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AL-QALAM

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BY THE STUDENTS AND FACULTY OF:

DARUL QURAN WASSUNNAH

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

Ramadan
EDITION



SBNY
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| Sadaqatul Fitr 2019
| Inheritance in the Modern World
| From Hadith: Ramadan
| Icons of Our Pious Predecessors

KID'S CORNER
INSIDE

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An Excerpt from *Ma'riful Qur'an*

by Mufti Muhammad Shafi Uthmani

Transcribed by Zaen Mahmood, a student of the 1-year Deen Intensive Course at Darul Qur'an WasSunnah

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ 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 هَدَيْكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

Translation: “The month of Ramadan is the one in which the Qur'an was revealed as guidance for mankind and with clear proofs of the guidance and the Criterion (of right and wrong); so those of you who witness the month must fast therein and should anyone be sick, or on a journey, then, a number from other days. Allah wants ease for you and does not want hardship for you. And all this is so that you may complete the number (of fasts prescribed) and proclaim the takbir of Allah for having guided you and so that you be grateful.”

(Surah Baqarah, Verse 185)

The merits of the month of Ramadan

The present verse is an extension of the previous brief verse and also an assertion of the great merit the month of Ramadan. This is an extension because the expression أَيَّامًا مَّعْدُودَاتٍ (Days, few in number) in Verse 184 is inexplicit and has been explained in the present verse by saying that those counted number of days means the days of the month of Ramadan. As far as the merit of this month is concerned, it has been said that Allah Almighty has chosen this month to reveal scriptures. Consequently, the Holy Qur'an was revealed in this month. According to a narration from the blessed Companion Wathilah ibn al-Asqa' ؓ appearing in the Musnad of Ahmad, the Holy Prophet ﷺ said that Abrahamic scriptures were revealed on the first of Ramadan, the Torah on the sixth, the Injeel on the thirteenth and the Qur'an on the twenty-fourth of Ramadan. In another narration from the blessed Companion Sayyiduna Jabir ؓ, it appears that the Zabur (the Book of Psalms) was revealed on the twelfth of Ramadan and the Injeel on the eighteenth. (Ibn Kathir)

All previous Books mentioned in the *hadith* cited above were revealed on dates given in their entirety. It is a distinct aspect of the Noble Qur'an that it was sent from the Preserved Tablet down to the Firmament of the Earth in one night of the month of Ramadan, all of it. But it was revealed to the Holy Prophet ﷺ gradually during a period of twenty-three years.

The night of Ramadan when the Qur'an was revealed was the Night of Power as mentioned by the Qur'an itself when it said: *إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ* (We have revealed it in the *Laylatul Qadr*, the Night of Power). The *hadith* cited above places it on the twenty fourth of Ramadan and according to Sayyiduna Hasan رضي الله عنه, the Night of Power falls on the night of twenty-fourth which aligns this *hadith* with the statement of the Qur'an. Should this alignment be unacceptable, the fact remains that the statement of the Qur'an is above everything else, in which case, whatever night is the Night of Power that shall be regarded to be what the Qur'an intends.

The next sentence *فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ* (those of you who witness the month must fast therein) carries many pointers to injunctions relating to fasting. The word, *shahida* is derived from *shuhud* which means presence. The word, *al-shahr* means the month. It denotes the month of Ramadan here which has been identified above. The sentence, therefore, means that it is obligatory for one who is 'present' in the month of Ramadan that he fasts throughout that month. The choice of paying ransom for not fasting, mentioned in the previous verse, was cancelled by this sentence and fasting is now the only option.

As for the 'witnessing' of the month or being 'present' in the month of Ramadan, it simply means that a person finds the blessed month of Ramadan with the ability to fast. In other words, he or she should be a Muslim, sane, having reached puberty, resident and well-purified from all impurities including those of menstruation and childbed. Therefore, the persons who lack the initial ability to fast throughout the month, such as, the disbelievers, the minor, the insane, then they are not subject to the obligation of fasting because the verse obligating the fasts does not intend them. As for those who do have the personal ability but are compelled at some time by a legally acceptable excuse, such as, a woman in menstruation or postpartum menses, or a sick person or one on a journey, these have, in a way, found the month of Ramadan in a state of ability, therefore, the injunction in the verse applies to them. However, because of the temporary difficulty, relief from fasting has been granted at that particular time, but *qada'* (makeup fast) will be necessary later on.

Rulings

1. The verse tells us that fasts of Ramadan become obligatory only on the condition that one finds the month of Ramadan in a state of ability to fulfill the obligation. Therefore, anyone who 'finds' the whole of Ramadan will come under obligation to fast during the entire month of Ramadan. Anyone who finds somewhat less of it, he will fast for the number of days he finds in Ramadan. So, should a disbeliever embrace Islam in the middle of Ramadan, or a minor attains puberty, they will have to fast from that point onwards; they will not do *qada'* fasts for the previous days of Ramadan. However, the insane person, being a Muslim adult, does have the personal ability to observe fasts; so, should he regain his sanity during any part of Ramadan, he shall become obligated to do *qada'* fasts for the previous days of Ramadan. Similarly, should a woman in menstruation or postpartum menses become purified in the

middle of Ramadan, or a sick person becomes healthy, or a traveler becomes a resident, *qada'* fasts for the previous days of Ramadan will become obligatory on them.

2. How does one 'find' or 'witness' the month of Ramadan?

According to Islamic law, it is proved in either of the three ways:

- a) One gets to have a sighting of the Ramadan moon with his own eyes.
- b) The sighting of the moon is proved through some trustworthy witness.
- c) In the absence of the two conditions cited above, thirty days of the month of Sha'ban will be completed following which the month of Ramadan will set in.

- 3.** If, on the eve of the twenty ninth of Sha'ban, the new moon is not visible on the horizon because of clouds or bad weather conditions, and at the same time, there comes no acceptable witness of moon-sighting, the next day will be known as the Yawm ash-Shak, or Day of Doubt, because the possibility exists that the moon may have really been there on the horizon but was not visible due to the unclear horizon as well as the possibility that the moon was just not there on the horizon. On such a day, since 'the presence of the month' or the 'finding of Ramadan' or being a 'witness' to it does not apply, therefore, fasting for that day is not obligatory, instead, it is makruh (reprehensible) to fast on that day. This has been forbidden in the *hadith* so that the *fard* and *nafl* (the obligatory and the supererogatory) do not get mixed up with each other (Al-Jaṣṣās).
- 4.** In countries where days and nights extend over months, the 'Finding of Ramadan' does not, obviously, seem to apply. The situation would require that people living there should not fast. As far as *Salah* is concerned, al-Huluwani رحمہ اللہ and al-Qabali رحمہ اللہ from among the Hanafi jurists have ruled that such people will be bound to observe salah in accordance with the timings of their own day and night. For instance, in a country where dawn follows immediately after Maghrib, there the Isha will not be obligatory (Shami). This makes it necessary that in an area where the day lasts for six months, people would have only five salahs in six months and, for that matter, they will witness no Ramadan coming there, therefore, fasting will not become obligatory for them. Maulana Ashraf 'Ali Thanvi رحمہ اللہ has, in Imdad al-Fatawa, taken this very position.

Note:

In the sentence مَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ (should anyone be sick, or on a journey, then, a number from other days): the sick and the traveler have been granted leave that they may not fast at that time. When the sick person regains his health and the traveler returns home, they can make up for the days they missed by doing *qada'* fasts. It will be recalled that this injunction has appeared in the previous verse, but now that the choice of paying *fidyah* (ransom) for not fasting has been cancelled, a doubt could creep up in relation to the concession granted to the sick and the travelling, that it may have been abrogated as well, therefore, the provision was repeated to reinforce its command.

From Hadith

An excerpt from ***Tuhfah Al Almaa'i***

A Commentary of Tirmidhi by Mufti Sa'eed Ahmad Palanpuri دامت بركاتهم

Translated by Hafiz Najib Labib, a 6th year student at Darul Qur'an Was Sunnah

باب ما جاء في فضل شهر رمضان

بسم الله الرحمن الرحيم

Chapter: The virtues of Ramadan and the reward of fasting

٦٧٥- حدثنا أبو كريب محمد بن العلاء بن كريب، نا أبو بكر بن عياش، عن الأعمش، عن أبي صالح، عن أبي هريرة، قال: قال رسول الله ﷺ «إذا كان أول ليلة من شهر رمضان، صفدت الشياطين ومردة الجن، وغلقت أبواب النيران، فلم يفتح منها باب، وفتحت أبواب الجنة، فلم يغلق منها باب، وينادي مناد: يا باغي الخير! أقبل، ويا باغي الشر! أقصر، ولله عتقاء من النار، وذلك كل ليلة»

Rasulullah ﷺ said: "When it is the first night of Ramadan, the Shayatin and the rebellious Jinn are locked up in chains, (rebellious Jinn is the explanation of Shayatin, meaning only the Shayatin of Jinn are locked up, not the Shayatin of Ins/mankind) and the doors of Jahannam are closed, none of its doors remain open. And the doors of Jannah are opened, none of its doors remain closed. And a caller calls out: "O seeker of good! Come forth, and O seeker of evil! Halt." And many servants of Allah are emancipated from Jahannam by Him. This takes place every night."

The meaning of this *Hadith* is that when *Ramadan* starts, all the sources of good are extended, while the sources of evil are stopped. Therefore, the doors of *Jannah*, which is an expression of the mercy of Allah are opened, so that its effects are spread throughout the earth. Similarly, the doors of *Jahannam*, which is an expression of the displeasure of Allah ﷻ, are opened and its effects are prevented from spreading. Angels descend to the earth and go about giving inspiration of good. And the pious obedient servants of Allah ﷻ become engaged and occupied in *ibadah* and acts

of righteousness. They spend the days fasting and reciting Quran, and a large portion of the nights in *Taraweeh*, and *Tahajjud* and seeking forgiveness from Allah ﷻ. And due to its blessings the hearts of ordinary Muslims also become inclined towards *ibadah* and righteousness, and they abstain from many sinful acts.

These preparations (closing the doors of *Jahannam*, and opening the doors of *Jannah*) are made because Ramadan is a special month of *ibadah*. It is a known fact that when an important

day arrives, there are necessary preparations made for it. Mischief causers are prevented from ruining the special occasion. Similarly, in Ramadan, the Shayatin and rebellious Jinn are locked up, and the angels spread throughout the earth.

Note: The glad tidings in the above-mentioned *hadith* do not apply to disbelievers, agnostics or those people who have no relation with Ramadan nor its rulings and blessings.

As for those Muslims who remain indulged in sin even in *Ramadan*, this is due to the fact that all the sources of evil are not stopped, rather some of them continue. For example, the *Shayatin* of *Ins/Mankind* are not locked up. Likewise, the *nafs* (the soul I composed of lowly desires), which is man's worst enemy, is also constantly inciting him to do evil. When the negligent and heedless servants of Allah ﷻ remain in the disobedience of Allah ﷻ and the obedience of *Shaytan* for eleven months, they do not experience any drastic changes in their lives when Ramadan comes. But, usually in Ramadan, the believers become more inclined towards good and righteousness, such that sometimes even the neglectful and unconcerned people somewhat change their ways in Ramadan. This is due to the effects of the call which is called from the heavens at every moment in Ramadan as was mentioned in the *hadith*.

Note: صفدت الشياطين (the Shayateen are locked up):

This is only half of the story. The other half is that angels spread throughout the earth. This was left

unmentioned due it being understood through context, because, further in the *hadith*, everything mentioned is mentioned with an opposite (*Jannah, Jahannam; good, evil*). So, it is understood that this part is also similar in meaning.

Important Note: This *hadith* is narrated by both Abu Bakr ibn 'Ayyash ؓ and Abu al-Ahwas ؓ from al-Amash, and both Abu Bakr and Abu al-Ahwas are reliable narrators. However, Abu Bakr ibn 'Ayyash is known to occasionally make mistakes in *hadith*, and he is the only one who attributed this narration to Rasulullah ﷺ. The narration of Abu al-Ahwas from al-Amash is not connected up to Rasulullah ﷺ, rather it ends at a *tabi'i*, Mujahid ؓ.

