

AL-QALAM

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

HAJJ

THE GREATEST DISPLAY OF UNITY AND EQUALITY IN ISLAM



Qurbani
Take Along
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An Intro to al Kalam
al Mufeed
Noble Icons of the
Past
and much more

KID'S CORNER
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EDITORIAL

Assalamu 'Alaykum Wa Rahmatullahi
Wa Barakatuhu,

Welcome to the 10th issue of the Al Qalam Academic Journal, written and compiled by the students of Darul Qur'an Wassunnah, located in Woodside, NY. It is the fruit of hard work from the dedicated students and faculty that brought this production to your hands. Indeed Allah ﷻ is the only One who gives the ability and opportunity to do good deeds and allows whomever He chooses to serve His deen.

The objective of this magazine is to provide knowledge contained within the Qur'an and the Sunnah of the Messenger of Allah ﷺ and transmit that knowledge to the masses. We are not merely interested in providing raw data, facts, and figures. Rather, we wish to present this knowledge in such a way that it can also be a means of providing solutions to some of the most pressing issues that our Ummah is currently facing. For each issue of the magazine, we select a different theme to be echoed throughout the journal.

Our theme for this issue is the Hajj, as Dhul Hijjah is the month in which the actual rites of Hajj take place. Thus, many of the articles in this issue discuss matters pertaining to the Hajj.

Nonetheless, the only Being pure from all faults is Allah ﷻ. If there are any suggestions or corrections to be made, please forward it to info@darulquranwassunnah.org. Please keep in your most sincere duas all those who have put time and effort towards preparing and publishing this work. We ask Allah ﷻ to accept this humble effort and make it a means of salvation from Jahannam for those who prepared and those who benefited from it.

Jazakmullahu Khairan

Editing Team, Al Qalam Magazine



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Qurbani Masail

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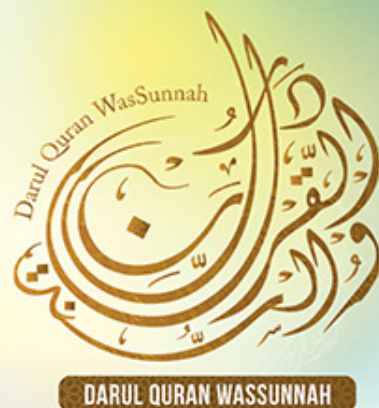
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Kids Corner

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

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



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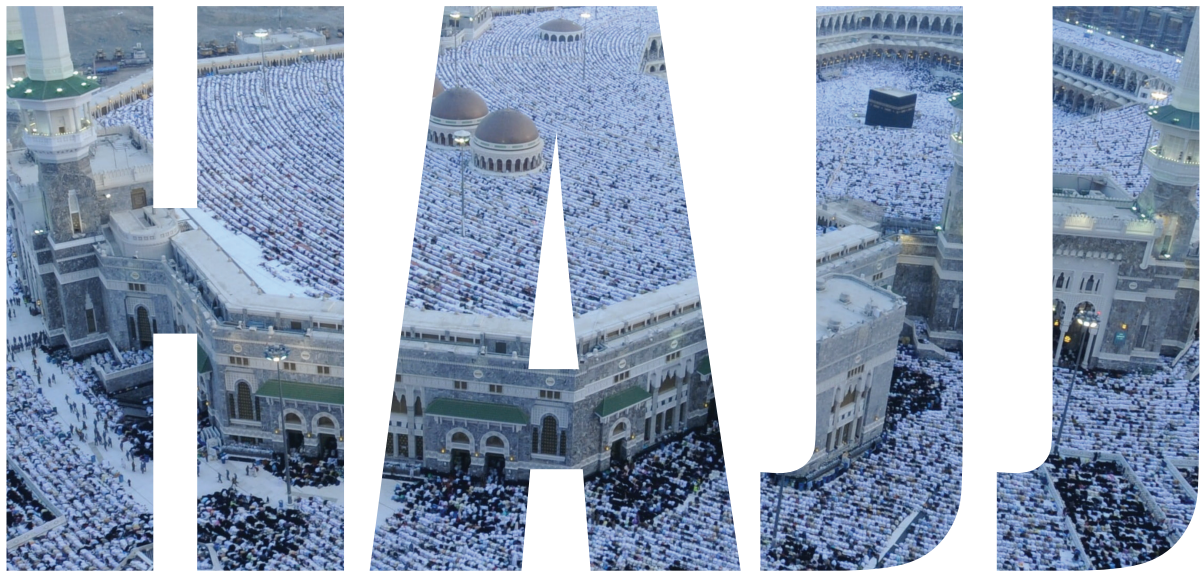
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THE GREATEST DISPLAY OF UNITY AND EQUALITY IN ISLAM

Every year, during the holy month of Hajj, people come to the same place, wearing the same clothes, say the same words, and worship in the same way; it is the greatest show of the oneness of mankind in the world.

THE MONTHS OF HAJJ

An excerpt from Tafseer Hidāyatul Qur'ān by Mawolana Muhammad Uthman Kashif al Hāshimī ﷺ

(completed and revised by Shaikh al-Islām Mufti Saeed Ahmad Palanpūri ﷺ)

Translated by a Graduate of Darul Qur'an WasSunnah

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۗ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿٢١٧﴾

Translation: The Hajj is (to be performed in) the months that are well-known. So whoever undertakes Hajj in them, there should be no obscenity, no sin, nor quarrel in the Hajj. Whatever good you do, Allah knows it.

Take provisions along, for the best of provisions is the fear of Allah (Taqwa), and fear Me, O men of understanding.

This verse deals with the timing and etiquettes that are related to the Hajj.

The Hajj is (to be performed in) the months that are well-known: In other words, those months in which the rituals of Hajj are performed are well known, and they are Shawwal, Dhul Qa'dah and the first ten days of Dhul Hijjah. It is known that the actions of Hajj can only be performed in these months.¹

So whoever undertakes Hajj in them: Whoever enters the state of Ihram and engages in the rituals of Hajj. **There should be no obscenity, no sin, nor quarrel in the Hajj:** As soon as one enters into the state of Ihram, one must be mindful of the etiquettes of Hajj. He must not engage in any vile forms of speech, nor should he do any such action which is not benefitting of an honorable person. Instead, he should engage in good deeds.

Whatever good you do, Allah knows it: The entire duration of the journey of Hajj should be spent in such a way that one is perpetually engaged in good deeds.

Take provisions along: When you intend to embark on the journey for Hajj,

then take your provisions along with you. It is not an act of piety to embark on Hajj and then beg from others, keeping your gaze locked on someone else's wealth.



For the best of provisions is the fear of Allah: In this blessed journey, make sure you take your external provisions along with your internal provisions. Just as external provisions such as money and other essentials are necessary, similarly, the internal provisions are just as necessary.²

In the days of Jahiliyyah (pre-Islamic

¹ If anyone enters into the state of Ihram for Hajj before these months, then according to Imam Abu Hanifah ﷺ and Imam Malik ﷺ, the Ihram will be valid but makruh, and according to Imam Shafi ﷺ this is impermissible and it will be considered an Ihram for Umrah.

² As mentioned in Fayd al Bari from the lectures of Allamah Anwar Shah al Kashmiri ﷺ, v. 3, p. 64

era of ignorance) the people would choose to leave their homes with nothing in hand, thereby begging from others. They would leave their homes for Hajj and would consider themselves to be of those who rely on Allah ﷻ. The Qur'an has permanently ended this misunderstanding of Tawakkul (reliance upon Allah ﷻ) and has clearly declared that when you embark on the journey for Hajj, then take all of your necessary provisions with you.

In our times, we still find some people who are afflicted with this disease. They appeal to others, "We are going for Hajj," so that they may beg from others. Yet there are others who do not openly beg, but they do something even more unbecoming. They write out a request to the members of the endowment branches of the government, requesting that they be included amongst those Hujjaj who are to receive expenditures (from the government). There are others who take very little provisions with them, but after a few days they end up becoming a burden on their travelling companions. Others choose to beg in such a way that they perform Hajj by having the government take care of all of their expenses.

For all of these people, the Qur'an has given the same decision: if you are financially incapable and gathering provisions for the journey is not easy for you, then there is no need to come for Hajj by means of begging.


On the other hand, it has also been observed that those whom Allah ﷻ has given the ability (to perform Hajj) and they set out to perform Hajj, then (many) of these people lack the spirit of Hajj. They tend to be heedless of Taqwa (fear or consciousness of Allah ﷻ). They treat Hajj as merely something to go and come back from. Whereas just as it is necessary to come with one's physical provisions, it is also just as necessary to come with one's spiritual provisions.

Generally speaking, it is observed that the noble Hujjaj tend to leave no stone unturned for preparing even the most minute of their physical provisions yet they easily abandon performing the salah with the congregation without a second thought.

The Qur'an encourages us to enkindle such a spirit of Hajj that does not allow us to go there merely as beggars nor to go there merely as a vacation to just go and come back. Rather, from the day that one begins gathering his provisions, then from that day and from that location he should display his love and obedience for Allah ﷻ in such a way that he is perpetually mindful of Allah ﷻ and perpetually focused on Allah ﷻ.

You will also observe two groups among Hindus who travel between Kashi³ and Haridwar⁴. One group of them comprises of those who lead simple lives and the other group comprises of those who are more financially capable. You will observe that those who lead simple lives will travel in such a way that they do not even acquire train tickets. They have merely chosen a lifestyle of begging as a result of which the people have no respect left for them in their hearts. You will notice that those financially capable have no signs of them going for an act of worship other than the fact that they have a ticket going from Allahabad to Haridwar. There is no difference between these two groups neither on a physical level nor a spiritual level. They are both focused on worldly matters and their desires while forgetting their Lord.

The Qur'an emphasizes that the journey of Hajj should not become such a journey (as the one performed by the Hindus). This is why this has been emphasized.

And fear Me, O Men of Understanding: The truth is that all wrongs and evils spread once the heart of man is void of the fear of Allah ﷻ. 

³ A city in India. Today it is commonly known as Varanasi.

⁴ A city in India to which Hindus perform a religious pilgrimage.

