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# AL-QALAM

*"He Who taught by the Pen - He taught man what he did not know."*  
(QURAN, 96:4-5)

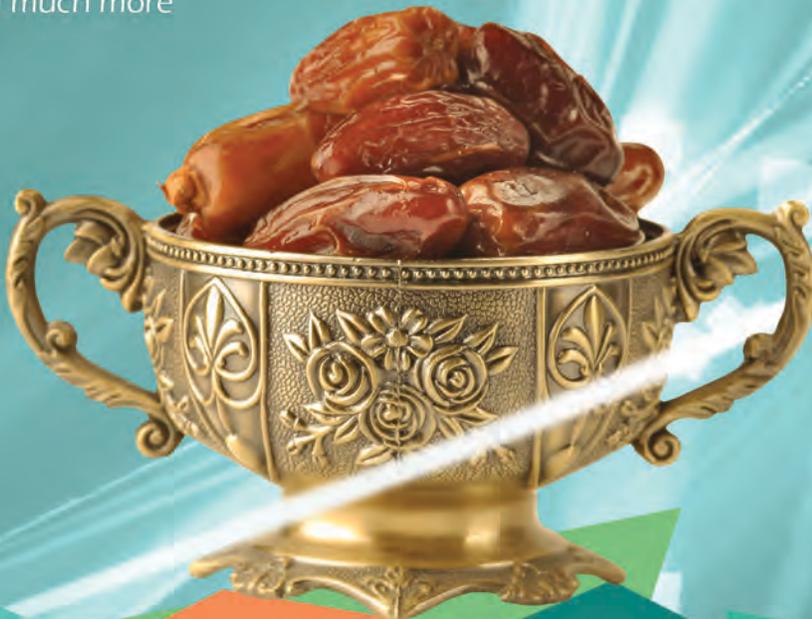
## KEEPING HOPE IN ALLAH

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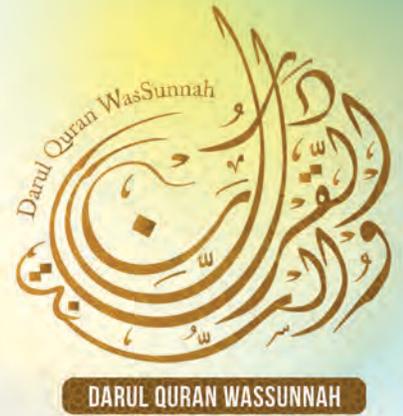


**KID'S CORNER**  
INSIDE

BY THE STUDENTS AND FACULTY OF DARUL QURAN WASSUNNAH

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

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# تفسير هداية القرآن

## An Excerpt from *Tafseer Hidāyat-ul-Qurān*

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

Translated by a 4th year student at Darul Quran WasSunnah

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿ (١٨٥) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦)﴾

Prior to the advent of the Shariah of Muhammad ﷺ, fasting was prescribed for all nations who followed the Deen of Islam. These verses indicate that similarly, fasting is being prescribed for the Muslims (of today) as well (in the same way).

"Oh you who believe! Fasting has been prescribed for you just as it was prescribed for those before you so that you may attain Taqwa (God consciousness. For days few in number... " In the beginning days of Islam, fasting was prescribed on the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of every month, thus three fasts, and 10 Muharram was to be fasted (in addition to the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of Muharram). In this way, each year would gradually have 37 days of prescribed fasting, i.e. three days every month [and one extra in Muharram] amounted to 37 in total. An amount of concession was allowed in this order that...

"However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength, (still, they do not opt for fasting,) on them there is a fidyah (compensation), that is, the feeding of a poor person..." In other words, if one is sick or on a journey, the number of fasts he was unable to perform must be made up with an equal number of fasts at a later time. As for those who have the ability to carry out these fasts, but due to great difficulty, are unable to, they may feed one poor person for every fast they missed. This number of prescribed fasts and the concession allowed for these three individuals continued for about sixteen months after the Hijrah. Those who did were not able to fast due to difficulty, were then informed of a general principle:

"Then whoever does good voluntarily, that is better for him." In other words, engaging in some form of charity in addition to feeding the poor is better for him.

"However, that you fast is better for you, if you only knew." Regardless of whether a person is sick, travelling or in difficulty, it is better for him to fast. In the second year after the Hijrah, approximately one month and a few days prior to the expedition of Badr, the entire month of Ramadan was prescribed as a month of fasting, as will be discussed in the coming verses. The obligation of fasting three days every month and the 10<sup>th</sup> of Muharram transferred to Ramadan. It is no longer obligatory to fast on these days, but it is most certainly a sunnah for this Ummah.

Making a habit of fasting on the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of every month and on the 10<sup>th</sup> of Muharram is a very good habit to keep.

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ

عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴾

This verse was revealed in the second year after the Hijrah, approximately one month after the expedition of Badr, and a few fasts were performed prior. In this manner, Allah Most High replaced the obligation of 37 fasts per year in different times with a single month of obligatory fasts, and Allah has declared this month of fasting to be the month of Ramadan. He has explicitly explained the reason why He selected the month of Ramadan for this:

" The month of Ramadan is the one in which the Qur'ān was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong." Since the Qur'an was revealed in Ramadan, it is that same month that has been reserved for fasting. With respect to the Qur'an, it is highlighted as being the ultimate source of guidance for all of mankind, and it differentiates between truth and falsehood. In other words, if someone wanted to live righteously and wanted to differentiate between truth and falsehood, then no better source for determining this can be found than the Qur'an. In the previous verses, it was mentioned that the objective of fasting is to attain piety because the best time to attain piety is that time in which all the means and the environment (for attaining piety) are found. Ramadan is filled with these means and this environment. It is very possible to find much of this because the Qur'an, which is the ultimate and best source of guidance, was revealed in this very month. It is apparent that for any single human being, the entire month of Ramadan is a time in which he can transform himself into a complete human. It is such a great blessing of Allah that in Ramadan, such a relationship is established between the Qur'an and mankind. This is all because He is ar-Rahman (The Extensively Merciful). In this month there is no room for devilish acts because this is month of excellence (*ihsaan*) and forgiveness.

**"So whoever sights [the new moon of] the month, let him fast in it;"** Ramadan is such a noble and blessed month and it is possible that even if Allah ﷻ's command was not there, even then, we would have decided to fast this month. But now we have received Allah ﷻ 's command that whosoever is alive for a portion of this month, they must fast. It is a source of happiness for us that Our Master has obligated upon us that action which we would have done anyways.

**" and whoever is ill or on a journey..."**These (illness or journeying) are legal excuses as a result of which one may miss a Ramadan fast

**" - then an equal number of other days (i.e. make up fasts)..."** For example if someone, as a result of an illness or a journey, misses two Ramadan fast, then aside from Ramadan, he may make up that fast on any two days throughout the year. In this way, he will complete all of his Ramadan fasts, and he will be able to attain the blessings of Ramadan. This (concession) is for the two circumstances in which a person may find him/herself in: either due to illness or due to a journey.

**" Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period..."** In other words, you must make up whatever fasts you missed. This is the way to show gratitude for such a great blessing.

**" and to glorify Allah for that [to] which He has guided you..."** In other words, to whatever extent you can, glorify Allah because He has opened the avenues of guidance for you.

**"and so that you may be grateful."** The way to hold a blessing in its value is through gratitude. Thus you will come to understand the magnitude of a blessing based on how much gratitude you expressed.

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦) ﴾

A man came to Nabi ﷺ and asked, "Is our Lord near to us or far from us? Do we call Him quietly or loudly?" Nabi ﷺ remained silent. Then, this ayah was revealed, stating, **"When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me;"** i.e. I am very near to my servants. Whenever one supplicates to Me. I listen to his request. **"So they should respond to Me, and have faith in Me, so that they may be on the right path."** Meaning, I am his Creator and Master. I am extremely close to him. So he should spread his hands out to Me for his needs and supplications. No one else is his creator or master. Thus spreading his hands out to another is ignorance and disbelief. He should have full belief of My strength and that even though I am not visible to him I am near to him; I am listening to his supplications. He can attain the straight path through this belief and faith (*iman* and *yaqeen*). Otherwise there is a chance that he can get lost and go astray. Mankind has always been indulged in the thought that his Lord is far from him. This is the reason that he searches for a means for his supplication and then takes this means as his

Lord. This is what is known as *kufr* (disbelief). This is the reason that immediately after giving the order to seek the mercy of the Lord, for the acceptance of supplications, the order of “and have faith in Me” is given. It is known from this that the only one who can truly supplicate is the one who has full belief (*yaqeen*) in the ability (power) of his Lord. Otherwise very strange misguidances start to appear.

You see the light of the sun all your life and the sun shines with all its strength each day. If someone thinks that he can only get sunshine when he bows in front of an idol, or if he pays respect to the shrine of a saint or if he makes someone a means for it then he has reached the height of stupidity. Why does he not stand in front of the sun so that he may attain its light?

The zeal of Monotheism and Faith the Quran wants to instill in the heart is that your Lord is near to you. So, spread your cloth in front of him (beg from him) and have full faith in his ability (power). Mankind, despite knowing that his Lord is the one who controls everything, stumbles here and there. This is because the essence of the Lord is not visible while the idols and shrines are visible. However, *iman* is believing in the Lord even though you cannot see Him. When this certainty is gone then *iman* is also gone.

Hadith: Once the Nabi ﷺ was travelling and with many Sahabah (RA) with him. When they passed by a certain place some people started reciting لا اله الا الله الله اكبر very loudly. Nabi ﷺ asked “Why are you tiring yourselves? You are not calling upon one who cannot hear nor one who is far from you. You are calling upon such a Being that is always listening and is extremely close to you.”<sup>1</sup>

Hadith: Nabi ﷺ stated, “As long as one does not supplicate for a sin or for cutting off from relations and he does not rush, then his supplication will most definitely be accepted.” The Sahabah ﷺ asked “What is meant by rush?” He replied that he starts saying ‘O My Lord, I have begged much, perhaps you will not accept’ and leaves supplicating due to this.<sup>2</sup>

Hadith: Nabi ﷺ has stated that there is no Muslim on the face of the earth whose supplication is not answered. Sometime that which he has asked for is given and sometimes a difficulty is removed from him instead. This is on the condition that he does not supplicate for a sin or cutting off from relations.<sup>3</sup>

Hadith: Nabi ﷺ has stated that any Muslim who humbly asks from Allah, Allah accepts his supplication. Either he will receive it in this world or it will be gathered for him in the hereafter as rewards (*thawab*).<sup>4</sup>

It is necessary to adhere to the etiquettes of Dua.

Dua without proper etiquettes is a severe disrespect.

**Those who ask for their needs from their Lord have firm *iman*.**

<sup>1</sup> Narrated by Abu Musa Al-Ashari ﷺ (Bukhari)

<sup>2</sup> Narrated by Abu Hurairah ﷺ (Muslim)

<sup>3</sup> Narrated by U’badah ibn as-Samit ﷺ (al-Baghawi)

<sup>4</sup> Narrated by Abu Hurairah ﷺ (Ahmad)

تَحْفَتُ الْقَارِي  
شرح  
صِيحِ الْبَخَارِيِّ

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 الرجاء مع الخوف

CHAPTER: HOPE WITH FEAR

وَقَالَ سُفْيَانُ: مَا فِي الْقُرْآنِ آيَةٌ أَشَدَّ عَلَيَّ مِنْ: ﴿لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ﴾.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ

اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ «إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ

رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْئَسَ مِنَ الْحَيَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي

عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ».

The believer should always remain between hope and fear. The meaning of hope is to remember the promise of Allah ﷻ so that tranquility may come over the heart. The meaning of fear is to keep ones sins in sight, fear Allah ﷻ and continue *tawbah* (repentance) and *istighfar* (asking forgiveness), i.e. to continuously turn back to Allah and beg for His forgiveness. By itself, hope (without fear), leads to audacity. Look at the condition of today's Muslims! They say, 'Allah is all-forgiving, so merciful. Do whatever you like. He will pardon you.' On the other hand, fear by itself (without hope), leads to desperation. The mercy of Allah ﷻ is vast. He won't destroy His slaves. It is stated Surah al-Hijr:

﴿نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ (٤٩) وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ (٥٠)﴾

Tell My servants that I am the Most-Forgiving, the Very-Merciful ; And that My punishment is the painful punishment  
(al-Hijr: 49-50)

Further,

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Be sure that Allah is severe in punishment and that Allah is Very-Forgiving, Very-Merciful. (al-Maidah: 98)

In these ayaat, both concepts are mentioned together. Thus, this is the style of the Noble Quran. Whenever an instance of mercy or mention of the blessings of Jannah comes, immediately the punishment of Jahannam is mentioned. Whenever Jahannam is mentioned, Jannah is also mentioned simultaneously, to create a balance and prevent indulgence in one solitarily.