Imam Tirmizhi ؓ quotes Imam Bukhari ؓ and says the narration of Abu al-Ahwas is more *saheeh*. In other words, his opinion is that this *hadith* is disconnected and not linked up to Rasulullah ﷺ.

My opinion is that this *hadith* is linked up to Rasulullah ﷺ, because the content of this *hadith* is such that a *tabi'i* cannot make it up from his own intellect and it is necessary to be narrated from Rasulullah ﷺ. And Abu Bakr ibn 'Ayyash is in no way an insignificant narrator. He is in fact a narrator in both *Sahih al-Bukhari* and *Muslim*. Also, occasional mistakes do not necessitate that he erred in the connection of this *hadith* to Rasulullah ﷺ. As for the disconnected narration of Mujahid ؓ, the answer to that is that sometimes the scholars

of Hadith narrate hadith, during a class or a lecture, without mentioning the reference. So, it is possible that Mujahid narrated this hadith without mentioning whom he heard it from, and thereafter it was narrated from him in this manner.

Aside from all this, the meaning of this hadith is agreed upon without doubt. A similar hadith is mentioned in Sahih Muslim with less detail:

«إذا جاء رمضان فتحت أبواب الجنة وغلقت أبواب النار وصفدت الشياطين»

The hadith of Tirmizhi is of the same meaning but with more detail:

٤٧٦- حدثنا هناد ، نا عبدة والمحاري، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة، قال: قال رسول الله ﷺ «من صام رمضان وقامه إيماناً واحتساباً، غفر له ما تقدم من ذنبه؛ ومن قام ليلة القدر إيماناً واحتساباً، غفر له ما تقدم من ذنبه»

Rasulullah ﷺ said, "Whoever fasts in Ramadan and prays the nightly prayers (Taraweeh) with iman and ihtisab (hope for reward), all of his previous sins will be forgiven for him; and whoever prays in the night of Qadr (Lailatul Qadr) with iman and ihtisab, all of his previous sins will be forgiven for him."

Qiyam Ramadan are those prayers which are prayed in Ramadan voluntarily before sleeping, i.e. Taraweeh. And the Tahajjud prayers which are prayed throughout the year are called Qiyamul Layl.

The reward of fasting in Ramadan and praying the Taraweeh prayers is that one's previous sins are forgiven. It should be kept in mind that sins are of four levels

1. معصية : **Disobedience**
2. سيئة : **Wrongful act, sin**
3. خطيئة : **Mistake**
4. ذنب : **Negligence, Deficiency**

The level mentioned in this hadith is the last one, i.e. ذنب. The other three levels will not be forgiven (without making tawbah). And since fasting the whole Ramadan, praying the Taraweeh prayers, and making sure not to miss Laylul Qadr is extremely difficult for the weak servants, Shari'ah has given the solution to this difficulty. And that is to always have firm conviction in the reward and to hope for it, and to always keep the reward in mind while doing these good deeds. InshaAllah, it will seem very easy after that. For example, a person who has a job and is always punctual and works very hard will find his job easy if he always keeps in mind the paycheck he will receive at the end of the month. Similarly, if the reward of fasting and praying is kept in mind constantly, then these good deeds will be easier for the weak servants of Allah ﷺ.

Note: The word قام ليلة القدر in قام indicates that it is not necessary to pray the entire night and spend the entire night in *ibadah*, rather it is sufficient to pray as much as one's ability.

Since the word, "*qiyam*," refers to those voluntary salah before sleeping, therefore, if one prays as much as he is able to before sleeping, then he will be eligible for the reward mentioned in the hadith.

كَذَبَتْ عَقِيدَةُ الْخَطَاوِيِّ

From Aqeedah

Nothing is Hidden from Allah ﷻ

«Nothing was hidden from Him before He created them.» «لَمْ يَخْفَ عَلَيْهِ شَيْءٌ قَبْلَ أَنْ يَخْلُقَهُمْ»

Whether it be in the dark or light, in private or public, cunningly or foolishly, knowingly or unknowingly, no actions are hidden from Allah ﷻ. He knows everything about his slaves, including the details about their lives and their actions. He knew all of this before He even created them. If anything was hidden from Him or unknown to Him, it would be a deficiency in His knowledge. Allah ﷻ is pure of such deficiencies. He is free from all kinds of deficiencies in His knowledge.

Since when does Allah ﷻ know the details about the creation? He knew before He even created them. The actions to be done by the creation in the future are not hidden from Allah ﷻ. How will anything remain hidden from Allah ﷻ after it is done, since it is not even hidden from Him before it is done? This is our belief. What we will do until we die and how and when we will do it is all known to Allah ﷻ from before. Not only that, but He already knows what we will do at the time of resurrection, afterwards and what will happen thereafter. The people of Jahannam will scream, yell, cry, try to explain themselves; all of this is already known to Allah. The people of Jannah will eat, drink, and enjoy; all of this is already known to Allah. Allah ﷻ knows everything from before.

Allah ﷻ Knows Our Actions Too

«وعلم ما هم عاملون قبل ان يخلقهم»

“He knew what they will do before He created them”

The future actions of all people are known to Allah ﷻ already. This is referred to as the knowledge of the details (*juziyyaat*). Of course, Allah ﷻ is fully knowledgeable of the broad aspects of everything (*kulliyaat*), but He is also knowledgeable of the particulars too. Allah ﷻ knows every instance, in every aspect, of every person's life. Every person has eyes, a mouth, hands, feet, a heart, etc. He knows what they will do with each body part even before He created them. Nothing is hidden from Him after creation either.

The Quran states that when the polytheists will ask to return to the world and promise to become good, Allah ﷻ will say:

﴿بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ﴾

“In fact, what they were concealing earlier will become clear to them. If they were sent back, they would again go for what they were forbidden from, as they are sheer liars.” (al-An'am:28)

We understand from this that the actions of the servants are not hidden from Allah, at all. He knows the actions even before they were created. Thus, He explains they will disobey Him even if they were to return.

The Orders and Prohibitions of Allah ﷻ and Their Objective

«وأمرهم بطاعته ونهاهم عن معصيته»

“He ordered them to obey Him and prohibited them from disobeying Him.”

Up to this point, we discussed that Allah ﷻ knows everything before creating it. He knows every action. Now, we will discuss about His commands and prohibitions. What do they mean? Why is there such a system? There is much detail in this discussion. Why does a system of commandments exist from Allah ﷻ? He explains this Himself, as He says,

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“The One who created death and life, so that He may test you as to which of you is better in his deeds. And He is the All-Mighty, the Most-Forgiving.” (al-Mulk:2)

What does “test” mean in this context? Usually, we test someone for something which we do not know the outcome of. That which we did not know before testing is revealed by the test. However, the outcome this test is not unknown to Allah. He knows the results well before the test. So what is the point of the test? Let us understand this first.

We test children to see they can pass. We do not know whether they will pass or not. We do not know if they studied properly or not or whether they know the material properly or not. Thus, the test is necessary to find out. Companies and other employers test new applicants because they do not know how qualified they are. They take interviews to see how the applicants perform, not knowing the outcome beforehand.

Allah ﷻ knows everything beforehand. He knows it even before creating it. He knows what the creation will do in the future. So, what kind of testing system is in His commandments?

Imam Tahawi رحمه الله explains this:

« ليظهر المطيع من العاصي يحتسب على ما سبق به علمه »

“So the obedient is distinguished from the disobedient according to the knowledge Allah ﷻ possess from before.”

Allah ﷻ has a policy. He made this policy to reveal His attributes (صفات). There are two types of His attributes, those of mercy and those of wisdom. He will show both types of His attributes through different people. He will do so because He knows how each group of people is. He knows who is most suitable to become an example of His attribute of mercy and who is most suitable for His attribute of wisdom. Allah will prove this decisively to His slaves.

Since Allah ﷻ created his slaves for His worship,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“I did not create the Jinns and the human beings except for the purpose that they should worship Me.”
(azh-Zhariyaat:56)

part of this is that He gives His slaves proof of it. The system of life in the world is really a proof of what is already in Allah ﷻ’s knowledge. For example, Allah ﷻ knows that particular servant of His is disobedient. He knew this well before the servant was created. Had Allah ﷻ created him and put him in Jahannam right away, he would have objected, “What was my fault?” If he was told that he was going to misbehave, he could have said, “Maybe I would not have done so.” Allah ﷻ would say, “My knowledge cannot be wrong. It is always right.” He would express his dissatisfaction and say, “I’m not content with that.” Thus, Allah ﷻ put him in the world for this contentment. “Look, whatever is in My knowledge, is what will happen. I give you the freedom to act as you like. You will act according to your wish; I will not force you. Just as you have freedom in other things, you will also have freedom in terms of the permissible and impermissible. You can indulge in whatever you like and abstain from whatever you like. I will give you ability, power, desire, and intention.” ‘Test’ in this context means manifesting or showing. In this test, there is manifestation. Manifestation of what? Manifestation of what Allah ﷻ already knows.



From Akhlaq

Laughing Less and Worldly Abstinence

Translated by Hafidh Usman Vazir, 6th year student at Darul Qur'an Was Sunnah

One manner from amongst the manners of the pious predecessors is that they would laugh very little and would never be pleased with this world. Rather, they would be sad and fearful when receiving anything from it, such as homes, cars, women or status. This was due to the thought that perhaps they have received these blessings in this Dunya (world) aforetime and that their share of the hereafter would be decreased. How can a person be joyful in this world, while he is unable to have the Ru'yah (i.e. sight) of Allah Ta'ala in this Dunya (world), which in reality is a prison?

Just as a person does not feel any happiness with anything in his jail cell while being separated from his family, the Ahl ul Allah (pious servants of Allah) remain sad and grievous in the prison of this Dunya.

The Messenger of Allah ﷺ has said,

لو تعلمون ما أعلم لضحكتم قليلا ولبكيتم كثيرا وما تلذذتم بالنساء على الفراش ولخرجتم إلى الصعدات تجأرون إلى الله رواه الترمذي

Translation: By the oath of the One in Whose Hands my soul lies, if you were to know what I know of, you would laugh less and cry more. Nor would you enjoy women in bed. (Rather), you would go to the fields beseeching Allah Ta'ala (Tirmidhi).

Ibn Masood ؓ would say, "Surprising is the matter of the person who laughs. Wildfire is right ahead of him. Surprising also, is the matter of a person who is happy while death is right behind him".

Whoever would look at Hasan Basri ؓ would think that Hasan Basri ؓ had just been relieved from a calamity due to him constantly being in the state of grief and fear (of Allah).

Fudhail bin Iyadh ؓ says, "There are many people who laugh while their burial shroud has already returned from the laundryman."

Ibn Marzooq ؓ would say, "Whoever claims to grieve over his sins and at the same time adds sugar and butter to his food, is a liar."

Thabit Bunani ؓ says, "A mu'min (believer) laughs out loud when he is heedless of death".

Sa'eed bin Abdul Aziz ؓ didn't laugh for the last forty years of his life. The same was the situation of Gharwan Raqqashi ؓ.

Anas ibn Malik ؓ says, "A Shaitan accompanies any person who laughs in a gathering."

Once Mu'azah A'dawiyah ؓ passed by a group of youngsters who were laughing while wearing woolen clothes. She remarked, "SubhanAllah! Are you wearing clothes of the pious and laughing like the negligent ones?!"

Awn ibn Abi Zaid ؓ says that, "I stayed in the service of Ata' as-Sulami ؓ for fifty years. Never have I ever seen him laughing."

Abdul Aziz ibn Abi Dawud ؓ says, "When frivolity had occurred amongst the Sahabah, this Ayah was revealed:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Translation: Has the time not yet come for those who believe that their hearts should humble for the remembrance of Allah? (57:10)

Thereafter, the Sahabah immediately stopped immersing themselves in various forms of amusement. For further details on similar narrations, one may refer to "Kitab al-Raqa'iq". All praise is due to Allah.

