

ISSUE NO. 1 // VOLUME NO. 1 // NOVEMBER 2021 // RABI UL-THANI 1443

القاسم AL-QASIM

GUIDANCE OF ISLAM
IN LIGHT OF QUR'AN, HADITH, AND FIQH

THE REVIVAL

*A 90's renewal:
Al-Qasim, from
1991 to 2021, 30
years later*

AN INTRODUCTION TO DIVINE REVELATION

A THOUSAND WORDS

*A thousand words from the
sahabah, more valuable than any
photograph.*

A PROPHETIC GUIDE TO PARENTING



A Note from Mufti Adam Koya

(Director of Jamiah Qasimul Uloom):

An Intro to Mufti Adam:

Mufti Adam Koya completed the memorization of the Holy Quran (Hifz) in his village in India under Qari Ayub Jeewa. There, he learned Arabic for one year and then went on to complete his 'Aalim course and graduated from Dar al-Uloom Falah e Darain, Tadkeshwar. After studying a course on comparative religious sects (Taqabul-e Adyaan) in Banuri Town for three months, Mufti Sahib went to Jalalabad, India, where he completed his Iftaa program under Mufti Abdus Sattar (Rahmatullah alaih) and Mufti Nasir Ahmad (Rahmatullah alaih). He would regularly attend the gatherings of Mawlana Masihullah Khan Sahib (Rahmatullah alaih).

In 1989, Mufti Adam came to Canada. He was an Imam for a few years and served the Muslim communities in Montreal, Cambridge, Hamilton, and Toronto. Since 1994 he has taught in multiple Darul Uloom, and in 2015 laid the foundations of Jamiah Qasimul Uloom.

Currently Mufti Adam Koya teaches, performs nikahs, and provides marriage and divorce counselling. He supports widows, orphans, and the poor in India, Pakistan, and Africa under Al Qasim Trust Fund.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the grace of Allah, I originally began this endeavour in the month of Ramadhan 1411 (March-April 1991), with the mashwara (consultation) of Mufti Ahmed Bemat.

At the time of initial production, Maulana Asad Bemat helped a great deal with suggesting topics and providing advertisements. Maulana Amjed aided in translating. With their help, I began, and Alhamdulillah continued the production of newsletters for two years. After Maulana Asad had fallen sick and I moved to Montreal, it became difficult for me to continue, so the newsletter had come to a pause.

Alhamdulillah with the establishment of Jamiah Qasimul Uloom, my staff, graduates, and students have restarted this effort. We hope that this project continues, insha Allah. The coordinator back when I started was Amir Sheikh; now it is comprised of the students and staff at Jamiah Qasimul Uloom (JQU). May Allah accept their efforts, grant them the ability to continue this work, and grant them the best in this world and the Hereafter.

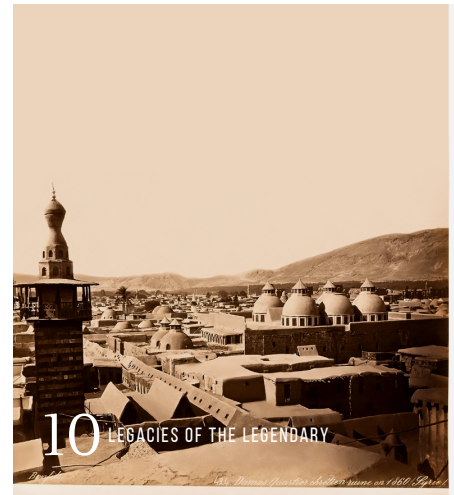
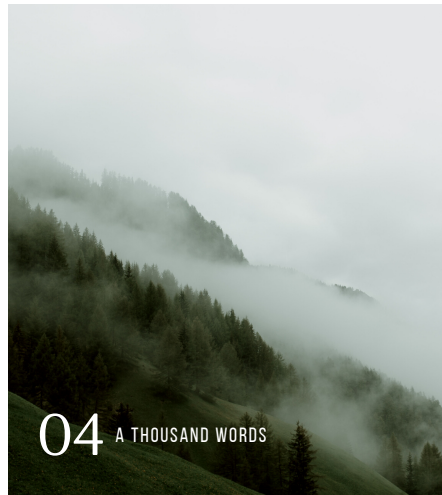
We request your support and du'as. May Allah put sincerity in our work.

Who are we?

Jamiah Qasimul Uloom (JQU) is an institute established in 2015 to provide the Muslim community with traditional Islamic education. Mufti Ahmed Bemat (d. 2004) and Molana Asad Bemat (d. 1993) had a vision to start an Islamic seminary in Toronto for the community. The name, as suggested many years ago by Mufti Ahmed Bemat, is primarily based on the Prophetic Tradition in which he ﷺ said, "And indeed I am a distributor (qasim), and Allah is the only One Who truly gives."

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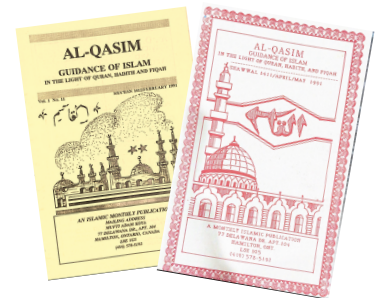
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Mufti Adam Koya's Newsletter from 1991

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Jamiah Qasimul Uloom as a general rule endeavors to operate on the Hanafi School of Juristic Thought.



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THE STATUS OF SOCIAL ETIQUETTE IN THE LIFE OF A MUSLIM

BY ALIMAH MARYAM CHINA,
GRADUATE OF JQU

When we think of Islam and the foundations that make a decent Muslim, we tend to reduce it to two branches: Aqaaid (belief) and Ibadaat (worship). Although that constitutes the bare minimum, does that necessarily mean a person is regarded as embodying and practicing the way of our Nabi? Is this sufficient for a person to attain salvation and recognition in the sight of Allah as deserving of his grace and discernment? If one believes that these two are sufficient for him to attain that golden seat in Jannah, he isn't necessarily wrong, however, one must be extremely cautious when treading the path of minimality. Beyond Aqaaid and Ibadaat, there are three other tenets that are of equal importance: Mu'aamalaat (mutual dealings and transactions), Akhlaaq (moral character) and Mu'aasharaat (social etiquettes). Together, these five

AQAAID, IBADAAT, MU'AAMALAAT, AKHLAAQ, MU'AASHARAAT

make up the Shariah. Many argue that Mu'aasharaat don't have as strong of a foothold in deen as the other tenets, however, Quran and Ahadith tell us otherwise:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى
تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ

"O you who believe, don't enter homes other than your own until you have sought permission and greeted its occupants. That is best for you, so perhaps you will be mindful" (Surah Noor, 27).

The ayah (verse) is expounding on the discomfort



a person may feel if a friend, or even family member was to intrude or disturb a person's home, a place of comfort and privacy. Seldom will a person turn a guest away if they knocked and waited to be tended to. If steps are not taken to ensure that the heart of the dweller of the home is at ease, then resentment and ill feeling can develop. The verse above beautifully exemplifies the necessity of having utmost consideration for others, which is part and parcel of daily social etiquettes and a quality one has to embody for moral uprightness. This is one of many examples of Mu'aasharaat from the Quran. There are ample statements and incidents that are found in the life of the Prophet ﷺ that denote the importance of such conduct, such as:

قِيلَ لَأَنَسٍ مَا سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الثُّومِ
فَقَالَ مَنْ أَكَلَ فَلَا يَقْرُبَنَّ مَسْجِدَنَا

It was said to Anas "What did you hear the Prophet ﷺ saying about garlic?" Anas replied, "Whoever has eaten (garlic) should not approach our mosque." (Sahih al-Bukhari).