The Noble Ayah:

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُتِمُّوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ﴾

Say, “O people of the Book, you have nothing to stand on, unless you uphold the Torah and the Injil and what has been sent down to you from your Lord.” What has been sent down to you from your Lord will certainly make many of them more persistent in rebellion and disbelief. So, do not grieve over the disbelieving people. (al-Maidah: 68)

Thus, Quran is also revealed from your lord to you. Until you completely obey, you will not be rightfully enacting the Tawrah and Injeel.

Sufyan ibn Uyaynah رضي الله عنه says, “There is no heavier (more difficult) ayah in the Quran for me than this.” This is the fear which should be with hope. Complete obedience of the Quran is required for one to be considered ‘acting on the deen’. Otherwise, it is just a claim.

«إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْئَسْ مِنَ الْحَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ»

Rasulullah ﷺ said, “Allah created mercy, when He created, in 100 portions. He kept 99 mercies with him and sent one mercy to all of His creation. If the Disbelievers found out about all the mercies Allah ﷻ possesses, they will not become hopeless from Jannah. On the other hand, If the Believer finds out of all the punishments Allah ﷻ possesses, he will not feel safe from Jahannam.” Thus, the Disbelievers should hope for the mercy of Allah and look for ways to attain it. The Believers should fear the seizure of Allah and continue turning back to him and begging for His forgiveness.

# دَرْسَاتُ عَقِيدَةِ الطَّاهَوِيِّ

## From Aqeedah: Hope and Fear

'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.

Lessons by Hazrat Mufti Shah Muhammad Nawālur Rahmān (حفظه الله)

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

وَالْأَمْنُ وَالْإِيَّاسُ يَنْقُلَانِ عَنِ مِلَّةِ الْإِسْلَامِ، وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ. وَالْأَمْنُ وَالْإِيَّاسُ يَنْقُلَانِ عَنِ مِلَّةِ الْإِسْلَامِ، وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ.

To become completely unfearful or to be completely hopeless of Allah ﷻ both take a person out of the fold of Islam. The true path for the people of the Qiblah i.e. the Muslims is in between.

This is a part of our Aqeedah. To become completely content that Allah ﷻ will not punish us at all only because we are of the Ummah of Rasulallah ﷺ and is not even possible that He will enter us into Jahannam as a punishment is wrong. This kind of statement does not prove or boast the love of Rasulallah ﷺ, rather it takes one out of Islam.

On the other hand, complete desperation, like 'He may have forgiven others but how will He forgive me', 'I have committed so much sin, it is impossible He will pardon me'. Hopelessness of the mercy of Allah is an belief problem which takes one out of Islam. What are one persons sins in front of the mercy of Allah? Allah ﷻ has the ability to wash away the sins of the entire world by one drop of His Mercy. It is stated in a Hadith Shareef that if one comes with sins filled from the heavens to the earth and he has *iman*, Allah ﷻ will meet him with mercy even greater than that.

Further it is not even that Allah's ﷻ mercy is to the fill of the heavens and the earth, rather his mercy is much greater than the Heavens and the Earth. It is boundless in fact, regardless of the amount of sin a person may have. How can it overpower the Mercy of Allah? The sins of the entire humanity cannot overcome the Mercy of Allah. Mercy is the infinite characteristic of Allah. Thus it is not permissible to despair completely. It is stated in the Quran:

﴿وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

"and do not lose hope in the mercy of Allah. In fact, only the infidels lose hope in Allah's mercy." (Yusuf: 87)

Sitting back completely content and void of any fear is also a matter that will take one out of the fold of Islam.

Allah ﷻ says:

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

“Do they feel secure from Allah’s plan? None can feel secure from Allah’s plan except the people who are losers.” (al-A’raf:99)

The Believers cannot be such; they are constantly in fear. Both hope and fear of Allah must remain.

وَسَبِيلَ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ

The true path is to keep hope in Allah and fear him as well.

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ

مَحْذُورًا﴾

“Those whom they invoke, do themselves seek the means of access to their Lord as to which of them becomes the closest, and they hope for His Mercy and fear His punishment. The punishment of your Lord is really something to be feared.” (al-Israa:57)

In another instance Allah ﷻ praises those who have both hope and fear,

﴿أَمَّنْ هُوَ قَلْبُ نَأَىٰ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا

يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

“Can (such people be equal to) the one who worships during the hours of night, prostrating himself and standing, fearing the Hereafter and having hopes in his Lord’s mercy? Say, “Can those who know and those who do not know become equal?” It is only the people of understanding who are receptive of the advice.” (az-Zumar:9)

The opposite of *amn* (feeling completely secure from Allah) is fear and the opposite of *ya’s* (desperation and hopelessness) is hope.

For this reason the scholars say:

الايمان بين الخوف والرجاء

Imaan is between fear and hope. (Tafseer Mazhari 1/3234)

المؤمن بين الخوف والرجاء

The believer is between fear and hope.

That which takes one out of Imaan

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيمَانِ إِلَّا بِجُحُودٍ مَا أَدْخَلَهُ فِيهِ.

The slave of Allah does not leave *iman* except by denial of what entered him into it. This principle is part of *iman*. That which made a person a believer is the only thing, if he denies it, which will expel him from the fold of Islam. In other words denying any one of those things which he believed in, in order to come in, will take him out. Denying something else does not expel him.

# From the Lives of the Noble Icons of Our Past

## The Noble Icon Series: #1

### VIRTUES OF SAYYIDUNA UMAR IBN AL-KHATTAB AL-FARUQ رضي الله عنه

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "لقد كان فيما قبلكم من الأمم محدثون فإن يك في أمتي أحد فإنه عمر". متفق عليه

#### Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah ﷺ said, "There were the recipients of inspirations from Allah among the nations before you. If there is any of such among my followers, it is 'Umar." (Bukhari & Muslim)

وعن سعد بن أبي وقاص قال: استأذن عمر رضي الله عنه على رسول الله صلى الله عليه وسلم وعنده نسوة من قريش يكلمنه ويستكثرنه عالية أصواتهن فلما استأذن عمر قمن فبادرن الحجاب فدخل عمر ورسول الله صلى الله عليه وسلم يضحك فقال: أضحك الله سنك يا رسول الله. فقال النبي صلى الله عليه وسلم: "عجبت من هؤلاء اللاتي كن عندي فلما سمعن صوتك ابتدرن الحجاب" قال عمر: يا عدوات أنفسهن أتبهنني ولا تهبن رسول الله صلى الله عليه وسلم؟ قلن: نعم أنت أفظ وأغلظ. فقال رسول الله صلى الله عليه وسلم: "إيه يا ابن الخطاب والذي نفسي بيده ما لقيك الشيطان سالكا فجا قط إلا سلك فجا غير فحك". متفق عليه. وقال الحميدي: زاد البرقاني بعد قوله: يا رسول الله: ما أضحكك

#### Narrated Sa`d bin Abi Waqqas (May Allah be pleased with him):

Once `Umar رضي الله عنه asked permission to see Allah's Messenger ﷺ in whose company there were some Quraishi women who were talking to him and asking him for more financial support raising their voices. When `Umar asked permission to enter the women got up (quickly) hurrying to cover themselves. When `Umar came in, Allah's Messenger ﷺ was laughing. `Umar asked, "O Allah's Messenger! May Allah always keep you laughing." Allah's Messenger ﷺ said, "I am astonished at these women who were with me. As soon as they heard your voice, they hastened to cover themselves." `Umar said, "O Allah's Apostle! You have more right to be feared by them." Then he addressed (those women) saying, "O enemies of your own souls! Do you fear me and not Allah's Messenger?" They replied. "Yes, for you are a fearful and fierce man as compared with Allah's Messenger." On that Allah's Messenger ﷺ said (to `Umar), "By Him in Whose Hands my life is, whenever Shaytan sees you taking a path, he takes a path other than yours." (Bukhari & Muslim)

وعن جابر قال: قال رسول الله صلى الله عليه وسلم: "دخلت الجنة فإذا أنا بالرميضاء امرأة أبي طلحة وسمعت خشفة فقلت: من هذا؟ فقال: هذا بلال ورأيت قصرًا بفنائه جارية فقلت: لمن هذا؟ فقالوا: لعمر بن الخطاب فأردت أن أدخله فأنظر إليه فذكرت غيرتك" فقال عمر: بأبي أنت وأمي يا رسول الله أعليك أغار؟. متفق عليه

#### Narrated Jabir bin `Abdullah (may Allah be pleased with him):

The Messenger of Allah ﷺ said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaidha', Abu Talha's wife. I heard footsteps. I asked, 'who is it?' Someone said, 'It is Bilal.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Someone replied, 'It is for `Umar.' I intended to enter it and see it, but I thought of your (`Umar's) *ghaira* (protective jealousy) (and gave up the attempt)." `Umar said, "Let my parents be sacrificed for you, O Allah's Messenger! How dare I think of my *ghaira* (self-respect) being offended by you?" (Bukhari & Muslim)

وعن ابن عمر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " بينا أنا نائم رأيت الناس يعرضون علي وعليهم قمص منها ما يبلغ الثدي ومنها ما دون ذلك وعرض علي عمر بن الخطاب وعليه قميص يجره " قالوا : فما أولت ذلك يا رسول الله ؟ قال : " الدين " . متفق عليه

**Ibn Umar (may Allah be pleased with him) said:**

"The Messenger of Allah ﷺ said: 'While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the chest and some reached lower than that. 'Umar bin Al-Khattab was shown to me, and he was wearing a shirt which he was dragging;' They said: 'How do you interpret that, O Messenger of Allah?' He said: 'Deen.' (denoting the religious passion and commitment of Umar ﷺ)" (Bukhari & Muslim)

وعن ابن عمر قال : سمعت رسول الله صلى الله عليه و سلم يقول : " بينا أنا نائم أتيت بقدر لبن فشربت حتى إني لأرى الري يخرج في أظفاري ثم أعطيت فضلي عمر بن الخطاب " قالوا : فما أولته يا رسول الله ؟ قال : " العلم " . متفق عليه

**Narrated Ibn `Umar (may Allah be pleased with him):**

I heard Allah's Messenger ﷺ saying, "While I was sleeping, I was given a bowl full of milk (in a dream), and I drank of it to my fill until I noticed its wetness coming out of my nails, and then I gave the rest of it to `Umar." They (the people) asked, "What have you interpreted (about the dream), O Allah's Apostle?" He said, "Knowledge." (Bukhari & Muslim)

وعن أبي هريرة قال : سمعت رسول الله صلى الله عليه و سلم يقول : " بينا أنا نائم رأيتني على قليب عليها دلو ؟ فنزعت منها ما شاء الله ثم أخذها ابن أبي قحافة فنزع منها ذنوبا أو ذنوبين وفي نزعه ضعف والله يغفر له ضعفه ثم استحالت غربا فأخذها ابن الخطاب فلم أر عبقريا من الناس ينزع نزع عمر حتى ضرب الناس بعطن "

**Abu Huraira (may Allah be pleased with him) reported Allah's Messenger ﷺ as saying:**

While I was asleep, I saw myself on a well with a bucket. I drew (water) out of that as Allah wished me (to draw). Then the son of Abu Quhafa (Abu Bakr) drew from it one bucketful or two and there was some weakness in drawing that, may Allah forgive his weakness. Then that bucket changed into a large bucket and (Umar) Ibn Khattab drew it. I did not see any stronger man drawing it like 'Umar ibn Khattab. He brought out so much water that the camels of the people had enough to drink and then laid down (for rest). (Bukhari & Muslim)

وفي رواية ابن عمر قال : " ثم أخذها ابن الخطاب من يد أبي بكر فاستحالت في يده غربا فلم أر عبقريا يفري فريه حتى روي الناس و ضربوا بعطن " . متفق عليه

**Narrated Ibn `Umar (may Allah be pleased with him):**

...Then (Umar) Ibn Al- Khattab took the bucket from Abu Bakr's hand and the bucket turned into a very large one in his hand. I have never seen any stronger man among the people doing such a hard job as `Umar did, until the people drank to their satisfaction and watered their camels to their fill and they sat near the water." (Bukhari & Muslim)

عن ابن عمر قال : قال رسول الله صلى الله عليه و سلم : " إن الله جعل الحق على لسان عمر و قلبه " . رواه الترمذي

**Narrated Ibn `Umar (may Allah be pleased with him):**

The Messenger of Allah ﷺ said: "Indeed Allah has put the truth upon the tongue of Umar and in his heart." (Tirmizhi)

وعن ابن عباس عن النبي صلى الله عليه و سلم قال : " اللهم أعز الإسلام بأبي جهل بن هشام أو بعمر بن الخطاب " فأصبح عمر فغدا على النبي صلى الله عليه و سلم فأسلم ثم صلى في المسجد ظاهرا . رواه أحمد والترمذي

### Narrated Ibn Abbas (may Allah be pleased with him):

The Messenger of Allah ﷺ said: "O Allah! Honor Islam either through Abu Jahl ibn Hisham or 'Umar bin Al-Khattab." So Umar came in the morning to Nabi ﷺ and accepted Islam and prayed openly in the Masjid. (Ahmad & Tirmizhi)