From the Lives of the Noble Icons of Our Past:

Icon from the Companions: 'Ali ibn Abi Talib

Who was he?

His name was 'Ali ibn Abi Talib. His *kunyah*¹ was Abul-Hasan and Abu Turab². He was the paternal cousin of the Prophet; he was the brother of the Prophet through the pact of brotherhood³; he was his son-in-law through marriage to Fatima; he was one of the ten who were promised *Jannah*; he was amongst the first to accept *Islam*⁴; he was the fourth *khalifa* after Abu Bakr, Umar, and Uthman; he was the gate of knowledge⁵.

He narrated five hundred eighty-six *ahadith* from the Prophet.⁶ Much of knowledge has been preserved through him. The lineage of the Prophet is carried through 'Ali's two sons, Al-Hasan and Al-Hussain. All those who trace their blood lineage back to the Prophet do so through them. His lineage does not continue through his other children and grandchildren.

His virtues

عَنْ حُبْشِيِّ بْنِ جُنَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " عَلِيٌّ مِنِّي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ "

Hubshi ibn Junada has narrated that he heard the Prophet of Allah say, "Ali is from me and I am from Ali. No one will represent me except myself or Ali"⁷

Ali had the authority to act on behalf of the Prophet.

¹A *kunyah* is a form of teknonymy, the practice of referring to parents by the names of their children, or a nickname. His eldest son's name was Al-Hasan, therefore his *kunyah* is Abul-Hasan (Father of Al-Hasan)

² "Dusty One" or "Father of Dust". He took great honor in this name because the Prophet gave him this nickname. He was once upset with Fatima. He left the house and took the mid-day nap in the mosque. The Prophet found him lying down on the ground. He cleaned the dust off his back and said, "Get up, O Abu Turab."- This incident is mentioned by Al-Bukhari by the narration of Sahl ibn Sa'd

³ The Prophet made a pact of brotherhood between the *Muhajirun* and *Ansar*. A'li came to him with teary eyes, upon which the Prophet said, "You are my brother in the world and the hereafter."- This incident is narrated by At-Tirmidhi by narration of Ibn Umar

⁴ He was in the care of the Prophet from a very young age and was raised in his house. He accepted *Islam* at the age of ten, nine, or eight based on the different narrations. However it is agreed upon that he was the first free child to accept *Islam*.

⁵ It has been narrated from the Prophet that he said, "I am the Madinah (city) of knowledge and A'li is its gate."- This incident is narrated by At-Tirmidhi

⁶ Tarikh Al Khulafaa, As Suyooti

⁷ At-Tirmidhi

...فَقَالَ رَسُولُ اللَّهِ ﷺ " أَمَّا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي "

Sa'd ibn Abi Waqqas ؓ has narrated that the Prophet ﷺ left Ali ؓ as his representative in Madinah during the expedition of Tabuk. Ali ؓ asked, "O Messenger of Allah, will you leave me behind with the women and children?" The Messenger ﷺ replied, "Are you not pleased that you are in relation to me like Harun was to Musa, except that there is no messenger after me?"⁸ Ali ؓ was the right-hand of the Prophet ﷺ.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ إِنَّا كُنَّا لَنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الْأَنْصَارِ بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ

Abu Sa'eed Al-Khudri ؓ said that we, the Ansar, would recognize the hypocrites by their hatred for Ali ibn Abi Talib ؓ.⁹

'Ali ؓ was, and still is, a criterion of Islam. There was a deviant group at his time known as the Khawarij. This group had such wrong beliefs that they were considered to be outside the fold of Islam. They were recognized through their extreme hatred for Ali ؓ. The Rafidis and Shias are of the complete opposite stance. They have extreme love for Ali ؓ to the point that they only recognize him and his family as the companions of the Prophet ﷺ. They go so far as to deny the status of the rest of the companions including Abu Bakr ؓ, the greatest of the companions. Allah ﷻ himself testified to Abu Bakr's ؓ companionship.

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

"... He was saying to his companion, 'Do not grieve. Allah is surely with us.'..." (9:40)

This is referring to when the Prophet ﷺ was comforting Abu Bakr ؓ when they were traveling from Makkah to Madina during Hijrah. Abu Bakr ؓ is clearly referred to as the companion of the Prophet ﷺ. They even deny the status of the beloved wives of the Prophet ﷺ.

عَنْ أَبِي حَازِمٍ، قَالَ أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ " لَأُعْطِينَ هَذِهِ الرَّايَةَ غَدًا رَجُلًا، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ ". قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ " أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ". فَقِيلَ هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ. قَالَ " فَأَرْسَلُوا إِلَيْهِ ". فَأُتِيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ ... إلى آخر الحديث

⁸ At-Tirmizhi

⁹ At-Tirmizhi

Sahl ibn Sa'd رضي الله عنه narrated that the Prophet ﷺ said on the day of Khaibar, "Tomorrow I will give this flag to a man on whose hands Allah will give us victory. He loves Allah and His Prophet, and Allah and His Prophet love him." Sahl ibn Sa'd رضي الله عنه said, "The people spent that night, wondering as to whom it would be given to. In the morning the people went to the Prophet of Allah ﷺ and each one of them was hoping to receive it (i.e. the flag). The Prophet ﷺ said, "Where is 'Ali ibn Abi Talib?" It was said, "O Prophet of Allah ﷺ, he is suffering from eye pain." He said, "Send for him." 'Ali was brought and the Prophet of Allah ﷺ spat in his eye and prayed for him. Thereupon, he was cured as if he never had any pain. Then the Prophet ﷺ gave him the flag...¹⁰

'Ali's رضي الله عنه love for Allah and His Prophet ﷺ has been testified to by the Prophet ﷺ and Allah's love for him and His Prophet's ﷺ love for him have been expressed explicitly. Holding the flag during any battle is a great honor. The flag is a sign of Islam; as long as it is held high all know that the Deen of Allah stands strong. If the flag were to fall then it would break the backbone of the Muslims and give encouragement to the enemies of Islam. The companions were ready to die before letting it touch ground¹¹. Ali رضي الله عنه was given this honor even though he was among the younger companions. His bravery and skill in battle were well-known despite his young age.

A Glimpse into the Life of *Imam Muhammad ibn Al Hasan Ash Shaybani* رحمته الله

By Hafiz Muaz Billoo, 6th year student at Darul Qur'an Was Sunnah

Born in Wasit, Iraq in the year 132 AH, Imam Muhammad ibn Al Hasan Ash Shaybani رحمته الله (may Allah have mercy on him) would go on to become one of the greatest jurists ever produced in the Muslim Ummah. Shortly after his birth, his family relocated to the metropolis known as Kufa, Iraq. It is in this city that Imam Muhammad grew up and embarked upon the path of knowledge. From a very young age, he was gifted with intelligence and a sharp mind.

Upon reaching the age of maturity, he started learning the Qur'an, Arabic, Fiqh, and Hadith. Kufa, at the time, was a center of knowledge. Many companions of The Prophet ﷺ had settled in Iraq after his demise such as: Abdullah ibn Mas'ud, Ammar ibn Yasir, Hudhaifah ibn Al Yamaan, Ali ibn Abi Talib رضي الله عنه, and many others. Thus, many of the Prophet ﷺ's teachings settled in Iraq, and especially in Kufa. Abdullah ibn Mas'ud رضي الله عنه had many students. The most noteworthy of them was Alqamah ibn Qays رحمته الله (d. 62 AH). His most noteworthy student was the jurist of Iraq: Ibrahim An Nakhai رحمته الله (d. 96 AH). His most noteworthy student was Hammad ibn Abi Suleiman رحمته الله (d. 120 AH). His most noteworthy student was the celebrated Imam and Mujtahid, Abu Hanifah Nu'man ibn Thabit رحمته الله (d. 150 AH), may Allah have mercy on them all. It was from Imam Abu Hanifah رحمته الله that Imam Muhammad رحمته الله was able to dive into the depths of fiqh (Islamic jurisprudence).

¹⁰ Al-Bukhari

¹¹ Jaafar ibn Abi Talib رضي الله عنه, the brother of A'li رضي الله عنه had both of his arms cut off yet he still refused to let the flag touch the ground. He held the flag to his body with the stumps of his arms. It was only once he was martyred that another took his place in defending the flag. This occurred in the Battle of Muthah.

Imam Muhammad ﷺ began attending Imam Abu Hanifah's lessons at the age of fourteen. The first known incident of his attending Imam Abu Hanifah's lesson was when Imam Muhammad ﷺ had asked Imam Abu Hanifah ﷺ: "What do you say about a young boy who reaches the age of puberty at night, *after* he had performed Isha salah? Will he have to repeat that Isha salah after reaching the age of puberty on that same night?" Imam Abu Hanifah replied, "yes." Thereafter, Imam Muhammad ﷺ repeated his Isha salah in a corner of the masjid, upon which Imam Abu Hanifah remarked, "This boy will become successful, inshaAllah."¹² Thus, Imam Muhammad ﷺ officially joined Imam Abu Hanifah's classes. However, he had not yet memorized The Qur'an. Imam Abu Hanifah ﷺ had instructed him to memorize The Qur'an first before joining the class, as jurists are perpetually in need of The Qur'an when deriving rulings within the framework of Islamic law. Imam Muhammad ﷺ left the class and did not return for seven days. Upon returning after those seven days, he came to the class with his father and stated that he had memorized The Qur'an.¹³ Thus, he remained in Imam Abu Hanifah's company, scribing answers and solutions to various fihi issues, and codifying them. However, within four years of joining Abu Hanifah's halaqah, Abu Hanifah ﷺ passed away in the year 150 AH. Thereafter Imam Muhammad ﷺ completed his study of fiqh under the tutelage of Imam Abu Hanifah's most famous student, Al Qadi Abu Yusuf ﷺ.

Imam Muhammad ﷺ travelled the entire world in search of sacred knowledge. He was able to combine the knowledge he acquired from Imams Abu Hanifah ﷺ and Abu Yusuf ﷺ with the knowledge he acquired from Imams Al Awzai, Malik ibn Anas ﷺ and others. He studied the *Muwatta* from Imam Malik ﷺ and even transmitted it. However, his transmission of the *Muwatta* distinguishes itself from other transmissions because although he does narrate the bulk of ahadith in there from Imam Malik ﷺ, he occasionally adds his own narrations which he transmits from shuyookh other than Imam Malik ﷺ. It is for this reason that many have named his transmission as *Muwatta Muhammad*. Imam Shafi ﷺ, who studied fiqh under Imam Muhammad, said: Muhammad ibn Al Hasan ﷺ said: I stayed with Malik for a bit over three years, and I heard from 700 ahadith directly from him.

He went on to become one of the great Imams of fiqh, tafsir, hadith, and the Arabic language. His zeal for knowledge burned so heavily in his heart, that when he once inherited 30,000 dirham/dinars, he spent half of that wealth on books of language and poetry, and the other half on fiqh and hadith.¹⁴ He studied under some of the greatest Imams of his time, including (but not limited to):

- Abu Hanifah Nu'man ibn Thabit (d. 150), The Mujtahid Imam of Kufa ﷺ
- Sufyan Ath Thawri (d. 161), The Mujtahid Imam ﷺ
- Malik ibn Anas (d. 179), The Mujtahid Imam of Madinah ﷺ
- Shu'bah ibn Al Hajjaj (d. 160), The Leader of The Believers in Hadith ﷺ
- Abdullah ibn Al Mubarak (d. 181) The Jurist, The Muhaddith ﷺ

Some of his noteworthy students include (but are not limited to):

- Muhammad ibn Idrees Ash Shafi (d. 204), The Mujtahid Imam ﷺ
- Ali ibn Shaddad (d. 218) ﷺ, who was from those who narrated *Al Jami' Al Kabir* and *Al Jami' As Sagheer* from Imam Muhammad.
- Asad ibn Al Furat (d. 213), who was from the great students of Imam Malik ﷺ
- Yahya ibn Ma'in (d. 235), The Imam of Hadith ﷺ

¹² *Al Mabsoot* by As Sarakhsi, and *Manaqib Al Imam Abi Hanifah*, by Al Kardari

¹³ *Manaqib Al Imam Abi Hanifah*, Al Kardari

¹⁴ *Akhbar Abi Hanifah Wa Ashabuh*, As Saymari, *Tarikh Baghdad*, Al Khatib

Ibrahim Al Harbi ؒ said: I said to Imam Ahmad (ibn Hanbal) ؒ: “Where have you taken these intricate *masail* (issues of fiqh) from?” He responded: “From the books of Muhammad ibn Al Hasan ؒ.”