This hadith shows the importance of care and consideration for others. Something as minor as not removing a foul smell is sufficient to disallow a person from entering Allah's home, a place where everyone is welcomed, simply due to the inconvenience caused to other worshippers. Although Mu'aasharaat are assumed to be ranked lower on the scales relative to Fiqh and Mu'amalaat, at the foundation we find that paying heed to the feelings of others and ensuring no harm reaches them is also found within Fiqh and Mu'amalaat. One such example is that when a person is performing salah he should not perform it in a place that would be

considered a hindrance to others. There is great emphasis of performing Salah on time, but is the full reward of performing it as such achieved when you are causing discomfort and inconvenience to His servants? If one was to take a deeper look into almost any area of the deen he may be practicing, he will find the element of consideration for others deeply embedded within.

Our Shariah is complete, and it is not in need of reformation through another ideology. From daily affairs such as eating and sleeping, to unconventional matters such as hunting and cultivating, social etiquettes are laid out to us in every aspect of our lives. Small matters like these, when they add up, help in keeping the heart steadfast in other areas of the faith. By simply looking into the life of our beloved Nabi ﷺ and examining his every move, we can draw parallels in every move we make. It is not up to us to determine what is considered morally or socially appropriate when encountering others, rather, it is incumbent upon us that we look at the situation through the lens of the receiver. What do they feel? What are they comfortable with? Taking a few moments to reflect on the thought process of the recipient can eliminate bitterness and resentment. It can also do the reverse; strengthen relationships and create love and mercy which is ultimately a hallmark of a believer.

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- Islaahi Khutubaat by Mufti Muhammad Taqi Uthmani

"Whoever and whatever you may be, you will find a shining example in the life of the Prophet to illuminate your behaviour.

If you have the life of the Prophet ﷺ before you, you can find the examples of all the prophets, Noah, Abraham, John, Jonah, and Moses and Jesus. If the life and character of each prophet of God were deemed to be a shop selling the wares of one commodity, that of Muhammad would verily be a variety store where goods of every description can be had to suit the taste and needs of all"

(Maulana Sulaiman Nadwi, Muhammad, the Ideal Prophet, 90).

A Thousand Words

By Mufti Abdul Mannan Mulla
Teacher at JQU

There are approximately 657 billion photos uploaded to the internet every year. In 2015 the daily upload figure was 1.8 billion (Eveleth, 2015). According to digital marketing experts the average person will see between 4000 to 10,000 ads and images daily (Simpson, 2017). You may have seen an image of your great grandfather since the first photograph dates back to 1838 (Eveleth, 2015). Prior to that, there are no photographs but there are paintings and statues. We've all seen some sort of depiction of Isa عليه السلام, and we know these are not accurate since there is no detailed physical description of what he actually looked like in the Gospels. Images of Isa عليه السلام tend to show ethnic characteristics similar to those of the culture in which they were created. The Ethiopians, the Chinese and the Europeans all portray him as one of them. In fact, the most accurate description was given by the Messenger of Allah ﷺ (Sunan Tirmidhi).

Seeing all this makes one wonder about what the Prophet Muhammad ﷺ may have looked like? The Noble Companions رضي الله عنهم did not draw an image

or build a statue memorializing the Prophet ﷺ. The Prophet ﷺ strictly forbade the making of any images of living things. Consider the following hadiths:

أشدّ الناس عذاباً يوم القيامة المصوّرون (متفق عليه)

"On Judgment Day, the most severely punished will be the image-makers" (Bukhari & Muslim).

إِنَّ أَصْحَابَ هَذِهِ الصُّوَرِ يَوْمَ الْقِيَامَةِ يُعَذَّبُونَ، فَيُقَالُ لَهُمْ:
أَحْيُوا مَا خَلَقْتُمْ، وَقَالَ: إِنَّ الْبَيْتَ الَّذِي فِيهِ الصُّورُ لَا
تَدْخُلُهُ الْمَلَائِكَةُ

"Indeed the makers of these images will be punished on the Day of Judgment. It will be demanded of them to bring the images to life...The Angels do not enter the home where such images are displayed" (Bukhari).

Instead of pictorial depictions of the Prophet ﷺ they opted for written ones. These writings are considered literary masterpieces in Arabic and not only do they demonstrate the richness of the language but also shed light on their attention to detail. They paid careful attention to how the Noble Prophet ﷺ spoke, how and what he consumed and the manner in which he

interacted with both friend and foe. Some have even given us clear details of his beauty and his physique. In his noble presence they remained so still, listening and observing, as though birds were perched on their heads (Sunan Ibn Majah).

Hassan bin. Thabit رضي الله عنه paid tribute to the beauty of the Messenger ﷺ with his famous couplets,

وأحسن منك لم تر قط عيني وأجمل منك لم تلد النساء
خلقت مبراً من كل عيب كأنك قد خلقت كما تشاء

*My eyes have never seen anyone more handsome than you
No woman has ever given birth to a more beautiful child
You were made free of blemish
As if you were made as you desired!*

Umm Ma'bad رضي الله عنها describes the Prophet ﷺ for the first time (not knowing who he was),

"I saw a man, strikingly handsome, with a radiant face, with a beautiful physique, not marred by a protruding belly, nor a disproportionately small head. He was exceedingly handsome and proportionate; his eyes were jet black and lashes beautiful and long. His voice was beautifully modulated, husky yet clear (majestic and manly), his eyes starkly contrasted; the whites exceedingly white and the irises exceedingly black. His eyes appeared to be lined with kohl—but there was no kohl. His brows were curved and appeared to be joined. His hair was jet black and his neck long and beautiful. His beard was thick and full.

Dignified in silence and when he spoke he exuded loftiness and splendour, (with words escaping his lips in perfect succession,) like a necklace whose beads came loose... his words were sweet, calculated and decisive, not with too few words nor too many. He was strikingly handsome from afar and much more up close. He was of medium height, not too tall and lanky nor short and stout to be overlooked. A branch between two but he was outstanding to look at, the most important of them. His companions surrounded him, listening attentively to his every word, swiftly undertaking his every command, eager to serve him and be at his side. He did not frown nor behave ignorantly/inappropriately." (Reported by Ibn Sa'd, Hakim and Tabarani from Hubaysh b. Khalid, Abu Ma'bad, Umm Ma'bad, Asmaa and Abu Sulayt رضي الله عنهم).

Sayyiduna Ali رضي الله عنه describes him quite similarly and concludes with the following,

"He ﷺ had the most generous heart and was most

truthful, he was graceful in his manner and most honorable when dealing with friends and family. Whoever came upon him abruptly was awe-struck but whoever stayed in his blessed company, to know him, fell in love with him. All who described him said, "I have never seen anyone like him!"

(Shamaail Tirmidhi).

What the Noble Companions recorded for us is far more profound and meaningful than a single image or photograph. A picture is often worth more than a thousand words, but in this case, a thousand words are worth more than a single picture!

This column of our newsletter will be dedicated to the life of Muhammad ﷺ. We hope to highlight different aspects of his noble life for us to draw valuable lessons from and to emulate in our personal and professional lives. Our world is in desperate need of an exemplar and a true savior. That exemplar and savior is the Final Messenger, the Beloved of Allah, Muhammad ibn Abdullah ﷺ.

