaty of Hudaibiyah, Letters sent to the neighboring kings with the invitation to Islām

The Battle of Khaibar

628/7 AH

629/8 AH

The conquest of Makkah, the battle of Hunain

The battle of Tabūk

630/9 AH

631/10 AH

The Last Hajj (Pilgrimage) of Nabi ﷺ. End of the Quranic revelation. His illness begins and becomes severe.

Nabi Muhammad ﷺ passes away.

632/11 AH

ZABIHA MONITORING COMMITTEE

WE CERTIFY ONLY WHAT

We don't just certify meat, we are with it every step of the way. From the slaughterhouse to the supplier to the store you buy from, SBNY checks what they're doing and what you're getting. It's the only way to make sure you eat 100% Zabiha Halal meat.

WE CHECK

What Does Shariah Board Certified Zabiha Halal Mean?

It means an independent team of Ulama Kiram who have the academic credentials, experience in the field and expertise in monitoring Zabiha Halal, is regularly monitoring the business practices of a Halal provider. The interested business owners sign a contract with SBNY allowing them to randomly inspect their meat inventory, business premises, invoices, employee activity, etc.

This is a testimony from the Ulama Kiram that this business is not mixing hand-slaughtered Zabiha Halal with any other meat and thus it is safe, beyond a reasonable doubt, to trust this business as long as they allow this independent team to monitor their business.

CERTIFICATION IS ABSOLUTELY FREE OF COST, SOLELY FOR THE BENEFIT OF THE MUSLIM COMMUNITY.

Why do we need Zabiha Halal Certification and Monitoring?

We do not live in a Muslim-majority population, where it is undoubtedly true that every link in the chain of meat supply is Muslim. In those places, everyone from the butcher to the supplier to the retail store/restaurant owner is Muslim. There is no room for non-Halal in that market.

Where we live, as a small minority of the population, the story is different. See why:

1. Since the supply for non-Halal meat is much more than the supply of Halal meat in USA, because Muslims are a small minority of the population at large, non-Halal meat is naturally cheaper than Halal meat.
2. Halal meat is sold at a much higher price to the customer, because it costs more in the wholesale market. A savvy business owner has a big opportunity to capitalize on this. He can easily buy cheaper non-Halal meat and sell it for much more by simply putting a Halal label on it.
3. So can anyone simply place a Halal label on whatever they like? Yes, and seeing a Halal label is not enough to fulfill our obligation as a Muslim. There is no substantial regulation of the Halal meat market. Some states have very good legislation to prevent this type of cheat and deception but eating Halal is a concern of the Muslims, not the legislation. The generous members of the legislation have done their part

by passing such laws (where they have done so). It is now the obligation of the Muslim consumer to report any cheat they encounter.

4. It should be clear regarding the meat which is labeled as ‘HALAL’:
 - a. It is based mostly on trust
 - b. Unfortunately, deception is a normal business practice
 - c. **There is a great need to have an alternative available to the unmonitored, uninspected, controversial ‘halal meat’ labels prevalent in the market**
5. There are distributors and suppliers involved in the chain of meat supply. Even if a slaughterhouse is known to conduct proper Zabiha Halal slaughter, by the time it gets to your plate, there are at least two or three businesses involved. Any one weak link in the chain could allow Haram into your stomach!
6. The common consumer does not have the legal right to inspect the business premises of any business. Even if they were allowed into the meat cooler, they have no idea about which slaughterhouses or distributors are conducting proper Zabiha slaughter and selling only Zabiha Halal, without any mixing with non-Halal. SBNY takes the legal permission from the business owner to check what is happening inside.
7. The Ulama and concerned consumers of Halal throughout the world, where Muslims live as a minority in the population, have formulated this system of monitoring, to ensure what is labeled Halal is truly that.

What is the difference between what SBNY Zabiha Monitoring Committee does and what others do?

SBNY regularly monitors the business in the interim of the 1-year certificate it issues. Every year, the certification must be renewed to ensure the terms and conditions agreed upon in the relationship between SBNY and the business is reviewed and rejuvenated.

Simply seeing a certificate of Halal is not enough. Regular monitoring is necessary because certification simply means that the business was found to meet the requirements of Halal at any one time. What they are doing on a regular basis is not monitored by other certifiers in the interim (if there even is a renewal requirement which does not exist with every Halal certifier).

What’s the objective of this effort?

- Every Halal provider in USA to be independently monitored by a team of expert Ulama Kiram
- Every Halal Sign in USA to have an accompanying “Monitored by” disclosure
- Meat which is labeled HALAL to be labeled “Hand-slaughtered Zabiha Halal” vs. Mechanically slaughtered
- NO Muslim should be deceived in terms of the sources of their meat. They should truly receive what they pay so much for.

This is a very big and difficult task, considering the locally based effort involved and the vast billion-dollar market of Halal meat. We take the challenge putting our full trust in Allah and exerting whatever ability we are able to.

What is the progress of this great effort so far?

Currently, eleven establishments are monitored and certified by SBNY. You can find them at www.shariahboardny.org, click 'Certified Businesses'.

Monitored slaughterhouses are currently running in NJ and VA while two more are pending in CT and MD. An approximate 150,000 chicken and 10,000 larger animals per week are produced Zabiha Halal from these facilities.

What can I do to help?

THE CUSTOMER IS THE KING OF THE MARKET! Awareness of the issues and challenges in the Halal market is absolutely necessary. DEMAND your local Halal meat store/restaurant to get this free, no-hassle certification to give you assurance that they are doing the right thing. It is a win-win situation for the honest business owner. SBNY conducts regular awareness programs and promotes certified businesses on the web. It's free publicity!