وعن جابر قال : قال عمر لأبي بكر : يا خير الناس بعد رسول الله صلى الله عليه وسلم . فقال أبو بكر : أما إنك إن قلت ذلك فلقد سمعت رسول الله صلى الله عليه وسلم يقول : " ما طلعت الشمس على رجل خير من عمر " رواه الترمذي وقال : هذا حديث غريب

### Narrated Jabir bin 'Abdullah (may Allah be pleased with him):

'Umar said to Abu Bakr: "O best of people after the Messenger of Allah!" So Abu Bakr said: "If you say that, then (know that) I have heard the Messenger of Allah ﷺ say: 'The sun has not risen upon a man better than 'Umar.'" (Tirmizhi)

وعن عقبه بن عامر قال : قال النبي صلى الله عليه وسلم : " لو كان بعدي نبي لكان عمر بن الخطاب " . رواه الترمذي . وقال : هذا حديث غريب

### Narrated 'Uqbah bin 'Amir (may Allah be pleased with him):

The Messenger of Allah ﷺ said: "If there was a prophet after me, it would have been 'Umar bin Al-Khattab.'" (Tirmizhi)

وعن بريدة قال : خرج رسول الله صلى الله عليه وسلم في بعض مغازيه فلما انصرف جاءت جارية سوداء . فقالت : يا رسول الله اني كنت نذرت إن ردك الله سالما أن أضرب بين يديك بالدف وأتغنى . فقال لها رسول الله صلى الله عليه وسلم : " إن كنت نذرت فاضربي وإلا فلا " فجعلت تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب ثم دخل عمر فألقت الدف تحت استنها ثم قعدت عليها فقال رسول الله صلى الله عليه وسلم : " إن الشيطان ليخاف منك يا عمر اني كنت جالسا وهي تضرب فدخل أبو بكر وهي تضرب ثم دخل علي وهي تضرب ثم دخل عثمان وهي تضرب فلما دخلت أنت يا عمر ألقت الدف " . رواه الترمذي . وقال : هذا حديث حسن صحيح غريب

### Narrated Buraidah (may Allah be pleased with him):

"The Messenger of Allah ﷺ went out for one of his expeditions. When he came back, a black slave girl came to him and said: 'O Messenger of Allah! I took an oath that if Allah returned you safely, I would beat the duff before you and sing.' So the Messenger of Allah ﷺ said to her: 'If you have taken an oath, then beat it, and if you have not then do not.' So she started to beat the duff, and Abu Bakr entered while she was beating it. Then 'Ali entered while she was beating it and then 'Uthman entered while she was beating it. When 'Umar entered, she put the duff under her, and sat on it. The Messenger of Allah ﷺ said: 'Indeed Shaitan is afraid of you O 'Umar! I was sitting while she beat it, and then Abu Bakr entered while she was beating it, then 'Ali entered while she was beating it, and then 'Uthman entered while she was beating it. When you entered, O 'Umar, and she put away the duff.'

عن أنس وابن عمر أن عمر قال : وافقت ربي في ثلاث : قلت : يا رسول الله لو اتخذنا من مقام إبراهيم مصلى ؟ فنزلت [ واتخذوا من مقام إبراهيم مصلى ] . وقلت : يا رسول الله يدخل على نسائك البر والفاجر فلو أمرتهن يحتجن ؟ فنزلت آية الحجاب واجتمع نساء النبي صلى الله عليه وسلم في الغيرة فقلت [ عسى ربه إن طلقكن أن يبدله أزواجا خيرا منكن ] فنزلت كذلك

### Narrated `Umar (may Allah be pleased with him):

My view coincided My Lord in three instances: -1. I said, "O Allah's Messenger, I wish we took the station of Abraham as our place of prayer. The ayah was then revealed: "Make from the Station of Ibrahim a place of prayer" (2.125) -2. I said, 'O Allah's Messenger! Good men and bad men both enter upon your wives, what if you ordered them to cover themselves.' Thereafter, the ayah of *hijab* was revealed. -3. Once the wives of the Prophet ﷺ gathered in argumentation with the Prophet ﷺ and I said to them, It is hoped that, if he divorces you, Allah will give him in your place wives better than you.' So this verse (the same as I had said) was revealed." (66.5). (Bukhari)

وعن عائشة قالت : كان رسول الله صلى الله عليه وسلم جالسا فسمعنا لغطا وصوت صبيان . فقام رسول الله صلى الله عليه وسلم فإذا حبشية تزفن والصبيان حولها فقال : " يا عائشة تعالي فانظري " فحئت فوضعت لحيي على منكب رسول الله صلى الله عليه وسلم فجعلت أنظر إليها ما بين المنكب إلى رأسه . فقال لي : " أما شبعت ؟ أما شبعت ؟ " فجعلت أقول :

لأنظر منزلي عنده إذ طلع عمر قالت فارفض الناس عنها . قالت فقال رسول الله صلى الله عليه وسلم : "إني لأنظر إلى شياطين الإنس والجن قد فروا من عمر" قالت : فرجعت . رواه الترمذي وقال : هذا حديث حسن صحيح غريب

#### **Narrated 'Aishah (may Allah be pleased with her):**

The Messenger of Allah ﷺ was sitting and we heard a scream and the voices of children. So the Messenger of Allah ﷺ arose, and it was an Ethiopian woman, prancing around while the children played around her. So he said: 'O 'Aishah, come (and) see.' So I came, and I put my chin upon the shoulder of the Messenger of Allah ﷺ and I began to watch her from between his shoulder and his head, and he said to me: 'Have you had enough, have you had enough?'" She said: "So I kept saying: 'No,' to see my status with him. Then 'Umar appeared." She said: "So they dispersed." She said: "So the Messenger of Allah ﷺ said: 'Indeed I see the Shaytans among men and jinn run from 'Umar.' She said: 'So I returned.'" (Tirmizhi)

وعن أسلم قال : سألتني ابن عمر بعض شأنه - يعني عمر - فأخبرته فقال : ما رأيت أحدا قط بعد رسول الله صلى الله عليه وسلم من حين قبض كان أجد وأجود حتى انتهى من عمر . رواه البخاري

#### **Narrated Aslam (may Allah be pleased with him):**

Ibn `Umar ﷺ asked me about some matters concerning `Umar. He said, "Since Allah's Messenger ﷺ died, I have never seen anybody more serious, hardworking and generous than `Umar bin Al-Khattab (until the end of his life)." (Bukhari)

وعن المسور بن مخرمة قال : لما طعن عمر جعل يآلم فقال له ابن عباس وكأنه يجزعه : يا أمير المؤمنين ولا كل ذلك لقد صحبت رسول الله صلى الله عليه وسلم فأحسنت صحبتته ثم فارقك وهو عنك راض ثم صحبتت أصحابك ثم فارقك وهو عنك راض ثم صحبتت المسلمين فأحسنت صحبتهم ولكن فارقتهم لتفارقهم وهم عنك راضون . قال : أما ما ذكرت من صحبتة رسول الله صلى الله عليه وسلم ورضاه فإنما ذاك من من الله من به علي وأما ما ذكرت من صحبتة أبي بكر ورضاه فإنما ذلك من من الله جل ذكره من به علي . وأما ما ترى من جزعي فهو من أجلك وأجل أصحابك والله لو أن لي طلاع الأرض ذهباً لافتديت به من عذاب الله عز وجل قبل أن أراه . رواه البخاري

#### **Narrated Al-Miswar bin Makhrama (may Allah be pleased with him):**

When `Umar ﷺ was stabbed, he showed signs of agony. Ibn `Abbas ﷺ, as if intending to encourage `Umar ﷺ, said to him, "O Ameer al-Mu'mineen! Never mind what has happened to you, for you have been in the company of Allah's Messenger ﷺ and you kept good company with him, and he parted with you while he was pleased with you. Then you were in the company of Abu Bakr and kept good company with him and he parted with you while he was pleased with you. Then you were in the company of the Muslims, and you kept good company with them, and if you leave them, you will leave them while they are pleased with you." `Umar said, (to Ibn `Abbas), "As for what you have said about the company of Allah's Messenger ﷺ and his pleasure with me, it is a favor Allah did to me. As for what you have said about the company of Abu Bakr and his pleasure with me, it is a favor Allah did to me. Concerning my impatience which you see, it is because of you and your companions. By Allah! If (at all) I had gold equal to the earth, I would have ransomed myself with it from the Punishment of Allah before I see Him." (Bukhari)

### The Noble Icon Series: #2

## **The Legacy of the Luminary of the 10<sup>th</sup> Century: Shah Abdul Haq Muhaddith Dihlawi ﷺ**

The expert in the field of Hadith and luminary of the 10<sup>th</sup> Century, Shaykh Abdul Haq ibn Saif ud Deen al Bukhāri Muhaddith Dihlawi (ra), was the

greatest pioneer of spreading the sciences of Hadīth and Hadīth itself in the Indian subcontinent.

The science of Hadīth, or *Ulūm ul Hadīth*, had reached the subcontinent land as soon as Islām was brought to it. This science had accompanied the Arabs who made expeditions into these lands. It was mixed with their flesh and blood. The science of *Ulūm ul Hadīth* was such a field that Allah ﷻ, even during the blessed life of Rasūlullāh ﷺ, inspired this Ummah to be concerned about it and to diligently struggle in memorizing the Ahādīth, recording, transmitting, and publicizing them. Often students would travel to receive the Hadīth and gather them together, and they would compete in how precise they could be in their narrations.

After the rule of the Arabs became extinct in the subcontinent and the Ghaznavids came into power, the Hadīth of our Beloved Prophet ﷺ became very unusual to the masses. As time passed on, the people held little to no importance of the Hadīth. Rather, the people were obsessed with poetry, astronomy, philosophy, Greek wisdom, mathematical sciences, and Masā'il only.

The state worsened and became so desperate that the connection of Indian Muslims with this pure and original source of the Deen almost ceased to exist. One such story is reported from Shaykh Shams ud Dīn al Misri ﷺ of Egypt. When he visited the Indian lands at the time of Alā' ud Dīn al Khalji in the 8th Century AH. The situation pained him so much that he wrote a letter to the Sultan to take the religious heads to task for the little concern they had for Hadīth. However, those religious heads managed to keep the letter from reaching the Sultan. Such was the condition of their connection with the noble science of Hadīth.

It was only by the grace and mercy of Allah that He selected Shaykh Abdul Haq Muhaddith Dihlawi ﷺ at this crucial time and period for the spreading of the science of Hadīth and publicizing it to the masses. He spent most of his time, day and night just for this effort.

He was born in 958 Hijri, the blessed month of *Muharram*, in the capital city, Delhi. He was a contemporary of Mujaddid Alf Thāni ﷺ. He acquired his basic and preliminary education of knowledge from his father, who was also a great *Muhaddith*, and then travelled to *Hijaz* for higher education.

He stayed in the service of 2 great *Muhaddiths*, residing in Makkah al Mukarramah, for 25 years. The first one was Shaikh Muhaddith Abdul Wahhāb al Muttaqi al Hindi ﷺ and the second, Qādhi Ali bin Jārullāh ﷺ. He also acquired *Ilm* from other devoted scholars in Madīnah. Just to show his brilliance, his teacher, Qādhi Ali bin Jārullāh ﷺ says about him, "I acquired more knowledge from him than he acquired from me. He is more rightful of being a teacher than being a student." This also shows the extreme humility our pious predecessors had.

For someone to travel that far just for acquiring the noble *Ahādīth* wasn't considered very strange and extraordinary in the olden days because the *Muhaddithoon* were known for their zeal for the Ahādīth. It is said about them that they moved heaven and earth to hunt for the Ahādīth. A scholar had also said that only real men have had the courage to delve into the in-depths of *Ulum ul Hadīth*, and Shaikh Abdul Haq Muhaddith Dihlawi ﷺ was one of them.

Shah Abdul Haq ﷺ was one of the special personalities of Islam. He transformed the Indian subcontinent from Dār ul Zhulma (Place of Darkness) to Dār us Sunnah and illuminated it with the sayings of Rasūlullāh ﷺ. He made the home of the king, Delhi, the center of knowledge and set to work earnestly in spreading the science of Hadīth and serving it by teaching and writing commentaries on it. Then the Ulamā turned towards this noble science purely through his full dedication.

He was the first person to put Hadīth books in the syllabus and he pioneered the writing of revolutionary work. He was also the first person to start giving a *Dars* (class) of Hadīth that also gave Fiqh proofs, combining both sciences.

He wrote more than 12 books, with his most famous scholarly work, لمعات التفتيح شرح مشكاة المصابيح in Arabic and the Farsi commentary *Asha'tul Lama'āt*.