FROM HADITH

THE IMPORTANCE OF HAJJ

An excerpt from Tufatul Qari, commentary of Sahih al Bukhari of Shaikhul Islam Mufti Saeed Palanpuri ؒ,

By a Graduate of Darul Qur'an Wassunah

Manāsik (مناسك): is the plural of mansak/mansik (منسك) (it can be read with both fathah and kasrah on the س). Its definitions include: the place of worship, the place of sacrifice, and the act of sacrificing. Later on, it was used for the أفعال and أركان of Hajj (the actions and Farāidh of Hajj)

باب وجوب الحج وفضله

Chapter: The Obligation (فرضية) of Hajj and its Importance

This chapter consists of two topics; the first of which is regarding the obligation of Hajj. And the obligation of Hajj is agreed upon by unanimity. (إجماع)

The second topic is regarding the importance of Hajj. Imam Tirmizhi ؒ has brought the āyah of Sūrah Āl-Imran in which both topics are regarded. Allah ﷻ says, “As a right of Allah, it is obligatory on the people to perform Hajj of the House - on everyone who has the ability to manage (his) way to it. And whoever does not oblige, then surely Allah is independent of all the worlds.” i.e. whoever refuses to do so whilst having the means to do so, then he should be aware that Allah ﷻ is not in need of anyone. The importance of Hajj is understood from Mafhum Mukhalif of this Āyah, meaning whoever fulfills the obligation of Hajj, it will only benefit him, and whoever turns away from it, it will only harm him.

It has been mentioned in Hadīth, “Whoever has the provision and means of

conveyance to get to the House of Allah, yet does not perform Hajj, then there is no problem for him to die as a Jew or Christian.” This is not giving permission to die as a Jew or Christian, rather this a warning; meaning whoever has the physical means and financial means to perform Hajj, yet he still does not do so, then Allah ﷻ has no regard for him whatsoever. (Shaikhul Islam Mufti Saeed Palanpuri Sahib ؒ is saying) I have deduced from this hadith, that whoever does not perform Hajj whilst having the ability of doing so, will always remain in a state of tribulation (فتن). He can become a victim of a Fitnah at any time, rather it is possible for him to leave the folds of Islam at any time. And after performing Hajj, the Īmān of a person gets sealed, and the danger of Irtidad (apostacy) decreases. This is the benefit of Hajj, and this is understood from the Mafhum Mukhalif of “ومن كفر”.



وقول الله تعالى: «وَلَلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ [اللَّهَ] غَنِيٌّ عَنِ الْعَالَمِينَ» [آل عمران: ٩٧]

حدثنا عبد الله بن يوسف، قال: أخبرنا مالك، عن ابن شهاب، عن سليمان [١٥١٣] بن يسار، عن عبد الله بن عباس، قال: كان الفضل رديف رسول الله ﷺ، فجاءت امرأة من خثعم، فجعل الفضل ينظر إليها، وكانت تنظر إليه، وجعل النبي ﷺ يصرف وجه الفضل إلى الشق الآخر، فقالت: يا رسول الله! إن فريضة الله على عباده في الحج أدركت أبي شيخاً كبيراً، لا يثبت على الراحلة، أفأحج عنه؟ قال: "نعم" وذلك في حجة الوداع.

[انظر: ١٨٥٤، ١٨٥٥، ٤٣٩٩، ٤٣٢٨]

Translation:

Ibn Abbās ؓ says, "Fadl ibn Abbās ؓ was sitting behind Rasulullāh ﷺ (on the animal), when a woman from the tribe of Khath'am came. Fadl ؓ started to look at her, and she started to look at him, and Rasulullāh ﷺ was turning the face of Fadl ؓ away to the other side. Then she asked, "Oh Rasulullāh! The obligation of Hajj from Allah has surely reached my father whilst he has reached old age. And he is unable to sit on a camel (to travel). Therefore, can I perform Hajj on his behalf?"

Rasulullāh ﷺ replied, "Yes." And this took place in حجة الوداع (the farewell Hajj)

Explanation:

When Rasulullāh ﷺ went from Arafah to Muzdalifah in Hajjatul Wada', Usama ؓ was sitting behind Rasulullāh ﷺ on his camel. Later, when he departed from Muzdalifah to Mina, he ؓ was alone on his camel. However when he reached the Wadi Muhassar, he noticed Fadl ؓ walking, so he made him sit behind him. During the way, a woman from Khath'am came to Rasulullāh ﷺ to ask him a question. While she was asking him, Fadl ؓ was looking at her, and her face was uncovered at the time. Similarly, she was looking at him. Rasulullāh ﷺ turned his face away with his hand. Hazrat Abbas ؓ was with Rasulullāh ﷺ once, and he

asked him, "O Rasulullāh! Why did you turn you turn your nephew's (Fadl ؓ) neck away that time?" Rasulullāh ﷺ replied, "Both the man and woman were young. So, I feared that Shaitan may ruin both of their Hajj."


If a man has his wife with him during Ihrām it is not appropriate to even think of anything related to intercourse. This is considered to be a level of رفث and will cause a deficiency in the Hajj. And to think about an unrelated woman is even more serious. Due to this, Rasulullāh ﷺ turned away the face of Fadl ؓ. Since both of them were young, it was possible for some whispers of Shaitan to come into the heart.

From this Hadīth, a few Masāil become apparent.

-In the condition of Ihrām, a woman will not cover her face. Her Ihrām is related to her face. The details related to this topic will come later in the book.

-If a woman is in a situation where she is unable to cover her face due to a complication, then it is mandatory for the man to turn his face away from her. Due to this reason Rasulullāh ﷺ turned the face of Fadl ؓ away.

-If a man is related in a matter of the woman which requires him to see her, it is permissible for him to do so, for example if a woman has to show a part of her body which is mandatory to cover, to a doctor, it is permissible for her to show it, and it is permissible for the doctor to see it due to necessity. However, if there are any other men present, they must not look.

Hazrat Abbas ؓ asked Rasulullāh ﷺ regarding him turning away the face of Fadl ؓ. That was to understand the reasoning of the ruling (not to object to it), because it is important to understand the reasonings of rulings whilst learning them. In the Quran: «ويعلمهم الكتاب والحكمة» (and teaches them the Book and the wisdom), الحكمة is referring to these reasonings. 

أَخْلَاقُ السَّلَفِ

The Manners of the Pious Predecessors

Akhlaq al-Salaf

An audio commentary series by Shaikh Mufti Nawalur Rahman hafizahullah, conducted during weekly Tazkiyah Majlis on Akhlaq al-Salaf.

Abridged in Urdu by Shaikh Mawlana Muhammad Ahmad Partabghiri from Tanbeeh al-Mughtarreen.

Original in Arabic by al-Mujaddid Shaikh al-Allamah Abdul Wahhab ash-Sha'rani.

Translated by a Graduate of Darul Qur'an Was Sunnah.

In this series, the manners of the al-Salaf al-Sālih (pious predecessors) will be mentioned. Our intention while reading these manners should be to act upon them. When we make a firm intention, Allah provides ways for that action to be completed.

REMEMBRANCE OF ALLAH ﷻ AND DURUD

A manner from amongst the manners of the pious predecessors is that they would never depart from any gathering except after remembering Allah ﷻ and sending Salawāt (Salutations) upon the Blessed Messenger ﷺ. This practice of theirs was due to the Hadith,

1 ما جلس قومٌ مجلساً لم يذكروا الله فيه ولم يصلوا على نبيهم صلى الله عليه وسلم إلا كان عليهم ترهً فان شاء عذبهم وان شاء غفر لهم

“No group gathers together in a sitting in which they do not remember Allah ﷻ, nor send Salawat upon their Messenger ﷺ, except that it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”

As well as the Hadith,²

ليس يتحسر أهل الجنة إلا على ساعة مرت بهم لم يذكروا الله فيه

“The people of Jannah will not regret over anything (in Jannah) except that moment that passed by them wherein they did not do the Zikr of Allah ﷻ.”

Hasan al Basri ؓ mentioned under the Ayah فَادْكُرُونِي أَذْكُرْكُمْ (So Remember Me, and I will remember you) that Allah ﷻ has made it easy for us such that He did not specify any place for us to remember Him and perform His Zikr. If He had specified a place for remembering Him, like how He has specified the Ka'bah Musharrafah for His worship, it would be mandatory for us to travel to that place, even if

1 Sunan al Tirmidhi, 3380

2 Al Mu'jam al Kabeer, Tabarāni, Vol 20, pg 94, #182

the travel would take a century. Thus, it is His favor and Ihsan upon us that He has done so.

Fudhayl ibn Iyādh ؓ would say that whenever you remember a creation of Allah ﷻ, do not forget in remembering Allah ﷻ, because the Zikr of Allah ﷻ is the cure for the sickness of the remembrance of His creation.

Ibrahim ibn Adham ؓ would make a condition with anyone who wished to sit with him to never become negligent from the remembrance of Allah ﷻ.

Dawud Ta'ii ؓ would say that only those who remember Allah ﷻ leave this world satisfied.

Wahb ibn al Ward ؓ says, "it is surprising that people weep for a dead man whose body has left this world, while they have no sorrow for one who lives but his heart has died, even though spiritual death is even more severe than a physical one."

Bishr ibn Mansur ؓ would interact with people very little and would say that intermingling with others is a source of negligence. "By Allah, whenever I sit with anyone, I feel like leaving their company is better than staying with them, because departing is beneficial for me and them."