How do I get my meat business Certified and Monitored Zabiha Halal by SBNY?

Please visit www.shariahboardny.org and click 'Application Process' under the Zabiha Halal tab.

The process is:

1. The company/ plant / retail store must apply to SBNY for certification and monitoring.
2. SBNY examines if all of the fresh meat used are Halal. Zabiha Halal means:
 - a. The animal is slaughtered only by a Muslim butcher.
 - b. the *Tasmiah* (Bismillah) must be pronounce on each and every animal verbally by butcher.
 - c. Three of the four passageways of the animal's throat must be cut.
 - d. The facility cannot mix manually slaughter Halal meat with mechanically slaughtered meat.
 - e. For the processed meat: any ingredient which is animal-derived in the product must come from Zabiha Halal meat. Any pork or other non-Halal meat sources disqualifies the product from Zabiha Halal.
3. SBNY dispatches an Alim or trained representative to inspect. SBNY tries to use one of its own scholars to do an initial inspection at the company's facility. A feasibility study is conducted to determine how SBNY can create a Halal monitoring program to meet the company's needs.
4. Once that program is established, a contract is signed and the certificate is issued whereby the company is now obligated to follow the Zabiha Halal standards required by SBNY.
5. An inspector visits the plant unannounced on a periodic basis to make sure that the business is maintaining SBNY Zabiha Halal standards.

Terms and Conditions of SBNY Zabiha Monitoring and Certification

1. I will operate my business in accordance with the rules of the Zabiha Halal under the guidance of SBNY.
2. I will cooperate as a partner with SBNY to the fullest extent in this great effort to provide authentic Zabiha Halal is the community. I will exert the utmost effort to ensure Zabiha Halal reaches the community with the most convenience provided, including giving preference to such consumers, to help make Zabiha Halal easily available to all.
3. I will buy/sell meat, whole or parts, (chicken, goat, lamb, veal or beef) only from the slaughterhouses, distributors or retailers that are certified by SBNY. **Under any circumstances whatsoever, I will not buy/sell meat, whole or parts, (chicken, goat, lamb, veal or beef) from any slaughterhouses, distributors or retailers that are not certified by SBNY.**
4. I will comply with any and all future instructions provided by SBNY.
5. This certificate is valid for only one year from the date of issue.
6. Upon arrival of SBNY inspectors, full access must be granted to inspect the facility, invoices, employee practices, etc.
7. In case of any change in the present slaughterers/butchers, owners, slaughterhouse facility, processing facility, distribution process, retail location, or restaurant, SBNY must be informed immediately.
8. No part of this certificate may be reproduced or transmitted in any form or by any means, electronic, mechanical, photocopy or otherwise.
9. As long as this certificate is valid, I give permission for my business name to be listed on **SBNY Zabiha Certified Listing at www.shariahboardny.org.**
10. In case of a revocation, this certificate must be returned immediately upon notification.
11. In case of expiration or revocation, all use of SBNY certification reference, in name or otherwise, must be removed from all products, labels, boxes, etc. In case thereof, all use of SBNY certification, explicitly or otherwise, is illegal and morally deplorable.
12. SBNY Monitoring and Certification is a free service for the Muslim Ummah. This certificate is issued free of charge.
13. If there is any change in ownership of the business, a new application must be submitted
14. For Slaughterhouses Only: Only a Muslim slaughterer/butcher will be used in the production process.
15. For Slaughterhouses Only: The slaughterers/butchers will be interviewed regularly to verify compliance with Zabiha rules of slaughtering.
16. For Slaughterhouses Only: I will provide bi-weekly production record sheets provided by SBNY.
17. This certificate can be revoked at any time upon violation of any or all of the aforementioned terms.
18. **15/15 Policy: All renewal applications must be received in person at SBNY’s office 15 days prior to expiration. A 15 day grace period will allowed after expiration. IF THE RENEWAL APPLICATION IS NOT RECEIVED WITHIN 15 DAYS AFTER EXPIRATION, THE BUSINESS NAME WILL BE REMOVED FROM SBNY ZABIHA HALAL LISTING AND A PUBLIC NOTICE WILL BE ISSUED ACCORDINGLY.**

By signing below, I acknowledge that I have read and agreed to the Terms and Conditions of Shariah Board, New York Zabiha Monitoring and Certification and promise hereby to abide by these terms. Further, I will be held liable for any breach and will accept any revocation decision taken thereof.

Name *(please print)*: _____

Position: _____

Signature: _____

Date: _____

Strictly Confidential:

Shariah Board, New York, undertakes to treat all information supplied by or obtained in respect of its processes, trade secrets, and operations in the strictest confidence and will not divulge such information for the benefit of any other person or company.

The Halal Zabiha Certification services are free for the benefit of the Ummah

Organized Maktab USA

By Mawlāna Ubaidullāh ibn Abdul Awal, Shariah Board, New York

There are approximately 7 million Muslims in USA, of which at least one million are students. If each masjid in America accommodates 500 students, then 2,000 masājid are required to facilitate the Deeni education of the future Muslims of America. This is a very feasible estimate. By the grace of Allah, USA currently has an adequate number of Masājid (6,000).

An effective, efficient and organized system is all we need now to provide the correct foundation of Deen. We propose to organize a simple centralized system to accomplish this. In this system, there will be a uniform syllabus nationwide, an efficient teaching technique based on the methodology of Rasūlullāh ﷺ with regards to disciplined time management, cultivation of a practical Sunnah-based environment, standardized training for teachers which encompasses Tajweed enhancement, administration, supervision, collective teaching approach, child psychology, Arabic language usage, and much more.