Then the great scholar was called by his Master and passed away in 1052 Hijrah. The Muslim Ummah cannot forget the efforts of Shaikh ul Hadith Abdul Haq Ibn Saif ud Deen al Bukhāri al Dihlawi ؒ. Nor can any Muhaddith, living in any

part of the world, ever fail to acknowledge the debt of gratitude that he owes to the Muhaddith of Delhi of the 10<sup>th</sup> Century in the noble field of Hadith. May Allah ﷻ fill his Qabr with *Nūr!* *Ameen.*

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***The Noble Icon Series: #3***

**BIOGRAPHY OF SHAIKH ZAKARIYYA ؒ**

(TAKEN FROM DIFFERENCES OF THE IMAMS, BY SHAIKH ZAKARIYYA ؒ)

In the last century, the Indian subcontinent has undoubtedly become an important center for the study of Hadith, and the scholars there have become well-known for their passion for knowledge. They uphold the tradition of teach Hadith and are at the forefront in codification of the special fields of knowledge within Hadith, along with its commentary and explanation. Their mastery of the science of Hadith is mentioned by Shaikh Muhammad Rashid Rida al-Misri ؒ, in the introduction of his book, *Miftah Kunuz al-Sunnah*, "Were it not for the superb attention to the details in the science of Hadith upheld by our Brothers, the Scholars of the Indian subcontinent, in the present era, this science would have withered away in the eastern cities. And, indeed, mastery of this science has been waning in Egypt and Syria since the 10<sup>th</sup> Century AH." There is no doubt that Shaikh Muhammad Zakariyya ؒ was among the most distinguished Hadith scholars of India and a great contributor in the service of the Sunnah. He was given the honorary title of Shaikh al-Hadith, or "Great Scholar of Hadith," by his teacher, Shaikh Khalil Ahmad Saharanpuri ؒ, who recognized his deep insight, clear-sightedness, and extensive knowledge of Hadith and its related sciences.

**Lineage and Upbringing**

He was born in the village of Kandhla (in Uttar Pradesh, India) on Ramadan 10, 1315 AH (February 12, 1898 CE). His full name was Muhammad Zakariyya ibn Muhammad Yahya ibn Muhammad Ismail, and his lineage leads up to Sayyiduna Abu Bakr ؓ, the great Companion of the Messenger ﷺ.

Shaikh Abu al-Hasan an-Nadwi ؒ said about him, "Shaikh Muhammad Zakariyya was born into a household rooted in knowledge and passion for Islam. His immediate family and his predecessors were distinguished by firm resolve,

perseverance, steadfastness, and adherence to Deen.... His family included many notable scholars... and his grandmother memorized the entire Qur'an while nursing her son [Shaikh Zakariyya's father]."

As a young boy, Shaikh Zakariyya moved with his father to the village of Gangoh, in the district of Saharanpur. Since his father and Hazrat Mawlana Rasheed Ahmad Gangohi ؒ had a close relationship, Shaikh Zakariyya quickly earned the affection of his father's mentor.

Growing up in this virtuous environment, he began learning how to read with Hakim Abdur Rahman ؒ of Muzaffarnagar. He memorized the Qur'an with his father and also studied books in Persian and the introductory Arabic books with his uncle, Mawlana Muhammad Ilyas ؒ (founder of the Tabligh movement). He stayed with his father in the company of Hazrat Gangohi ؒ until age eight, when the shaikh passed away.

At the age of twelve, Shaikh Zakariyya travelled with his father to Mazahir Ulum Saharanpur. There, under the tutelage of his esteemed father, he advanced his study in Arabic, tackling many classical texts on Arabic morphology, grammar, literature and logic. By the time he was seventeen, Hadith became the focus of his life. He studied five of the six authentic books of hadith under his father, and then he studied Sahih al-Bukhari and Sunan al-Tirmidhi (for a second time) with the Honorable Shaikh Khalil Ahmad Saharanpuri ؒ. Out of his immense respect for Hadith, Shaikh Zakariyya was extremely particular about always studying the Hadith narrations with wudu'.

#### Teachers

Shaikh Zakariyya was blessed to live and learn in an era of great achievements in Islamic knowledge by the scholars of the Indian subcontinent. He studied with few but distinguished teachers who reached the highest levels of learning, research, authorship, and piety. In addition to his father (Shaikh Muhammad Yahya) and uncle (Shaikh Muhammad Ilyas), he studied under the erudite scholar of Hadith, Hazrat Khalil Ahmad Saharanpuri ؒ, author of the *Bazhl al-Majhud*, a commentary of famous collection of Hadith, *Sunan Abi Dawud*. Shaikh Zakariyya acquired an *ijaza* in Hadith from him and remained under his tutelage until Shaikh Saharanpuri's passing in Madina Munawwara in 1346 AH.

Before his death, Shaikh Saharanpuri ؒ expressed his desire to write *Bazhl al-Majhud*, and he sought Shaikh Zakariyya's assistance as his right-hand. This experience revealed Shaikh Zakariyya's gift of penmanship and, furthermore, expanded his insight in the science of Hadith. He worked hard on the project, attained the pleasure and trust of his shaikh, and was even mentioned by name in the commentary. This indeed opened the door to Shaikh Zakariyya's authoring many literary works and treatises over the course of his life.

#### Teaching Career

In Muharram 1335 AH he was appointed as a teacher at Mazahir Ulum, Saharanpur, where he was assigned to teach books on Arabic grammar, morphology, and literature, as well as a number of primary texts of Islamic jurisprudence.

In 1341 AH he was assigned to teach three parts of Sahih al-Bukhari upon the insistence of Shaykh Saharanpuri رحمته الله. He also taught *Mishkat al-Masabih* until 1344 AH. Shaykh Abu al-Hasan Nadwi رحمته الله said, "Although he was one of the youngest teachers at the seminary, he was selected to teach works generally not assigned to those of his age, nor to anyone in the early stages of his teaching career. Nevertheless, he showed that he was not only able, but an exceptional teacher."

In 1345 AH he traveled to Madina Munawwara, the city of Allah's Messenger ﷺ, where he resided for one year. There he taught Sunan Abi Dawud at Madrasa al-Ulum al-Shar'iyya. While in Madina, he began working on *Awjaz al-Masalik ila Muwatta Imam Malik*, a commentary on Imam Malik's *Muwatta*. He was 29 at the time.

When he returned to India, he resumed teaching at Mazahir Ulum. He began teaching *Sunan Abi Dawud*, *Sunan al-Nasai*, *Muwatta* of Imam Muhammad, and the second half of *Sahih al-Bukhari*. The school's principal taught the first half of *Sahih al-Bukhari*, and after his death, Shaikh Zakariyya was given the honor of teaching the entire work.

In all, he taught the first half of *Sahih al-Bukhari* twenty-five times, the complete Sahih al-Bukhari sixteen times, and *Sunan Abi Dawud* thirty times. He did not just teach hadith as a matter of routine, rather the work of Hadith become his passion. He put his heart and soul completely into it. Shaikh Zakariyya taught until 1388 AH, when he was forced to give up teaching after developing eye cataracts.

#### Sincere Love for Allah and the Prophet ﷺ

Shaikh Muhammad Zakariyya inherited piety, honesty, and good character from his father (may Allah be pleased with him). He aspired to follow the Qur'an and Sunnah in all matters, big and small, with an unparalleled passion. He had extreme love for the Prophet ﷺ and the blessed city of Madina. His students have related that whenever the passing of the Messenger ﷺ was mentioned during a lecture on *Sunan Abi Dawud* or *Sahih al-Bukhari*, his eyes would well up with tears, his voice would choke up, and he would be overcome with crying. So, evocative were his tears that his students could do nothing but weep loudly.

#### Daily Routine

Shaikh Zakariyya organized his time meticulously. He would rise an hour before dawn and occupy himself in *Tahajjud* and recitation of Qur'an before performing the Fajr prayer in the masjid. After Fajr, he would read his morning supplications and litany until sunrise. Thereafter he would go to meet with some people and drink tea (but never ate anything with it). He would then return to his quarters to read. During this time he would also research and compile his literary works, and, with few exceptions, no one was allowed to visit him at this time. When it was time for lunch he would come out and sit with his guests, who were from all walks of life; he would respect and treat them well, irrespective of who they were. After Zuhr prayer, he would take a siesta and then spent some time listening to his correspondence (which amounted to around forty or fifty letters daily from different places) and dictating replies. He also taught for two hour before 'Asr. After 'Asr, he would sit with a large group of people,

offering them tea. After performing Maghrib, he would remain devoted in solitude to optional prayer and to supplication. He did not take an evening meal except to entertain an important guest.

## Death

He had always hoped to meet Allah while in the city of the Messenger ﷺ; Allah granted his wish. He died there on Monday Sha'ban 1, 1402 AH (May 24, 1982 CE) and was buried in Jannat al-Baqi', in the company of the Companions and the noble family members of the Messenger ﷺ. His funeral procession was followed by a large number of people and he was buried in the Baqi' graveyard next to his teacher Shaikh Khalil Ahmad Saharanpuri ﷺ. May Allah forgive him, grant mercy, and elevate his status. Amin!

# DOES SCIENCE DENY RELIGION?

Returning to our sunken atheist friend, head in his hands, fatigued from the intellectual thrashing he received from our believing fellow. “Are there any other questions still puzzling you?” Asked our humble hero. The atheist shrugs, as if now recognizing that his worldview needs a little makeover. Yet, the devil runs in the blood of man, and the antagonist stands up in hot fury, shouting, “I will never accept such a worldview that rejects science!”

## Does Religion Deny Science?

The believer, stroking his Sunnah beard, asked, “What makes you say that?”

“All religions condemn progress in science because that will lead to disbelief in the dogmas of the religion.”

“Well,” our noble believer begins, “that maybe the case for other religions, but certainly not that of Islam. The Quran, in many places, challenges man by asking about the natural world, encouraging them to seek God through viewing His creation. It says, ‘Do they not consider the heavens and earth and what Allah has created?’<sup>5</sup> God reprimands us for not applying our intellects. Just the word ‘intellect’ (‘aql) itself is used 46 times in the Quran, and that’s not considering the variants, such as knowledge (87 times)<sup>6</sup>, pondering (15 times), seeing (21 times).”

<sup>5</sup> Quran 7:185

<sup>6</sup> Without examining other forms of verbs

The atheist looks perturbed at our believer, astonished at what he has just heard. “Moreover,” he continues, “The Muslims had always been at the forefront when it came to intellectual discovery. The Dark Ages of Europe juxtaposed to the Golden Age in the Muslim world. Giants such as al-Khwarizmi, who played a significant role in the development of algorithms and known as the grandfather of computer science. Abu al-Qasim az-Zahrawi has been noted as the greatest medieval surgeon because of his inventions in surgical procedures and instruments. Ibn Sina – as known in the West as Avicenna – penned a textbook on medicine. Al-Bayruni has been described as one of the ‘world’s greatest scientists,’<sup>7</sup> since he mastered five different languages and penned works on Astronomy, Mathematics, Medicine, Literature, Linguistics, and other disciplines, spanning 120 books. Ibn al-Nafis had discovered the circulatory system seven centuries ago.<sup>8</sup>

“Even females played an important role in the advancement of learning, such as Fatima al-Fihriyya, the founder of the oldest university of Qarawiyyin, located in Fez, Morocco. Maimonides, the famous Jewish rabbi – called second Moses – had studied there. There was also Rufaydah (RA), the first female nurse and doctor in Islam.”

“And so much more that the common person is left in the dark about, so much so that Professor George Saliba says, ‘There is hardly a book on Islamic civilization, or on the general history of science, that does not at least pretend to recognize the importance of the Islamic scientific tradition and the role this tradition played in the development of human civilization in general.’<sup>9</sup>”

The atheist’s jaw drops, speechless.

“Even your ‘science’ – which I hope it’s clear now that Muslims have a fair share of inheritance from academia - has much credit to give to ibn al-Haytham, for without his formalization of the scientific method, we might not be enjoying the scientific advancements that we do today. And he – may Allah have mercy on him and all our scholars – writes what inspired him to study, ‘I decided to discover what it is that brings us closer to God, what pleases Him most, and what makes us submissive to His ineluctable Will.’<sup>10</sup>”

And it’s not like science is there to disprove God, rather it is a means of recognizing the Creator, the One, the Only

*...to be continued*

<sup>7</sup> By Historian Sarton, as quoted in *The Value of Time* by Shaykh Abdul Fattah Abu Ghudda, pg. 26

<sup>8</sup> *Value of Time*, pg. 47

<sup>9</sup> Quoted in *The Divine Reality*, pg. 266

<sup>10</sup> *Divine Reality*, pg, 265, from the book, *Ibn al-Haytham: First Scientist*, by Steffens, B. (2007) pg. 27

# FACT SHEET ABOUT TARAWEEH SALAH

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

## What is Taraaweesh salah?

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

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

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

## How did Rasoolullah ﷺ used to pray Taraaweesh?

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

## Did Rasoolullah ﷺ order others to pray it?

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

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

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

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

‘Irbaad ibn Saariyah ؓ narrates that the Messenger of Allah ﷺ said, “**Compulsory upon you is my Sunnah and the Sunnah of the rightly guided Khulfaa (Abu Bakr, ‘Umar, ‘Uthman and ‘Ali ؓ), hold onto it with your molar teeth (hold on to it firmly).**” (Tirmizhi, 2676)

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

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

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

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

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

How did the Sahabah ؓ and Taabi’een ؓ pray the Taraaweeh Salah?