May Allah ﷻ allow us to always remember Him and send Salawāt upon His Noble Messenger ﷺ, be it in gatherings or in seclusion. 📖



ICON 1: Sa'd bin Abi Waqqas رضي الله عنه

Written by a 6th year student of Darul Qur'an Wassunnah

The best amongst the creations of Allah ﷻ are the Ambiya. They are protected from all sins. All of these Ambiya had companions who followed them. Some had more while others had less. However, the best companions were those of Rasullullah ﷺ. So much so, that he has said about them: "The best of my followers are those living in my generation (i.e. my Sahaba)." [Bukhari] and:

"Do not abuse my companions. for if any one of you spent gold equal to Mount Uhud (in Allah's Cause), it would not be equal to a Mud¹ or even a half Mud spent by one of them." [Bukhari and Muslim]

Furthermore, they have received the seal of approval by Allah ﷻ and He is pleased with them. He has promised forgiveness and a great reward for them. They hold such a high rank in the sight of Allah ﷻ that He has set their level of Iman as the standard and measure. He said:

"Believe as the people have believed," (referring to the companions of Nabi ﷺ) [Surah Baqarah: 13]

Amongst these Sahaba, some held a higher rank than others, due to their extended time in the companionship of Nabi ﷺ, to such an extent that ten of them were given the glad tidings of acceptance into Jannah by the blessed lips of Nabi ﷺ himself. One of these blessed Sahaba was Sa'd bin Abi Waqqas رضي الله عنه.

He رضي الله عنه had accepted Islam early at the young age of seventeen and was amongst the first few people to accept Islam. He was a tall, tanned, stout young man with broad shoulders and curly

hair. He was also the first person to shoot an arrow in the path of Allah. He participated in all the battles and expeditions with Nabi ﷺ including the Battles of Badr and Uhud. In the Battle of Uhud, he demonstrated his experience as an archer, as his arrows rained down upon the enemy. The Prophet ﷺ had been so pleased with him that he said to him :

"O Sa'd shoot your arrows; May my mother and father be sacrificed for you."


This was such a statement that Nabi ﷺ had mentioned to only one other Sahabi besides him. The whole of Arabia had heard of Sa'd bin Abi Waqqas, the warrior known for his courage and daringness. It was under his leadership that Iran was conquered during the Khilafah of Umar رضي الله عنه.

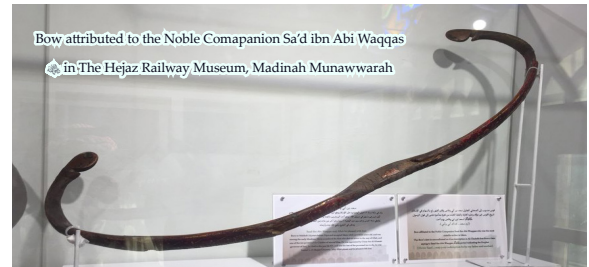
When Umar رضي الله عنه was on the throes of death, he had formed a board of six Sahaba رضي الله عنهم, and had suggested that one of them be chosen to succeed him as the next Khalifah. One of these six noble Sahaba was Sa'd bin Waqqas رضي الله عنه. He had also said if he had the choice he would have nominated Sa'd رضي الله عنه. However, he said that it was the right of the Muslim Ummah to choose their leader.

It was a well-known fact about Sa'd رضي الله عنه that his Duas were always accepted by Allah ﷻ. This was due to the fact that Nabi ﷺ had prayed to Allah ﷻ that his duas should be answered and that his arrows always hit their mark. Due to this, other Sahaba would come to him to request for Duas and appreciate him. The people would also fear if he made Dua against them, for they knew it would be accepted.

Many Ahadith were narrated by him, and

¹ A type of measurement usually used for measuring smaller units.

many have narrated Ahadith from him. He was the last of the “ten granted the glad tidings of Paradise” to pass away. He was buried in Jannatul Baqī’ in the year 55 Hijri, being more than seventy years of age. May Allah ﷻ be pleased with this great and noble Companion ﷺ! 



ICON 2: Hasan Al Basri رضي الله عنه

Written by a Graduate of Darul Qur'an Wassunnah

From amongst the greatest and most revered figures in all of Islamic history is the Tabi'ee, Imam Hasan ibn Abul Hasan Yasar al Basri رضي الله عنه. He left behind such a legacy and had such an impact on Islamic history, that even those Muslims who are not well acquainted with Islamic history recognize his name. Who was this great Imam? Hafiz Zahabi رحمته الله describes him as, “The Imam, the Shaikh al Islam, Abu Sa’eed al Basri.”¹

Imam Hasan al Basri رضي الله عنه had a very noble beginning to his life. He was born in the year 21 AH which was within the era of the khilafah of ‘Umar ibn al Khattab رضي الله عنه, and witnessed many of the great companions of the Prophet صلى الله عليه وسلم. ‘Allamah Ibn al Jawzi رحمته الله states, “Hasan lived at the same time as a very large group of the companions.” He has also mentioned that ‘Umar رضي الله عنه had performed tahneek² on him. Additionally, at a young age, he was honored to have been in the company of one of the wives of the Prophet, our mother, Umm Salamah رضي الله عنها. When he was a young child, he would cry whenever his mother was away, so she would leave him in the care of Umm Salamah رضي الله عنها who would suckle him with her own milk.³ It is for this reason that the scholars have stated that the source of his wisdom and

eloquence was the barakah of the milk of Umm Salamah رضي الله عنها.⁴ Hafiz Mizzi رحمته الله has related that Umm Salamah رضي الله عنها would bring him to the companions of the Messenger of Allah and they would make dua for him. On one occasion, she brought him to ‘Umar ibn al Khattab رضي الله عنه, who made the following du’a for him, “Oh Allah grant him a deep understanding of the religion, and make him beloved to the people.”⁵

The Imam رضي الله عنه would go on to become one of the most revered figures in all of Islamic history. Although he never met the Prophet صلى الله عليه وسلم and therefore cannot reach the level of the companions of the Prophet, he did share some semblances with them in his piety, knowledge, and bravery.

As for his piety, he was constantly focused on his meeting with Allah عز وجل. Those who observed him noted that he was always worried and concerned. This worry was not of a worldly nature, but it was a worry for the preparation of his meeting with Allah عز وجل. ‘Allamah ibn al Jawzi رحمته الله states, “[Imam] Hasan [Al Basri] was perpetually worried and would cry in abundance yet he was far-removed from any theatricalities. He would not brandish his ascetic nature although it was clearly manifest

¹ *Tadhkiratul Huffadh* v. 1, p. 71

² A prophetic practice in which a small portion of a date is chewed and placed in the mouth of an infant child.

³ *Sifatul Safwah* #500

⁴ *Tahdhibul Kamal*, v. 2, p. 114

⁵ *Tahdhibul Kamal*, v. 2, p. 115

within him. He would adorn himself and would not refuse to wear new clothing. He would not abstain from eating with people, nor did he decline an invitation for food. He had such a way of life that was easily discernible for anyone who saw him.”⁶ Hafs ibn ‘Umar ؓ said, “Hasan once cried, and so it was said to him, ‘What makes you cry?’ He responded, ‘I fear that I will be thrown into the fire tomorrow.’”⁷ Hisham ibn Hassan ؓ said, “I heard Hasan taking an oath by Allah, ‘None have honored the dirham (i.e. wealth) except Allah had disgraced them.’”


As for his knowledge, the entire Muslim world has acknowledged as a great Imam. Mu’tamir ibn Sulaiman ؓ said, “My father used to say, ‘Hasan is the shaikh of the people of Basrah.’” His transmissions of Hadith are well known and can be found within the majority of Hadith texts. The imams of the six famous books of Hadith (Bukhari, Muslim, Nasai, Abu Dawud, Tirmidhi, Ibn Majah) have all transmitted Ahadith through him in their works. The other imams of his time would come to him to learn from him. Hafiz Zahabi ؓ narrates that in one incident, Hasan ؓ came to Makkah and performed salah behind the Maqam Ibrahim. Thereafter, ‘Ata, Tawus, Mujahid, and ‘Amr ibn Shu’aib ؓ came and sat before him. He once said, “had it not been for forgetfulness, there would have been an abundance of knowledge.”

Abu Qatadah ؓ said, “Adhere to this shaikh, for I have not seen anyone who resembles ‘Umar in his views than him,” i.e. Hasan Basri. Yunus ibn ‘Ubaid ؓ said, “I have not seen anyone whose speech matched his actions more than Hasan.” Abu Burdah ؓ said, “I have not seen anyone resemble the companions of Muhammad more than him.” The great Imam of Hadith, Abu

Zur’ah Razi ؓ said, “For every instance that Hasan has said, ‘The Messenger of Allah,’ I have found a basis for it with the exception of four Ahadith.” Abu Salamah Tabudhaki ؓ said, “8,000 legal matters have been memorized from Hasan.” Bakr ibn Abdullah Muzani ؓ said, “Whoever wishes to look at the one with the deepest understanding of the religion from those whom we have seen, then let him look at Hasan.” This demonstrates the Imam’s vast knowledge of the sayings of the Prophet ﷺ and their practical applications.

Imam Hasan Basri ؓ was also a warrior. Sulaiman at Taymi ؓ said, “Hasan used to fight in the battlefield, and Jabir ibn Zaid Abush Sha’tah was the Mufti of Basrah. Then Hasan came, and he (Hasan) would give the fatawa (legal verdicts).” Hisham ibn Hassan ؓ said, “Hasan was the bravest of the people of his time.”⁸

The revered historian, Muhammad ibn Sa’d ؓ, said, “Hasan, may Allah have mercy on him, was a compendium, an eminent scholar, a reliable jurist, a proof, trustworthy, a servant (of Allah), a worshipper, vast in knowledge, eloquent, beautiful, and graceful... he came to Makkah and they provided a place for him to sit. The people gathered around him and he narrated to them. From those who would come to him were Mujahid, ‘Ata, Tawus, and ‘Amr ibn Shu’aib. They said, or some of them said, ‘We have not seen anyone like him.’”⁹

Imam Hasan Basri ؓ left behind such a significant legacy and example for the Muslims to follow. His life and times cannot be fully enumerated in this article. He passed away in the year 110 AH. For more details, one may refer to ‘Allamah ibn al Jawzi’s *Adabul Hasan al Basri*. 

⁶ *Adabul Hasan Al Basri*, p. 24

⁷ *Sifatul Safwah* #500

⁸ See: *Siyar A’lam an Nubala*, v. 4, p. 563 - 588

⁹ *Tabaqat ibn Sa’d*, v. 9, p. 158

ICON 3: Shah Waliullah ﷺ

Written by a 6th year student of Darul Qur'an Wassunnah

A Legend with a Lasting Legacy

A glimpse into the life of the luminary of the twelfth century

Synopsis

Four years before the demise of the pious and noble king, Aurangzeb ﷺ, a great intellectual reformer was born. His name was Ahmad ibn Abd al Raheem – famously known as Shah Waliullah Muhaddith al Dihlawi ﷺ.