Imam Shafi ؒ said: “I have not seen anyone more eloquent than him. When I used to see him reciting Qur’an, it was as though The Qur’an had been revealed in his language.”

Imam Shafi ؒ used to say: “I have not seen anyone more intelligent than Muhammad ibn Al Hasan.”

It has been narrated from Imam Shafi ؒ that a man had asked him a question and he answered it. So the man said to him: “O Aba Abdillah! The fuqaha (jurists) disagree with you!” So Ash Shafi ؒ said to him, “Have you ever seen a faqih? Unless you have seen Muhammad ibn Al Hasan...”

Imam Muhammad ؒ was an academic. He codified the school of Abu Hanifah ؒ and defended it in various works which he had authored, including but not limited to:

- *Zahir Ar Riwayah*: the six books that make up the heart of the Hanafi school
- *Kitab Al Athar*: which contains numerous ahadith that Imam Muhammad transmitted from Imam Abu Hanifah and the corresponding rulings derived from them.
- *Muwatta Muhammad*: His transmission of Imam Malik’s *Muwatta* (as was briefly discussed previously)
- *Kitab Al Hujjah ‘Ala Ahl Al Madinah*

Imam Muhammad ؒ led a life dedicated to answering various questions that were burning in the minds of the Muslim Ummah, and he left behind such a legacy that is still felt today. He passed away in the year 189.¹⁵

The Legacy of the Luminary of the 12th Century: Shah Waliullah Muhaddith al-Dihlawi ؒ

The reviver of Islam and the luminary of his time, Shaykh Waliullah Qutb ul Din ibn Abdur Raheem al-Muhaddith al-Dihlawi ؒ was the change that the Muslim world desperately needed at a time when the darkness of disbelief had swallowed everyone in its capturing folds.

The revivalist al-Dihlawi ؒ was born at such a time when the Indian subcontinent was being ruled by the Mughal Empire and the decline of this Empire to the British was apparent. The last official and powerful sovereign of this great Empire, Aurengzeb, was just about to pass away. From the rulers after him, none were mighty nor vigorous enough to uphold the responsibility of the Muslims’ affairs, leading to the downfall of the Empire.

¹⁵ For a more detailed discussion on the life of this illustrious figure, one can refer to Muhammad Zahid Al Kawthari’s *Buloogh Al Amani Fi Siratil Imam Muhammad ibn Al Hasan Ash Shaybani*

It was at a time when the Muslim world had turned upside down, losing its divinal light (*nur*). Shi'ism had become rampant since the time of Humayun, one of the early Mughal Emperors. What made matters worse was that the majority of the scholars were giving no thought to the important matter of removing the corrupted beliefs of Shi'ism from the people. Its evil was rapidly spreading, having engulfed even the Nawabs (Muslim noblemen) of Lucknow. With men of high ranks accepting clearly erroneous ideas as true, the minds of the Muslim masses had become confused and corrupted.

As for the mentality and condition of the people, it was such that they considered the Holy Quran to be merely for recital and *qira'ah* purposes. No attention was attached to its pondering or understanding. The scholars themselves would not understand the meanings of the Qur'an, the rulings of the Hadith, and the wisdoms of Fiqh (jurisprudence) properly, much less the masses.

In fact, the Muslims were completely uneducated in regards to the classical Arabic language. There were many such examples of unsound creeds and practices which lead to the degeneration of Muslims in the sub-continent.

The educational system was already corrupted by the ideology of Shi'ism as remnants from the Safawid-Iranian rule affected the Indian sub-continent changing most of their syllabus to match the studies of the Iranians. Furthermore, Iran introduced and encouraged speculative sciences (*Uloom al-Aqliyyah*) and philosophical studies (*Falsafa*) over religious sciences (*Uloom al Shari'ah*). Shortly thereafter, the poison of studying only philosophical studies crept into the hearts of those living in the Indian sub-continent and paved a way for losing the nature of upholding their faith. The state deteriorated and became so desperate that the connection of Indian Muslims with the pure Deen and its sciences almost ceased to exist.

Shaykh Abul Hasan Ali Nadwi رحمہ اللہ writes, "In short, Muslim India was not only passing through a social and political degeneration, it was also exposed to an acute moral and spiritual corruption which perhaps marked the debasement of the Muslim society to its lowest level."

It was at this crucial period of time that Allah ﷻ selected a number of outstanding figures for the revival of His Deen and the combat of *Baatil* (evil) forces from the likes of *Mulla Jiyun* رحمہ اللہ (author of *Nur al-Anwaar*), *Mulla Nizamuddin* رحمہ اللہ (founder of Dars-e-Nizami), and *Mirza Mazhar Jan Janan* رحمہ اللہ (an eminent Shaykh of the Naqshbandiyyah order). The one that shone from amongst them all and one who also made a significant difference in the lives of the Muslim masses and Ulama, was Shaykh Waliullah Muhaddith Dihlawi رحمہ اللہ.

He was born in Shawwal 4, 1114 AH/1699 AD, at Phulat (now, Muzaffarnagar). He acquired his preliminary education at the hands of his father, also a great Muhaddith, and other Ulama of the sub-continent. Then, he pursued his studies at the hands of the great scholars of Hijaz, including Shaykh Abu Tahir Muhammad al- Kurdi رحمہ اللہ. He had also attended the lectures of Shaykh Muhammad Afzal رحمہ اللہ of Sialkot who was the most erudite scholar of Hadith in India. He then started teaching after his return from the *Haramayn* (the two Sacred lands) at his father's Madrasah.

From this time on, he mended the hearts of people not only through his literary endeavor, but also through his peculiar way of teaching and preaching that led him to direct his efforts in innumerable fields.

Shaykh Abul Hasan Ali Nadwi رحمہ اللہ mentions that his efforts comprised of mainly six things:

1. *Reform of the creed and call to the Qur'an.*

Contemplation on the Qur'an was the remedy suggested by him for the widespread corruption in the people. He unmasked their fallacies and called to the completely pure *Deen*. Adding on to the list, he completed a translation of the Noble Qur'an with its *Tafseer* (commentary) in Farsi, and wrote a thought provoking *Risalah* (treatise) on *Ulum al Qur'an* (Principals on Exegeses of the Qur'an) titled, *al-Fauz al-Kabir*. Had Shah Waliullah رحمہ اللہ not directed his efforts to anything save what he did to examine, elucidate and propagate the accurate precept in regard to Oneness of God, and to expose the fallacies of the misguided masses, he would have perfectly been entitled to be treated as the renovator of his age. But his accomplishments are to his credit.

2. *Propagation of Hadith and the Sunnah including integration of fiqh' with hadith.*

His endeavor became a benchmark for the Islamic revival of the Noble Hadith in the Indian sub-continent, effectively being called the *musnid al-hind* (the one through whom passes the chain of narration leading to Nabi ﷺ)

3. *Reinterpretation of the Islamic Shari'ah and exposition of the wisdom underlying the Hadith and Sunnah.* He wrote a book concerning the wisdoms of Shariah which was a magnum-opus on its own, titled, *Hujjatu Allah al-Balighah*.

4. *Elucidation of the theory of Caliphate, its basic characteristics and refutation of the Shi'ite view in this regard.* Concerning this topic, he wrote a book called, *Izalatul Khafaa 'an Khilafat al-Khulafa*.

5. *Leading role played by him during the era of confusion following the decay of Moghul Empire.* His anxiety over the welfare of the Muslims, advices to kings and grandees, and his courage against the British colonization are all evidence of that.

6. *Admonition of different sections of Muslim society and inviting them to reform themselves.* In his *Tafhimat e Ilahiyyah*, he calls out to different people, including the Muslim rulers, nobles, soldiers, craftsmen, descendants of saints, religious scholars, and the Muslim masses.

Through his efforts Allah ﷻ guided innumerable people and led them to the straight path. Then the day came when this great luminary had to meet His Lord, Allah ﷻ, in the afternoon of Saturday, 29th Muharram, 1176 AH / 21st August, 1762 AD. The Muslim Ummah generally cannot forget the efforts made by Musnid ul Hind Shah Waliullah Muhaddith al-Faruqi al-Dihlawi رحمہ اللہ, nor can they ever fail to acknowledge the debt of gratitude they owe to the Muhaddith of Delhi, the reformer of the 12th century. May Allah ﷻ fill his Qabr with *Nur! Ameen*.

THE IMPORTANCE OF EATING HALAL

By Rayhan Shifad, 1st year student at Darul Qur'an Was Sunnah

As Muslims, we should believe that whatever Allah ﷻ has mentioned in the Quran is right and we must obey it and one of those things Allah Ta'ala ﷻ has commanded us to do is to always consume halal food and stay away from what has been made forbidden for us to consume.

What is *Halal*?

Halal means something that is lawful or permitted in Islam

What is the importance of eating Halal?

Eating halal can bring many benefits both spiritual and physical. It is a blessing of Allah ﷻ. Eating Halal can keep us safe from the punishments of the afterlife. It also promises good health and will keep you protected from diseases. You will be able to develop a stronger immune system and your organs will function smoothly. When an animal is sacrificed in the Halal way it keeps all the organs of the animal intact. Which means that each organ loses blood as the blood is draining out of it, while machine and other slaughter methods used when killing the animal can damage their organs and this would mean that the organs would contain contaminated blood in them.

The Qur'an says, "So eat of that (meat) upon which Allah's name has been mentioned, if you are believers in His verses" (Holy Quran 6:118).

Consuming which is forbidden can cause a Muslim to be on the path of misguidance and puts them in harm's way in both this world and the hereafter. Eating forbidden things can cause a person to lose their rewards and commit sins. The consumption something that is forbidden, in of itself, it's a sign of disobedience towards Allah ﷻ.

The Qur'an says, "And do not eat that upon which the name of Allah has not been mentioned, for indeed it is grave disobedience". (Holy Quran 6:121).

Not only is it mentioned Quran, but it was mentioned in hadith as well. Abu Hurairah ؓ narrated," Allah's Messenger ﷺ said: Verily Allah is pure and He accepts only what is pure and indeed Allah has given those orders to the believers, which he has given to the Messengers. He has said, "O Messengers, eat from the pure foods and work righteous". He also has said: "O you who have believed, eat from the pure things which we have provided you." Then The Prophet ﷺ

made mention of a man who went on a long journey in a state that he was untidy and dusty. He spreads his hands towards the sky (calling), "O my lord, O my lord", however his food is Haram, his drink is Haram, his clothes are Haram and he has been nourished with Haram! So how will his call be answered?" (Muslim)

May Allah ﷻ grant us the ability to stay away from the forbidden and only consume what is Halal, whatever it may be.

THIS WORLD IS NOT A RESTING PLACE. IT IS A TESTING PLACE!

By Sakib, 2nd year student at Darul Qur'an Was Sunnah

Every human being is a slave. You're either a slave of your carnal desires or a slave of Allah ﷻ. You either live life according to your rules or the rules of Allah ﷻ.

How can the heart travel to Allah if it is shackled by its desires?

O' son of Adam! Sell this world for the hereafter and you win both, sell the hereafter for this world and you lose both.

Ibn Al-Qayyim Al-Jawziyah رحمه الله says,

"Imprisoned is he, whose heart is imprisoned from Allāh ﷻ. Captured is he, who is captured by his desires. Islam is not a buffet where you cherry pick and choose what suits you. Don't obey your desires. Obey Allah." One Alim was asked "What do you find the strangest of all things?" The Alim replied: "The heart that knows Allah, yet still disobey Him."