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

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

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

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

‘Ataa ؓ narrates, “I found the Muslims praying 23 raka’at including Witr salah (in Ramadan).” (Ibn Abi Shaibah, 7770)

What about ‘Aisha ؓ’s words:

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

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

- (1) ‘Aisha ؓ saying that he ﷺ would not pray more than this in Ramadan *or any other time*. Taraaweeh Salah is only in Ramadan, *not any other time*. Tahajjud however is performed all throughout the year.
- (2) Imaam al-Bukhari ؓ lists this under the chapter of Tahajjud (chapter 25, subchapter 16).

## ELEVEN DISTINCTIONS OF THE HANAFI FIQH

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

- 1) Imam Abu Hanifah رضي الله عنه was born in a time of many of the Companions رضي الله عنهم, and there is no disagreement in that. They were of the People of the Quran, those that the Messenger of Allah صلى الله عليه وسلم attested to their good, and described them with piety. The Messenger of Allah صلى الله عليه وسلم said, “The best of people are my generation, then those who come after, then those who come after.” Umar رضي الله عنه relates that the Messenger of Allah صلى الله عليه وسلم said, “The best of people is the generation in which I am in, then the second, and third that follows.”<sup>11</sup>

Imam Abul Muayyad رضي الله عنه has pieced together a poem:

The *mazhab* of Nu'man has become the best of all *mazhabib*

Like the radiant moon the best of the heavenly bodies

He learned Fiqh in the best of generations among the pious

So his *mazhab* is - without a doubt - the best.

- 2) He saw some of the Companions رضي الله عنهم, heard from them, and narrated from them. The Prophet صلى الله عليه وسلم said, “Glad tidings to the one who has seen me, and to the one who has seen who has seen me, and to the one who has seen who has seen who has seen me.”<sup>12</sup>
- 3) He utilized *ijtihad* and gave Fatwa in the time of the Tabi'een (the generation immediately after the Sahabah رضي الله عنهم), may Allah have mercy on them. Abu Bakr bin Ayyash رضي الله عنه narrates, “I heard Imam Abu Hanifah رضي الله عنه say, ‘I accompanied al-Sha’bi رضي الله عنه (an eminent Tabi’ee) on a boat. He said, ‘There is no taking an oath to commit a sin, and therefore there is no expiation of that oath.’ I said to him, ‘There is definitely an expiation, since Allah had made an expiation for Zihar, after declaring that is a sinful act. Allah says, **‘They have surely said a foul speech and fabricated.’** And Allah had stipulated an expiation for it.’ He did not find answer.” This is clear that Imam Abu Hanifah was top notch in administering fatwas and respected in the time of the Tabieen رضي الله عنهم.
- 4) Major Imams have narrated from him, and to fully encompass all of those who took from Imam Abu Hanifah رضي الله عنه would be difficult indeed, like Abdullah bin al-Mubarak رضي الله عنه and others.
- 5) He had taken knowledge from 4,000 shaikhs of the Tabieen رضي الله عنهم.

<sup>11</sup> Sahih Muslim

<sup>12</sup> Tabrani & Hakim

6) He had companions, the likes of which none of the other remaining Imams had. Al-Khatib رحمته الله narrates from ibn Karamah رحمته الله, “We were with Waki’ bin al-Jarrah رحمته الله one day. A man said, ‘Abu Hanifah was mistaken!’ Waki’ replied, ‘How is it possible for Abu Hanifah to make a mistake, when he had the likes of Abu Yusuf, Zufar, and Muhammad in their *qiyas* and *ijtihad*, and he had the likes of Yahya bin Zakariyyah bin Abi Zaidah, Hafs bin Ghiyath, Hibban and Mundal, the sons of Ali in their prodigious memory and recognition of Hadith, and the likes of al-Qasim bin Ma’n bin Abdur Rahman bin Abdullah bin Mas’ud in their recognition of linguistics and the Arabic language, and the likes of Dawud bin Nasir al-Tai and al-Fudayl bin Iyad in their guidance and piety. Whoever has companions like these will not slip, because if he makes a mistake then they will redirect him towards the truth.’ Waki’ then said, ‘And those who say such a thing are like livestock, rather, they are more misguided!’ Al-Faruq al-Jarir رحمته الله said,

‘Those are my forefathers, so bring me those like them!

When the gatherings come together again oh Jarir!

- 7) He is the first to codify the knowledge of Fiqh and structure it under chapter headings. Thereafter, Malik bin Anas رحمته الله followed him in the organization of his “Muwatta”, and he is the first to lay the foundations for the book on inheritance, and the first to organize the book of conditions.
- 8) His *mazhab* spread into the various regions, in which there is no other *mazhab* beside his, such as India, Pakistan, Bangladesh, Burma, China, Rome, many lands beyond the river (Transoxiana), and many of the non-Arab regions. It also spread to Egypt and the Arab regions as well.
- 9) He used to feed and spend on the People of Knowledge from his own wealth, and he would not accept any stipends from the ruler.
- 10) His piety, abstinence, and his abundant Hajj and the reliance of people upon him is well known.’<sup>13</sup>

Further, I say:

- 11) He codified his *mazhab* by consultation with others, and he did not choose to be autonomous in that. This was an impressive *ijtihad* from his side, and reach the furthest extent in well-wishing for Allah, His Messenger ﷺ, and the Believers, as I had mentioned in the methodology of codifying Hanafi Fiqh.<sup>14</sup>

<sup>13</sup> Uqud al-Juman 179 - 185

<sup>14</sup> That makes 11 stars.

# SADAQATUL FITR

## WHAT IS SADAQATUL FITR?

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

## HOW MUCH IS SADAQATUL FITR?

Amount of Sadaqatul Fitr based on the New York retail market prices as of Sha'ban 11, 1438 / May 20, 2017:

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

**\$6.00 per person \*\*MINIMUM\*\***

2) Barley: One Sa' (7.5 lbs.) = \$10.00 per person

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

4) Dates: One Sa' (7.5 lbs.) = \$24.00 per person

## AN ADVICE FOR THE AFFLUENT MUSLIMS

**PLEASE TRY TO GIVE BY THE HIGHER STANDARD  
(\$12 or \$24 or \$26 PER PERSON)**

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

## When should I pay Sadaqatul Fitr?

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

## Who should be given Sadaqatul Fitr?

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

## FREQUENTLY ASKED QUESTIONS ABOUT SADAQATUL FITR

By Shariah Board, New York

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

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

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

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

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

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

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

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

**Question: Every year, my father pays Sadaqatul Fitr on Eid day on behalf of, my wife, my son and me. Is this okay?**

Someone told me that I should pay from my own pocket because I am earning. Could you please clarify?

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

## Quick Q&A About Ramadan

By Shariah Board, New York

**Q: What is the condition of such a fast where one forgetfully consumes food or drink?**

A: This fast will remain valid and is not nullified.

**Q: If a person accidentally swallows water during wudhū, is such a fast nullified?**

A: Yes. In such a case only qadhā is necessary and not kaffārah.

**Q: Is it permissible to use toothpaste while fasting?**

A: It is makrūh (reprehensible) to use toothpaste whilst fasting. There is a strong possibility of the toothpaste being swallowed.

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

A: Yes. It is permissible to take a blood test provided that it does not cause weakness in the body to such an extent where one is unable to fast.

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

A: Visiting the dentist office will not invalidate one's fast, however, it is advisable to delay the appointment until after Ramadhān as there is a strong possibility of something reaching the throat.

**Q: Will smoking nullify the fast?**

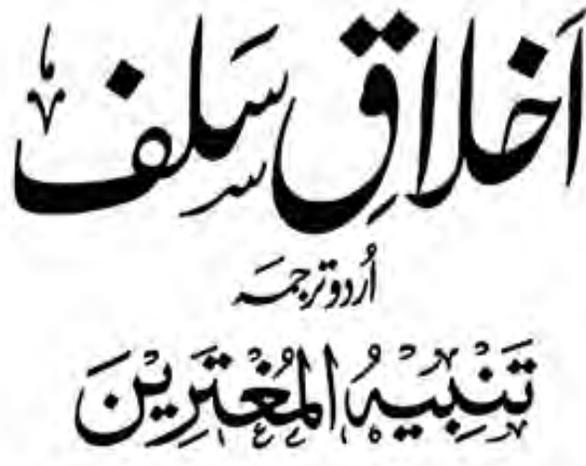
A: Yes. It is impermissible to smoke while fasting and it will necessitate a qadhā as well as a kaffārah.

**Q: Will using a nasal spray invalidate the fast?**

A: Yes.

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

A: No.



## FROM AKHLAQ: MANNERS OF THE SALAF

An audio commentary series by Hazrat Shah Mufti Nawālur Rahmān (دامت برکاته),  
conducted during weekly Tazkiyah Majālis, on *Akhlāq-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 with the Family

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

They used to be patient with the difficulties they faced from their womenfolk. They used to believe that if their wife is opposing them, it is because they opposed Allah at some point. This is in general terms and not definitive. Hence, the Prophets of Allah ﷺ, due to their innocence, are excluded from this rule.

Some of the Pious Predecessors ﷺ may not necessarily fall under this rule but even then they would be patient considering the womenfolk's benefit which was more than their harm. These were the people who would fulfill the full rights of their women and the opposition of women would not stop them from fulfilling their obligations on the basis of the noble Hadith, "if a person entrusts you with a trust, fulfill it, and as for the one who cheats you, do not cheat him in return.

Hasan Basri ؒ said that four things are a part of wretchedness:

1. Very Large Family
2. Insufficient Wealth
3. Bad neighbor
4. Deceptive Woman

It is stated in a hadith that if Allah ﷻ did not grant women the veil of shame and modesty then she would not even be comparable to the grain of dirt.

Hazrat Ali bin Abi Talib ؓ said that there are five ingredients to a man's happiness;

1. His wife is understanding
2. His children are pious
3. His friends are pious
4. His neighbors are pious
5. His job is in his hometown

Rasulallah ﷺ said "Oh Allah! I seek refuge from a bad friend, bad neighbor, and a bad wife."

When the wife of Malik bin Dinar ؓ passed away, he didn't get married again. He would say that if I can divorce my soul, I would have surely divorced it.

Ahmad bin Harb ؓ said that if a woman has six qualities she will be considered most pious. First, she guards over her five daily prayers. Second, she is obedient to her husband. Third, she desires the pleasure of Allah ﷻ. Fourth, she saves her tongue from backbiting and slandering. Fifth, she doesn't have any interest in worldly belongings. Sixth, she is patient upon adversities.

Abdullah bin Mubarak ؓ said "The corruption of womenfolk, which Rasulallah ﷺ used to warn about, is that they become the cause of severing kinship ties for their husbands and cause him to a need of lowly and debasing work".

Shaqeeq Balkhi ؓ used to tell his wife "If all of the people of Balkh (his town) become my friends and helpers and you oppose me then I cannot preserve my Deen".

Hatim Asam ؓ said "The signs of a pious woman are that she fears Allah ﷻ, she is wealthy with contentment (of what she has), generosity is her adornment, her worship is the obedience of her husband, and all her efforts are exhausted in preparation for death".

He also said "Become helpers of your son-in-law and brother-in-law. In this way, you can keep the Deen of your daughter and sister intact. Do not partner up with your daughter and sister to oppose their husbands because that will ruin their Deen.

Hatim Asam ؓ used to act like a caged animal in his house. If food was placed in front of him he would eat it. Otherwise, he would stay quiet and hungry.

It is mentioned in a Hadith that one bad woman is equal to one thousand bad men.

Iyas bin Muawiyya ؓ said "I do not know the medicine for two things: stopping the flow of urine and bad woman."

Patience with the family, not combating their actions and not being violent with them, rather making dua for their betterment is related from all of our Pious Predecessors ﷺ.

*And all praises are due only to Allah.*

## AHKAM-E-RAMADHAN

by Hazrat Mufti A'zam Mufti Shafi sahib ﷺ, presented by Shariah Board, New York

### Rules and Virtues of Ramadhan

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

### The Niyah (Intention) of Fasting

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

### Factors that invalidate the fast:

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

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

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

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

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

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

- 1) To use a miswāk.
- 2) To apply oil to the moustache.