The demise of the pious king, Aurangzeb, was the turning point of the great Moghul Muslim empire. The throne of the great kingdom built by King Aurangzeb's ﷺ diligence, vigor, and constant remembrance of the Master of the Worlds, came to be occupied by weak and worthless men. Within a brief period of half a century, eleven negligent and cowardly kings took the throne and brought the once majestic Muslim empire in India to its knees.

This was the condition in which the revivalist of the Islamic sciences, Shah Waliullah ﷺ, came into this world. A shining star amidst the dense fog of ignorance, he ﷺ successfully managed to reinvigorate the demoralized Muslim community. His reformative endeavor was to the extent that Shaikh Abu al Hasan Ali al Nadawi ﷺ describes his efforts to be unparalleled among his contemporaries - and even among the pious predecessors.

Early Life and Education

Shah Waliullah ﷺ was born in Shawwal 4, 1114 Hijri (c. to 1703 Gregorian) in Phulat, Uttar Pradesh, India. His roots trace back to the Second Khalifah of Islam, Sayyiduna Umar ibn al Khattab ﷺ. Shah Waliullah ﷺ was enrolled in primary school at the age of five. Soon he began

memorizing the Quran, and finished it entirely by the age of seven.

Shah Waliullah's father, Shah Abd al Raheem ﷺ, was a learned figure of his time. Polite in disposition, spotless in character, and simple in his bearings, his father was an exemplary father. Having inherited his family traditions of courage and valor, tracing back all the way to Sayyiduna Umar ﷺ, as well as the zeal for religion, Shah Abd al Raheem ﷺ passed on these invaluable qualities to Shah Waliullah.

When Shah Waliullah ﷺ reached 17 years of age, his father passed away. By this time, he had studied classical books of Islamic sciences, including, Tafseer al Baidawi, Sahih al Bukhari, Shamail Tirmizhi, Mishkat, Hidayah, Sharh al Aqaid, Kafiyah, and Sharh Jami, among many others. Many of these books were studied under his father ﷺ.

His Reformative Endeavor

Intending to do Hajj, Shah Waliullah ﷺ set out towards the Arabian Peninsula at the age of 30 in the year 1143 Hijri. His stay in Hijaz lasted around a year, and was a landmark of crucial importance in his subsequent intellectual and reformative endeavor.

Shah Waliullah ﷺ played a leading revivalist role during the era of confusion which followed the decay of the Moghul empire. His accomplishments are difficult to enumerate due to his literary expertise, his vaulting ambition, and his drive in propagating the true message, which led him to direct his reformatory efforts to such varied fields of life. His greatest achievement,


however, is undeniably his tireless efforts in the revival of the noble science of Hadith. It was such a great achievement that it overshadowed all his other literary and intellectual works. It was the reason he became known as, “Muhaddith al Dihlawi” and “Musnid al Hind”.

Around a century earlier, the knowledge of Hadith was spread by the diligence and effort of Shaikh Abd al Haq Muhaddith al Dihlawi رحمته الله. His students, despite being numerous, were unable to devote adequate time and attention to the study of Hadith, and could not complete the great task of their esteemed teacher. Thus, the Indian sub-continent was in need of a Mujaddid (reformer). This turned out to be Shah Waliullah رحمته الله, who revived the disappearing knowledge of Hadith in the sub-continent and awakened the Muslim masses from their slumbers of ignorance.

Demise

At last, the day came when this great luminary رحمته الله departed this world and met with the Master of the Worlds رحمته الله. On Muharram 29, 1176 Hijri (c. to 1763 Gregorian), Shah Waliullah Muhaddith al Dihlawi رحمته الله passed away at the age of 62. He was buried alongside his father رحمته الله in a graveyard at the outskirts of Delhi, which is known today as ‘the Graveyard of Muhaddith-un.’

Legacy

Even after the demise of the Mujaddid, Shah Waliullah رحمته الله, his commitment to the Ahadith of Rasulallah رحمته الله and his tireless efforts in its revival, have continued to prove fruitful in their results. Words cannot express the colossal impact he left on the Muslim world – an impact that made him the connecting link in almost all chains of Hadith knowledge in the sub-continent. 



THE RIGHTS AND ETIQUETTES IN REGARDS TO THE ONENESS OF ALLAH ﷻ :

*Excerpt from "Sunan Wa Adaab" by Mufti Abu Bakr ibn Mustafa Patni hafizahulla
Translated by a Graduate of Darul Qur'an Wassunnah*

1. To worship Allah ﷻ alone¹

2. To exalt Allah ﷻ²

3. To fear Allah ﷻ³

To engage oneself in the obedience
of Allah to leave out the disobe-
dience of Allah ﷻ⁴

4. To show oneself as powerless and
needy in front of Allah ﷻ⁵

5. To rely solely on Allah ﷻ⁶

6. To always think good of Allah ﷻ⁷

To show modesty to Allah ﷻ⁸ (i.e.

Every such action that is left out, in
front of people, due to the shame
and modesty should be left out even
more so due to the shame and mod-
esty that should be shown to Allah)

7. To remember Allah ﷻ in abun-
dantly⁹

8. To hope to meet Allah ﷻ (in the
hereafter)¹⁰

1 While they were not ordered but to worship Allah, making their submission exclusive for Him with no deviation, and to establish Salah and pay Zakkah. That is the way of the straight religion (Surah Al-Bayyinah:5)

2 So that you (O people), believe in Allah and His Messenger, and support him and revere him, and pronounce His (Allah's) purity morning and evening (Surah Al-Fath:9)

3 ... That is the thing against which Allah warns His servants. "So, O servants of Mine, fear Me" (Surah Az-Zumar:16)

4 Whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow, where he will live forever. That is a great success. Whoever disobeys Allah and His Messenger and transgresses the limits set by Him, He shall admit him to the Fire, where he will remain forever. For him there is a humiliating punishment (Surah An-Nisa:13,14)

5 O mankind, you are the ones who need Allah, and Allah is Free-of-All-Needs, the Ever-Praised (Surah Fatir:15)

6 In Allah you must place your trust if you are believers (Surah Al-Maeda:23)

7 The Prophet has said, "Allah said, 'I am to my servant as he thinks of Me'" (i.e. I act with him in accordance to how he thinks of Me) (Sahih Bukhari 7505)

8 "... 'O Messenger of Allah, what if one of us is alone?' He said: 'Allah is more deserving that you should feel shy before Him than people'" (Sunan Ibn Majah 1920)

9 O you who believe, remember Allah abundantly, and proclaim His purity at morn and eve (Surah Al-Ahzab: 41,42)

10 The Prophet has said, "Whoever loves to meet Allah, Allah loves to meet him. Whoever is averse to meeting Allah, Allah is averse to meeting him" (Jami At-Tirmidhi 2309)

9. To love Allah ﷻ and the Messenger ﷺ more than everything else¹¹
10. To make Shariah the judge in our dealings and transactions¹² (i.e. To deal with others in accordance to the laws of Islam)
11. To have certainty that the Deen is easy¹³ 📖

11 The Prophet said, "Whoever possesses the following three qualities will find the sweetness of Iman. 1)The one to whom Allah and His Messenger are more beloved than anything else..." (Sahih Bukhari 16)

12 Surely, We have revealed to you the Book with the truth, so that you may judge between people according to what Allah has shown you (Surah An-Nisa: 105)

13 The Prophet said, "Surely the Deen (Islam) is easy" (Sahih Bukhari 39)



Translated from Shaikh Mufti Shafi ؒ's Sirah Khatam Al-Anbiya

by a Graduate of Darul Quran Wassunnah

The scholars all agree that the blessed birth of Rasulullah ﷺ took place in Rabi-ul-Awwal, in the year that the Army of Elephants came to destroy the Ka'ba, may Allah ﷻ increase its majesty. Allah ﷻ destroyed this army with mere ababil (some small creatures). This incident is mentioned in Surah Al-Fil of the Noble Quran. This was, in essence, a blessed prelude to the advent of Nabi ﷺ. The place of his blessed birth was the house of Muhammad ibn Yousuf, the brother of Hajjaj ibn Yousuf, later occupied and is immediately outside of the Haram complex today.


Some historians recorded the incident of the elephants to be on April 571 CE, which means Nabi ﷺ came to the world 571 years after Isa ﷺ. Imam Ibn Asakir ؒ, the famous muhaddith and historian, relates that between Adam ﷺ and Nuh ﷺ there were 1200 years. Then, between Nuh ﷺ and Ibrahim ﷺ there were 1142 years; between Ibrahim ﷺ and Musa ﷺ there were 565 years; between Musa ﷺ and Dawud ﷺ there were 572 years; between Dawud ﷺ and Isa ﷺ there were 1356 years; and between Isa ﷺ and the Final Messenger, Muhammad ﷺ, there were 600 years. By this calculation, it was 5020 years up to the Blessed Messenger ﷺ. It is also known that Adam ﷺ lived for 960 years.

Thus, Nabi ﷺ came to the world approximately 6000 years after Adam ﷺ came to this world (Tarikh Ibn Asakir 1:19,20).

Nonetheless, Monday 12th of Rabi-ul-Awwal¹ in the year that the elephants attacked was a

momentous, unparalleled day in the history of the universe. On this day, the objective of the universe, the real reason for the alteration of the night and day, the pride of the children of Adam ﷺ, the secret behind the salvation of Nuh ﷺ's ark, the supplication of Ibrahim ﷺ, the prophecies of Musa ﷺ and Isa ﷺ, our master and most beloved Muhammad, Rasulullah ﷺ, illuminated this universe by his arrival.

When the sunrise of prophethood appeared in the cradle of idolatry (the Arabian Peninsula) the palace of Kisra, the Emperor of Persia, was taken by an earthquake which fell 14 of its pillars, the Suda River (one of the rivers under the control of the Persian emperor) dried up all of a sudden and the fire of the fire-worshippers, which has never been extinguished in a thousand years, went out all on its own (Sirah Mughaltai pg 5).