O' Believers! Do not miss Salah for the sake of people. You were born alone and you'll die alone. You'll go to the grave alone and be questioned alone on the Day of Judgment.

"Close friends, on that Day, will be enemies to each other, except for the righteous and God fearing." (Surah Zukhruf 43:67)

Fajr you are asleep, Zhuhr you are busy, Asr you are tired, Maghrib you are watching television or using your phone, Isha you are eating. You can dodge Salah all you want, but not death.

We prepare for uncertain matters in our life like marriage and so on but do we prepare for the one event that is inevitable? We must prepare for the day we will leave this world.

The first thing a person will be held accountable for is his Salah. If we fall short on our Salah, then we will fall short on everything thereafter.

Fajr: Do not fear missing sleep over salah. Fear a day in which there will be no sleep.

Expecting Paradise while neglecting Salah is like waiting for a train to arrive at the airport.

Everyone dreams to be in Jannah, but Allah ﷻ says: Paradise is not attained by your wishful thinking. (Surah-Nisa 4:123)

This Dunya is not a resting place. It is a testing place!

“The world is a prison for the believer and a paradise for the unbeliever.” (Muslim) You will be released from this Dunya, sooner or later.

Umar ibn Al-Khattab Ameerul-Mu'mineen ؓ used to say, “Get used to a rough life, for luxury does not last forever.”

Do not be overly pleased by easy times. For verily, gold is tested for its purity by fire. A diamond is formed through extreme heat and pressure. Likewise, a righteous servant is tested by trials and tribulations through his whole life. Allah ﷻ says, “Do the people think that they will be left to say, “We have believed” and they will not be tested?” (Surah Al Ankabut 29:2)

Ibn Al-Qayyim Al-Jawziyah ؓ said, “He whom Allah has predestined to enter Jannah, the reasons which will cause his entrance shall spring from calamities; He whom Allah has predestined to enter the Hellfire, the reasons which will cause his entrance shall spring from lusts.”

It pains me to see born Muslims chasing after the dunya and carnal desires by drinking, clubbing, getting high and so forth.

Why do you think reverts run away from that life to the Deen of Allah ﷻ?

Run back to your Lord for His mercy overcomes His wrath.

My beloved teacher once said more or less “As you get older, you will come to the realization that a \$300 watch tells the same time as a \$30 watch. A Louis vuitton wallet and a forever 21 wallet can hold the same amount of money. A \$1,000,000 house and \$100,000 one hosts the same loneliness. An Accord will also drive you as far as a

Lamborghini. True contentment does not lie in materialistic things.” verily! Through the remembrance of Allah ﷻ do hearts find contentment.” (Surah Ra’d 13:28)

How long will a person be happy with his worldly life knowing that his ultimate settlement is the grave? Death is not exclusive for the elderly nor the sick ones. It can come at any moment without any notice.

“Allah ﷻ takes the souls at the time of their death. And those that do not die during their sleep, He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who ponder.” (Surah Zumar 39:42)

No matter how beautiful your face is, you will still be food for worms and insects, when you are buried. One day you’re walking on top of the soil, the next you will be put 6 feet beneath it. Stay humble! Rich or poor, the graves that are dug for us are all the same size. Put aside your arrogance and remember your grave constantly. Remember only the creator is worthy of all glorification and grandeur.

“And to Him belongs all grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.”

(Surah Al-Jathiya 45:37)

Every single limb and organ in your body will speak up and bear witness against every action you committed in this Dunya.

Not a single word does he utter except that there is a watcher by him ready to record it.” (Surah Qaf 50:18). Note: This includes all that you posted on social media.

Imam Ghazali ؓ said “Make *tawbah* not just for sins you have committed but also, for obligations you have not fulfilled.” Make *tawbah* for it is a command from Allah ﷻ to all the Believers. And

always remember that the best of the sinners are those who make *tawbah*.

I pray that the comfort of our graves exceeds the comfort of our beds. We ask Allah that He be pleased with us, and give us long lives and in His sound worship and a good life and keep us Believers until our appointed terms come to an end. We beseech Him to make us of those who are

always Allah-conscious and those who abstain from the glamour of this world. We ask Allah ﷻ that He makes us the inheritors of Jannatul-Firdous. Ameen!

THE DESTRUCTIVE POWER OF VANITY

By Umar Kagzi, a student of the 1-year Deen Intensive Course at Darul Qur'an WasSunnah

For time memorial, certain individuals have thought that the only way they could distinguish themselves from the common folk was through self-conceit and vanity. These people did not want to be ordinary, rather they wished to be recognized by society for their status and accomplishments. In order to attain their goals, they would chase the world for wealth, fame, and knowledge. They did this just so that they could take pride in themselves and boast to the rest of society. These individuals never realized their true purpose in this world. They continued to boast to others about their accomplishments and became content with what they had done simply to flaunt to others.

However, our role models - the pious slaves of Allah ﷻ - would completely avoid self-adoration, in spite of having a lofty status in the eyes of people. Our pious predecessors were the oceans of knowledge and the pinnacles of faith, yet they humbled themselves so much that in fact, they felt deserving of punishment due to their perceived lack of etiquette and respect to Allah ﷻ while they performed good deeds. These scholars had such faith in Allah ﷻ and the Hereafter, that vanity and self-conceit never occurred to them, and if perchance it did, they would dismiss it immediately. A few enlightening sayings of these esteemed personalities are mentioned below¹⁶.

- Abu Abdillah Antaaki ﷺ said, “The worst worship is that worship which makes a person forget his wrongs and reminds him of his good. Hence, he becomes content upon his actions and remains deluded

¹⁶ The sayings of the pious predecessors in bullet point form were taken from *Tanbeeh ul- Mughtarreen* by Imam Abd Al-Wahhab Ash-Sha'rani, and translated by Mawlana Saad Bhaiyat (who mentions in Riyadhul Jannah Magazine, Vol 27, Issue 10).

amongst people. Moreover, he will reach the hereafter empty handed from good deeds and rewards, while considering himself to be from the righteous.”

- In another saying, Sayyiduna Isa ﷺ mentioned, “Many lanterns have been extinguished due to [strong] winds and many [acts of] worship have been destroyed due to self-conceit.”
- Often, when Umar ibn Abdul Aziz ؓ - regarded by many as the “5th Khalifah” – would write a letter, he would fear vanity and would immediately get rid of the letter and say, اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي (O Allah! I seek your refuge from the evil of my lowly self (*nafs*)).
- Mutarraf ibn Abdillah ؓ would say, “If I sleep the whole night and wake up remorsefully [due to not engaging in worship in the night] then this is more beloved to me than spending the whole night standing in worship and witnessing the morning with self-conceit.”
- Sufyan Ath-Thawri ؓ would worship Allah ﷻ excessively. It was said to him once, “We see you worshipping excessively.” He replied, “None other than an ignorant can deem his worship to be excessive. Indeed, the angels do not get tired of worship for even a blink of an eye. If they were to deem their worship to be excessive, Allah ﷻ would not let them remain in front of Him. Yet, they say, ‘You are free from all defects. We have not worshipped you how you should be worshipped.’
- Abu Bakr ؓ feared ostentation so much that when people would praise him, he would say, اللَّهُمَّ اجْعَلْنِي خَيْرًا مِمَّا يَقُولُونَ وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ (O Allah! Make me better than what they say (about me) and forgive me for what they don’t know.)

We should internalize these sayings of the pious, and apply it into our lives so we can benefit from them. Firstly, we must guard our *nafs* (lowly self) persistently, as the thoughts of vanity can sneak inside one’s heart without even realizing it. Additionally, we must always remember that whatever action we do, it should be solely for the sake of Allah ﷻ and not to show off to others. Furthermore, never think you are better than anyone, as Allah ﷻ is the Only One who knows the final outcome of us – whether we will die with *iman* or not. With this in mind, we should ask Allah’s help in our daily matters and protection from the destruction caused by vanity, ostentation, and all other ailments present today. Ameen!

SIGNS OF THE DAY OF JUDGMENT

By Azhar Hussain, 1st year student at Darul Qur'an Was Sunnah

In this day and age, it has become very difficult for many young Muslims to follow the commands and injunctions laid out by Allah ﷻ. In every direction we look, we find ourselves engulfed in trials and difficulties. The gradual increase in the trials should be a wakeup call. These are all signs of the Day of Judgment. As Muslims, it is our duty to help our fellow Muslims in following Islam. One great source of motivation is to remind each other about some of the signs of the Day of Judgment.

In the famous hadith known as the hadith of Jibreel ؑ, one of the questions posed to the Prophet ﷺ was regarding the exact date of The Day of Judgment. The Prophet ﷺ responded that the one being asked does not know anymore than the one asking with regards to the exact date (i.e. he does not know the exact date). Then the Prophet ﷺ was asked regarding some of its signs. He gave two signs that we should reflect on especially in the contemporary situation:

1. You will see the barefooted, naked, destitute herders of sheep compete in building tall buildings.
2. A servant woman will give birth to her master.

It is not so difficult to see that these prophecies have already come into existence. As far as the first sign, we see that many nations today are competing in building tall buildings. These tall buildings have become landmarks and sources of pride. The citizens of some of these countries are descendants of herders of sheep. Some scholars interpret this hadith to mean that certain nations will undergo the process of “rags to riches.” This means that they will go from being in a state of extreme poverty to an extreme abundance of wealth in a short period of time. We see this occurring in certain Arab nations which, only a few dozen years ago, were very poor countries. Today, they have become extremely wealthy countries.

As far as the second prophesy, the scholars have mentioned that this refers to the disrespect that children will show to their parents. The children will disrespect their parents so much, and the parents will become so desperate to the point that it will seem like the children are the masters and the parents are slaves. The parents will try their best to fulfill every wish of their children to keep them happy, whilst the children will give the commands to the parents.

These were only two signs of the Day of Judgment, but there are many more that we should remind each other about. May Allah ﷻ give us the ability to wake up and realize the reality of what is to come!

OUR FUTURE

By Mufti Ubaidullah Awal, Maktab Coordinator, Shariah Board NY

Today we are worried at the direction our next generation is going. There are very few among them so engrossed in their phones, that they cannot hear us when we call them, while we do not know what's so important in that phone that's keeping them so busy from the rest of the world.

Then we find them engulfed in another virtual world of online games that seems to be keeping them awake until late night, leading them to miss Fajr continuously for years. Then we have them studying in an environment where it is taboo to mention the name of Allah ﷻ. Their free time has been taken up by their phone, with different types of vices, and then there eventually came a time when they did not see any point of Deen in their life, or there was simply no time for it as, in their minds, it was a foreign culture their parents had brought with them from a faraway land.

We have heard far too many times that an environment shapes a person's character. Can we imagine character built without Allah in the picture; an environment where a person thinks that he can shape his own destiny. An environment where money is considered the most important aspect of life as long as it is not acquired illegally with respect to the law of the land, but without concern for what is Halal and what is Haram. An environment where a

person's value or education is judged based on how much money it earn, where following carnal desires is considered the pinnacle of life, where everyone could choose which gender they want to be associated with, where marriage is not a necessary aspect of life rather thought to be a burden, where a person could marry in their own gender, where believing in Allah ﷻ is something to be ashamed about.

Let's ask ourselves: if this is the environment our next generations of Muslims are growing up in, should we not be concerned? Rather, the word "concerned" here is an understatement!

What have we done to preserve the *iman* and character of our next generations who will be representing Islam?

The answer is we have either done nothing or we have sent them to a Sunday school in a masjid and told ourselves that we had fulfilled their right upon us of teaching them Islam. If only we were honest and asked ourselves: would we do the same for their school education? Would we merely send them to learn academics once a week for 2 hours?!

Wake up my brothers!

Wake up my sisters!