مولاي صلّ وسلّم دائماً أبداً على حبيبك خير الخلق كلهم

WHAT THE NOBLE
COMPANIONS RECORDED
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A Prophetic Guide to Gentle Parenting

BY ALIMAH NAEEMA BINT ADAM

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ هَلْ تُحْشُونَ فِيهَا مِنْ جَدْعَاءَ"

"No child is born except that he is upon natural instinct (fitra). His parents make him a Jew, or a Christian, or a Fire worshipper. As an animal delivers a child with limbs intact, do you detect any flaws?" (Sahih Muslim).

No child has any intention or concept of doing wrong except that he imitates or copies what he sees and learns from his surroundings; from the people around him, and those around the child the most are the parents.

Now, the following questions arise: How do we raise our children? What are the guidelines? Where is the rule book? The life of a husband and wife immediately changes the moment a child is conceived. We start thinking about that unborn child and what we are going to do once he's here. We start focusing on all the details, from the nursery decor to the going-home outfit. The moment the baby arrives we start focusing on the upbringing of this child; the tarbiyah. How can we have the perfect child and be the perfect parents? The easy part is to raise the child until he/she starts talking; the hard part is when they have started talking, asking questions and developing a personality. The difficulty is in navigating this inquisitive and developmental phase. How do we ensure they adopt the best of manners? What is the best method of disciplining?

If you are a parent who is trying to look for some advice or pointers on how to "try" and be an effective or semi-successful parent, (because let's be honest, there is no such thing as a perfect parent), then InshaAllah I hope this article can be of assistance!

Truth be told, I am no expert in being a parent. Being a new mom myself, it's a daily war in this battlefield of life. The "gentle parenting approach" is the method that is widely being used today and is considered a preferred parenting style for many reasons. However, this approach has already been taught and modelled to us by the Prophet Muhammed ﷺ.

What is gentle parenting? It's a peaceful and positive approach that is different from the traditional parenting style. This parenting style teaches children to do what is good by using positivity and patience, rather than fear or punishment alone. This is exactly what our Prophet ﷺ has shown us over fourteen hundred years ago.

1. LOVE, KINDNESS & MERCY:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ، أَبْصَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُ الْحَسَنَ فَقَالَ إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهُ مَنْ لَا يَرْحَمَ لَا يَرْحَمْ ".

Abu Huraira reported that al-Aqra' bin Habis saw Allah's Messenger ﷺ kissing Hasan. He said: "I have ten children, but I have never kissed any of them, whereupon Allah's Messenger ﷺ said: He who does not show mercy (towards his children), no mercy would be shown to him" (Muslim).

The first thing we see with the Prophet ﷺ was that he was loving, kind, and merciful, even to children. There is not a shred of evidence that the Prophet ﷺ punished a child, whether by raising his voice or hand upon them.

We are shaping this child's mind and we are forming their habits and manners. We are sending them into the world to be kind human beings who care for others and their environment. By displaying mercy and kindness unto them, we are instilling in them the same qualities. Moreover, our children's well-being is influenced by all those involved in their upbringing.

This is exemplified in the following hadith narrated by Usama bin Zayd رضي الله عنه:



كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُنِي فَيَقْعِدُنِي عَلَى فَخْذِهِ، وَيُقْعِدُ الْحَسَنَ عَلَى فَخْذِهِ الْآخَرَى، ثُمَّ يَضُمُّهُمَا ثُمَّ يَقُولُ اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا

"Allah's Messenger ﷺ used to put me on (one of) his thighs and put Hasan on his other thigh, and then embrace us and say, "O Allah! Please be merciful to them, as I am merciful to them" (Bukhari).

This was the love of the Prophet. Our children should feel secure and comfortable enough with us to show us a side they typically would not expose. We want our children to be so secure and comfortable with us that there is room for open dialogue and expression. We should show them we are their home.

2. VALIDATION & CONNECTION:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ وَكَانَ لَهُ نَغْرٌ يَلْعَبُ بِهِ فَمَاتَ فَدَخَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَرَأَاهُ حَزِينًا فَقَالَ " مَا شَأْنُكَ ". قَالُوا مَاتَ نَغْرُهُ فَقَالَ " يَا أَبَا عُمَيْرٍ مَا فَعَلَ النَّغِيرُ ".

Anas bin Malik رضي الله عنه said: "The Messenger ﷺ of Allah used to come to visit us. I had a younger brother who was called Abu 'Umair by nickname (kunya). He had a sparrow which he played with, but it died. So one day the Prophet ﷺ came to see him and saw him grieving. He asked: 'What is the matter with him?' The people replied: 'His sparrow has died.' He (the Prophet ﷺ) then said: 'Oh Abu 'Umair! What has happened to the little sparrow?'" (Abu Dawud).

We see the example of the Prophet ﷺ who goes out of his way to speak with a young child. He is validating this young child's feelings! Not only that, he is also building trust and open communication. Our children will trust us and communicate with us if we build a bond with them. We must show interest in what they are doing from when they are young so that they can share with us as they get older. We should not dismiss their feelings, as children have a need for validation.

This is the Prophet ﷺ with children. He is connecting with the child by talking to him about what he likes/what he plays with (i.e, the bird) and when he sees the boy grieving, he shows that he cares for his emotions by asking about the bird. He is communicating with this young child on his level. Connect with your child before you correct him/her. In the hadith, the Prophet ﷺ is not telling this young boy to not be sad. He is asking what has happened to the sparrow, helping him grieve. In just a few words, he is showing the child that what he is feeling is okay thus creating that connection between them.

The Prophet ﷺ's approach of patience to a young child shows us that they are not to be punished or rebuked for anything done by them. Their minds are continuously developing, and they are learning from us. How will they learn if they are consistently punished for any mistakes they make? They need to be shown how to behave and display good manners, instead of being told how to behave and what to do. This goes hand in hand with the gentle parenting approach.

These three points are just some of many more Prophetic qualities with regards to interacting with our children. Further qualities include building trust, respecting them, and praising them, and these are also illustrated within the Sunnah. Ultimately, the most we can do is make du'aa for our children. We should pray for their well-being and happiness, constantly ask Allah to protect and guide them and pray that we are the best parents for our children.