In reality, this was a declaration to the end of fire-worship and every other form of misguidance and a sign to the fall of the Persian and Roman empires. According to authentic narrations at the time of his birth a light emanated from the womb of his mother which illuminated the east and the west. In some narrations, it is mentioned that when he came into the world, he ﷺ leaned on both hands and then took a handful of soil and looked up at the heavens (Mawahib Ladunniyah). 

¹ It is a matter of consensus that he ﷺ was born on a Monday of Rabi-ul-Awwal. However, there are four opinions in regards to the date: the 2nd, 8th, 10th and 12th. Hafiz Mughaltai opined it to be the 2nd and did not accept the others. However, the widely accepted opinion is the 12th, upon which al-Bazzar said there is consensus. Ibn Atheer also chose this opinion. Mohammed Pasha al-Makki al-Misri calculated it to be the 9th but this is baseless and the majority opinion cannot be abandoned based solely on mathematical calculations.

The Hagia Sofia

Recent news out of Turkey about the Hagia Sofia being re-converted into a masjid has thrown the Muslim world into a frenzy of happiness and joy. This is not only because the Hagia Sofia is of great importance to the Muslims, but also because it is a great sign of Islamic revival in the region. Below we will discuss the importance of a masjid in Islam as well as a brief history of the Hagia Sofia.

When a masjid is lawfully built or acquired in Islam it is a matter of consensus in Islam that it shall remain a masjid forever. Thus, when foundations are built, bricks laid, domes are erected and chandeliers are hung, all parties involved in the operation have one thing in mind: Muslims will pray here until the sun continues to rise. This is because masjids are the house of Allah, a place where people come to connect with their Lord. Masjids belong to no one but yet they belong to every Muslim. This is known as waqf.

Brief History of the Hagia Sofia

Around the 5th century of the Gregorian Calendar, the Christian world was divided into two. The Roman Catholic Church, with its headquarters in Italy and its leader as the Pope, controlled most of Europe; and the Orthodox Church, with its headquarters in Constantinople and its leader as the Patriarch, controlled the Balkans, Greece, Asia, Syria, Egypt and Ethiopia.

The Hagia Sofia served as the church of the Patriarch of Constantinople and the headquarters of the Orthodox Byzantine Empire. It was built by the Byzantine Emperor Justinian in 532 and materials from various parts of the world were used in its construction. It is reported that when Justinian



entered it for the first time, he derogatorily remarked, “Sulaiman! We have outdone you,” meaning that the Hagia Sofia was better than Baitul Muqaddas, built by Sulaiman ﷺ. The Hagia Sofia which means “holy wisdom” is famous for its massive dome and is widely considered as the masterpiece of Byzantine architecture. For nearly 1000 years, it was the largest cathedral in the world.

After Sultan Muhammad al-Fatih conquered Constantinople in 1453, the Hagia Sofia was lawfully acquired by the Muslims and converted into a Masjid.

Sultan Muhammed al-Fatih ﷺ had the bells, altar and iconostasis removed, and the mosaics featuring Jesus, Mary, angels, saints, patriarchs, etc. were plastered over. Sultan Muhammed al-Fatih ﷺ also built the mihrab and added minarets to the structure. After the liberation of the city, the first ever Jumuaah Salaah in the city was performed here. The khutbah was recited by Shaikh Aaq Shamsuddeen ﷺ. It became known as Masjid Hagia Sofia and the five daily Salaahs began to be performed therein. This continued for around 500 years until 1935, when during the time of Mustafa Kemal, it was converted into a museum.

An interesting feature of the Hagia Sofia is the round calligraphic boards on which the names of Allah ﷻ, Nabi Muhammed ﷺ and the four Khalifas ﷺ are written. They are the greatest examples of the art of Islamic calligraphy in this size. Each of them is 7.5 meters in diameter. They were at one time

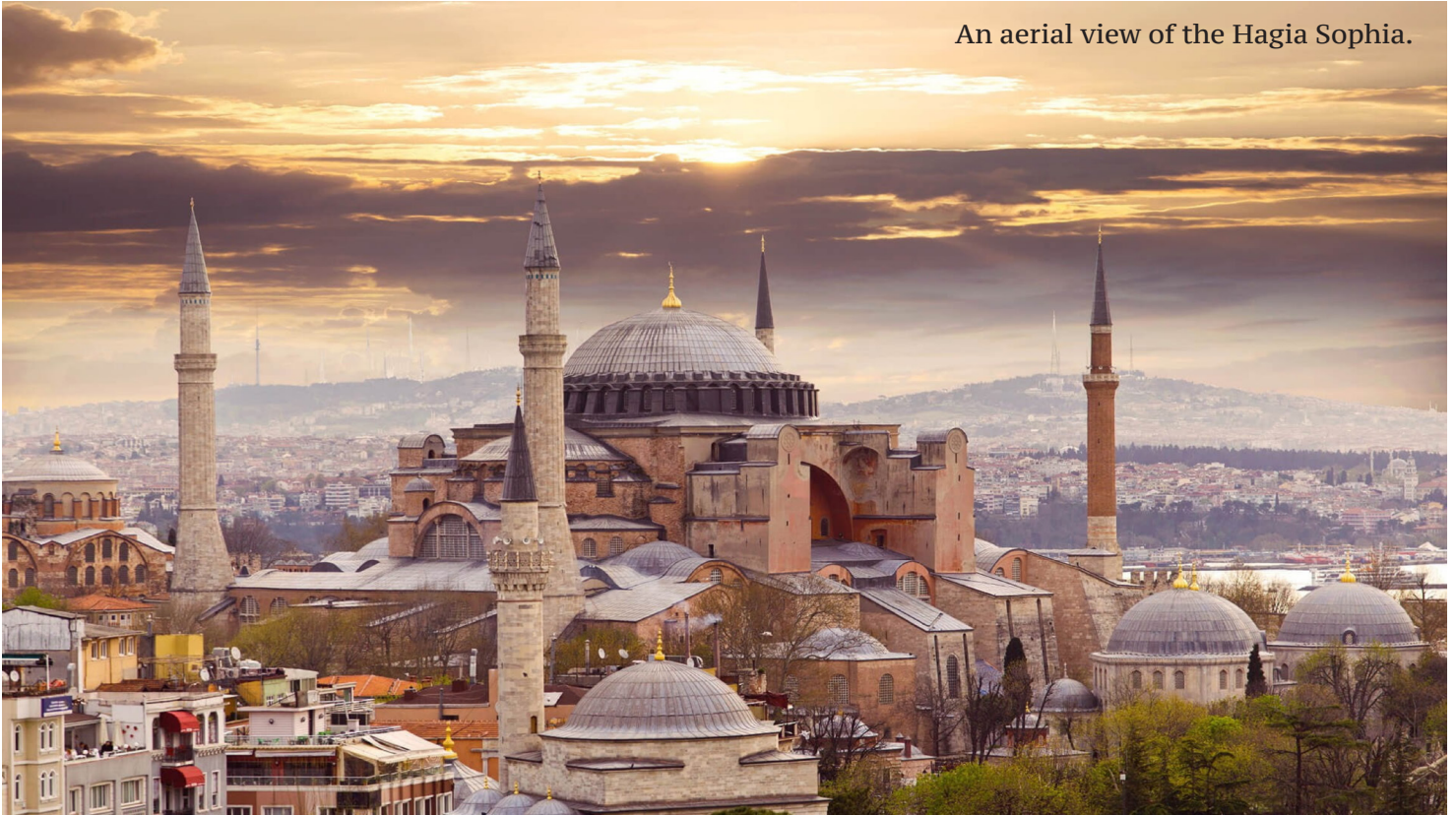
brought down during restoration but could not be taken out of the doors due to their size. They were written by the calligrapher Mustafa Izzat Effendi ﷺ.

(From the Uthmani Khilafah: Guidebook for Islamic Sites in Istanbul & A Short History by Moulana Afzal Ismail)

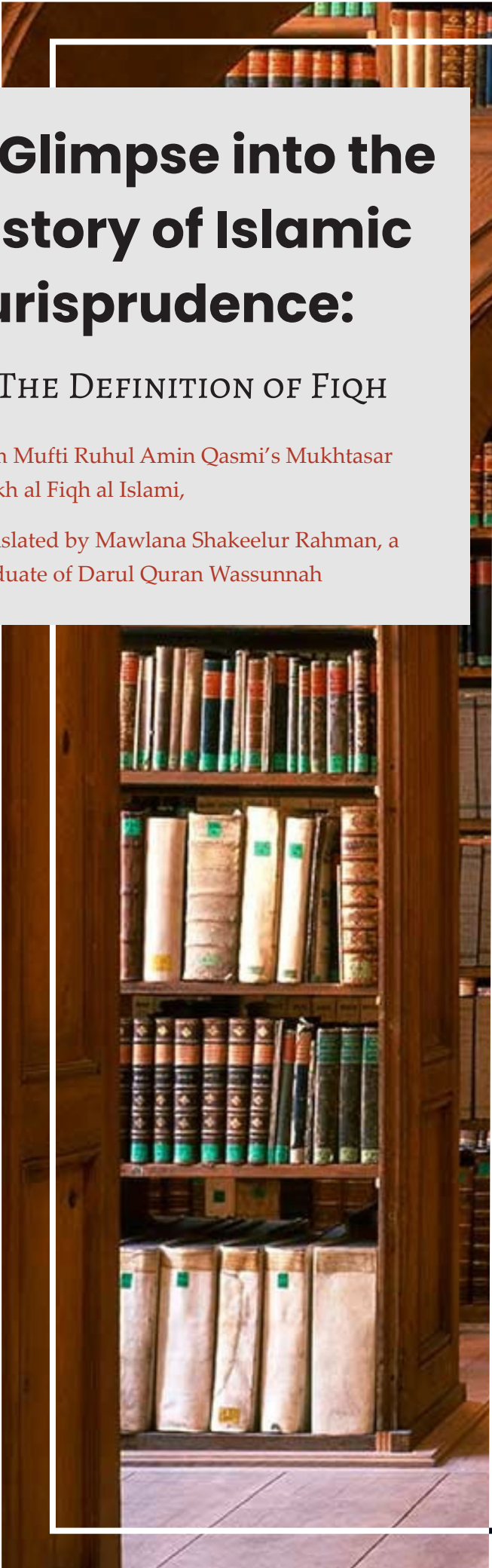
By the Grace of Allah, it has been reinstated to its

position as a Masjid recently. May Allah allow Nur to emanate from this Masjid once again! Ameen. For more details about the Hagia Sophia and other such places, one may refer to Jahane Deedah: A Travel Log, by Shaikhul Islam Mufti Taqi al Usmani may Allah ﷻ protect him.