We reap the fruits of what we sow. If our children cannot be bothered to fulfill the rights

they owe to Allah ﷻ, their Creator, how can we expect them to fulfill our rights when we are merely His creation.

We imagine that they will earn money as that's all we have taught them. But we don't realize that it is that same money that will keep them away from us when we need their company more than their money. Now when we are old it's only natural that they send us to a nursing home where money will buy us the comfort that they can't give us due to time constraints as they are now busy making money.

Let's set our priorities straight from today. They need us to sit with them on a daily basis, ask how their day went, and what they had learned that day. We need to ask them what they learned about their Deen, and they need us to correct the wrong they might have picked up from the environment. They need us to answer the questions on their minds to allow them to grow spiritually without doubts corrupting their beliefs. We need to spend time encouraging them to follow Islam by mentioning its virtues, allowing them to love and trust Allah ta'ala, and to take Muhammad ﷺ and his companions رضى الله عنهم as their role models.

We need to send them to the Masjid on a daily basis so that they may learn to recite the

Quran correctly with Tajweed, and the Fiqh required to live life as a Muslim in America. We need them to build an attachment with the house of Allah which should be the center of our lives. How will they feel comfortable in the masjid if we only send them there once a week? They go shopping more often than they go to the masjid! Have we thought about why that's the case? This is because we never built that connection between them and the house of Allah.

May Allah ﷻ allow us to make the right decisions in raising our children who will represent Islam in America, and the whole world, after we pass away, and will make dua for us. Otherwise they will stand in front of Allah ﷻ on the Day of Judgment and they will pull us into Jahannam for not raising them with Islam.

Let's send our children to the daily maktab. Let's send them to madrasah to become Huffaz and Ulama. Let's make the right choice and live a good life promised by Allah ﷻ in this world and the next.

May Allah ﷻ grant me and the whole Ummah the ability to do so with *afiyah*.

SADAQATUL FITR

WHAT IS SADAQATUL FITR?

Ibn Abbas رضي الله عنه has narrated that Rasûlullâh ﷺ 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 20, 1440, or April 26, 2019:

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

\$6.00 per person **MINIMUM**

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

3) Raisins: One Sa' (7.5 lbs.) = \$38.00 per person

4) Dates: One Sa' (7.5 lbs.) = \$45.00 per person



AN ADVICE FOR THE AFFLUENT MUSLIMS

**PLEASE TRY TO GIVE BY THE HIGHER STANDARD
(\$12 or \$38 or \$45 PER PERSON)**

This will earn you a great reward and will immensely benefit the needy.

“And whatever good you will send ahead for your own-selves, you will find it with Allah much better in condition, and much greater in reward.” (73:20)

When should I pay Sadaqatul Fitr?

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

Who should be given Sadaqatul Fitr?

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

SBNY

Shariah Board New York

Call: (718) 426-3454

Visit: www.sbny.org

A CONCISE RESPONSE TO ATHEISM

By Hafiz Muaz Billoo, 6th year student at Darul Qur'an Was Sunnah

Atheism has become a common issue and source of confusion for droves of Muslim students in public schools. The following is meant to be a *very* concise blueprint through which our Muslim youth can firmly, yet concisely, explain the logical proofs for the existence of Allah ﷻ and the truth of Islam when approached by atheists. We start by addressing the claims that have been presented by atheists as to how the universe could have come into existence, and then showing how these theories are irrational and that the only explanation is that a higher power has to have brought it into existence. There are three possible explanations put forth for the existence of the universe (any other explanations fall into one of these categories):

- 1) It created itself. This is a paradox. A mother cannot give birth to herself. If the universe created itself that would mean that it was already in existence. But if it was created from nothingness, then that means it was nonexistent. The universe cannot be existent and non-existent at the same time.
- 2) It spontaneously came into existence from nothingness. This is physically and logically impossible. The first law of thermodynamics dictates that energy cannot be created nor destroyed through ordinary means. If this was true, we would should see be able to see things being created out of nothingness throughout the universe periodically, but this is impossible and baseless. How could all of this energy, and mass have been produced from nothingness? Various explanations presented by various atheists about the origin of the universe have a common flaw: a distortion
- 3) of the definition of the word, “nothing.” Some of their theories try to explain that the universe came from nothing through quantum fields. However, the existence of quantum fields is not “nothing.” That is still something. Others tried to explain it by stating that the law of gravity existed, therefore the universe came into existence. Once again, this is a clear distortion of the definition of the word, “nothing.” If the law of gravity existed, then that is not “nothing.” This theory actually provides more questions than answers such as, where did the law of gravity originate from? If it is a law, then how is it regulated? What brought that law into existence? Clearly, it is inconceivable to imagine that the universe came from nothing.

Allah ﷻ says in Surah At Tur: “Were they created from nothing, or did they create themselves? Or did they create the heavens and the earth? Rather, they are uncertain.” (52:35-36)

A third claim that is being pushed forth today is:

- 4) It was always there (it is infinite). We have already refuted this claim by having refuted the previous two claims. If the universe is infinite, then where did all of its energy and matter originate from? Furthermore, this claim falls into an infinite regression. If the universe is infinite, then we should be able to, theoretically, trace history back in time infinitely. However, since it is infinite, we can keep going back in time and we will never be able to come its beginning. If the universe is historically infinite, then how is it that we are living in the present? Also, time must also have a beginning. We often hear astronomers saying that there are many parts of the universe whose light has

not reached us yet, thus we cannot observe those parts of the universe. If this is true, and not enough time has passed for the light of those parts of the universe to have reached us, then time has to have had a beginning. If time was infinite, then all of the light of the universe must have reached us. Thus, both space and time are finite entities. The absurdity of this claim can be further understood using the following example: soldiers in the military are not allowed to shoot the bullets in their guns without receiving authorization from their commanding officers. In order for their commanding officers to provide authorization, they need authorization from their own superiors, and their superiors need authorization from their superiors, and so on. If this chain of command kept on going infinitely, will the authorization ever be given? If this chain of command kept on going infinitely, will the soldier ever be able to shoot the bullet in his gun? The incident will never be able to take place. If the universe has existed infinitely, then how did it come into existence in the first place? Where did it originate from?

Allah ﷻ says, “Surely, He originates the creation.” (10:4)

The only logical conclusion is that a “higher power,” unbound by space and time, must have brought this entire world into existence. The next question is: is this an intelligent being or random force?

We see that the world around us has a balance. There is a system. For thousands and thousands of years the animals around the world have been able to thrive. The universe is filled with laws of physics, chemistry, biology, etc. The sound mind can only accept that an intelligent being brought this into existence. A random force could not have brought together laws, principles, and balances in the world. Only an intelligent being, a divine being, can bring these laws into existence, and maintain them.

Allah ﷻ says, “(Allah is The One) who has created seven skies, one over the other. You will see nothing out of proportion in the creation of the Rahmān (the All-Merciful Allah). So, cast your eye again. Do you see any rifts? Then cast your eye again and again, and the eye will come back to you abased, in a state of weariness.” (67:3-4)

The next question is: how many divine beings are there? Monotheism or polytheism? Allah ﷻ gives an amazing proof as to why there cannot be multiple divine beings:

“Had there been within the heavens and the earth gods other than Allah, then they (the heavens and earth) would have been in ruin.” (21:22)

This argument can be understood with a simple example. Let us say, for the sake of argument, that there are two beings claiming divinity, and there was a human that both had control over. Being #1 wants him to walk one day. Being #2 disagrees and wants him to run on that same day. What will the human do? Only one of three situations will occur:

1. Being #1 overpowers being #2 and the human walks. Thus being #2 is not really a god as he was unable to enforce his will. Thus there is only one divine being.
2. Being #2 overpowers being #1 and he runs. Same issue as mentioned previously.

3. Both come to a compromise, in which case neither is a divine being. They are both weak and unworthy of worship since neither was capable of enforcing its will.

But we have already established that there has to be some sort of intelligent being that brought all of this into existence, and there cannot be two or more. Thus, there can only be One Allah.

Now that we have established that there is only a single divine being, we can easily establish Islam as the only rational choice by examining the authenticity of the Qur'an. There is no religion in the world that can claim, with certainty, that their divine book is exactly the same as it was revealed.

The Qur'an is still completely intact in its original language as it was recited by The Prophet Muhammad ﷺ. We can randomly request 8 year old children who have memorized the Qur'an from countries like Somalia, Pakistan, Saudi Arabia, Indonesia, Malaysia, China, England, USA, Canada, etc. to recite the entire Qur'an in a single room and they will all recite it exactly the same from memory. This is impossible for any other book in the world. The Bible was changed multiple times and lost in translation. Its original language was Aramaic. That language is not spoken anymore. The language of the Qur'an, Arabic still stands as one of the world's major languages.

Allah ﷻ says, “We, Ourselves, have sent down the Dhikr (the Qur’ān), and We are there to protect it.” (15:9)

Since we have established that there is none worthy of worship but Allah ﷻ, and that The Qur'an is the only possible remaining Book of Allah on this earth that has not been tampered with or changed, the only rational conclusion a person can come to is that Islam is the only choice.

Allah ﷻ says, “Truly, the (recognized) religion in the sight of Allah is Islām.” (3:19)

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 Imām 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.

Fact Sheet about Taraaweesh 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’aat and witr without a Jamaa’ah in Ramadan.** (Baihaqi, 4391; Ibn Abi Shaibah, 7692; Tabrani in *al-Awsat*, 5440, Haafiz Ibn Hajr, in *al-Mataalib al-‘Aaliyah*, 597)

Did Rasoolullah ﷺ order others to pray it?

Abu Hurairah ؓ 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   did not establish this, then is it necessary to follow 'Umar  ?

'Irbaad ibn Saariyah   narrates that the Messenger of Allah   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 Rabee'ah (r) used to lead us in Salah during Ramadan with five *Tarweehaat* (intermission after each four raka'at) and three raka'at of Witr salah. (Ibn Abi Shaibah, 7772)

'Ataa   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).

ABOUT RAMADAN

By a 5th year student of Darul Quran WasSunnah

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

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

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

The Messenger of Allah ﷺ mentions "Fasting is half of patience." (Tirmizhi) The Ulama mention there are three types of *sabr*: one required to remain obedient to Allah ﷻ, one to refrain from that which Allah has made haram, and that required to bear the difficulties Allah has decreed for us. All three of which are found when fasting. Much patience is required to

continue fasting a whole month, while refraining from the desires of nourishment and intimacy which Allah has forbidden in the daytime and further bear the difficulties of fasting such as hunger thirst and the weakening of the body. Allah ﷻ mentions, "Certainly those who observe patience will be given their reward in full without measure" (39:10.) It is understood from this verse that the reward for fasting is only known by Allah.

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

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

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

This is indeed the month of patience and the reward for true patience is Jannah. It is the month of sympathy with one's fellow men. It is the month wherein a true believer's rizq is increased. Whosoever feeds another who fasted, in order to break the fast, for the feeder there shall be forgiveness of sins and emancipation from the fire of Jahannam, and for such feeder shall be the same reward as the one who fasted (who he fed) without that person's reward being decreased in the least."

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

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

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

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

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

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

INHERITANCE IN THE MODERN WORLD

“Allah explains to you, lest you should go astray. Allah has full knowledge of everything.”¹⁷

By the infinite mercy and wisdom of Allah ﷻ, He has enlightened man with specific directives about how his estate should be dealt with after his death. It is best to have a clear, defined criteria in order to avoid chaos and conflict. Had Allah ﷻ not given clear guidance about this matter, man would have been left in the dark, trying to feel his way around. He would have deliberated according to his desires, sometimes committing an injustice to immediate family members, sometimes to his spouse and sometimes to his extended family.

Allah ﷻ took it upon Himself to choose certain individuals to be related to a person. He states: “And He is the One who created man from water, then made of him relations created by lineage and relations created by marriage. Your Lord is All-Powerful.”¹⁸ Man had no hand in choosing which family he came into nor those who would come to join afterwards. Very few of his family relations are chosen by him. He cannot choose anyone besides his spouse to be part of his family. Even the spouse is not always his sole decision. Many members of the family may have a say in his choice of a spouse, as they rightfully should. Once this choice has been made however, a very strong, sacred bond is built between the two, not be severed except in very unfavorable conditions. The bonds of blood are even more solid and sacred than that of marriage and unsevered even by the most unfavorable conditions.