Our target is to produce Muslims of *Taqwa* and *Tarbiyah*. Preparing such Muslims will help create an atmosphere of greater spirituality, peace, modesty and humility outside. It will also keep the masaajid active and vibrant for the coming generations. 100% of the Muslim population will learn Allah’s commands and Rasūlullah's ﷺ pristine way of life. This will lead to success in this world and the Next, inshā-Allah.

Coming to the masjid once or twice a week does not allow sufficient exposure to an Islamic environment to achieve this. This can only be accomplished by keeping the youth connected to the masjid every day, for as long as possible. This system is thus based on a 4-5-day class schedule, 1-2 hours daily, to spread the effect of the teachings evenly across a manageable timetable. Consistency is the key. Simultaneously, we have kept in mind the attention span and interest of the students. Collective teaching methods are used to efficiently utilize the limited time in class to maximize the benefit. Also, such an appealing system will generate greater student enrollment to ensure that our overall goal of reaching every Muslim student in America is met.

To meet the costs incurred in running an organized maktab and continue its activities, support is required. The financial structure of this system has been designed to ease the burden on both the students and administrators. Each maktab will be self-sufficient and will adequately sustain healthy growth according to the needs of the community.

Respected Ulamā and brothers, if Allah uses us for this great effort, the reward of every Muslim who benefits from it will be deposited in our accounts in the Ākhirah.

Uniform Syllabus

The proposed Maktab System has 3 levels.

	Levels	Duration	Age Group	School Grade Levels	Books to be used
1	Primary	3-5 years	5-10	Kindergarteners – 5 th Grade	Ma’aariful Wahy Books 1-5
2	Secondary	3-5 years	11-15	6 th Grade – 10 th Grade	Ma’aariful Wahy Books 6-10
3	Advanced	3-5 years	16-20	11 th Grade +	Ma’aariful Wahy Books 11-15

Subjects to be taught in the Makātib are:

1. Qurān: Qaidah, Nāzirah, Hifze Sūrah and Tajweed
2. Hadīth: Duā, Sunnah, Hifze Hadīth
3. Aqāid and Masāil: Aqāid, Salāh, Masāil, Asmā-ul-Husna
4. Islamic Tarbiyah: Basic Islamic Knowledge, Bayān, Dua, Seerah and History, Islam in Daily life
5. Language: Arabic, Urdu (optional)

This syllabus focuses on five essential branches of the Deen: Īman (Faith), Ibādah (worship), Muāmalāt (honest dealings), Muāsharāt (social interaction), Akhlāq (good character).

In the primary course, five hamd and five naat (poems) are taught as well to cultivate love for Allah and His Rasūl ﷺ in the hearts of the students and increase their ambition for learning the Deen.

Teaching Method

In this system, five subjects can be taught in one hour.

- i) Qaidah/Qurān = 40 minutes
- ii) Hadīth = 5 minutes
- iii) Aqāid & Masāil = 5 minutes
- iv) Islamic Tarbiyah = 5 minutes
- v) Arabic language = 5 minutes

At least once a week, time should be taken out from other subjects to teach practical wudū and salāh.

When teaching a lesson, the instructor will dictate while the students follow collectively. Thereafter students will teach each other. If they make a mistake, other students will correct them to ensure group participation and engage all individuals of the class in the learning process.

Supervision and Oversight

The key to maintaining an organized system is its supervision and oversight. The proposed Maktab system has one Masjid Representative (MR) per maktab, one Mu'āwin (helper) per 15 maktab, one Supervisor Mu'āwin per 10 mu'awins, and one coordinator who reports to the Markaz Shūra.

Masjid Representative (MR) responsibilities include: accommodation (with adequate sunlight, airflow, carpeting, lap benches, board and class space), publicity, financing, accounting, weekly in-class supervision, weekly local meetings, monthly meetings with mu'āwin

Mu'āwin responsibilities include: supervision of 15 maktab monthly, visiting one maktab per day, quality control, policy implementation control, monthly meetings with MRs of all 15 maktab, sending divisional monthly report to the Central Maktab Board.

A mu'āwin will be chosen from among the principals of the Maktab, who has at least six months' experience in teaching and can be a good role model for the community. He will go through intensive training on how to supervise maktab, the administration and finance structure, how to maintain documents related to the maktab,

build relationships with community members, parents, teachers and students. His job is crucial in the sustainability of this system in his locality.

Supervisor Mu'āwin Responsibilities include: oversee 10 mu'āwins, joint supervisory visit with a different mu'āwin by rotation, policy implementation control among mu'āwins

When there are more than 10 mu'āwins, the most senior and responsible among them is to be chosen as a supervisor mu'āwin. He will supervise the teacher's attendance, performance as well as help connect the MR with the teachers. He must work to correct all inconsistencies with the MR in the utmost soft manner.

Coordinator Responsibilities include: oversee supervisor mu'āwins, report monthly to the Central Maktab Board with all the related documents.

The Maktab Board will consist of a group of Ulamā from each locality who will take care of the local needs of their maktab and help every masjid in their respective areas to implement the maktab system.

Based on the number of students, trained teachers will be provided by the Maktab Board. They will collectively teach the class, take monthly quizzes, follow the Tarbiyah development of the students, ensure they are filling up their Salāh chart, attendance, ensure that parents are signing after each lesson, as well as conduct 3-4 parent's teachers meeting a year. They will be supported by the MR weekly, Principal daily and Mu'āwin monthly. They will need to ensure all students have the book, learning materials and uniform. In case students are not following the teachings of the Maktab, they need to find out the reason for it and discuss the problem with the MR regarding the solution. Physical punishment as well as yelling is absolutely prohibited, teaching must be with love and encouragement. At least one book of the True Tarbiyat Stories should be present in each class based on their level to help develop their morals and character. For further motivation, gifts should be given out throughout the year to students for good performance and attendance.