An aerial view of the Hagia Sophia.



Calligraphic boards in the Hagia Sophia



A Glimpse into the History of Islamic Jurisprudence:

THE DEFINITION OF FIQH

From Mufti Ruhul Amin Qasmi's Mukhtasar
Tarikh al Fiqh al Islami,

Translated by Mawlana Shakeelur Rahman, a
Graduate of Darul Quran Wassunnah

Fiqh in its linguistic sense is to have knowledge with understanding, such as where Musa عليه السلام called out to Allah عز وجل asking: "And remove the knot on my tongue so that they may understand me (fiqh)." In other words, so that they could know his purpose of speaking and understand him.

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

In "Gharib al-Quran" of Al-Asfahaani رحمته الله, "[Fiqh is] Reaching unknown knowledge through that which is known."

In "An-Nihaayah" of Ibn Kathir رحمته الله, "it comes with the meaning of breaking out and opening."

From these definitions, we recognize that fiqh in its linguistic sense is the knowledge of things with deep understanding, and reaching the utmost depths of them.

Fiqh in its terminological sense has two meanings: one of them is considered by the Usulis (scholars of the principles of Fiqh), the other by the Jurists.

- 1) The definition of the Usulis:
"Knowledge of the derived, Shari' rulings, which is acquired through extensive proofs." Fiqh by the Usulis, therefore, is the knowledge of rulings along with its proofs. The Faqih is understood to be a Mujtahid.
- 2) The definition of the Jurists:
Memorization of the derived laws regardless if he understands the evidences or not. Therefore, a Faqih is one who put all rulings to memory, those which pertain to Shari' laws

prescribed on the servants of Allah who are obliged to fulfill their requirements, be it obligatory, recommended, permissible, forbidden, etc.


Yet, the reality of the matter is that Fiqh, along with its passing through the generations, found a different meaning in each generation, in which its new definition would differ with the definition that came after it in the successive generation. That is to say, in the beginning of Islam, Fiqh was an all comprehensive term, inclusive of all disciplines of Islam, as well as Shari' legal rulings. This was simply due to the fact that the other disciplines of Islam were not codified, hence the inclusiveness. This is the condition of all cultures from the beginning of their emergence.

We find this reasoning clearly in the words of Imam Abu Hanifa rahimahullah on Fiqh, where he said: "The recognition of what benefits and harms the soul." This definition is inclusive of Shari' legal rulings, as well as Aqidah, i.e. what is necessary to believe in, and also the inner aspects of Akhlaq, and obtaining angelic qualities etc. Therefore the definition presented by Imam Abu Hanifa rahimahullah includes Ilm al-Kalam, Ilm al-Akhlaq, At-Tasawwuf, including the concepts of abstinence, patience, happiness with the divine decree, complete cognizance in prayer, and all other topics concerning the heart.

It is for this reason that we find that Imam Abu Hanifa rahimahullah named Ilm al-Kalam, "Al-Fiqh Al-Akbar." Hence, the knowledge of what benefits a soul and what harms it in terms of actions and practices is Ilm al-Fiqh as we know today, so the word "Amalan (Practically)" should be included in the definition to distinguish Fiqh in the practical sense from al-Fiqh al-Akbar.

That was the general understanding of Fiqh in the past, where it included creedal issues as well as practical rulings, etc. This continued on for a long time, until after the generation of Imam Abu Hanifa rahimahullah, where many of the sciences of Islam became codified and separated, so Fiqh came with a new meaning, "The knowledge of Shari' rulings from its explained evidences." This is the definition that is found in "At-Ta'rifaat" of al-Jurjani rahimahullah.

In the same way, Imam al-Ghazali rahimahullah said: "Fiqh is an expression used to denote knowledge and understanding in its linguistic sense, such as a person would be said to have Fiqh of some information if he learned it and understood it. This definition, though, had changed to an expression because of the influence of the learned scholars to denote having knowledge of Shari' legal rulings, to that which is specifically concerned with the practical actions of those obligated by Shariah to follow it. This meaning became so pervasive that it could no longer be applied to a Muslim Theologian, a philosopher, a linguist, a traditionist, or an exegetist. Instead, this knowledge is specific to Shari' rulings, directly connected to human actions, such as their obligation, forbiddance, permissibility, praiseworthiness, or reprehensibility; if the transaction is considered valid, suspended, or invalid."

Ubaidullah bin Masud rahimahullah, also known as Sadr al-Shariah, hence defined fiqh as: "knowledge of practical Shari' rulings along with their detailed evidences, with an acceptable ability to derive rulings." 

An Introduction to Al Kalam Al Mufeed

Note: Al Kalam Al Mufeed is a book of asaneed which was compiled by Mufti Ruhul Amin Husain Ahmad Al Qasmi (may Allah preserve him), the principal and founder of Darul Qur'an Wassunnah. The book is currently being translated and it will be published into the Al Qalam journal from beginning to end, in the form of snippets.

The following is from the introduction of the book, in which Mufti Ruhul Amin (may Allah preserve him) presents the layout of the book. May Allah allow the book to be translated fully.

Translated by a Graduate of Darul Qur'an Wassunnah

Our shaikh, Abdur Rashid An Nu'mani, may Allah extend his stay (in this life) with good health and protection,¹ encouraged me to put together and organize a *thabt* in which I organized the asaneed of the books of Ahadith, of which I start with the four mujtahid imams, then the six famous imams of Hadith, then followed by Imam Abu Ja'far At Tahawi Al Hanafi رحمته الله. I present the biographies of each of the narrators in the chain. Once I received my teacher's request I got to work in putting together the asaneed of the following books:

1) Kitab Al Athar of The Great Imam Abu Hanifah; through the transmission of the Noble Imam, Muhammad ibn Al Hasan Ash Shaybani

2) Jami Al Masaneed, which is a compilation of

the Masaneed of Imam Abu Hanifah done throughout history by the great scholars of Hadith. These Masaneed were put together by the great scholar of Hadith, Mahmud Al Khawarzimi

3) Al Muwatta of The Imam of Darul Hijrah, Malik ibn Anas; through the transmission of Muhammad ibn Al Hasan Ash Shaybani and Yahya ibn Yahya Al Laythi

4) Musnad Al Imam Ash Shafi; organized by Abul Abbas Al Asam

5) Sunan Al Imam Ash Shafi; gathered by Abu Ja'far At Tahawi

6) Musnad Al Imam Ahmad

¹ The author had written this book while Sheikh Abdur Rashid An Nu'mani was still alive. He passed on to the mercy of Allah in the year 1420 AH, corresponding to 2000 CE.

- 7) Sahih Al Imam Al Bukhari
- 8) Sahih Al Imam Muslim
- 9) Sunan Al Imam Abi Dawud
- 10) Sunan Al Imam At Tirmidhi
- 11) Sunan Al Imam An Nasai
- 12) Sunan Al Imam Ibn Majah
- 13) Sharh Ma'ani Al Athar of Imam Abu Ja'far At Tahawi

Thereafter I added to this list:

- 14) Mishkat Al Masabih of Al Khatib At Tabrizi
- 15) Al Hisn Al Hasin by Al Jazri

Since I did not have much time for writing this book I sufficed on mentioning only one sanad for each of the books in order to keep this book concise, through which I establish a full link between me and The Chosen Prophet ﷺ, may Allah ﷻ send His peace and blessings upon him, his family, his companions, and all of his followers.

I provided such a biography for each narrator that is not too long nor too short while clearly indicating towards references for their biographies. For the most part, checked up the lineages and locations mentioned in these biographies and concisely mentioned something regarding them.

In the midst of all of this, I have mentioned beneficial points that the people of knowledge will be able to appreciate, inshaAllah.

And I have organized this index into three parts: an introduction and two chapters.

The first chapter discusses the asaneed of the

aforementioned books through the chain of our Shaikh, Abdur Rashid An Nu'mani, along with biographies of each of the narrators upon the methodology as discussed previously

The second chapter discusses the asaneed of the scholars of Deoband from whom I have taken and studied the books of Hadith, along with the biographies of those narrators up to the Noble Imam The Musnid, ruhlah, Qutbuddin Ahmad Waliullah Al Dehlawi ﷺ.

In conclusion (of this foreword) I would like to extend my gratitude to my honorable shaikh, the expert Hadith scholar, the researcher, the usuli, Muhammad Abdur Rashid An Nu'mani, may Allah protect and preserve him, and benefit us and the entire creation from the east and the west with his knowledge. He helped cultivate my knowledge and organize this index in this matter through his attention and support for me. Had it not been for his valuable direction and support this work would not have been completed, nor would have it come close to having been completed. May Allah Almighty reward him on behalf of knowledge and the people of knowledge. Similarly I would like to extend my gratitude to everyone who has helped me in this work of mine, especially my friend for the sake of Allah, the honorable sheikh, the researcher, the mufti, As Sayyid Muhammad Salmaan, the son of the scholar, the researcher, As Sayyid Muhammad Uthman Al Mansurpuri, the grandson of Shaykh Al Islam As Sayyid Hussain Ahmad Al Madani. I also extend my gratitude to my friend for the sake of Allah, the honorable sheikh, the researcher, Abdul Malik Al Kumlaa'i. May Allah increase both of them in their knowledge, understanding, and may He grant them sincerity and excellence in all works.