Upholding the blood ties is a basic commandment of Allah ﷻ. He describes his pious servants as, “those who maintain the relationships Allah has commanded to be maintained and fear their Lord and are frightful of evil reckoning”¹⁹. The Messenger of Allah ﷺ explained, “The womb is rooted with ar-Rahman (i.e. they have a deep connection). The one who connects it (i.e. upholds its rights), Allah will connect him (to Himself); the one who disconnects it, Allah will disconnect him (from Himself).”²⁰ Further, among his first directives to mankind was to uphold the womb ties²¹.

The share of inheritance a relative deserves is a part of the rights he holds upon his relative. It is the spirit of upholding family ties which is reflected in the laws of inheritance revealed by Allah. Although very few other guidelines are explicitly elaborated in the Quran and Hadith, the rights given to blood relatives in inheritance is explained very clearly. Inheritance, along with the rights of the spouse, especially in the event of a separation, is among the few explicit laws in the Quran and Hadith.

“Surely, Allah does not wrong people at all, but the people do wrong their own selves.”²²

Allah ﷻ does not commit any injustice nor does He permit it among His creation. He knows the priority of each inheritor in relation to their beloved deceased. Had man been left to his own discretion, he could have slipped and swayed from justice. He is prone to error. He is unable to decipher when in difficulty. Old age, sickness and common life disappointments affect his decisions very quickly. If inheritance distribution was left completely to the discretion of the person, close relatives, children and even spouses may very well have been deprived of a share altogether. It is not the actions nor treatment of the relatives which qualifies them for the inheritance share. Rather, it is the mere fact that they have a blood tie that gives them their unequivocal right. Regardless of mistreatment, lack of care or differences the

¹⁷ an-Nisaa, 176

¹⁸ al-Furqan, 54

¹⁹ ar-Rad, 21

²⁰ Sunan Tirmizhi, 1921

²¹ Sunan Tirmizhi, 2673

²² Yunus, 44

deceased may have had with his relatives, their right in his inheritance is not affected. The inheritance right is not based on their interactions, it is based on blood relations.

Allah ﷻ revealed the laws of inheritance in complete justice and equity. He made the share of the woman the base of the entire Islamic inheritance system. He says, “for a male there is a share equal to that of two females”²³. In other words, her share determines the male’s share. In addition to this mathematical base, Allah ﷻ goes on to explain further: “But, if they are (only) women, more than two, then they get two-thirds of what one leaves behind. If she is one, she gets one-half.”²⁴ Throughout the verses of inheritance, the repeated mention of the woman is especially noticeable. This woman may be the daughter, granddaughter or sister. However, their male counterparts are nowhere in mention. Looking closely at the verses of inheritance, one cannot help but notice the repeated emphasis of the woman in this system. Evidently, Allah ﷻ revealed these commandments to give the right to the oppressed, wronged ones of society, who had no other way of obtaining their right otherwise.

This was unthinkable in the world it was introduced to. The Arabian Peninsula, and the world at large, was engulfed in a period of deep darkness which brought much shame to human civilization. This period is very appropriately labeled as the ‘Dark Ages’. The concepts of moral justice, compassion and equity were nearly unheard of even in the best of nations at the time. In this difficult era for all weaker kinds, the woman was among the most oppressed of all. She was not even considered a human being for legal or other formal purposes. Men used her, abused her, exploited her weaknesses, and discarded her whenever they felt like it. There was no concept of rights for a woman, much less equity with her fellow creation. The Arabs reached the climax of this darkness with the evil practice of *wa’d*. They buried their daughters out of the shame of having to care for her and then send her off one day to live as a wife of another man. “When one of them is given the good news of a female child, his face becomes gloomy and he is choked with grief. He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in the society), or put it away into the dust? In fact, evil is what they decide.”²⁵

In the midst of such unthinkable atrocities, Allah ﷻ gave the woman the right of inheritance. “For men there is a share in what the parents and the nearest of kin have left. And for women there is a share in what the parents and the nearest of kin have left, be it small or large—a determined share.”²⁶ Not only was this unheard of, the men of that society felt it was a preposterous thought.

Allah, the Most-Wise and Completely Just, did not however commit any injustice to men either. On one hand, He requires them to bear all financial burdens of the house. “Men are caretakers of women, since Allah has made some of them excel the others, and because of the wealth they have spent.”²⁷ The woman is not obligated to spend on any household expense. Housing, bills, food and child expenses are all the man’s responsibility. If a woman has no husband, her father is responsible for her expenses. If not the father, the son, brother and even male cousins are lined up to care for her. These men must care for her, in addition to their own responsibilities at home. Further, any wealth she earns is solely her right. She does not have to give it to her husband (or other males) nor spend towards the man’s responsibilities. In simple words, the woman has almost no spending requirements, whereas the man has many obligations. She does not have to spend, thus earning is also not required for her. She does what a man is in much need of (to ensure the survival of humankind) but incapable of doing himself: childbearing and childrearing. In Islam, the woman is treated like the queen of the house. She is served due to her unique natural abilities. She is the only one who can bear the child and is most well-

²³ an-Nisaa, 11

²⁴ ibid

²⁵ an-Nahl, 58-9

²⁶ an-Nisa, 7

²⁷ an-Nisa, 34

equipped to rear the child as well. Thus, she is exempted by Allah ﷻ from having to earn bread for the family. Keeping this harmonious social arrangement in mind, the man is given double the share of his female counterparts. He is given a larger share, but more financial responsibilities as well.

Looking at this concept once more, another interesting proportion is evident. Males receives double the share of females, but the number of females entitled to receive a determined share in the Quran and Hadith (known as *Ashab al-Furood*) is double that of males. The *Ashab al-Furood* are four males: father, grandfather, husband and uterine brother (half-brother sharing a common mother) and eight females: mother, grandmother, wife, daughter, granddaughter, full sister, uterine sister, and agnate sister (half-sister sharing a common father). Although females are given half the share, they are double in number. Proportionately, the system is completely equitable.

The next category of inheritors is known as '*Asabah*'. They take the remainder, or residue, after the first category receives their share or all of the estate in their absence. They will only receive what is left over, if anything. The primary category is of those related by blood. This category is then divided in three, one of which consists of males and two of females. Again, the double-half proportion shows clear equity among male and female inheritors.

All types of brothers are in the '*asabah*' category except the uterine brother. He is among the *Ashab al-Furood*. This puts him at an advantage because his share is fixed, whereas the other brothers only receive what is left over. His share is guaranteed at a certain amount but the other brothers have no such guarantee. This is due to the fact that his relationship to the deceased is only through the mother. Out of her honor and lofty status, Islam gives her children such respect. The other two brothers are related through the father and thus are not treated this way. They receive their respect as well, but not through fixed shares.

Siblings are given certain rights in Islamic inheritance due to their shared blood. They share parents, who are the most honored people for every human being. The sibling's right is a way of honoring that sacred parent-child relationship endowed by Allah ﷻ. The siblings may, in certain situations, receive a larger share than a spouse, but that is based on a natural priority they have due to their blood relationship. They are chosen solely by Allah ﷻ to be siblings and man has no say in this choice. Whereas, the wife is chosen by the person and he is given a choice whether to remain with her or sever ties with her, as he wishes. No such choice is provided to him in regards to his siblings; he may not sever ties with them completely in any circumstance. On the other hand, the spouse is given an unwavering right of inheritance based on the sacred bond of marriage. She is among the inheritors who are never eliminated, regardless of who else may be present. She, along with the parents and children, is never deprived completely of a share. The siblings are not afforded such privileges. They lose their shares in various situations, making them more vulnerable as a group than the spouse. This is a logical balance in the system, based on natural priorities people have.

In Islamic inheritance, a person is given his right to bequeath his wealth to a limit of one-third of the estate. However, the bequest may not be made to those already entitled to a share. This rule balances the right to leave wealth to benefactors of the person's desire with the natural right his relatives have over him. The relatives are not completely deprived nor is the person completely denied his right to pass on his wealth to whomever he wishes. An inheritor is not allowed to receive a bequest as that would upset the system set by Allah ﷻ, based on natural priorities in relationships. The inheritor cannot surpass these undeniable priorities by a bequest. It is unnecessary and unfair as the inheritor will already receive a share. If the inheritor is not receiving a share, i.e. he is eliminated due to the presence of someone more rightful than him, he is eligible to receive from the bequest. Thus, if the person in question is a relative who is very close to the deceased and the deceased wishes to leave them some wealth, he may do so. If the rules do not already entitle him to a share, the bequest system will ensure he receives. If he is already entitled, the rules do not allow this person to surpass other more rightful recipients just because he is emotionally closer to the deceased.

A person is not given the right to bequeath their entire wealth as that would deprive the family members. On the other hand, this right of the deceased is given its due respect in its priority in the order of distribution. When a person passes away, the funeral expenses are given first priority. Thereafter, any debts owed by the deceased is paid. Next, the bequests are executed from one-third of wealth. Lastly, the remainder of the wealth is distributed to the designated inheritors. Thus, the wishes of the deceased are given more priority.

Had a person been left merely to desires in dictating who will receive his inheritance and he was able to bequeath his entire wealth in the form of a will, they may sway in judgment. Most people lack sound judgment to start with, and even more so in old age and sickness. They tend to be more dependent on those close to them physically and emotionally. They may also be in a feeble state of mind, vulnerable to deception and fraud. Had the person been able to dictate his inheritance as he likes, he may deprive siblings and extended family members as they may not necessarily be with him in this stage of his life. Some may even deprive their own children from a share because they did not care for them in their time of need. However, it is important to remember that the inheritance system is not based on emotions, it is based on blood ties. The wife may take care of him when he is old and sick, but that does not give her unequivocal rights above children or siblings. Since man is prone to error in judgement in such situations, Allah ﷻ had mercy on him and his family members by not allowing him to commit such injustice. They may also be in a feeble state of mind, vulnerable to deception and fraud.

Another possible issue is that wills are not always in written form. This complicates the matter further, because if the deceased decided to deprive certain (or all) family members from the will, there may be disputes in its execution. Even if it is in writing, the person has the right to nullify a previous version or amend a clause therein. If there is any ambiguity about which is the latest version, it may lead to deep dissension among the family and long lasting rivalries. Furthermore, executing a will proves to be very tedious and hassling in an overly complicated court system. It takes legal guidance and thus necessary costs related thereof as well as a lot of time in practice. Family members may easily lose their rightful share from their loved ones estate due to any of the possible mishaps. The more legal-savvy inheritors can manipulate the system to conform to their desires and deprive others. Leaving inheritance completely up to a will leads to survival of the most cunning, in such a sensitive yet crucial part of human society.

These are all just glimpses of the wrongs that can occur if humans are left solely to their desires in terms of their inheritance. Inheritance disputes linger for generations, and at times, tear the family apart. Many atrocities happen in societies where the rules of inheritance are left solely to human judgement.

Some legal systems look to mitigate this by requiring wills from all individuals otherwise they implement probate laws by default. Probate laws are manmade; thus, they reflect the needs and solutions of problems faced by humans in a given time and place. They are not eternal nor universal. At other times, manmade laws are just the voices of the loudest. They are often persuaded by numerous parties who objectify their own interests and have disproportionate influence on lawmakers. Justice cannot be fully achieved by such a system.