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

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

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

### **The Qada (Missed) Fasts**

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

### **Sehri (Early morning meal)**

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

### **Iftar (Meal after fasting)**

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

## **Some Rules of Zakāt**

*Compiled by the Ulama of Shariah Board, New York*

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

### **ON WHOM ZAKĀT IS FARD (Obligatory)**

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

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

Furthermore the wealth must be

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

### **TYPES OF WEALTH ON WHICH ZAKĀT IS FARD (Obligatory)**

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

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

### **NISĀB (The Quantum), HAWL AND RATE OF ZAKĀT**

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

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

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

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

### **THE METHOD OF PAYING ZAKĀT**

1. Zakāt should be given as soon as possible after it becomes due, rather than delaying it or waiting for Ramadān. It is possible that death occurs and thus leads to failure in fulfilling ones obligations.
2. Zakāt must be paid on a loan lent to others when the loan is received back. Zakat of all previous years during which this money was lent out, must be calculated and paid. It is recommended that zakāt on this loan be paid every year as long as it is acknowledged, so it does not become difficult to pay all the previous years' zakāt at once when received.
3. A poor person cannot be paid for his work from zakāt, nor can zakāt be given in payment of ones services, except when an Islamic government pays salaries to persons appointed to collect zakāt.
4. Zakāt will only be valid if the recipient is made the unconditional owner of the amount. This is referred to as *Tamlīk*.
5. Zakāt cannot be given or used for the construction of a masjid, madrasah, hospital, a well, a bridge or any other public amenity.
6. Poor adult students can be given a grant from zakāt. The zakāt must be given to the student personally. If the student is not an adult, then his Sharī Wakīl (parents or legal guardian) must be eligible to receive zakāt and they must be given possession of the amount.
7. Zakāt can be paid in the same material on which it is due (e.g. gold can be given as zakāt due on gold assets) or alternatively, it could be paid in cash. It is of vital importance to ensure at all times that the recipient is made the owner of the zakāt.
8. Authority can be delegated to another person or an organization for the distribution of zakāt in order to utilize it in accordance with the laws of Sharī'ah.
9. If a person requests someone to give a certain amount on his behalf as zakāt, and that sum is given out, the discharge of the zakāt will be valid. The sum given will be due upon the one who made this request.
10. If an agent is given zakāt for distribution, and he does not distribute it, the zakāt will not be fulfilled, and the sin of not discharging the obligatory duty of zakāt will remain upon whom it was due.
11. Zakāt should not be payed by estimation.
12. Gold or silver jewelry must be weighed accurately for zakāt purposes.

### IMPORTANT NOTE ABOUT WHO CAN BE GIVEN ZAKAT

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

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

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

### ZAKĀT CANNOT BE GIVEN TO:

1. Zakāt cannot be given to the *Sayyid(Sādāt)* family.
2. Zakāt cannot be given to immediate antecedents such as parents, grandfather, etc. In the same manner one's descendants such as children and grandchildren, cannot be given zakāt. A husband and wife cannot give zakāt to each other.
3. Zakāt contributions cannot be given to such institutions or organizations that do not give the rightful recipients (*Masārif*) possession of zakāt, but instead use zakāt funds for construction, investment or salaries. Zakāt must be given in the ownership of the eligible individuals.
4. Zakāt cannot be given to non-Muslims.
5. If one cannot determine whether the recipient is needy or not, it is better to make certain before giving zakāt. If zakāt is given without inquiry and subsequently it is known that the recipient is wealthy, the zakāt is not valid. It has to be given again.
6. Zakāt will not be fulfilled by purchasing books for an institution, or land purchased for public utility and made *waqf*.

7. Zakāt cannot be used for the *kafn* (shroud) of a deceased person who has no heirs.
8. Zakāt cannot be given as salary or amount due upon a contract.
9. Zakāt cannot be given to construct a masjid, school, etc.
10. A dead person's debt cannot be paid from Zakāt.

## The Halal Status of Mechanical Slaughter

### *Introduction*

In order to cope with the demands of post-industrialization, and to yield high labor production ratios, there is a marked increase in mechanical slaughter of poultry within the meat industry. Within this industry, there is a prevalence of massive plants in which the daily output exceeds tens of thousands of birds, which would not be possible without the aid of machine slaughtering. As a result, most of the poultry labeled as “halal” in the market is mechanically slaughtered. Whether this meat is truly halal is a question that is on the minds of vendors, consumers, laypersons, and scholars alike. Since consumption of halal is an issue of extreme importance for Muslims, it is essential to know the ruling regarding this matter, as well as its basis within the Islamic legal canon. This research paper is being presented to the general Muslim so he or she can be aware of the ruling regarding mechanically slaughtered chicken.

### *The Meaning of Dhibh*

The linguistic meaning of *dhibh* is the cutting of the carotid arteries (*qat' al-awdaj*). In Islamic legal terminology, it refers to the cutting of the carotid arteries along with the esophagus together with the recitation of “*bismillah*.” The word *dhibh* and *dhakat* are used interchangeably. When the word *dhakat* is used in the context of *taharah*, it refers to purification. Rasulullah (saw) said:

ذكاة الارض يبسها

The purification of the earth is in its drying.

When the word *dhakat* is used in the context of slaughtering animals, it refers to their proper Islamic slaughter.

### *Al-Umur Al-'Adiyyah vs Al-Umur Al-Ta'abbudiyyah*

In the shari'ah, all actions are divided into two categories based on whether or not they are related to worship. These two categories are *al-umur al-'adiyyah* and *al-umur al-ta'abbudiyyah*. *Al-umur al-'adiyyah* are those actions about which there is no special method or directive found in the shari'ah. For example, eating an apple is from this category. One may eat an apple as he wishes, he may eat it whole, cut it into pieces, peel it or make juice out of it. Shari'ah does not specify anything. Similarly, the color of one's clothes are also from this category of *al-umur al-'adiyyah*; one may wear white or black or any other color.

The other type of action is from *al-umur al-ta'abbudiyyah*. This type of action is directly related to worship, and shari'ah has set rules for it. For example, the five daily prayers are from this category. One must pray two raka'at for Fajr, and four for Zuhr, etc. If one decides to five raka'at of Fajr, or prays Jumu'ah on Saturday, it will not be acceptable.

*Dhibh* is from the second category, *al-umur al-ta'abbudiyyah*. There is a specific method that the shari'ah has stipulated. Any other method will not be acceptable.

### *The Types of Dhibh and its Conditions*

There are two types of *dhibh*, *ikhtiyari* and *idtirari*. Each one will be explained separately.

#### *First Type of Dhibh: Ikhtiyari*

The linguistic meaning of ikhtiyari is discretionary. *Dhakat ikhtiyari* refers to when the *dhabih* (slaughterer) can gain control over the animal and easily lay it on the ground and cut the carotid arteries and the esophagus while saying “*bismillah*.” In the case of a camel or its like, *dhakat ikhtiyari* refers to when the *dhabih* can perform *nahr* while the animal is standing. *Nahr* refers to the vertical slice of the knife in the area of the throat of the camel or its like, because the blood flow is concentrated in one area. The method of slaughter of a camel is that a stroke of the knife is applied to this concentrated area while the animal is standing. Both cases are part of *dhakat ikhtiyari*.

وَهِيَ اخْتِيَارِيَّةٌ وَاضْطِرَارِيَّةٌ فَالْأَوَّلُ الْجَرْحُ مَا بَيْنَ اللَّبَّةِ وَاللَّحْيَيْنِ

*Dhibh* is of two types: *ikhtiyariyyah* and *idtirariyyah*. The first type is to cut between the upper chest and the jawbone.

### Conditions of *Dhibh Ikhtiyari*

There are five conditions for the validity of *dhibh ikhtiyari*. They are explained below.

1. To recite *tasmiyah* at the time of slaughter

To recite “*bismillah*” at the time of slaughter has been ordained in the Qur’an both as a command to do so and as a prohibition not to do so.

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ

“And eat from that (meat) upon which Allah’s name has been mentioned.”

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

“And do not eat from that (meat) upon which Allah’s name has not been mentioned, and indeed it is a grave sin.”

وَمَا أَهْلَ لَغَيْرِ اللَّهِ بِهِ

“(And prohibited is) that which has been slaughtered for other than Allah.”

2. The tool used for cutting must be such that blood flows when force is applied, e.g. a knife, or sword. A hammer, although it may cause blood to flow when stuck, cannot be used, because the blood flows due to blunt force, and not cutting.

وَأَمَّا شَرْطُهَا فَأَرْبَعَةٌ: آلَةٌ قَاطِعَةٌ جَارِحَةٌ

The first condition is that the tool must be tearing and gashing.

3. The *dhabih* must be or claim to be from the true religion. In other words, he must be either Muslim or a believing Christian or Jew.

وَالثَّانِي كَوْنُ الذَّبْحِ مِمَّنْ لَهُ مِلَّةٌ حَقِيقَةٌ كَالْمُسْلِمِ، أَوْ ادِّعَاءٌ كَالْكَافِرِ

The second condition is that the slaughterer should be one who is a follower of the true religion, i.e. Muslim, or one who claims to follow the true religion, i.e. a nonbeliever (Jew or Christian).

4. The slaughterer must be sane. Puberty is not a condition. If the slaughterer is prepubescent, but has intellect, then his slaughter will be halal. The slaughter of an insane adult or a child that does not have intellect will not be halal. Additionally, the slaughter of an intoxicated person will not be halal.

فمنها أن يكون عاقلاً فلا تؤكل ذبيحة المجنون والصبي الذي لا يعقل والسكران الذي لا يعقل لما نذكر أن القصد إلى التسمية عند الذبح شرط ولا يتحقق القصد الصحيح ممن لا يعقل فإن كان الصبي يعقل الذبح ويقدر عليه تؤكل ذبيحته وكذا السكران.

A condition is that the slaughterer must be sane. The slaughter of an insane, a child that does not have intellect, and an intoxicated person cannot be eaten. This is because conscious recitation of “*bismillah*” is a condition at the time of slaughter, and this conscious recitation of “*bismillah*” is not possible from these people. Thus, if a child that understands the method of slaughter and is able to do it, his slaughter will be halal. Also, the slaughter of one who drank alcohol but can still reason will be halal.

5. The animal must be suitable for slaughtering. By proper slaughter, the animal should be such that benefit can be taken from it either completely or partially. Complete benefit means that once the animal is slaughtered Islamically, its meat can be eaten and its body parts can be used (for example, wool). Partial benefit means that once the animal is slaughtered properly, its meat cannot be eaten, but its body parts are pure and can be used.

كَوْنُ الْمَحَلِّ مِنَ الْمُحَلَّلَاتِ إِمَّا مِنْ كُلِّ وَجْهِ كَمَا كُوِلَ اللَّحْمِ أَوْ مِنْ وَجْهِ كَعَيْرِهِ وَهُوَ مَا يُبَاخُ الْإِنْتِفَاعُ بِجِلْدِهِ وَشَعْرِهِ

Another condition is that the animal must be halal for consumption, completely, i.e. for eating and using, or partially, i.e. using its hide or bones.

If any of these conditions are not met, it will not be considered a proper Islamic *dhibh*. All five conditions apply to all *madhbuh* animals (animals that are slaughtered), including livestock and poultry.

### *Second Type of Dhibh: Idtirari*

The linguistic meaning of *idtirari* is coercive. *Dhakat idtirari* refers to the circumstance being such that the it is impossible to gain control over the animal and slaughter it while fulfilling all conditions of *ikhtiyari*. In this situation, the method of *dhibh* is to simply inflict a gash upon the animal, thereby causing the blood to flow out leading to its death.

If one adopts the method of *dhakat idtirari* while being capable of performing *dhakat ikhtiyari*, this slaughter will not be accepted and the meat will not be halal.

وَالثَّانِي الْجَرْحُ فِي أَيِّ مَوْضِعٍ كَانَ مِنَ الْبَدَنِ وَهَذَا كَالْبَدَلِ عَنِ الْأَوَّلِ لِأَنَّهُ لَا يُصَارُ إِلَيْهِ إِلَّا عِنْدَ الْعَجْزِ عَنِ الْأَوَّلِ

The method of *dhakat idtirari* is to injure the animal on any part of its body, thereby causing blood to flow. This method is a substitute for the first (*dhakat ikhtiyari*), because it will only be adopted if the first is impossible.

### *Types of Dhibh Idtirari*

There are three types of *dhibh idtirari*. Each one is listed below along with proofs.

1. The animal is stabbed in any part of its body with a piercing object, such as a knife, thereby causing blood to flow. This applies to a farm animal that goes mad and cannot be tamed or controlled by anyone. Similarly, for wild animals, such as deer, this form of *dhibh idtirari* can be done.

عن أبي العشراء، عن أبيه قال: قلت: يا رسول الله، أما تكون الذكاة إلا في الحلق واللبة؟ قال: «لو طعنت في فخذها لأجزأك»

Abu al-Sha'ra narrated from his father who said, “O Rasulullah (saw), is it true that slaughter is only in the throat and upper chest?” He replied: “Even if you pierce it in its thigh, it will suffice.”