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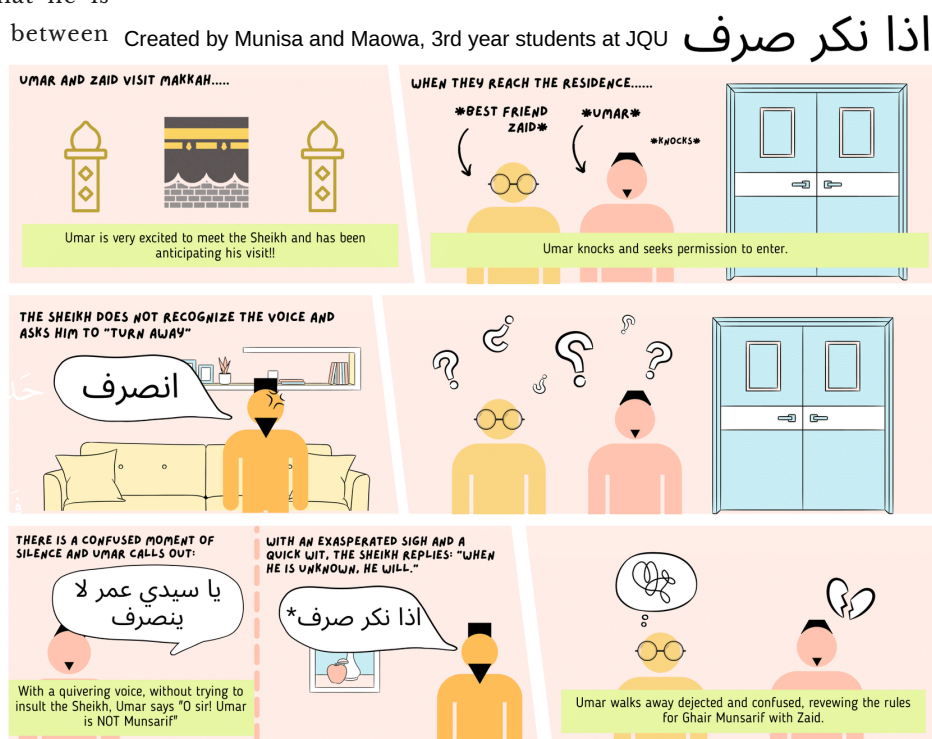
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3. PATIENCE & TOLERANCE:

Anas bin Malik رضي الله عنه had the honour of serving the Prophet ﷺ when he was a young boy. It is narrated from him that during his ten years of service, the Prophet never said a word of impatience or rebuked him.

حَدَّثَنَا أَنَسٌ - رَضِيَ اللَّهُ عَنْهُ - قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي أَوْفٍّ وَلَا لِمَ صَنَعْتُ وَلَا أَلَّا صَنَعْتُ

Narrated by Anas رضي الله عنه himself: "I served the Prophet for ten years, and he never said to me, 'Uff' (a minor harsh word denoting impatience) and never blamed me by saying, 'Why did you do so or why didn't you do so?' (Bukhari).



* SEE HIDAYATUN NAHW PG 29 FOR GHAIIR MUNSARIF RULE (MAKTABA BUSHRA)

THE AUSPICIOUS BIRTH

By Muhammad Mayat & Anas Hanslod
Final year students at JQU

The greatest of humans, the leader of the children of Adam, Muhammad Mustafa ﷺ made his blessed appearance into this world fifty or fifty-five days after the Incident of the Elephants, at dawn on a promising Monday of Rabi' Al-Awwal in an area of Makkah Mukarramah called Shi'b Bani Hashim. This much information about the Prophet's ﷺ birth is affirmed by the popular opinions of the Prophetic biographers like Ibn Katheer (رحمه الله) and other scholars of Islamic history.

As for the date of the blessed birth, the scholars have differed greatly and subsequently many opinions are found. However, only four of these are worthy of consideration: the 8th, 9th, 10th, or 12th of Rabi' al-Awwal. The opinion favouring the 12th of Rabi' al-Awwal is the most famous. This opinion is narrated by the eminent Imam Ibn Ishaq (رحمه الله) (d. 150/767-8), who was the first to compile a book exclusively about the Prophet's biography. However, this narration does not stand as it lacks a chain of narrators. Likewise, the 10th, which is reported by Imam Ibn Sa'd (رحمه الله) (d.168), cannot be taken into consideration

as its chain contains three problematic narrators. Additionally, the majority of astronomers and experts have declared it impossible in light of calendrical calculations. the 10th, which is reported by Imam Ibn Sa'd (رحمه الله).

The 8th of Rabi' al-Awwal is the view of most experts including Imam Muḥammad ibn Jubayr ibn Muṭ'im (d. circa 100/719), Ḥāfiẓ Muḥammad ibn Mūsā al-Khuwārizmī al-Ḥanafī (d. 403/1012), Imam Ibn Ḥazm (d. 456/1064), Ḥāfiẓ Abū al-Khaṭṭāb ibn Dihyah (d. 633/1235)

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ
اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ... وَسُئِلَ عَنْ صَوْمِ يَوْمِ الْاِثْنَيْنِ قَالَ
"ذَاكَ يَوْمٌ وَلِدْتُ فِيهِ وَيَوْمٌ بُعِثْتُ أَوْ أُنْزِلَ
عَلَيَّ فِيهِ"

Abu Qatadah al-Ansari has narrated that
the Messenger of Allah was asked about
fasting on Monday. He replied "That is the
day on which I was born and the day when
I was sent – or when revelation
descended on me" (Muslim, 2747)

Shaykh Idrīs
Kāndhelwī (d. 1394
/1974), and Mufti

Rashīd Aḥmad Ludyānwī

(d. 1422/2002) (رحمهم الله). This view

is also attributed to the Sahabi 'Abd Allah ibn 'Abbās (رضي الله عنه) (d. 68/687-8). However, the famous Muslim astronomer Maḥmūd Pashā (d. 1302/1885) conducted detailed research on this subject and concluded that the Prophet ﷺ was born on the morning of 9 Rabi' al-Awwal, which corresponds to 20 April 571 CE. As this research is fairly new and is supported by strong calculations, it has been endorsed by many prestigious scholars of the 20th and 21st centuries like Mawlānā Shibli Nu'mānī, Shaykh Muḥammad ibn 'Afifī al-Bājūrī, Qāḍī Sulaymān Manṣūrpūrī, 'Allāmah Zāhid Kawtharī, Sayyid Sulaymān Nadwī, Mawlānā Ṣafī al-Raḥmān Mubārakpūrī, and Mufti Ridā al-Haqq (رحمهم الله).

Thus, the preferred view is that the Prophet ﷺ was born on either the 8th or 9th of Rabi' al-Awwal (19 or 20 April 571 CE), although the other dates are also possible. The difference of opinion clearly suggests that, contrary to popular belief, there is no unanimous or fixed position regarding the precise date of the blessed birth of our beloved Prophet ﷺ.

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Prophetic Mercy

by Abul Hasan Ali Nadwi

Sirat-un-Nabi Book

by Shibli Nu'mānī

Siratul Mustafa

by Maulana Idris Kandehlawi

Hayatul Muslimeen, Chapter of the Prophet

by Maulana Ashraf Ali Thanvi

al Shamail al Muhammadiyya

Imam Ghazali Institute

Get to Know the Prophet

Legacies of the Legendary

ABU AL-DARDA رضي الله عنه

By Maulana Azhar Ingar
Graduate of JQU

“A righteous companion is better than loneliness, and loneliness is better than an evil companion. A good writer is better than one silent, and one silent is better than an evil writer” (Rawdat al-‘Uqalā’ 101).

Everyone wants to tread the path of those who display so admirably their 'success' stories. Celebrities and entertainers have taken over many lives and have become the standard of goals and aspirations. Since success is the end goal, following those who display their 'apparent' success seems like the best thing to do.

Sifting away all the difficulties, hardships, and loneliness they face, and presenting merely the facade of luxury and happiness is in actuality, a delusion.

False hopes are created in the heart that yearns for nothing more than material gain and temporary success, making children and adults alike want to duplicate it, thus diverting from one's true purpose and from earning eternal salvation.

As those who have been blessed with belief in one Allah ﷻ and the teachings of His final and most perfect creation, Muhammad ﷺ, following those with a mere attachment to this world and its riches is dishonour and degradation.