Fee Structure

Monthly fees will be collected from students to cover the expenses of the teachers with a reasonable salary scale. In addition, the principal and mu'āwin's salary, masjid space usage fees, yearly graduation expenses, trophy and certificates, report cards, yearly progress calendars, and gifts are all to be covered from these fees. Beyond this, a 5% margin should be maintained to accommodate financial aid for eligible students.

How to Introduce the Organized Maktab System to Your Area

Before starting a maktab in an area, three Jum'ah bayans should be devoted to explaining to the community the importance of learning Deen, the responsibility as a parent of teaching the Deen to their students, the benefits of the organized Maktab system and details of the subjects they will learn. Flyers should be distributed and a sign should be hung in the masjid for admission. Also, announcements should be made for two consecutive days after each salāh.

Inshā'Allah in the later stages we will implement a rating system for the Makaatib so there is a healthy environment for Deeni competition.

How to Make up Missed Prayers

By a Post-Graduate (*Takhassus*) Student at Darul Quran WasSunnah

Introduction

Allah created mankind for the sole purpose of worshipping Him. He said in the Qur'an,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“We have created *humans* and jinn only to worship Us.” [51:56]

Salāh is the apex of all forms of worship. It is the second pillar of Islām and obligatory upon every sane adult Muslim.

أَقِمِ الصَّلَاةَ

“Establish Salāh.” [Qur'an]

وعن ابن عمر قال: قال رسول الله ﷺ: «بني الإسلام على خمس: شهادة أن لا إله إلا الله وأن محمدا عبده

ورسوله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان» (متفق عليه)

Ibn 'Umar رضي الله عنه reported that Rasūlullāh ﷺ said: “Islām is built on five pillars: testifying that Allah is the only One worthy of worship, and that Muhammad ﷺ is His slave and messenger, establishing Salah, giving obligatory alms, performing pilgrimage and fasting in Ramadān.”

If a one denies the obligation of Salāh, he is out of the fold of Islām. If one does not pray, he is committing a major sin.

عن جابر قال: قال رسول الله ﷺ: «بين العبد وبين الكفر ترك الصلاة». رواه مسلم

Jābir رضي الله عنه reported that Rasūlullāh ﷺ said: “Salāh separates a believe from a non-believer.”

Praying on Time

There are five daily prayers which are prescribed at their specific times.

Allah states in the Qur'an:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

“Indeed Salāh is prescribed on the believer at its appointed time.” [4:103]

One of the greatest actions is to perform Salāh on time.

عن أم فروة قالت: سئل النبي ﷺ: أي الأعمال أفضل؟ قال: «الصلاة لأول وقتها». رواه أحمد والترمذي

وأبو داود

Ummu Farwah رضي الله عنها reported that Rasūlullāh ﷺ was asked: “Which act is the most virtuous?” He replied: “Salāh on its appointed time.”

Performing Salāh is obligatory, and performing it on time is a separate act of obedience that is deserving of great reward and virtue.

عن ابن عمر قال: قال رسول الله ﷺ: «الوقت الأول من الصلاة رضوان الله والوقت الآخر عفو الله» .
رواه الترمذي

Ibn ‘Umar رضي الله عنهما reported that Rasulallah ﷺ said: “The pleasure of Allah is in the early time of Salah, and the pardon of Allah is in the later time.”

In the above hadīth, Rasūlullāh ﷺ described the two stages of acceptance of Salāh by Allah based on the time it is performed. As soon as the time of Salāh sets in, the top priority must be Salāh. All actions must be put on hold. If one performs Salah at its preferred time, he earns the pleasure of Allah. This is the ultimate success.

وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

“And Allah’s pleasure is above all. That is the supreme success.” [9:72]

Consequences of Missing Salāh

Missing Salāh deliberately has dire consequences. These consequences are experienced in this world and of course, the next. The underlying difference between a believer and non-believer is Salāh.

عن بريدة قال: قال رسول الله ﷺ: " من ترك صلاة العصر فقد حبط عمله. رواه البخاري

Buraydah رضي الله عنها reported that Rasūlullāh ﷺ said: “If one leaves Salāt al-‘Asr, his actions are nullified.”

This hadith entails that there is no point in doing good deeds if one does not perform Salāh.

Salāh is among the first actions we will be questioned about in the grave and on the Day of Judgment. There are many narrations that depict the frightening punishment in the grave and in Hell for the one who ignored Salāh.

Missed Prayers

Missing Salāh is a major sin if done deliberately. If Salāh is missed unintentionally, it is not a sin. In both cases, the prayer must be made up, with the difference being that in the case of knowingly missing salāh, one must do *tawbah* (repentance) along with making up the prayer.

Let us examine the causes of missing prayer. There are three causes of missing Salah:

1. *Ghāflah* (heedlessness)
2. *Nisyān* (forgetfulness/unawareness)
3. *Nawm* (sleep)

Ghāflah refers to being heedless of Allah and His commandments. This is intentional and purposeful neglect of Salāh. This is the most common case and a *kabīrah* (major sin). Just as any other major sin, it requires *tawbah*.

Nisyān is forgetfulness. A person thought they prayed and later realized they did not. Or, a person forgets entirely that he has to pray. This is not a sin.

عن ابن عباس، عن النبي ﷺ «إن الله تجاوز عن أمتي الخطأ، والنسيان، وما استكروها عليه»

Ibn ‘Abbās رضي الله عنهما reported that Nabi ﷺ said: “Indeed Allah overlooks mistakes, forgetfulness and actions done under duress.”