2. The animal is pierced by throwing or launching of a piercing object, such as a spear or arrow. This is normally done when hunting wild animals. “*Bismillah*” must be recited while throwing the spear or launching the arrow. If the animal dies before the hunter arrives, the blood flow caused by the injury will be sufficient to deem it halal. In one of the battles, Rasulullah (saw) and the *sahabah* obtained some booty, which included some camels. One of the camels went mad and the *sahabah* could not control it. One *sahabi* launched a spear at it, thereby killing it. Rasulullah (saw) ruled that this animal is halal to eat. He said: “That camel that died from the point of the spear is halal, and the camel that died from the blunt force of the rear side of the spear will not be halal.”

‘Adiyy ibn Hatim (ra) once asked Rasulullah (saw):

إنا نرمي بالمعراض، قال: ما خزق فكل، وما أصاب بعرضه فلا تأكل.

What is the ruling when we hunt with our spears? He replied: “That which is pierced by your spear, eat it. That which dies from blunt force from the butt of the spear, then do not eat it.”

3. The animal is killed using trained hunting animals, such as dogs or hawks. In this case, “*bismillah*” should be recited before sending off the animals for the hunt. The trained dog will then catch the prey and sink its teeth, thereby causing blood to gush out. If the prey dies before the hunter reaches it, it will be halal. If there is still life in the prey when the hunter reaches it, then he must slaughter it properly.

إذا أرسلت كلبك، وذكرت اسم الله عليه، فأمسك عليك فكل، قلت: وإن قتل؟ قال: وإن قتل

“When you send off your dog, mention Allah’s name. If the dog caught it, eat it.” I asked: “Even if it killed it?”

He replied: “Even if it killed it.”

The three conditions of *dhakat idtirari* also apply to all animals, including livestock and poultry.

### *Mechanical Slaughter*

There are two essential aspects of *dhibh ikhtiyari*:

1. There must be an input of force from the *dhabih* while slaughtering
2. ‘Bismillah’ must be recited while slaughtering.

Both essential aspects must be done by one person. Thus, if the operator of the knife and the reciter of “*bismillah*” are different people, the animal will not be halal.

Similarly, there are two essential aspects of *dhibh idtirari*:

1. “*Bismillah*” must be recited while piercing the animal via stab of knife or throw of spear, and while releasing the trained hunting animals.
2. The animal must bleed out due to the gash caused by the tool or bite.

Both aspects are essential to *dhakat idtirari*. If any one of these is missing, the animal will not be halal for consumption. Now we examine the mechanical method of slaughtering.

### *Method of Mechanical Slaughter*

Since the mechanical slaughter of livestock is generally not done, we will discuss the mechanical slaughter of poultry. The birds are delivered in large numbers to the plant. The birds are then manually hung upside down by their talons onto an assembly line. In some plants, the birds are passed through water with electrical current in it, which renders them temporarily limp. The line then moves towards a circular spinning blade, which serves as the ‘knife.’ The objective is that the heads of these birds are severed from their bodies.

There are other moving parts to this process, such as passing them through hot water, removing feathers and talons, cleaning, packaging etc. However, our discussion relates exclusively to the slaughter.

### *Is Mechanical Slaughter Considered Dhakat Ikhtiyari or Dhakat Idtirari?*

Until a few decades ago, all slaughter around the world was done by hand. Only recently have people resorted to mechanical slaughter, because there is a high output-cost ratio in doing so. Fewer employees yield more

product. Big meat companies are making large amounts of profit, and there is an excessive availability of meat in the market. This combination of efficiency and high-output makes mechanical slaughter an attractive option for vendors in the meat industry.

The reason for adopting mechanical slaughter instead of hand slaughter is clear: You can slaughter more chicken in less time while saving money. Is this a valid excuse to deem this to fall under the circumstances permitting *dhakat idtirari*, given the fact that poultry are the easiest of the *madhbuh* animals to gain control over?

We have established already that *dhakat idtirari* is only valid when it is impossible to do *dhakat ikhtiyari*. When it is possible to perform *dhakat ikhtiyari*, it will not be permissible whatsoever to revert to *dhakat idtirari*.

Let us re-examine a text cited above:

وَهَذَا كَالْبَدَلِ عَنِ الْأَوَّلِ لِأَنَّهُ لَا يُصَارُ إِلَيْهِ إِلَّا عِنْدَ الْعَجْزِ عَنِ الْأَوَّلِ وَإِنَّمَا كَانَ كَذَلِكَ لِأَنَّ الْأَوَّلَ أْبْلَغُ فِي إِخْرَاجِ الدَّمِ مِنَ الثَّانِي فَلَا يُتْرَكُ إِلَّا بِالْعَجْزِ عَنْهُ وَيُكْتَفَى بِالثَّانِي لِلضَّرُورَةِ

This method (*dhakat idtirari*) is a substitute for the first (*dhakat ikhtiyari*), because it will only be adopted if one is incapable of the *dhakat ikhtiyari*. This is the case because *dhakat ikhtiyari* is more thorough in extracting the blood that *dhakat idtirari*, thus *dhakat ikhtiyari* will not be abandoned unless one is incapable of doing it.

The word ‘*ijz*’ is used to represent the excuse for adopting *dhakat idtirari* in place of *dhakat ikhtiyari*, which refers to physical incapability. There is another word used in Arabic for excuse, which is ‘*udhr*’. ‘*Udhr*’ is broader than ‘*ijz*’. Yielding a high output-cost ratio perhaps may fall under ‘*udhr*’, but not under ‘*ijz*’. And since we are restricted within the constraints of ‘*ijz*’, which is a physical incapability to carry out *dhakat ikhtiyari*, it is impossible to justify *dhakat idtirari*. The reason is that attempting to yield a high labor production ratio is not due to a physical incapability, because more labor can be hired to do the slaughter. Alternatively, the output-cost ratio can be decreased by using fewer men to slaughter less chicken.

Attempting to yield a high labor production ratio is *jalb al-manfa’ah* (fetching of benefit) and not *daf’ al-madarrah* (pushing away harm). Moreover, the principle is that only *daf’ al-madarrah*, under certain circumstances, can cause something haram to become halal, as in the case of eating swine when one is about to die of hunger. In that situation, to push away death, which is a harm, eating swine will be permissible when no other food is present. Yielding a high labor production ratio is not *daf’ al-madarrah*.

From this discussion, we conclude that mechanical slaughter of poultry cannot be placed in the category of *dhakat idtirari*.

## *Does Mechanical Slaughter Meet the Conditions of Dhakat Ikhtiyari?*

As mentioned previously, there are five conditions of *dhakat ikhtiyari*. Three of these are related to the slaughter itself. They are:

1. The slaughter must be a Muslim or believing Christian or Jew
2. “*Bismillah*” must be recited at the time of slaughter verbally
3. The carotid arteries and esophagus should be cut

In proper Islamic slaughter, the *dhabih* is the one who applies the force to the knife. This same *dhabih* should also be the one who recites “*bismillah*.” In mechanical slaughter, the force is applied by the machine, which is an inanimate object. The machine also has no religion. Thus, two of the three conditions are not met. Additionally, it has been observed that on many occasions, the chicken will squirm at the last moment, and thus the knife will miss the throat and cut the stomach, or will miss the body altogether. Thus, a large number of chickens either enter the next stage while alive, or their arteries and esophagus is not cut properly. Thus, the third condition also falls in doubt. Thus, mechanical slaughter does not fall under *dhakat ikhtiyari* either.

There are some who try to designate mechanical slaughter as proper *dhakat ikhtiyari* by certain justifications. In the following section, we will mention each justification along with its refutation.

### *Justifications and their Refutations*

#### Justification 1:

The one pressing the button to start the machine is the *dhabih*. This man applies force to the button while saying “*bismillah*”; thus, if he is Muslim or a believing Christian or Jew, the slaughtered chicken is halal. This situation can be likened to a man who places multiple chickens down and slaughters them at the same time while reciting “*bismillah*” once. These chickens will be halal. Thus, mechanically slaughtered chicken is halal.

#### Refutation to Justification 1:

There is no doubt that the one who turned on the machine applied force to the button. However, who applied force to the knife that actually cut the chicken’s neck? It was not a person. Rather, it was the machine, which receives its power through electricity. The actions of this machine, once it is turned on, are not attributed to the one who turned it on. It is not said: “Zayd slaughtered this chicken.” Rather, the correct statement is, “Zayd turned on the machine that slaughtered the chicken.” This situation is like the scenario when a man recited ‘*bismillah*’ while holding the knife, then passed it to another man, who then slaughtered the chicken. This chicken will not be halal. Thus, this justification is invalid.

#### Justification 2

A Muslim man will stand by the place of mechanical slaughter and recite “*bismillah*” as each chicken gets cut. This will suffice for the condition of *tasmiyah*.

#### Refutation to Justification 1

As mentioned previously, in *dhibh ikhtiyari*, the one who applies force on the knife must be the one reciting “*bismillah*.” In this situation, the one reciting the *tasmiyah* is simply standing by. The knife is running mechanically. Thus, this justification is invalid.

#### Justification 3

A Muslim man will place his hand on the handle of the knife or some other part of the machine and recite ‘*bismillah*.’ This is akin to holding the knife and applying force while reciting ‘*bismillah*.’

#### Refutation to Justification 3

Although the man may be ‘holding’ the knife, his action has no effect on the knife whatsoever. Thus, this justification is invalid.

#### *Additional Consideration: Improper Cutting of the Chicken*

As previously mentioned, another issue that must not go unnoticed is the fact that many chickens miss the knife, either partially or completely. The chickens wiggle at the moment of contact with the knife and thus the knife misses the neck area, and instead cuts the body. Sometimes, the knife misses the chicken entirely. This commonplace phenomenon casts clear doubt on this method of slaughter.

#### *Conclusion*

The slaughter of animals for consumption is a matter related to worship (*al umur al-ta’abbudiyyah*). Thus, slaughter must be done in the correct manner and with the intention of earning reward. Mechanical slaughter does not fulfill the conditions set forth by the shari’ah. Mechanically slaughtered meat, as described above, is haram.

Unfortunately, due to greed and the ever-increasing demands of a culture of consumption, the Dhabihah industry is increasingly sapped of its sense of spirituality and sincerity. Those who are serious about complying with the stipulations of the shari’ah are far outnumbered by those who are non-compliant (either out of deliberate heedlessness or ignorance).

These situations underscore the need for knowledge and for the public to access scholars within our communities. If we do not take the shari’ah seriously, we will be left with a Muslim community that is prone to following fringe opinions with no legal basis, as opposed to a community which places great value on following the shari’ah and holding its wisdom to a high station.



## BECOME A SCHOLAR, NOT AN ENTERTAINER

After realizing the value of knowledge in the sight of Allah ﷻ, a question comes to mind, 'How should we increase this knowledge (of Deen)?' To answer this question, one must understand that knowledge is increased through 2 means:

1: through intensive research (known as *mutaala'ah* in Arabic)

2: through the performance of a lot of righteous actions (*'amal saalih*)

However, a major difference is found in the results of both means.

When a person does intensive research, he attains a great amount of knowledge, known as *tabahhur* in Arabic. The word *tabahhur* comes from the Arabic word, *bahr*, which means, the 'sea'. A sea is very wide, stretching to hundreds of miles long, at certain points and not very deep. (when compared to it's width) In other words, the knowledge attained by intensive research is extremely vast, but it's depth is very little.

On the other hand, the knowledge attained through the performance of a lot of righteous acts, leads to *tafaqquh*. The Sahabah ﷺ used to have *tafaqquh* in their knowledge. This means, that whatever they knew, they went in-depth, understood every minute detail, and did not opt for *tabahhur*.

In conclusion, there are two types of knowledge, one attained through intensive research and the other obtained through the performance of many righteous deeds. A simple question remains yet to be answered by YOU, "Which of these two will lead to the pleasure of Allah ﷻ?"

### FUNNY HOW.....

Funny how a twenty-dollar bill looks so big when you take it to the Masjid,

but so small when you take it to the market.

Funny how long it takes to do Zikr for an hour,

but how quickly a few hours pass while watching anime.

Funny how long a couple of hours spend at the Masjid are,

but how short they are when watching a movie.

Funny how we can't think of anything to say when we pray,

but don't have difficulty thinking of things to talk about to a friend.

Funny how we get thrilled when a soccer game goes into extra time,

but we complain when Taraweeh, during Ramadhan, is extended more than the regular time.

Funny how hard it is to read a chapter of the Quran,

but how easy it is to read a 100 pages of the best-selling novel.

Funny how people want to get front seats at any game or concert,



but rush to the back at a Masjid so they can exit out fast.

Funny how we need two or three weeks advance notice to fit a Masjid event into our schedule,

but we can adjust our schedule for other events at the last moment.

## WHAT ARE YOU WAITING FOR?

Have you done anything that you regret badly?