Modern legal systems look at probate laws as stable and defined directives in the matter of inheritance which will prevent chaos in society. This noble purpose is best maintained in the rules of inheritance revealed by Allah, the Creator of man and his society. The rules are not only defined clearly but from a source immune of outside influence, Allah, the Most-High. Allah ﷻ begins one of the main verses of inheritance with “Allah directs you concerning your children” and ends

with “You do not know who, out of your fathers and your sons, is closer to you in benefiting (you). All this is determined by Allah. Surely, Allah is All-Knowing, All-Wise.”²⁸ He knows what is most beneficial for His creation. He always orders what is best for them. He is not affected from sudden events, temporary conditions nor outside influences. He created them as one and knows their eternal needs across all spans of time and space. His rules are free of any loopholes. It is a standard that any room left for wriggling is meant to be breathing space. In other words, He states what is universally mandated and leaves room for humans to adjust according to their needs. The rules Allah ﷻ set for inheritance fulfill the objective of probate laws, above and beyond, in the best manner. The priority is given to the wishes of the deceased in a much more comprehensive and balanced way, without injustice to any party.

After all of these examples, and many more hidden in the depths of the books of knowledge, how can anyone claim the woman is disadvantaged in the Islamic inheritance laws? How can anyone claim it to be a violation of human rights, considering it has such a balanced system based on natural priorities in human society? The woman is given the most right ever allotted to her, unprecedented in any other society. How can anyone blame Islam for imbalance in such an equitable system?

“And He is Allah. There is no god but He. Praise is only for Him in the beginning and at the end, and He alone has the right to judge, and to Him you are to be returned.”²⁹

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

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

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

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

The only way to avoid the wrath of Allah ﷻ, the Almighty Lord, and to be benefited by His mercy is to be present oneself in His house with full commitment, zeal and submission. This spirit of love, hope and begging for more mercy is found in i'tikāf. I'tikāf is a *sunnah muakkadah 'ala l'kifayah*, or emphasized *sunnah* upon the community. This means it is not

²⁸ an-Nisa, 11

²⁹ al-Qasas, 70

obligatory on every Muslim but if at least one person from the community performs it, the rest can be saved from the sin of discarding the *sunnah*. However, this *shar'i* ruling does not affect its significance or benefits. It is a great mercy of Allah ﷻ that it is not mandatory for every Muslim. Otherwise, it would have been very difficult. Rather it is a *sunnah*, keeping the necessities and ease of the common Muslims in mind, while the true seekers of the nearness of Allah ﷻ can benefit from this great '*ibādah*'.

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

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

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

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

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

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

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

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

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

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 ﷺ is as follows:

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

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

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 Niyyah (Intention) of Fasting

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

Factors that invalidate the fast:

- 1) To apply medication to the nose or ears.
- 2) To intentionally vomit mouth full.
- 3) When water accidentally goes down the throat whilst gargling.
- 4) To ejaculate because of contact with a woman.
- 5) To swallow items that are not normally eaten, like a stick or a piece of iron.

- 6) To intentionally inhale the smoke of incense. Cigarettes and hukkah etc. follow the same law.
- 7) After eating or drinking forgetfully, one assumes his fast is broken and thereby continues to eat intentionally.
- 8) Eating after subh sadiq with the impression of it being before subh sadiq.
- 9) To make Ifṭār 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 fast¹ 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.

No More Poverty

Abdullah ibn Masud ؓ was on his deathbed, when Uthman ؓ came to visit him, and said,
 “What illness do you have?”

Ibn Masud ؓ replied, “My sins!”

Uthman ؓ asked, “So what do you desire?”

“The mercy of my Lord,” replied Ibn Masud ؓ .

Uthman ؓ asked, “Can I get a doctor to attend to you?”

Ibn Masud ؓ replied, “The doctor has made me ill.”

“Should I send some money for you?” asked Uthman ؓ.

“I have no need for money,” said Ibn Masud ؓ.

“The money will assist your daughters after your demise,” replied Uthman ؓ.

Ibn Masud ؓ explained, “Do you fear that my daughters will become poor? I have commanded them to recite Surah Waqiah every night. I heard Nabi ؐ saying, ‘Whoever recites Surah Waqiah every night will never be afflicted by poverty.’”

(Tafseer ibn Kathir, V8, pg3)

DIVINE PROTECTION GUARANTEED

Abban ibn Uthman ؓ narrates from his father, Uthman ibn Affan ؓ that Nabi ؐ said: Whosoever recites the following Dua three times every morning and evening, will not be harmed by anything:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the name of Allah, nothing in the Earth nor Heavens can harm, when His Name is taken. He is All-Hearing, All-Knowing.

Abban ﷺ himself had been afflicted with a form of paralysis, and a man, realizing that he ﷺ was partially paralyzed, began staring at him. Abban ﷺ said to him, "Why are you staring? The hadith is as true as I have narrated it, except that I did not recite it one day, and Allah ﷻ passed His decree upon me."

(Tirmizhi, V5, pg465)

SUPERFICIAL KNOWLEDGE

It is not below the dignity of man to say, "I don't know."

A person once asked a philosopher: "A rat fell into my well and died. According to Shariah, is the water pure for me to utilize?"

The philosopher thought to himself, "If I reply that I do not know the answer, my reputation will be tarnished. Hence, I will reply in such a complicated manner, that the questioner will not realize that I do not know the answer."

He explained, "The rat falling into the well has one of the two possibilities: It either fell in of its own accord or it was thrown in by someone. If

somebody threw it in, then there are two possibilities: it was either thrown in by an animal or by a human being. If it was a human being, it was either a male or female. If it was a male, there are two possibilities: he was either a scholar or a fool. If he was a scholar there are again two possibilities: he was either educated in the secular or Islamic field. If he was a scholar of Islam there are two possibilities: he was either a scholar of Hadith or ..."

The questioner exclaimed, "I hope you have completed, I no longer require an answer to my question."

(Humorous Anecdotes, pg127)

EXAM

This is the **final** exam.

Where **Islam** is the University.

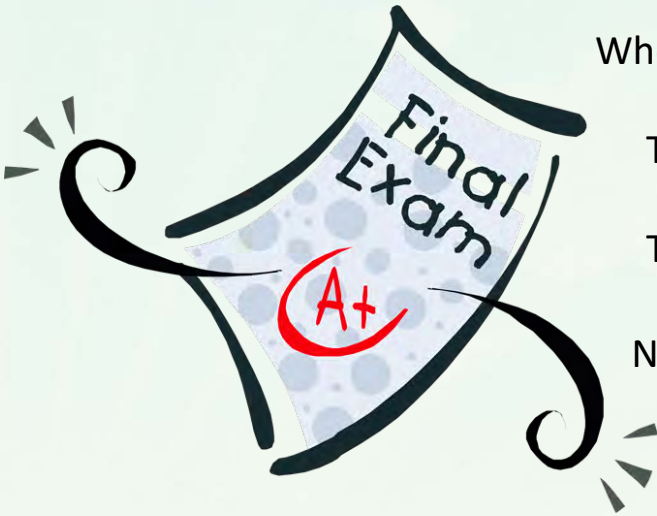
The **world** is the classroom.

The **Quran** is the syllabus.

Nabi Muhammad (ﷺ) is the teacher.

Allah (Ta'ala) is the examiner.

Try to pass – your **Future** depends on it.



HAVE CONVICTION IN ALLAH

Once, a man came rushing to Abu Dardaa' (رضي الله عنه) and called out,

“O Abu Dardaa', your house has burned!”

Without delay, Abu Dardaa' (رضي الله عنه) calmly replied, “Allah (ﷻ) would never do so.”

Shortly thereafter, another man hurriedly made his way to Abu Dardaa' (رضي الله عنه) and said, “A raging fire swept across your area, burning everything in its way. However, as soon as it neared your house, it extinguished itself!”

Abu Dardaa' رضي الله عنه said, "I had full conviction that Allah ﷻ would protect my house, for I heard Rasulullah ﷺ saying,

"Whosoever says the following words at nighttime or in the day, nothing can harm him," and I have said those words. Thus, I know that nothing can harm me. The words are:

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ عَلَيكَ تَوَكَّلْتُ وَاَنْتَ رَبُّ الْعَرْشِ الْعَظِيْمِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَظِيْمِ
مَا شَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ
عِلْمًا اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَمِنْ شَرِّ كُلِّ دَابَّةٍ اَنْتَ آخِذٌ بِنَاصِيَتِهَا اِنَّ رَبِّيْ عَلَى صِرَاطٍ مُّسْتَقِيْمٍ

O Allah! You are my Lord. There is no god but You. Upon you I place my trust, and You are the Lord of the Great Throne. There is no power or might except with Allah, the Great. Whatever Allah wills is sure to happen, and what He does not will cannot happen. I know that Allah is All-Powerful over everything and that Allah has encompassed everything in knowledge. O Allah! I seek refuge in You from the evil of myself, and from the evil of all the creatures, for You have seized everything by its forelock.

Surely, My Lord is on the straight path.

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 .



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RAMADAN 1440 AH (MAY 2019 / JUNE 2019)

SALAT TIMETABLE FOR QUEENS, NY (18° CALCULATION FOR FAJR AND ISHA TIMES)

Day	Ramadan	May / June	Fajr End Sehri	Sunrise	Zhuhr	Asr	Maghrib Iftar	Isha
Mon	1	6	4:01	5:48	12:57	5:50	7:56	9:43
Tue	2	7	3:59	5:47	12:57	5:51	7:57	9:44
Wed	3	8	3:57	5:46	12:57	5:51	7:58	9:46
Thu	4	9	3:56	5:44	12:57	5:52	7:59	9:47
Fri	5	10	3:54	5:43	12:56	5:52	8:00	9:49
Sat	6	11	3:52	5:42	12:56	5:53	8:01	9:50
Sun	7	12	3:51	5:41	12:56	5:53	8:02	9:52
Mon	8	13	3:49	5:40	12:56	5:54	8:03	9:54
Tue	9	14	3:48	5:39	12:56	5:55	8:04	9:55
Wed	10	15	3:46	5:38	12:56	5:55	8:05	9:57
Thu	11	16	3:45	5:37	12:56	5:56	8:06	9:58
Fri	12	17	3:43	5:36	12:56	5:56	8:07	10:00
Sat	13	18	3:42	5:35	12:56	5:57	8:08	10:01
Sun	14	19	3:40	5:35	12:57	5:57	8:09	10:03
Mon	15	20	3:39	5:34	12:57	5:58	8:10	10:04
Tue	16	21	3:38	5:33	12:57	5:58	8:11	10:06
Wed	17	22	3:36	5:32	12:57	5:59	8:12	10:07
Thu	18	23	3:35	5:31	12:57	6:00	8:13	10:09
Fri	19	24	3:34	5:31	12:57	6:00	8:14	10:10
Sat	20	25	3:32	5:30	12:57	6:01	8:14	10:11
Sun	21	26	3:31	5:29	12:57	6:01	8:15	10:13
Mon	22	27	3:30	5:29	12:57	6:02	8:16	10:14
Tue	23	28	3:29	5:28	12:57	6:02	8:17	10:16
Wed	24	29	3:28	5:28	12:57	6:03	8:18	10:17
Thu	25	30	3:27	5:27	12:58	6:03	8:18	10:18
Fri	26	31	3:26	5:27	12:58	6:04	8:19	10:19
Sat	27	June	3:25	5:26	12:58	6:04	8:20	10:21
Sun	28	2	3:24	5:26	12:58	6:04	8:21	10:22
Mon	29	3	3:23	5:25	12:58	6:05	8:21	10:23
Tue	30	4	3:22	5:25	12:58	6:05	8:22	10:24

10 DAYS OF MERCY

10 DAYS OF SALVATION 10 DAYS OF FORGIVENESS

ALL DATES ARE SUBJECT TO MOON SIGHTING TESTIMONY AND ANNOUNCEMENT OF THE CENTRAL HILAL COMMITTEE OF NORTH AMERICA WWW.HILALCOMMITTEE.ORG

مذہبی سوالات کیلئے حضرات
مفتیانِ کرام سے رابطہ کریں

দ্বীনীয়াত সংক্রান্ত কোনো প্রশ্ন থাকলে একজন
বিজ্ঞ মুফতির কাছ থেকে জেনে নিন।

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



ISLAMIC QUESTIONS? ASK A MUFTI.

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E-MAIL: ASK@SBNY.ORG