The final cause for missing Salah is *nawm*. When a person is asleep, he is unaware of his surroundings. If he misses Salah due to oversleeping, this is not a sin, but the Salāh must be made up. However, if he did not make any arrangements to facilitate his waking (alarm clock, assign someone to wake him etc.) he can be sinful.

عن أبي قتادة قال: قال رسول الله ﷺ: "ليس في النوم تفريط إنما التفريط في اليقظة. فإذا نسي أحدكم صلاة أو نام عنها فليصلها إذا ذكرها فإن الله تعالى قال: (وأقم الصلاة لذكركم) رواه مسلم

Abu Qatādah رضي الله عنه reported that Rasūlullāh ﷺ said: "Carelessness is not when one is asleep, rather it is when one is awake. If any of you forgets to pray or oversleeps then he must pray when he remembers. Allah ﷻ said: 'Establish Salah for My remembrance.'"

Carelessness when awake can refer to many things. For example, when one does not make preparations to wake up, this is carelessness. Additionally, if a person willfully puts himself in a situation in which it will be impossible to perform Salāh, this is being careless. One must plan his events around Salāh, and not vice versa.

Qadā`

When a person missed Salāh, he must perform *qadā`* (Salāh that is prayed after its time) before he dies. Whether he skipped Salāh due to heedlessness, forgetfulness or sleep, Salāh must be made up. Consider the following hadīth:

عن أنس رضي الله عنه قال: قال رسول الله ﷺ: «من نسي صلاة أو نام عنها فكفارتها أن يصلها إذا ذكرها». وفي رواية: «لا كفارة لها إلا ذلك» متفق عليه

Anas رضي الله عنه reported that Rasūlullāh ﷺ said: "Whoever forgets to pray or oversleeps then he must atone for it by praying when he remembers."

In this hadīth, Rasūlullāh ﷺ mentioned two scenarios in which Salah is missed: forgetfulness and sleep, both of which are not sins. Despite this, he commanded us to repeat the prayer when we remember.

In the hadīth of Abu Qatāda رضي الله عنه, Rasūlullāh ﷺ mentioned the verse from the Qur'ān, "Establish Salah for My remembrance." He explained that the rule regarding making up prayers is included in this verse. This means that when the person remembers the command of Allah, he should perform Salāh.

What if Missed Prayers Are Many?

Some Muslims do not pray, in some cases, for years on end. The question arises in some peoples' minds that if I did not make up the prayer upon remembering, do I have to make all of them up later? The answer is yes. Regardless of the amount of missed prayers, one must strive to make them all up before death. Salāh is a debt that we owe to Allah. We must pay the debt on time, however, for some reason, if we fail to do so, it must be fulfilled later.

In the hadiths mentioned above, there was no amount restriction. Rasūlullāh ﷺ did not say that if we have missed more than one prayer or numerous prayers then we do not have to make them up. As a matter of fact, in the battle of Khandaq (The Ditch), Rasūlullāh ﷺ and the Sahābah رضي الله عنهم missed a number of Salāh, and they made up each one. This incident is mentioned in many books of hadīth. On this occasion, Rasūlullāh ﷺ did not stop the Sahābah رضي الله عنهم from making up the numerous missed prayers.

To Restrict a General Rule Requires a Strong Proof

A rule in sharī'ah is either *'amm* (general) or *khāṣṣ* (specific). For example, a teacher announces to the students, "If you ever miss homework, you will have detention." This directive applies each time homework is missed. One cannot say that detention is given for only the first missed homework. This is because the order of the teacher is

āmm, and applies to all homework. If anyone states that only the first homework necessitates detention, he is making this order *khāṣṣ*, which is not correct.

An example in sharī'ah is that of the missed fast. After mentioning the obligation of ṣawm (fasting), Allah stated:

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

“Should any one of you be sick or on a journey, the (he should fast) a number of other days (equal to the missed ones) [2:184]

In this āyah, there is a general ruling given regarding one who missed fasts due to sickness or travel; they should make them up at a later time. There was no mention, nor was there any need to mention that only fasts of one Ramādān or two Ramādāns can be made up. Rather, a general rule was mentioned for missed fasts, which includes all situations. If one has not fasted for two or more Ramādāns and intends on making them up, and now he demands a proof for making up both Ramādāns, this demand will be improper, because the rule in the verse is general.

Similarly, the rule of making up missed Salāh mentioned in the hadiths is general, and applies to all missed prayers. If one wishes to restrict this general ruling, they need a strong proof—which does not exist.

Major vs. Minor Sin

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins, and shall admit you to a noble entrance. [4:31]

From this verse, it is understood that there are two types of sins: *kabīrah* (major) and *ṣaghīrah* (minor). *Kabīrah* sins are explicitly mentioned in this verse. Allah promised that if one abstains from major sins, He will forgive the other sins.

If one were to commit a major sin, forgiveness for these sins is not promised. Something else must be done in order to earn forgiveness. That is why Allah commanded us to do *tawbah*. Missing Salāh knowingly is a major sin. Thus, in order to atone for it, one must do *tawbah*.

Method of Tawbah

There are three steps to *tawbah*. They are listed below:

1. To abstain from the sin
2. To feel regret
3. To commit to never return to the sin

If the sin involves a *haqq*, then that *haqq* must be given. For example, if one deliberately missed a fast, then along with the above three conditions, he must also makeup the fast. Similarly, if one missed many prayers deliberately, in order to do *tawbah*, he must do the following:

1. To abstain from missing Salāh moving forward
2. To feel regret for all the missed Salāh
3. To commit to never miss Salāh again
4. To makeup all missed Salāh

If one follows these steps, then the hope is that he will be counted amongst those who did not miss any prayers on the Day of Judgment.