And I ask Allah Almighty to grant me knowledge, understanding, the ability to act (upon my knowledge), in doing-without the

dunya (*zuhd*), and piety. May He connect me with these pious people upon whom Allah has favored, and accept from me this meagerly work for the service of the Hadith of His beloved, our leader, our chieftain, and the best of us, Muhammad ﷺ, and may He shower His peace and blessings upon his family, companions, and followers along with an excellent acceptance. Indeed He is The All Hearing, The Most Noble.

May Allah ﷻ have mercy on anyone who comes an error of mine, and guides me to that which is correct, and all praise is for Allah ﷻ in the beginning and in the end, and may Allah ﷻ perpetually shower His mercy upon his Prophet ﷺ and his family. Ameen. 📖

The weak servant,

Ruhul Amin Husain Ahmad Al Qasimi

Ramadan 3rd , 1411

March 20th, 1991





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BEFORE

Choosing the Animal.

cow or buffalo - *must be at least two years old*
goat, sheep, or ram - *must be at least one year old*

If a *sheep* is between 6 months and 1 year in age, and looks like a 1 year old age sheep, it is permissible.

HEALTHY • FREE FROM DEFECTS • MALE OR FEMALE

DEFECTS THAT INVALIDATE QURBANI

- **Ears missing from birth OR more than 1/3 of the ear is missing**
- **Horn broken off from the root.**
If the animal was born without horns, or the horn is broken off but the root is intact, it is permissible to use.
- **Blind, one-eyed, or loss of more than 1/3 of its eyesight**
- **No tail**
- **One leg is lame, such that it cannot be used for even support, and it walks entirely with three legs.**
If the animal can use that leg, be it with a limp, it is permitted to be used for Udhiyyah.
- **Sick, such that its sickness is apparent on its body**
- **No teeth or most teeth missing, such that it cannot even chew fodder.**

DURING

The Supplications (Duas).

It is more virtuous to slaughter the animal with your own hands, or at least to witness the sacrifice. Verbally uttering the niyyah (intention) is not necessary, but saying the name of Allah is.

Place the animal on its left side facing the Qiblah, and then recite this:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ
اللَّهُمَّ مِنْكَ وَلَكَ بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

When slaughtering, one **MUST** say:

بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Dua after sacrifice:

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

AFTER

The Meat.

It is Mustahab to divide it into three parts:

- THE MEAT:**
1. For immediate family
 2. For relatives, friends, and neighbors
 3. Sadaqah to the poor and needy
- THE SKIN:** It is permissible to use the skin for personal needs, like a musalla (prayer rug), but if it is sold, the proceeds must be given to charity.

Based on Ahadith, the Hanafi Fuqaha have derived the principle that no part of the sacrificed animal may be sold, nor can it be given to the butcher as part of his wages.

MASA'IL OF UDHIYYAH (QURBANI)

compiled and presented by



The Virtues of Udhiyyah (Qurbani)

Udhiyyah, or Qurbani, is a very important act of worship commanded by Allah ﷻ. He mentions in Surah al-Kawthar, "So turn in prayer towards your Lord and sacrifice (animals)." It is a confirmed regular practice of the Prophet ﷺ. The act of sacrificing animals has been upheld in every generation. Moreover, sacrificial animals are symbols of Allah ﷻ. Allah ﷻ says, "For every Ummah We prescribed the act of sacrifice so that they recite Allah's name over the provision He gave them from the cattle... The big animals of sacrifice are made by Us among the symbols of Allah for you"¹

By sacrificing an animal, a person shows his gratitude to Allah ﷻ for all the blessings He has bestowed. This act of thankfulness is so special to Allah ﷻ, that specific days have been stipulated wherein Qurbani can be performed, i.e. the 10th, 11th, and 12th of Zhul Hijjah. Regardless of how many animals a person may slaughter at different times and days of the year besides these, it can never be same as the inimitable act of Qurbani.

There are two types of Qurbani: the

Udhiyyah and the sacrifice for Hajj Qiran and Hajj Tamattu'.

During the specific days of Qurbani, the most desirable act in Allah's sight is the sacrificing of animals. The sacrificed animal shall come on the Day of Judgment with its horns, hair, and hooves (to be weighed). The sacrifice is accepted by Allah ﷻ before the blood falls on the ground. Therefore, one should sacrifice with an open and happy heart.²

The Companions of the Messenger of Allah ﷺ asked, "O Messenger of Allah ﷺ, what is Qurbani?" He replied, "It is the Sunnah of your father Ibraheem ؑ." Then they asked, "What benefit do we receive from it?" He answered, "A reward for every hair (of the sacrificed animal). They asked "And what about animals with wool, O Messenger of Allah?" He said, "A reward for every strand of the wool."³

On the other hand, the Messenger of Allah ﷺ warned against those who ignore Qurbani. "He who has the means of performing Qurbani but does not do so should not approach to our musalla (place of Eid Salah)."⁴

The Shari'ah has prescribed different

¹ Hajj: 34-36

² الترمذي: ١٤٩٣، ابن ماجه: ٣١٢٦، الحاكم: ١٥٢٣

³ ابن ماجه: ٣١٢٧، الطبراني: ٥٠٧٥، أحمد: ١٩٢٨٣، الحاكم: ٣٤٦٧

⁴ ابن ماجه: ٣١٢٣، أحمد: ٨٢٥٦، الدارقطني: ٤٧٤٣، الحاكم: ٢٣٢/٤ وقال الحاكم: هذا حديث صحيح الإسناد ووافقه الذهبي

methods of performing 'ibadah and each one has its own special virtue. The act of Qurbani is an independent form of 'ibadah and cannot be substituted by anything else. A person cannot give charity in place of Udhiyyah, just like he cannot give charity in place of Sawm (fasting).

Upon Whom is Qurbani Wajib?

Performing Qurbani is wajib (compulsory) upon every adult Muslim male and female who is sane, a resident (not a Shar'i traveler) and owns at least 612.36 grams (19.6875 troy ounces) of silver or its equivalent in cash, trading assets, or simply any belongings in excess of his personal needs (which amount to at least the value of that much silver). For example, a person owns two cars; one for his personal use and the other is extra. Qurbani will be wajib on him. Unlike the case of Zakat, it is not necessary that this amount be in one's possession for a complete lunar year.

One is to perform Qurbani on the days of Eid al-Adha if he is obliged to pay Sadaqatul Fitr. A person who does not have Sadaqatul Fitr upon him, does not have to give Qurbani. Of course, if he does give Qurbani he will receive a reward.

Time of Qurbani

The time begins after the Eid Salah on the 10th of Zul Hijjah and ends at sunset on the 12th of Zul Hijjah. It is better to perform Qurbani on the first day, then the second, and then the third, in sequence of virtue. If the Qurbani has been offered before the Eid Salah, it must be repeated.⁵

There is no qadha for Qurbani. One who misses the wajib Qurbani on the mentioned

dates, must give its equal value in sadaqah.

If the Eid Salah is being performed in multiple places, the Qurbani can begin after the first place finishes its Salah.

Note: When performing Qurbani in a different country, the time of both locations (where the Qurbani is being done and where the person is) should both be kept in mind. The Qurbani should be performed after the respective validity time of both locations. This is the safest way as this is a much-debated contemporary issue.

Misconceptions About Udhiyyah

Misconception #1: It is not permissible to slaughter castrated animals (khasy).

In truth, it is not only permissible, but it is preferable to slaughter castrated animals.

Misconception #2: The zabiha of women is not acceptable.

In truth, the zabiha of both men and women is equally acceptable.

Misconception #3: If the meat does not have bones in it, the meat will be makruh (disliked).

In truth, this claim is baseless.

Misconception #4: Many insist upon cutting up to the nukhaa' (maghz, or the marrow of spinal cord) while slaughtering, even after the required passage ways and arteries have already been cut.

This is wrong. Cutting up to the nukhaa' is makrooh (disliked) but the animal is halal.⁶

Misconception #5: Some continue cutting until the entire neck is severed.

This is incorrect, because this causes the animal unnecessary pain. Further, it is makrooh (disliked) to do so but the

5 الترمذي ١٤٩٦

6 الهداية ١٣٣/٧

animal is halal.⁷

Other Common Misconceptions about Zul Hijjah

■ According to sahih ahadith, the first ten days of Zhul Hijjah are among the most virtuous days of the year.

Deeds performed in these days are many times better than those of other days. (Bukhari)

■ The virtue of having two years of sins forgiven is exclusive for the fast on the Day of Arafah. (Muslim)

■ Many people do not perform Qurbani (Udhiyyah) even though they have the means to do so.

■ Many people do not even know Qurbani is wajib upon them.

■ Many of the Deen-conscious mistaken the nisab (minimum amount of wealth which obligates) for Qurbani to be the same as that for zakat. "I am not obligated to pay zakat, thus I don't have to perform Qurbani" is the common mistake.

■ Possessions excess of basic necessities must be calculated for Qurbani (and Sadaqatul Fitr) obligation. If one has two cars and needs only one, he must include the value of the other car in his calculation to see if he must perform Qurbani or not.

■ Important clarification: Zakat is obligatory on four types of wealth: (1) Gold, (2) Silver, (3) Business merchandise, and (4) Cash. If one does not possess enough of these types of wealth to obligate zakat, but if he adds the value of his excess wealth (that which he owns above basic necessities) it equals nisab amount, he must perform Qurbani and give Sadaqatul Fitr although he is not obligated to pay zakat.

■ Some people perform Qurbani but due to miserliness or a lack of greatness in their hearts for Qurbani, pick an inexpensive animal to slaughter. Whereas in hadith, it is stated, "You should perform Qurbani happily" (Ibn Majah, Tirmizhi).


Takbeerat at-Tashreeq

It is Wajib (compulsory) for every adult Muslim male to recite the Takbeeraat of Tashreeq after every Fardh Salaat- performed with Jamaat or individually from the Fajr of the 9th of Zul-Hijjah to the Asr of the 13th of Zul Hijjah. The Takbeeraat should be recited once only. The words are as follows:⁸

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Transliteration: Allahu Akbar, Allahu Akbar laa ilaha illallahu wallahu akbar. Allahu Akbar walillaahil hamd.

Translation: "Allah is the Greatest, Allah is the Greatest. There is no deity besides Allah and Allah is the Greatest. Allah is the Greatest and all praises belong to Him Alone."