The Messenger ﷺ is reported to have said in a narration of Sahih al-Bukhari:

إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْكُمْ مَا يُخْرِجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ . قِيلَ "وَمَا بَرَكَاتُ الْأَرْضِ؟" قَالَ "زَهْرَةُ الدُّنْيَا."

"The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet ﷺ said, "The pleasures of the world."

Furthermore, Allah warns those who trail behind this worldly life in Surah 18, verse 28 of the Qur'an:

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

"And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect."

The solution to finding this equilibrium is to follow those who have acquired the balance of attaining success in this worldly life and the eternity of the hereafter from the blessed Messenger ﷺ - the Sahaba (رضي الله عنهم).

The honourable Companions (Sahaba) of Rasulallah ﷺ were the best and most beautiful individuals to walk this earth after the noble Ambiyaa (عليهم الصلوة والسلام) in character and obedience to Allah ﷻ. Studying their lives will help us learn and recognize that the wealth that comes today is temporary and true success lies with the one who allows it (wealth) to be only in his hand, and not the heart. Allah ﷻ Himself has mentioned their virtue in many verses of the Qur'an. For example, Allah ﷻ states in Surah At-Taubah, verse 100:

وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ وَالَّذِينَ تَبِعُوا وَابِعُوا رَّبَّهُمْ وَقَدْ كَفَرُوا بِهِمْ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

"And the first forerunners [in the faith] among the Muhājireen and the Anṣār and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."

Hence, we must learn and take lessons from the legacies of those individuals whom the Messenger ﷺ has mentioned in an acceptable hadith mentioned in

Musnad 'Abd Ibn Humaid, "My Companions are like the stars, whomsoever you follow you will be rightly guided."

Every Companion of Rasulallah ﷺ is virtuous, but Allah ﷻ granted certain Sahaba selected merits and excellences that distinguished them from the others. An example of such an individual is a very famous, yet down to earth Companion named Uwaymir bin Zayd, who is more commonly known as Abu al-Darda رضي الله عنه. A glance into his life is a testament to why his religious teachings are highly regarded in Islam, as he focuses on the renunciation of material possessions and the importance of the pursuit of knowledge.

The great scholar, al-Dhahabi, states in his book *Siyar A'lām al-Nubalā'*, that a Taabi'i by the name of Masrooq mentions that the knowledge of the Sahaba رضي الله عنهم has been gathered in six companions, and Abu al-Darda رضي الله عنه is from amongst them. Another Taabi'i, known as Makhool, states that the Sahaba رضي الله عنهم would often say: *The most merciful amongst us is Abu Bakr, the one to always speak the truth is Umar, the most trustworthy is Abu Ubaidah, the most knowledgeable in halal and haram is Muaadh, the most learned in recitation is Ubay, a man who possesses knowledge is Ibn Masood, and the one who surpasses in Aql (intellect) is Abu al-Darda رضي الله عنهم*.

Abu al-Darda رضي الله عنه was from Madinah Munawwarah. His coming to Islam was after the Battle of Badr, which was a little later than many other Companions. Some have even said that he was the last to accept Islam from the Ansaar (Helpers - those Sahaba who resided in Madinah Munawwarah and helped the Messenger ﷺ)!

He was an idol worshipper before he accepted Islam. His life took a turn when Abdullah bin Rawahah and Muhammad bin Maslamah رضي الله عنهما entered his house one day when he wasn't there, and smashed his most revered idol. Upon returning, Abu al-Darda رضي الله عنه was furious to see what had become of his "god" and began gathering the pieces. However, that anger quickly turned to realization as he scolded the idol "Why didn't you prevent this from happening! Can you not protect yourself!?" His wife, Um al-Darda رضي الله عنها who had accepted Islam (prior to this) took this as an opportunity to help him see the truth. She said, *"If it were to benefit or fend for anyone, it would do so for itself!"* It was at that moment that Abu al-Darda رضي الله عنه realized what he needed to do. He asked his wife to prepare some water for him to wash himself, wore the best of his clothes and made his way to the Messenger ﷺ.

Upon seeing him arrive, the two companions (who

had destroyed his idol) worried that he might be in search of them. The Messenger ﷺ reassured them and stated, *"Indeed he has come to accept Islam, for my Rabb (Allah) has promised me with regards to Abu al-Darda رضي الله عنه that he will accept Islam"* (Mustadrak 3/336).

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STUDYING THEIR LIVES WILL HELP US LEARN AND RECOGNIZE THAT THE WEALTH THAT COMES TODAY IS TEMPORARY AND TRUE SUCCESS LIES WITH THE ONE WHO ALLOWS IT (WEALTH) TO BE ONLY IN HIS HAND, AND NOT THE HEART

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As blessed as Abu al-Darda رضي الله عنه was in regards to accepting Islam, he felt he was trailing behind the rest of the companions who became Muslim before him. He mentioned how he was a successful businessman before Islam. However, after becoming Muslim, he tried balancing both worship of Allah and business, but he would end up giving preference to one over the other. He therefore left his business and spent all of his time getting closer to Allah! How often are people faced with this dichotomy, either fulfilling the commands of Allah on one hand, or earning extra from the dunya, and the latter is given preference? Abu al-Darda رضي الله عنه was an example of conviction that all wealth and provisions come from Allah. Yes, to leave work entirely is extremely difficult and not a wise decision if someone is not financially stable, as it is important to fulfill the rights of the family. However, is chasing that *extra* dollar worth sacrificing what is due to the one who is Ar-Razzaq (The Provider)?

His abstinence from this worldly life and desire of the hereafter led Abu al-Darda رضي الله عنه to surpass many others in knowledge and piety. His teachings and words of wisdom were revered by those of the past and present alike. When he was once asked by an individual to advise him, he stated: *"Remember Allah in times of happiness, He will remember you when times are tough. When you mention those who have passed away, count yourself from amongst them. If you ever desire anything from the world, then ponder over its temporary existence"* (Al-Sirbaai', 111). Countless words can be written expounding on the meanings of the wisdom of Abu al-Darda رضي الله عنه.

How often do we turn to Allah when everything is going well? How often do we express gratitude in prayers? Only when a difficulty emerges do the hands shoot up expecting immediate response (acceptance of duas [supplication]).

"الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ"

"All praise is due to Allah in every condition, and I seek refuge in Allah from the condition of the people of the Fire."

It is never too late to turn back to Allah! Just as Abu al-Darda رضي الله عنه was late in accepting Islam compared to his fellow Ansaar, yet excelled in his faith and worship, similarly let us motivate and push ourselves to acquire that connection with Allah ﷻ. All our matters will be taken care of if Allah ﷻ wills. We ask Allah ﷻ that he enable us to taste a morsel of sweetness from the lives of these illustrious legends, such as Abu al-Darda رضي الله عنه who have carried on the legacy of Rasulullah ﷺ.

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HOW OFTEN DO WE TURN TO ALLAH WHEN EVERYTHING IS GOING WELL? HOW OFTEN DO WE EXPRESS GRATITUDE IN PRAYERS? ONLY WHEN A DIFFICULTY EMERGES DO THE HANDS SHOOT UP EXPECTING IMMEDIATE RESPONSE

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CONSUMING LAWFUL FOODS

By Abdullah Hanslod
Fifth year student at JQU

The consumption of lawful food is a very important issue for Muslims. There is a direct link between eating lawful foods and a person's ability to worship Allah. In Surah Al-Mu'minoon, Allah commands the Messengers:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

“O Messengers! Eat from the good things and act righteously” (Quran 23:51).