The Importance and Benefits of Learning ‘*Ilm*

Written by a 4th year student at Darul Quran WasSunnah

Allah ﷻ has created us in this world for a purpose. The purpose of this life is to carry out such deeds that will allow us to attain His pleasure and His Jannah. The only way to Jannah is through the grace and mercy of Allah ﷻ, and the grace and mercy of Allah ﷻ in the hereafter will only be given to those who believe and have good deeds. If we do not know what is right and what is wrong how will we do the correct actions and the good deeds?

It is mentioned in the Hadith of Anas Ibn Mālik ؓ that Nabi ﷺ said, “**Seeking of knowledge is compulsory and obligatory upon every Muslim**”. Allah ﷻ also commands us to seek Knowledge by asking Him: “**And Say O Lord Increase me in knowledge**”(Sūrah Tāhā Āyah: 114). Allah ﷻ also says, “**Say Can the one that has been given the Knowledge be equal to the one that has not been given Knowledge?**” (Sūrah Zumar Āyah: 9). In both the Qurān and Hadīth, we are obligated to attain knowledge. Now the question may arise: which knowledge is better, the *dunyawi* (worldly) or the *ukhrawi* (relating to the next life). Nabi ﷺ said, “**Whosoever Allah ﷻ intends to do good towards, He gives him the understanding of the Deen**” (Bukhāri). From this we understand that the better knowledge is that which has been given to the Ulamā.

The Ulamā are the inheritors of the Anbiyā ؑ because the Anbiyā ؑ do not leave behind any wealth or commodity. They leave behind the ‘*ilm* to be inherited by the Ulamā. Allah ﷻ says about them that, *انما يخشى الله* من عباده العلماء “**Only those of His slaves fear Allah ﷻ who are knowledgeable**” This is the reason why the Ulamā are the inheritors. Nabi ﷺ has also said about the people of knowledge that, “**Whosoever should take it (the knowledge), he took it in an abundant amount.**”

Sahl ibn Saad As Sā’idi ؓ narrates that Rasūlullāh ﷺ said to Ali ؓ, “**By Allah ﷻ, If Allah ﷻ guides even one person through you then this is better for you than red camels.**” The red camels of that day were like the Lamborghinis of today. But we must remember the warning that Rasūlullāh ﷻ gave when he said that whosoever lies against me intentionally then he should prepare his abode in the fire.

The first matter in attaining ‘*ilm* is correcting the intention. Firstly, it should be purely for the sake of Allah ﷻ, to please Him, and to attain His love. Secondly, to benefit the entire Ummah through the ‘*ilm*, because a severe

warning has been given by Nabi ﷺ for someone who hides his knowledge even though he is aware of it. If these two intentions are not correct then the ending will all be futile and wasteful.

The pathway to Ilm requires a lot of struggle and hard work. In the olden days people would come from far and distant lands just to acquire one hadīth. This would sometimes be on a horse or a donkey and sometimes even on foot. The seekers of 'ilm of that time would go there and would not have any food to eat, water to drink, nor any place to sleep. The days would go by, full of hunger and the need to quench their thirst. They still strived and continued on. Sometimes they would study for the whole day and then at the night go look for some leaves and eat it. They would continue on with this for a long time until they completed their studies in that particular place.

Nabi ﷺ mentioned in the narration of Muslim that **“Whosoever treads the path of knowledge, Allah ﷻ makes the path to Jannah easy for him.”** Nabi ﷺ also said that, **“The world is cursed and whatever is in the world is cursed, except for the remembrance of Allah ﷻ, His obedience and the one who has knowledge (one seeking knowledge) and one teaching it.”** Such a great status has been given to one who is on the path of knowledge.

In another Hadīth of Abu ad-Dardā ؓ that « إن الملائكة لتضع أجنحتها لطالب العلم », **“the angels their wings down for the person seeking knowledge.”** The Hadīth continues on to say, **“And everything in the heavens and the earth continues to ask forgiveness for him, even down to the fish of the sea.”** Nabi ﷺ also explains the virtue of one seeking knowledge, **“The virtue of an Ālim over the ‘Ābid (regular worshipper) is like the moon compared to all the other stars.”** Just as the moon is so bright and beautiful in the sky compared to the rest of the stars even on a starry night, the one who has been given knowledge is just like that compared to one who is always engaged in the worship of Allah ﷻ.

But the character of the one seeking knowledge is also different and unique. Allāmah Qāsim Nanotwi ؒ, who was the founder of the spring of knowledge, Darul Uloom Deoband, was so simple albeit that he was a luminary of his time, that once while he was returning from a place to his hometown Deoband and met a villager on the way. The villager was carrying sugar canes on his back. Feeling sympathy for his Muslim brother, he asked him if he could help carry sugar cane bundles. After a while the villager told him where he was headed to and what he intended to do. He told Hazrat Nanotowi ؒ that he was headed to Deoband to meet a person who goes by the name of Qāsim Nanotwi. He has heard that he is a very great Ālim, thus, he was bringing him some sugar canes as a gift. Hazrat kept quiet and did not even say one word and continued on. When they reached Deoband,