Note: Men should recite this Takbeer aloud, at least once. Women should do so silently. 

⁷ Ibid.

⁸ ابن أبي شيبة ٥٦٧٩

10 TIPS

FOR a happy marriage

HARMFUL THINGS	SOLUTIONS
Lack of trust	Have <i>Husn ul Zhan</i> . Thinking good of each other strengthens the bond of marriage.
Lack of tolerance of one another	Have patience. Patience builds the relationship.
Over expectations	Have moderate expectations. This builds smooth-running relationships.
Not knowing and not understanding the spouse's likes and dislikes.	Knowledge of each other's likes and dislikes improves the marital relationship.
Arrogance and the feeling of self-superiority	Humility strengthens the relationship.
Considering the spouse to be inferior than yourself	Mutual respect and dignity make relationships strong.
Embarrassing the spouse by reminding the mistakes of the past.	You MUST forgive and forget past errors.
Not allowing the spouse a break for their mistakes.	Give allowances and overlook each other's errors.
Ungratefulness of each other.	The husband should consider his spouse to be the best that he could have had and will not get anyone better than her in the future. She is the best companion for my life and the best one for me to spend my life with. The same goes for the wife.
Lack of mutual love.	Abu Darda <small>ؓ</small> one said very wisely to his wife: "If you get upset with me, I'll calm you down, and if I get upset, you do the same."



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

(Tabrani)

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

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DARUL QURAN WASSUNNAH

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When Nabi ﷺ took down a Wrestler

At the time of our Noble Messenger ﷺ, there was a famous wrestler known as Rukana. He was known to be the strongest fighter in Quraysh who would never lose to any other fighter. Once Nabi ﷺ passed by Rukana, and wanted to spread the message of Islam to him. Rukana was not interested at first, but later agreed to listen to Nabi ﷺ only if he beat him in a fight. Rukana of course, was confident, and he never imagined anyone defeating him as he was a strong and big fighter. Nabi ﷺ knew that all power and might is from Allah ﷻ alone, and He is the one that has granted Nabi ﷺ power and will give him victory.

So, the fight started and in a matter of seconds, Rukana was slammed to the ground. Confused and in disbelief of what had just happened, he requested to fight again and BOOM! He laid flat on the ground. Again, he rose for another round, but Nabi ﷺ took him down again for the third time. Now Rukana ﷻ, utterly defeated, realized and knew that this was no mistake nor any fluke, and that Nabi ﷺ was no ordinary man. He later said the Shahadah and accepted Islam. 📖

MORAL

From this story, we realize that true power and strength is from Allah ﷻ and all the victories that the Muslims receive are not from their own strength, but from their trust in Allah ﷻ. May Allah ﷻ increase our Imaan and our strength.

Patience is Rewarded

Ma'mar ibn Taus رضي الله عنه narrates from his father who said, "A man who had four sons, became quite ill. One of the sons said to the others, "Either you care for our father during illness and you will then not receive anything from his inheritance or I will care for him and I will not receive anything from his inheritance."

They replied "You may take care of him and you will then not receive anything from his estate."

The son then took care of the father until the father passed away. He was not given anything from the inheritance as agreed.

One night, his father appeared to him in a dream, and he was directed to a certain place, where he would find a hundred dinars. He asked whether the money had barakah and was informed that it did not.

In the morning, he related the dream to his wife, who said, "Take the money. The barakah of the money would manifest in such a way that we would be able to use it to clothe ourselves and purchase other items of necessity." The husband did not accept her advice.

The next night, he had the same dream. He was directed to a certain place, where he would find ten dinars. Upon questioning, he was again informed that the money had no barakah. In the morning, he related the dream to his wife, who again advised him to take the money. Once again, he refused her advice.

On the third night, he was again advised to proceed to a place where he would find one dinar. This time, he was assured that it had barakah.

In the morning he went to the place he had been directed to and found the dinar. At the market, he met a man selling two fish for one dinar. He purchased them and returned home. When he cut open the stomach of each fish, he found a pearl in both fishes, the like of which nobody had seen before.


It so happened that the king of the time wanted to purchase a pearl. The type he was looking for could only be found with this man. He sold one of the pearls to the king for thirty mule-loads of gold.

When the king saw the pearl, he remarked, "Search for another similar pearl, as this one does not look right on its own. Even if you have to pay double its price, find it!"

The king's men again approached the man and asked, "Do you have another pearl like it? We are prepared to pay you double the amount we had paid for the first one."

The man asked in amazement, "Will you really?"


"Yes," they answered.

He handed them the pearl and they paid him the agreed sum. 

MORAL

Taking care of parents is a fundamental teaching of Islam and brings immense rewards. Halal (permissible) wealth should be acquired with care and patience. Man needs to develop trust in Allah, that He is the sole provider of sustenance for every living thing in the universe.

Qari Abdul Basit's Recitation Reduces Communists to Tears

Once Qārī Abdul Basit , the famous reciter of the Glorious Quran, was asked, "You recite Quran with a great deal of enthusiasm. Have you ever witnessed any miracle regarding the Quran?" He replied, "You ask about one miracle. I have personally witnessed many miracles regarding the Quran."

When prompted to relate one such miracle, he explained, "Jamal Abdul Nasir, during his reign as the president of Egypt, once travelled through Russia. Communism was dominant during that period and commanded a great deal of respect globally. In any case, Jamal Abdul Nasir visited Moscow and had state meetings with a number of political figures. After the termination of official proceedings, he would often indulge in casual discussions. During one such gathering, the communist asked him, 'Why do you not study communism and abandon Islam? If you do so we will transform your country by introducing the latest and most advanced technology. You will then become the leaders in technological advancements.'


Jamal Abdul Nasir responded to them but was constrained to terminate his discussions

due to time constraints. He left for Egypt, but felt that he had not done justice in expounding the truth and beauty of Islam. Two years later he again had the opportunity to visit Russia.”

Qari Abdul Basit رحمته الله continues, “I received an official letter from the president requesting me to accompany him on his trip. I was surprised. I would have regarded an invitation to the Arab World, Pakistan or any other Muslim country as normal, but an invitation to Russia was unbelievable. What would I be required to do in a country where people were atheists? In any case, I made preparations and proceeded with the president. After official meetings were over, a portion of time in his schedule was set aside for casual discussions. Jamal Abdul Nasir courageously introduced me to them and requested that I recite for them. They asked what I would recite, and were informed that I would recite a portion of the Quran. I began reciting the portion of Surah Taha, which had converted Umar رضي الله عنه to Islam.

طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ إِلَّا تَذَكُّرَةً لِّمَن يَخْشَىٰ إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَأَقِمِ الصَّلَاةَ لِذِكْرِي الْآيَةَ

I recited two rukus of the Surah and upon opening my eyes, I witnessed a miracle of the Quran. Four or five of the Communists, sitting before me, were reduced to tears.

Jamal Abdul Nasir asked them why they were crying and they replied. “We have no idea what your companion has just recited but the powerful words melted our hearts and caused tears to flow from our eyes. It’s effect upon us is beyond explanation.” 

MORAL

The immortal words of the Noble Quran have the miraculous effect of softening and conquering the hearts of people. Thus, we should read it, understand it, and take benefit from it.



Outstanding Virtues of the Sahabah رضي الله عنهم

Questions and Answers

Which Sahabi's
face had a
striking
resemblance to
Rasulullah?

1

On his passing away, the throne of Allah shook out of the happiness and joy upon the arrival of his soul. During his Janazah, the Angels carried him. What was this Sahabi's name?

2

Which Sahabi is known to have a booming voice?

It is said that his shout could be heard over a distance of 8 miles! He was the same Sahabi who was told to call back the Muslims who had started to run away during the Ghazwah of Hunayn. His voice immediately pulled the Muslims back to Rasulullah.

3

Which Sahabi's opinion was revealed in the Quran to be the correct opinion on more than 20 occasions?

4

When this Sahabi intended to perform Umrah, Rasulullah requested him to make Dua for him. What was this dynamic Sahabi's name?

5



Answers on next page:

ANSWERS:

1. Sayyiduna Hasan ibn Ali رضي الله عنه, the grandson of Rasulullah صلى الله عليه وسلم. In actuality, both Hasan رضي الله عنه and Hussain رضي الله عنه had a striking resemblance to Nabi صلى الله عليه وسلم, but Hasan رضي الله عنه resembled Nabi in his upper half, while Husain رضي الله عنه resembled Nabi صلى الله عليه وسلم more so in his lower half of the body. [Jami' al Tirmizhi: 3806]
2. Sayyiduna Sa'd ibn Mu'az رضي الله عنه, the leader of Aws from the Ansar. [Sahih al Bukhari: 3802/ Fath al Bari: #3802/Jami' al Tirmizhi: 3875]
3. Sayyiduna Abbas ibn Abd al Muttalib رضي الله عنه, the uncle of Rasulullah صلى الله عليه وسلم. [Sahih Muslim: 1775]
4. Sayyiduna Umar ibn al Khattab رضي الله عنه, the third Khalifah of Islam. Allamah al Suyuti رحمته الله gathered all of those Ayat from different books of Ahadith. [Tarikh al Khulafa', Allamah Suyuti, Dar ibn Hazm, pg. 100]
5. Sayyiduna Umar ibn al Khattab رضي الله عنه. Nabi صلى الله عليه وسلم after giving him permission to go to Umrah said: "My younger brother, do not forget me in your supplication." Afterwards, Umar رضي الله عنه commented: "Nabi told me such words which pleased me so much; I would not take the whole world in place of it." [Sunan Abu Dawud: 1498/ Sunan Tirmizhi: 3878]

NAMES OF AMBIYA ﷺ :

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

ADAM
HARUN
ILYAS
ISMAIL
MUHAMMAD
SALEH
YAHYA
YUNUS

AYUB
HUD
ISA
(Zul) KIFL
MUSA
SHUAIB
YAQUB
YUSUF

DAWUD
IBRAHIM
ISHAQ
LUT
NUH
SULAIMAN
YASA
ZAKARIYA

BY THE FACULTY AND STUDENTS OF



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