Mufti Shafi Usmani in Maariful Quran mentions “The word *tayyibat* means pure and good things. Since things which are forbidden under Islamic law are neither pure nor desirable for people who are gifted with common sense, it follows that the word *tayyibat* refers only to the things which are permitted under the Islamic Shari'ah and which are not only good in appearance, but also pure in their intrinsic nature” (319).

This verse implies that all Prophets were ordered by Allah تعالى to do two things: to consume food which is pure and permissible under the Shari'ah, and to carry out good deeds. Considering that these injunctions have been addressed to the Prophets, who are our

guides in all facets of life, it is vital that we as Muslims strive to implement their dietary practices as well.

Furthermore, the juxtaposition of these two commands suggests that the consumption of lawful foods has a significant effect on human actions. When a person consumes lawful food, it will result in the individual performing good deeds, as eating pure is associated with carrying out good actions. Consequently, consuming foods that are unlawful according to Shari'ah will result in a negative outcome on a person's worship.

Imam Al-Ghazali in his *Minhaj Al-'Abidin* states: It is necessary to abstain from unlawful and dubious things for three reasons:

1. To protect one's self from Hellfire. The Holy Prophet ﷺ has said: “Flesh is more deserving of Hellfire which has grown from unlawful food.”
2. The consumer of unlawful and doubtful things will not be given divine ability to perform good deeds in the manner that pleases Allah تعالى the most. Only a clean and pure slave of Allah can best serve Him. Imam Al-Ghazali deduces this conclusion from the verse of the Holy Quran:



وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

“A polluted man cannot enter the masjid without taking a bath unless he is a passer-by” (Quran 4:43).

The verse is proposing that a person in the state of major ritual impurity is not allowed to enter the masjid. How can it be fathomed that a man engrossed and contaminated with the filth of unlawful and doubtful things visit the masjid? How can he claim that he is serving Allah whereas the energy of his body is derived from unlawful sources?

3. The one who indulges in prohibited things will be debarred from doing good deeds. Despite a person performing good deeds, it will be rejected and hurled back at the person. There will be no reward in lieu of those good deeds, except hardship and time being lost. Supporting this is the hadith of the Prophet ﷺ stating: *“How many there are who pass the night standing in prayer but do not gain anything from it but sleeplessness, and how many there are who fast but do not gain anything but hunger and thirst”* (84-85).

To provide some context, Mu’adh al-Razi illustrates this issue using an analogy where obedience is a treasure from the treasures of Allah, and the key to unlocking it is supplication. Its ridges are lawful things. So how can the lock be opened with a key that has no ridges? None can access the treasure if the lock is not opened, i.e. good deeds are not possible without lawful sustenance (85).

Also, in a famous hadith the Prophet ﷺ gives an example of a person who has not adhered to the command of Allah to ensure his food source is halal:

“On the authority of Abu Hurairah رضى الله عنه: The Messenger of Allah ﷺ said, “Allah the Almighty is good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So, the Almighty has said: “O (you) Messengers! Eat of the tayyibat [all kinds of halal (legal) foods], and perform righteous deeds.” [23:51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you” (Quran 2:172).

Then he ﷺ mentioned [the case] of a man who has journeyed far; his hair is disheveled, his clothes are dusty; [in this sorry state] he spreads out his hands to the sky saying, “O Lord! O Lord!” while his food is unlawful, his drink is haram, his clothing is haram, and he has been nourished with haram; so how can his supplication be answered?” (Hadith 10, 40 Hadith an-Nawawi). In this hadith, this man is turning

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ONE WHOSE FOOD SOURCE AND
INCOME IS UNLAWFUL, HIS
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FRONT OF GOD.

“

to Allah تعالى, supplicating in a state of humility, and displaying his vulnerability. However, in spite of all this, there is something blocking his prayer from acceptance, that is the unlawful foods and drinks that he consumes and the unlawful clothes which he wears. This hadith teaches us that one whose food source and income is unlawful, his devotions will not be accepted no matter how much he humbles himself in front of God.

In short, as believers it is imperative that we step back and contemplate on what we are consuming. We should ask ourselves: are we fulfilling the requirements prescribed to us by our Sustainer? If not, we should consider what changes we can make in our lives to help us follow the Shari’ah. Not only does following the Shari’ah bring us closer to Allah, it is also interconnected to one’s state of mind and actions. Like the famous saying, “You are what you eat,” food is a combination of body and spirit; thus, we should be conscious of what we consume. May Allah grant us pure sustenance and guide us to that which earns His Divine pleasure. Ameen.

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BEAUTIFUL PATIENCE:

Photo by Nadira Baig

A BELIEVER'S POWERFUL MINDSET

BY ALIMAH AAYESH AH BINT ADAM
GRADUATE OF JQU

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

“Verily, patience is at the first stroke of a calamity” (Al-Bukhari & Muslim).

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ، فَقَالَ: «اتَّقِي اللَّهَ وَاصْبِرِي»، فَقَالَتْ: إِلَيْكَ عَنِّي؛ فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي، وَلَمْ تَعْرِفْهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَّابِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

The Prophet ﷺ passed by a woman who was crying over a grave and said: “Fear Allah and be patient.” She said “Away from me! My calamity has not befallen you and you are not aware of it.” The woman was later told that it was the Prophet ﷺ (who had advised her). She came to his door where she found no doorkeeper. She said “(I am sorry) I did not know you”. The Messenger of Allah ﷺ said, “Verily patience is at the first stroke of a calamity” (Bukhari &

Muslim).

“Be patient”, “Have *sabr*”, “Allah is with those who are patient.” These are phrases we might have heard or even said to someone who recently encountered any hardship, pain, loss, fear, anxiety, or grief. However, what is patience? How can one practice patience in its truest form, and when? How do we yield maximum reward when practicing patience?

Sabr is an Arabic word which translates to “patience,” but the word means much more than just that. Ibn al-Qayyim رحمه الله عليه states that patience means to stop ourselves from despairing and panicking, to stop our tongues from complaining, and to stop our hands from striking our faces and tearing our clothes at times of grief and stress (al-Jawziyya).¹ In

¹ Al-Jawziyya, Ibn Qayyim. *The Way to Patience and Gratitude*. Edited by Salma Cook and Jeewan Chanicka. Translated by Walid Bayyumi et al., Second ed., Umm Al-Qura.



other words, it is to hold our desires (*nafs*) from anything which the wisdom of Shari'ah would require one to stop. *Sabr* may be a three-letter word in Arabic, but it encompasses a whole universe of courage, confidence, tolerance, goodness, well-wishing, calmness, and satisfaction.

As humans, we get tested with multiple trials and tribulations in our lifetime. How we react to these trials and tribulations when they first hit is what we need to be mindful of, because with time, the pain for the most part subsides and we all learn how to deal with our difficulties as it gets easier. The impact of a loss or a calamity has a fright that shakes our hearts and therefore if one is patient at the first shock, the severity will weaken with time. Allah says,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ
قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Be sure, We shall test you with something of fear and hunger, some loss in wealth and lives and fruits, but give glad tidings to those who patiently persevere. Who, when afflicted with calamity say, “Truly to Allah we belong and truly to Him we

shall return” (Quran 2:155-156).