But somehow or another, you're at it again, sadly

You're addicted; you can't stop, why oh why not,

But you have to know that this will make your heart rot,

Maybe not literally, but in some other sense,

You may not go to Jannah so you should be tense,

Because we're talking about what really matters,

If you don't get Jannah, you'll be living in tatters,

No wait; even worse, because you'll be in Hell,

With nothing except water from a boiling well,

To get to Jannah and to stop this sin,

You gotta do Tawbah, the ONLY pin,

It's when you vow to never repeat the act,

Whatever it is, you MUST NOW make the pact,

Ponder over all your sins, and you will surely be filled with sorrow,

Oh, how these sins keep recurring, oh how they never cease tomorrow,

Ponder over the mistakes you've made, and you will surely be filled with grief,

Funny how hard it is for people to learn simple Islamic knowledge well enough to tell others,

but how simple it is for the same people to understand and repeat gossip.

Funny how everyone wants to go to heaven,

but fail to make the least effort to achieve it.

Think about the blessings from Allah, Almighty, you double-crossing thief,

Don't you feel that there should be an end to your mischievous thieving?

Don't you feel that you've done enough sins, and now you must start believing?

Ponder in the vast emptiness of your mind,

All your sinning has turned you blind,

But don't fret, I've got the answer to your question, how,

You must repent, not tomorrow, or the day after, but now,

Allah is the All Forgiving; he will surely from his mercy forgive you,

And if your repentance is sincerely from your heart, then continue,

Admit your sin, and regret over it,

And don't forget to ask Allah to forgive it,

You gotta believe not to do it again any single day,

Even with all the temptations driving you away!

You will be forgiven and given a good deed,

Allah will bestow mercy, so my advice is:... PROCEED!

## Did You Think About It First?

One who contemplates over the reality of death and accountability in the Akhirah will abstain from any potential sin. For this reason, before doing any action, think about the following:



If the angel of death comes to take your soul, would you be pleased with what you did at that time?

If you are lowered into your grave and are about to be questioned by the angels, would you be pleased with what you did at that time?

When people are given their book of deeds and you do not know whether you will receive yours in your right or left hand, would you be pleased with what you did at that time?

If you are about to cross the bridge of Sirat and you do not know whether you will make it across, would you be pleased with what you did at that time?

When the scales of deeds are brought forth and you do not know whether yours are heavy or light, would you be pleased with what you did at that time?

When you are standing before Allah to account for your deeds, would you be pleased with what you did at that time?

*O SLAVE OF ALLAH!*

*FEAR ALLAH AS HE HAS BESTOWED YOU WITH COUNTLESS BOUNTIES.*

# THE CALL TO PEACE



We call ourselves who practice  
but don't know our real job which is not to lay in  
a mattress but rather, to  
spread our message. We are praying and people are  
dying without this cry to religion.

Our job in this world is to practice and to preach,  
To learn Deeni Ilm and then to others we have to teach.

This religion tells you to be calm  
And it teaches to praise by saying words of peace  
The bacteria of polytheism spreads,  
the hearts of the people die, but all we do is  
sit in a cafeteria and standby

Come on brothers let us spread the message of peace  
Let us prove that we are not full of wickedness  
but rather grief,  
For all those fellow brothers dying without the correct belief.

If Allah wills, in the near future, everybody will know  
the truth of what we call towards; and our number will grow  
All of us Muslims out there, let's get together and let's pray  
That He grant hidayat to mankind so we can all  
be in paradise one day.

*Ameen!*

# Peace

# LIGHT-HEARTED STORIES



## NOT EVERYONE NEEDS LOGIC

A learned man arrived at a shop to purchase some milk. As he entered he noticed a bell hanging around the neck of an ox and asked the owner, “What is the reason for this?” The owner replied, “We are working class people. As we have to accomplish all the work with our own hand, we do not have enough time to see to the oxen. The sound of the bell indicates to us that the ox is walking and doing its job. When we do not hear the sound, we realize that it has stopped working and we can then get it to move again.” “But”, the learned man explained, “the ringing of a bell is not necessarily a sign that the ox is in motion because the ox may just stand still and shake its head.”

“Fortunately, my ox has not learned any logic or philosophy. I suggest you depart quickly so that my ox does not decide to become a student of yours,” the owner exclaimed.

## A “SMART” WAY TO SAVE ONESELF FROM THE GRAVE



Hoja’s neighbor passed away so he instructed a grave digger to dig him a grave. Unfortunately, they could not agree on a price and exchanged some unkind words. Hoja then left for the market where he purchased a piece of wood for two dirhams. When he returned with it, he was asked as to why he had bought it. He explained, “The grave digger did not want to offer his services for less than five dirhams. I was wise enough to purchase this piece of timber for only two dirhams. Using this, we can hang his body up. In this way, we will save three dirhams and assist our deceased friend from the anxiety of the grave and the questioning of Munkar and Nakir.”

## THE HEIGHT OF JAHAAALAT

Hazrat Thanwi (ra) relates that: Once, a guru and his disciple arrived at Annayawpur, literally translated as a city of injustice. When they arrived to the market, they enquired about various types of food and were informed that the price of everything was the same. Salt, sugar, meat, rice, bread, and all other commodities were all for sixty Ser.



When the guru noticed this, he turned to his disciple and said to him, “Let us carry on. We most definitely cannot live in such a place where food prices are fixed.” But his disciple disagreed, “I would love to stay here. We will be able to purchase all of our food at cheap prices and eat well.” Despite the guru’s repeated attempts to change his mind, the disciple remained adamant. Finally, they decided to stay in the city for a few days. The disciple began eating well and gained a tremendous amount of weight.

Incidentally, they found themselves at the court of the king, one day, where a thief was presenting his case. It so happened that, he and his fellow thief broke into a house. One of the thieves entered and the other stood guard outside. While inside, a wall collapsed on him, and killed him. His friend who had stood guard outside, complained to the king that the owner of the home should be punished for building such an unstable home.

The owner was summoned and explained, “It was not my fault. It was the builder who built the wall.”

The builder was summoned and he explained, “It was not my fault. My laborer made the cement too soft, due to which the bricks were not fixed firmly.”

The laborer was summoned and he explained, “It was not my fault. The water-carrier mixed too much water into the cement.”

The water-carrier was summoned and he explained, “It was not my



fault. An elephant belonging to the state came running towards me. I got scared and dropped the water container from my hand.”

The care-taker of the elephant was summoned and he explained, “It was not my fault. The elephant was annoyed by the clattering of a woman’s jewelry.”

The woman was summoned and she explained, “It was not my fault. The jeweler attached a bell to the jewelry.”

The jeweler was summoned but he could not present an excuse. He was then sentenced to be hanged, in punishment of the death of the thief. He was led to the gallows, but the noose was too loose around his neck because he was too thin.

The king decided that a person fat enough should be hanged in his place. The only person who was present in the court and fat enough for the noose was the disciple of the guru. As he was being taken away, he asked his guru, “What should I do?” The guru replied, “I had advised you not to remain in this city, but you were stubborn. Now face the consequences of your decision.”

“Please do something,” the disciple cried, “I am your student, after all.”

Quickly the guru thought of an idea. The two of them began to argue. Each argued that he be hanged. The news reached the king who summoned them both and demanded for an explanation.

The guru explained, “This is such an hour in which one who is hanged will instantly be blessed with everlasting happiness and peace. We are therefore arguing on which of us should be hanged, for we do not know whether this opportunity will come again.”

After hearing this, the king ordered, “Hang me instead! I would love to enjoy that privilege!” Accordingly, the king was hanged.

## HOW MANY TIMES CAN YOU FINISH THE QURAN IN RAMADHAN?

**\*All page numbers are based on the 15-line Mushaf\***

### TO FINISH THE QURAN **1 TIME**

Fajr: 4 pages  
Zuhr: 4 pages  
Asr: 4 pages  
Maghrib: 4 pages  
Isha: 4 pages

### TO FINISH THE QURAN **2 TIMES**

Fajr: 8 pages  
Zuhr: 8 pages  
Asr: 8 pages  
Maghrib: 8 pages  
Isha: 8 pages

### TO FINISH THE QURAN **3 TIMES**

Fajr: 12 pages  
Zuhr: 12 pages  
Asr: 12 pages  
Maghrib: 12 pages  
Isha: 12 pages

### TO FINISH THE QURAN IN **ONE WEEK**

After Taraweeh/Before Sehri: 30 pages  
Fajr: 10 pages  
Zuhr: 10 pages  
Asr: 10 pages  
Maghrib: 7 pages  
Isha: 20 pages

### TO FINISH THE QURAN **30 TIMES/ONCE EVERY DAY**

After Taraweeh/Before Sehri: 100 pages  
Fajr: 100 pages  
Zuhr: 90 pages  
Asr: 50 pages  
Maghrib: 80 pages  
Isha: 180 pages



# RAMADHAN

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

Taraweeh

Zikr

Iftar

Dua

Dates

Quran

Eid

Shawwal

Sadaqah

Biryani

Sawm

Patience

Suhoor

Hilal

Salam

### 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.

### I NEED TO KNOW MY DEEN PROGRAM SERIES

In an era of mass confusion and rampant misinformation, many basic issues of the Deen are misunderstood, while other fundamental aspects of our Deen and societies are quickly deteriorating. To spread awareness and the correct knowledge of these matters, SBNY conducts weekly programs about various topics in different locations. A panel of five to seven knowledgeable Ulama present these programs in various languages with a simultaneous ppt presentation and free printed material. Topics include: 'A Happy Marriage in the Light of the Quran and Sunnah', 'Eating Halal', 'Pray Like the Prophet (s)', 'Importance of Moonsighting', 'Hajj & Umrah Made Easy', 'Welcome Ramadan & Zakat in Brief', 'Raising a Muslim Child'

### ORGANIZED MAKTAB USA

A effort to standardize the daily evening maktab system which is crucial for the religious education of our coming generations. We offer a five-year syllabus, to be taught 1-1½ hours per day, 4-5 days a week starting from the age of seven. The syllabus includes: proper recitation of the Quran and memorization of selected surahs, memorization of Hadith, learning daily Sunnahs and Duas, Aqa'id and Masa'il: Basic articles of a Muslim's creed, Asmā-ul-Husnā, necessary Fiqh, Islamic General Knowledge, Islam in Daily Life, Islamic History, 5000+ Arabic vocabulary words, and more. The most unique aspects of this system are: Centralized System, Systematic Unified Syllabus, Local Masjid Representative support, Teacher development workshops (Teach 5 subjects-1 hour), centralized supervision .



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

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DARUL QURAN WASSUNNAH

# رمضان كريم

## DARUL QURAN WASSUNNAH RAMADAN 1438



Day	Ramadan	May / June	Fajr End Sehri	Sunrise	Zhuhr	Asr	Maghrib Iftar	Isha
SAT	1	MAY 27	03:30	05:29	12:53	06:03	08:16	10:16
SUN	2	28	03:29	05:28	12:53	06:03	08:17	10:17
MON	3	29	03:28	05:28	12:53	06:04	08:18	10:18
TUE	4	30	03:27	05:27	12:53	06:04	08:19	10:20
WED	5	31	03:26	05:27	12:53	06:04	08:20	10:21
THU	6	JUNE 1	03:25	05:26	12:54	06:05	08:20	10:22
FRI	7	2	03:24	05:26	12:54	06:05	08:21	10:23
SAT	8	3	03:24	05:25	12:54	06:06	08:22	10:24
SUN	9	4	03:23	05:25	12:54	06:06	08:23	10:25
MON	10	5	03:22	05:25	12:54	06:07	08:23	10:26
TUE	11	6	03:21	05:24	12:54	06:07	08:24	10:27
WED	12	7	03:21	05:24	12:55	06:07	08:24	10:28
THU	13	8	03:20	05:24	12:55	06:08	08:25	10:29
FRI	14	9	03:20	05:24	12:55	06:08	08:26	10:30
SAT	15	10	03:19	05:23	12:55	06:09	08:26	10:31
SUN	16	11	03:19	05:23	12:55	06:09	08:27	10:32
MON	17	12	03:19	05:23	12:56	06:09	08:27	10:33
TUE	18	13	03:18	05:23	12:56	06:10	08:28	10:33
WED	19	14	03:18	05:23	12:56	06:10	08:28	10:34
THU	20	15	03:18	05:23	12:56	06:10	08:29	10:35
FRI	21	16	03:18	05:23	12:56	06:11	08:29	10:35
SAT	22	17	03:18	05:23	12:57	06:11	08:29	10:36
SUN	23	18	03:18	05:23	12:57	06:11	08:30	10:36
MON	24	19	03:18	05:23	12:57	06:11	08:30	10:36
TUE	25	20	03:18	05:23	12:57	06:12	08:30	10:37
WED	26	21	03:18	05:24	12:58	06:12	08:30	10:37
THU	27	22	03:18	05:24	12:58	06:12	08:31	10:37
FRI	28	23	03:19	05:24	12:58	06:12	08:31	10:37
SAT	29	24	03:19	05:24	12:58	06:12	08:31	10:37
SUN	30	25	03:20	05:25	12:58	06:12	08:31	10:37

10 DAYS OF MERCY

10 DAYS OF FORGIVENESS

10 DAYS OF SALVATION

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

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

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