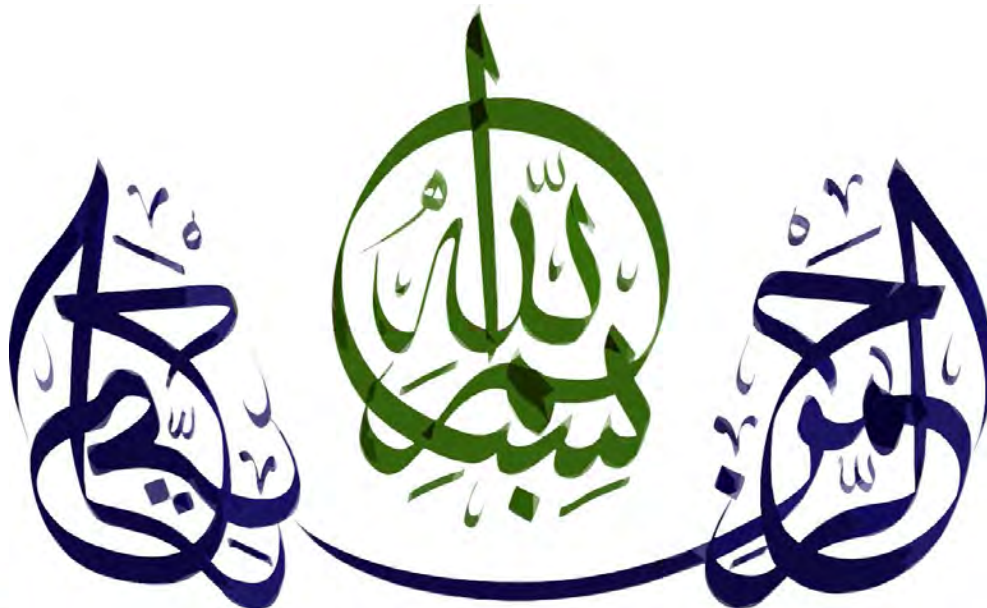
Allāmah Nanotwi ﷺ told the villager, I have done my part, now it is your turn and they parted ways. The villager then came to Deoband and asked the people, where is Hazrat Qāsim Nanotwi? They replied he is currently living in Chatta Masjid. If you go there you will find him. The person went there and he saw none other than the person that was travelling with him. He asked him in a village tone, “Hey, tell me where is Maulāna?” Hazrat Nanotwi ﷺ replied, I might be the one who you are looking for, but the people have just put the name Maulāna. Look at how much simplicity he had. Nevertheless, the villager got angry and said, do you think I am a fool? I have just told you on the travel that I will be giving this to Maulāna Qāsim, so now you are claiming to be him. Then he went outside and asked the people again to show him where Maulāna Qāsim is. The people again took him to the same masjid and told him that this is the person you are looking for. At this, the villager realized his fault.

This was the simplicity and the *akhlāq* (manners) of our elders. It is said about him that he would only wear a *qamees* and a *silwār* and have a *lungi* hung around his shoulders. Every night, he would wash the Qamees and Shalwār while wearing the lungi and by the morning everything would be dry again. These were the only clothes he owned.

Lastly, we should all remember and ponder over what Imām Wakī' ﷺ said to his student, Imām Shāfi'i ﷺ for attaining knowledge

*I complained to my teacher Wakī about my weak memory,
so he advised me to never commit any sin,
because knowledge is a nūr (light) from Allah,
and the nūr of Allah is not given to a sinner*

May Allah ﷻ make us among those who seek knowledge and while acting upon it, spread it to others as well.
Āmeen.



Muhammad Rasūlullāh ﷺ

By a 2nd Year Student at Darul Quran WasSunnah

He was a mercy to the worlds, sent to all creation,
sent to eradicate all evils, and all forms of deviation.

He was a guide to all people, a guide to the straight path,
guiding them to the light, saving them from Allah's wrath.

Allah revealed his blessed book, the Holy Qurān to him,
through which, he switched on the light of guidance, on the world
which was dim.

He was the seal of the prophets, the last of them all,
He had so many good qualities, a cause of many to be enthralled,
He would never speak a lie, never curse anyone out.
He would never fight with others, would never scream or shout.

He was a patron of the poor, never turned anyone back,
a great quality of his, one that most people lack.

He emphasized on treating orphans with kindness & affection,
He never denied anyone their rights due to race or complexion,
He was kind to widows and helped them in times of great need,
he never turned away the chance to do another good deed.

He highly encouraged smiling, but condemned loud and
shameless laughter,

He regarded himself as a stranger to this world, for his goal was
the Hereafter,

He cared little for this world, as this world is soon to end;
He used to advise to take heed now and not run after worldly
trends,

For the greatest trend is what he did, as his actions and sayings
are the best,
from the way he used to talk to eating food to properly treating a
guest.

All this can be found in the Qurān and Ahādīth, so perfectly
recorded,
we know enough to try to follow his example and be immensely
rewarded.

He was the only human in this world, who had no flaw,

His name is Muhammad, who we remember today as Rasūlullāh(ﷺ)!



Enthusiasm for Islamic Knowledge

Yahya ibn Yahya ibn Kathīr ؓ was a great jurist of Andalus. He was born in the year 152 AH and studied Hadīth under the great Imām, Mālik ibn Anas ؓ. He was present when Imam Mālik ؓ passed away, and also attended his *janāzah* (funeral prayer). He then returned to Andalus, where many enthusiastic people flocked to sit at his feet and benefit from his vast knowledge.

One day, while he was sitting in Imam Mālik's ؓ class, an elephant passed by. All of the students left to see the elephant, except for Yahya ibn Yahya ؓ who remained seated. Imam Mālik ؓ was surprised at his lack of interest in the passing spectacle and asked, "who are you and where are you from?" Yahya ؓ replied, "I am from Andalus." Imam Mālik ؓ then asked, "why did you not go out to see the elephant?"

Yahya ؓ replied, "I came from my homeland to see you and learn from your guidance and knowledge. I did not come here to look at elephants." Imam Mālik ؓ was so impressed that he called him, "The Wise Man of Andalus."