From this ayah, we learn that the patient ones recite “Inna lillahi Wa Inna Ilayhi Raji’oon” to relieve themselves from the burden of sorrow and suffering, and that these words console grieving hearts. With this, we can affirm that everything belongs to Allah and that He does what He wills with his servants, and that no deed will be lost on the Day of Resurrection.

Our actions and reactions are like the seasons we experience every year. As Muslims, we use the lunar calendar to mark major events that occur throughout the year. Of the many wisdoms behind the lunar calendar’s usage is that it teaches us patience in every season since the dates of different events move back yearly. Let’s take Ramadhan as an example; we find ourselves fasting in summer, spring, fall, and winter. Regardless of the weather or duration of the day, a Muslim will persevere and fast. This strengthens our worship, despite external factors which seem like a hindrance. Similar is the life of humans – we go through many seasons in life, but our actions should be consistent. We may forget the season, but we’ll remember the action that was done.



WE GO THROUGH MANY SEASONS IN LIFE, BUT OUR ACTIONS SHOULD BE CONSISTENT



“صبر جميل” - translated into English as “beautiful patience” - is to be content with adversity and to surrender to the will of Allah. A perfect example of this would be the story of Ya’qub عليه السلام, when he lost his beloved son Yusuf عليه السلام and his first words after hearing his sons’ stories were:

“فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ”

“So patience is most fitting, and it is Allah whose Help can be sought against that which you assert” (12:18). Here is an example of patience at the first stroke of a calamity, where Ya’qub عليه السلام put his firm trust in Allah alone and did not use any words or actions to displease Allah سبحانه وتعالى – regardless of how much pain and distress his heart was in.

Does this mean we can’t be sad or feel any pain or anguish?

“And he turned away from them and said: “Alas, my

grief for Yusuf!” and he lost his sight because of the sorrow that he was suppressing” (12:84). Ya’qub عليه السلام only complained to Allah and said, “I do not complain of my anguish and sorrow to anyone but Allah, and I know from Allah what you do not know” (Quran 12:86). Another example of expressing pain is when the Prophet’s son was breathing his last breaths; the Prophet held him, kissed him, and began to cry saying “Verily, the eyes shed tears and the heart is grieved, but we will not say anything except what is pleasing to our Lord. We are saddened by your departure, O Ibrahim” (Bukhari 2:83 #1303).

The Prophet taught us that it is okay to show sadness and grief upon our loss, and that it’s important that we complain to Allah – and this can be done by conversing with Him in prayer and supplication. Complaining to people will never fill the spiritual void in our heart. The Prophet said *“Whoever is afflicted by a pressing need and complains to people, his need will never be satisfied. Whoever is afflicted by a pressing need and complains to people, his need will never be satisfied.”*

Whoever is afflicted by a pressing need and complains to Allah, eventually Allah will provide for him, sooner or later” (Sunan al-Tirmidhi 4:141, #2326).

Considering this world is a place of tests for us Muslims, they are inevitable for our growth. We get closer to Allah through them. As we continue through life, Allah تعالى سبحانه ensures that He will continue to put us through trials and tribulations and these tests will happen whether we like it or not. Does that mean Allah, *nauthubillah*, hates us? That could not be further from the truth. He simply tries us to see how we will react to them. That’s the beauty of this life, that these are simply tests which are not permanent. We have the ability to pass these trials. Allah is just waiting to see us pass so He can elevate us in rank and closeness to Him. Allah says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَذِبِينَ

“Do people think they will be left alone to say, “we have faith”, and they will not be put to trial? We have surely tested those before him. Allah will make evident those who are truthful, and He will make evident those who are liars” (29:2-3).

How we respond to these trials is what will determine where our place is with our Lord. Reacting in a manner that is pleasing to Him will also bring out our qualities of empathy and compassion, as we have now

experienced the downs of life. As Muslims, we have an optimistic worldview to explain our ups and downs. The Prophet ﷺ said: *“Wondrous is the affair of the believer, as there is good for him in every matter, and this is not the case with anyone but the believer. If he is happy, he thanks Allah and thus there is good for him. If he is harmed, he shows patience and thus there is good for him” (Muslim). The highest level of faith in times of hardships is to have “beautiful patience” and put our firm trust in Allah.*

So, the question remains – how can we practice prophetic patience the way it is prescribed in the Quran and Sunnah? We can apply elements of patience with regards to the little aggressions, which will inevitably help with greater calamities or difficulties. We should turn to Allah in prayer and engage in recitation of the Quran. *“You must leave the management of your affairs to the One who manages the heavens and the earth. You must stop saying “perhaps” and “if”, since there is nothing in that except worrying the heart and wasting time” (Al-Ghazali). We will go through whatever Allah has written for us (good times and difficulties), and this can never miss us. We cannot escape these afflictions, rather we can only learn to navigate through them as the Prophets before us have shown us.*

”
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WASTING TIME.
- IMAM GHAZALI
“

AN INTRODUCTION TO

WAHY

(DIVINE REVELATION)

By Alimah Nadira Baig,
Graduate of JQU

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا
وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ
رَسُولًا فَيُوحِي بِلَاذِنِهِ مَا يَشَاءُ إِنَّهُ
عَلِيُّ حَكِيمٌ

"It is not fitting for a human that Allah speaks to him, except by way of revelation, or from behind a curtain, or that He sends a messenger, and he reveals with His permission what He wills. Surely, He is All High, All-Wise" (Quran 42:51).

Human beings cannot be expected to recognize what their purpose behind existence is and understand how to carry on living a fulfilling life without some guidance from the Unseen. This is because such concerns can never be answered through observation or human reason alone. It is not unwarranted that Allah, سبحانه و تعالى, the One who created the universe in a perfect, harmonious system, should have a form of communicative connection with His creation. Such a channel through which Allah conveys His message, providing humans with the knowledge they need, is

known as *wahy*, or Divine revelation.

Muslim philosophers and scholars of the past such as Imam Ghazali have classified the types of knowledge into three levels:

- a) Empirical knowledge - the five senses. However sensory information (like sight or hearing) has limitations. For instance, the exact size of the sun cannot be verifiable with the naked eye.
- b) Rational knowledge - defined by logic (and a step ahead of the previous level). But just as one cannot rely on sensory data alone to fully grasp the knowledge of a certain concept from beginning to end, the same is true for intellectual information. Studies in psychology admit that the human brain has limitations in its processing capacity (Marois and Ivanoff, 2005).
- c) Wahy - beyond intellect lies this form of knowledge uniquely presented by Allah. Divine revelation is not an

irrational idea; it simply fills in the gaps where intellect stops. In all fairness, *wahy* surpasses basic understanding and experience precisely because it comes from outside the worldly realm.

The lexical meaning of the term *wahy* is to “signify something quickly” and “to inspire,” and this act of inspiring from Allah can be executed in a variety of ways. The following narration illustrates some ways the Prophet ﷺ experienced such celestial communications:

أَنَّ الْحَارِثَ بْنَ هِشَامٍ - رَضِيَ اللَّهُ عَنْهُ - سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَحْيَانًا يَأْتِينِي مِثْلَ صَلَاحَةِ الْجَرَسِ - وَهُوَ أَشَدُّ عَلَىَّ - فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَأَحْيَانًا يَتِمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْيِي مَا يَقُولُ".

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا "وَلَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ، فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا".

Harith ibn Hisham رضي الله عنه inquired, "O Messenger of Allah, how does the revelation come to you?" He replied, "Sometimes it comes like the ringing of a bell, and that is the hardest on me, then it leaves me and I retain what it said. And sometimes the angel approaches me in human form and speaks to me, and I retain what he said." 'Aisha رضي الله عنها added: "Verily I saw the Prophet ﷺ being inspired divinely on a very cold day and noticed the sweat dripping from his forehead as it was over" (Sahih al-Bukhari).

Without *wahy*, the commandments and promises of Allah, as well as additional attribute about Him (beyond what can be understood through intellect), cannot be recognized. *Wahy* cannot accept

alteration or disruption, as that would mean the Divine channel is flawed. Thus, everything the Prophet ﷺ receives and consequently teaches is distinctly from Allah. As expressed by Mufti Taqi Usmani in *An Approach to the Quranic Sciences*, belief in *wahy* is "an intellectual requirement, the denial of which is in fact denial of the infinite Wisdom of Allah" (41).

Allah sent down the Holy Qur'an as an ultimate Truth and Guide through *wahy*; its heavenly verses have been recorded and will be preserved until the Last Day. The first verses of the Qur'an descended with Jibril's first appearance before the Messenger ﷺ while he was secluded in the Cave of Hira. Prior to this, for six months the initiation of prophethood had taken the form of true dreams. According to Ibn Abbas رضي الله عنه the Qur'an has been revealed in two steps: a complete, initial descent from *al-Lawh al-Mahfoodh* (the Protected Tablet) to the lowest Heaven on *Laylatul Qadr* (the Night of Power), and thereafter a descent from that Heaven onto Earth in portions spread out over twenty-three years of prophethood. Revelation was interactive with the environment. In other words, it descended based on relevant circumstances and developed organically with the Companions, who experienced it and implemented it. This is one of many explanations that answer why the Qur'an was not revealed entirely at once.

Qur'anic *wahy* is only one type of Divine revelation. The second type of *wahy* is not in the same design that the Qur'an is in, but nevertheless brings in rulings and explanations and has been historically documented in the same manner as the Qur'an. This is referred to as Hadith (Prophetic

tradition), and holds legislative authority as the Qur'an confirms:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

"O you who believe, obey Allah and obey the Messenger and those in authority among you" (Qur'an, 4:59).

To conclude, *wahy* is the highest source of knowledge revealed to the Prophet ﷺ, containing messages directly from Allah تعالى سبحانه. Serving as a crucial element of faith and an absolute truth, it must be understood that *wahy* is infallible; it is secure from error, interruption, and falsity. The crux of our Shariah depends on it. Unfortunately, the concept of *wahy* is met with intellectual doubt and skepticism in a world where empirical proofs reign supreme and are preferred as an ideal. Muslims must believe in the need for this transcendent, unaltered source from Allah to answer questions about existence and gain direction in life. As those who believe in the existence of an All-Knowing Creator, it is not hard to grasp the validity of the existence of *wahy*. Sent down as a miraculous link between the Heavens and the Earth, it is essential for the guidance of mankind.

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Q&A

Authorized by Mufti Adam Koya

Answered by Maulana Zakariyya Momla
Ifa student and part time teacher at JQU

Does using Vicks balm break my fast?

Since only the fragrance of Vicks enters the nose the fast will not break. For the fast to be rendered invalid the Vicks itself must reach the stomach or brain. (Fatawa Darul Uloom Zakariyya 3/274)

Can I make wudhu with contacts on?

Wudhu is permissible with contact lens in one's eyes, since washing the inside of the eye is not a requirement for wudhu. (Fatawa Hindiyyah 1/13 Haqqaniyah)

Is shellac permissible to consume?

Shellac/Confectioner's glaze is a resin secreted by the female lac bug on trees in the forests of India and Thailand. Due to it being the insect's secretion it will have the same ruling as honey in terms of its permissibility to consume. For further details regarding this, please visit our website:

<http://www.jquloom.ca/fiqh>

Can I wear coloured contact lens for beautification purposes?

Yes, if one stays within the boundaries of Shariah there is no problem in wearing coloured contacts for the sake of beauty. This is not considered as a form of

changing the creation of Allah. One must however not wear coloured contacts if there is a fear of falling into fitnah, or if worn to deceive. (Also see: Fatawa Darul Uloom Zakariyya 7/274)

Is a sajdah tilawah necessary if one hears a recording of an ayat al-sajda?

If one hears a recording of the verse then a sajdah tilawah is not necessary, however if the recitation is heard during a live stream, a sajdah tilawah is necessary. (Hashiya al-Tahtawi ala Maraqi al-Falah 1/486 DKI)

Does Salah count if I'm wearing clothing that has a silhouette (such as the Jordan logo)?

The impermissible element of a picture is the head with its visible features. If the whole body except the head was drawn this would be permissible. Jurists mention that it is also permissible to draw an object with defaced facial features, or the facial features are removed. If one performs Salah with an article of clothing that has the Jordan logo, the salah will be accepted since the logo does not have any facial features. Therefore wearing clothing with silhouettes is permissible. (Hashiya al-Tahtawi ala

Maraq al-Falah 1/362 DKI)

Is it permissible to keep a bird in a cage?

It is permissible to keep a bird in a cage as long as the cage is spacious and has water and food. Some say to do so from a young age so that it is familiar with such an environment from childhood. (Al-Hadiyat al-Alaiyyah 1/209 Dar Ibn Hazm)

Am I allowed to crack my knuckles in salah?

Cracking one's knuckles in Salah or whilst in the masjid waiting for Salah is Makrooh Tahrimi (prohibitively disliked). If done out of Salah to relieve the fingers, then there is no problem in doing so. (Radd al-Muhtar 1/642 H.M Saeed)

Is civet coffee Halal?

Kopi luwak is a coffee that consists of partially digested coffee cherries, which have been eaten and defecated by the Asian palm civet. It is also called civet coffee. If the coffee cherry defecated by the Asian palm civet came out unruptured (with no cracks or any other changes to the seed), then coffee made from such a seed would be considered Halal when washed 3 times and dried. (Fatawa Darul Uloom Zakariyya 8/418)

اگر بولنا سلور ہے تو نہ بولنا گولڈ ہے

"If speaking is silver, then not speaking is gold"

- Maulana Hanif Loharvi, Oct 18/2021, during dars of Sahih Muslim,
The Chapter of Keeping Quiet at All Times

Kids Corner

ASSALAMU
ALAYKUM!

Who is a Prophet?

A Prophet is someone who was chosen by Allah ﷻ to spread the teachings and rulings of Allah to the people of their time and guide them to the right path through divine revelation (Wahy). The Prophets taught their nations many lessons that we can still learn from today! We are the nation (Ummah) of Prophet Muhammad ﷺ. Muhammad ﷺ is the last and final Prophet and there is no other Prophet to come after him.

The four Divine books were revealed to the following Prophets:

- The Taurah to Moosa (Alayhis Salam)
- The Zabur to Dawood (Alayhis Salam)
- The Injeel to Isa (Alayhis Salam)
- The Holy Quran was revealed to Muhammad ﷺ

Prophets in Islam

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

Find these names in the word search!

Sulayman Ibrahim Haroon
Dawood Ishaq Yahya Adam
Ismail Ilyas Yusuf Isa
Yunus Musa Nuh Hud Lut
(Alayhimus Salaam)



Which Prophet was sent before Muhammad ﷺ?

Answer:



There are 25 Prophets mentioned in the Holy Quran by name.

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