Ibn 'Abd Al-Barr ؓ, the renowned scholar of Hadīth, said, "Yahya ibn Yahya returned to Andalus with a great deal of knowledge. Fatāwa (legal verdicts) used to be requested from him after 'Īsa ibn Dīnār ؓ had passed away. The leaders and general populace accepted his verdicts. He was indeed a great jurist." ³²

³² *Wafayatul Aa'yaan*, vol 6, pg 143; *Siyar Aa'laam an-Nubalaa*; *Tartibul Madaarik*; *Pearls from the Path*, vol 1, pgs 34-35

Paying More than the Seller Asks

Once Jarīr ibn Abdullah رضي الله عنه instructed his servant to purchase a horse for him. The servant found one for three hundred dirhams. He brought the horse and the owner so that Jarīr رضي الله عنه could make the payment. However, Jarīr رضي الله عنه told the owner that his horse was worth much more than three hundred dirhams, and he رضي الله عنه asked if he would like to sell it for four hundred dirhams instead.

The owner stated, "That is up to you." Jarīr رضي الله عنه again stated that the horse was worth more than three hundred dirhams, to the extent that he raised the value to five hundred dirhams this time. He asked if he would be willing to sell it for that amount. Again, the owner stated that it was up to Jarīr رضي الله عنه. Jarīr رضي الله عنه continued to raise the price until it had reached eight hundred dirhams. He purchased the horse from the owner for that price.

When the owner asked Jarīr رضي الله عنه why he had done this, he replied, "I have sworn that I will give good counsel to every Muslim."³³

When The Fire Didn't Burn

Once, Ibrāhīm رضي الله عنه had invited Namrūd and his followers towards *Tawhīd* (the Oneness of Allah), but they refused the call. Instead, they decided to punish Ibrāhīm رضي الله عنه by burning him in a large fire which they had lit for him. The flames were so big that the birds that would fly above it would fall due to the intensity of the heat. Shaitān gave them the idea of catapulting Ibrāhīm رضي الله عنه into the fire. As soon as Ibrāhīm رضي الله عنه was about to be thrown into the fire, Jibrā'el رضي الله عنه came to him and asked if he needed any help. Ibrāhīm رضي الله عنه replied, "I need help, but not from you. Allah is sufficient for me."

Allah سبحانه mentions in The Qur'ān, "We (Allah) said, 'O Fire! Be cool and peaceful for Ibrāhīm.'"³⁴ Ibrāhīm رضي الله عنه spent days in that fire, and all the strings that were used to tie him were burned, but he was not harmed at all. Ibrāhīm رضي الله عنه remarked, "I never experienced such peace and comfort in my entire life as those seven days I spent fire."³⁵

A Glimpse from the Life of Umar ibn Abdul Azīz رضي الله عنه

Fātima bint Abdul Malik رضي الله عنها, the wife of Umar ibn Abdul Azīz رضي الله عنه was once gifted a rare and priceless jewel by her father. One day, Umar ibn Abdul Azīz رضي الله عنه said to her, "Please make a choice: either you return your jewel to the public treasury, or you grant me permission to separate from you, because I dislike having this jewel in our home." She replied, "I choose you over the jewel and I would have chosen you even if the jewel was worth twice its present value."

Umar ibn Abdul Azīz رضي الله عنه then ordered that it be taken and placed in the public treasury. After Umar ibn Abdul Azīz رضي الله عنه had passed away, Yazīd became the ruler, and he said to Fātimah رضي الله عنها, "If you wish, I will have the jewel returned to you." She answered, "Never! By Allah, I did not find pleasure in keeping it during my husband's lifetime, and I will not take it back after he has passed away."³⁶

³³ *Mu'jamul Kabir Lit-Tabarani*, vol 2, pg 334; *Sharh An Nawawi 'Ala Muslim*; *Pearls from the Path*, vol 1, pgs 68-69

³⁴ *Sūrah Al Ambiyā*, ayah 69

³⁵ *Ma'āriful Qur'ān*, vol 6, pgs 63-68; *Pearls From the Path*, vol 1, pgs 69-70

³⁶ *Tāreekhul Khulafā*, pg 263; *Pearls From the Path*, vol 1, pg 97

Wisdom Conquers

Once the grandsons of Nabi ﷺ, Hasan ﷺ and Husain ﷺ, saw an elderly man performing wudu at the banks of the Euphrates River. The man hastened through the wudū and salāh, omitting the sunnah. Hasan ﷺ and Husain ﷺ wanted to teach the man the correct method, but feared that he, being old, might feel embarrassed if his error was pointed out by them.

They approached him and said, "We are young while you are an elderly man with lots of experience. You know how to make wudū and salāh better than we do. We would like to perform wudū and salāh in your presence and would appreciate your feedback regarding our errors."

Thereafter, they proceeded to perform wudu according to the sunnah method. When the elderly man observed this, he realized his error and rectified himself henceforth.¹



¹ Tarāshe, pg 115; Pearls from the Path, vol 1, pg 82

SBNY

Shariah Board New York

HELPING BUILD BETTER MUSLIMS
AND STRONGER FAMILIES



MARRIAGE COUNSELING

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



ZABIHA HALAL

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



DARUL IFTA

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



ARBITRATION COMMITTEE

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



MONTHLY MOON SIGHTING

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



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



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

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

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

SPONSOR A HAFIZ TODAY!

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

Sponsor a Hafiz
for as little as

\$300
month

Includes tuition,
books, & supplies.



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

(Tabrani)

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

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

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

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

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

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



**you
can
help**

Please mail your Donations to Darul Quran WasSunnah,
PO Box 350796, Jamaica, NY 11435
or visit www.DarulQuranWasSunnah.org



DARUL QURAN WASSUNNAH