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AL-QASIM القاسم

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

Malfoozat

DISCOURSES OF SHAYKH YUNUS
JOWNPURI

BEAUTY UNMASKED

WHAT IS THE MEANING OF
TRUE BEAUTY IN ISLAM?

VISITING THE SICK

*A basic etiquette, but is it
being performed
correctly?*

MORNING DUAS

A list of morning supplications
to cut out and post on your
fridge!



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WHY DOES EVIL EXIST?

PART 1

BY HALIMAH HUSSAINI

Graduate of JQU (Class of 2021)

Why does evil exist in the world? And why does Allah allow people to suffer? Is there a purpose or meaning behind our suffering? These are a few common questions that are frequently asked after facing or witnessing tragic events such as sickness, death, murder, war and natural disasters. It may appear on a surface level that the existence of evil and suffering are contradictory to the existence of a benevolent Creator. However, on further examination, we will see in the following two-part article that evil plays a surprisingly vital role in our world by reflecting Allah's qualities that extend beyond His attributes of Mercy and Compassion and being a necessary part of having free will.

We have always been taught that Allah is Al-'Aleem (All-Knowing), Al-Qadeer (All-Powerful) and Ar-Rahman (The most Merciful). Since this is the case, how can evil still exist in spite of Allah having the capability to prevent it? When we examine this question, we notice that the very foundation of it is flawed. The question automatically assumes a false view of what the nature of Allah is; that His only quality is to be merciful and that a merciful God

could never possibly allow suffering to happen. This inaccurate view is largely influenced by Christianity's understanding of God. However, as Muslims, our understanding of Allah should not come from other religions, but rather from our own Holy Qur'an which was sent to us as a means of guidance.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

"This Book has no doubt in it - a guidance for the God-fearing." (Surah Al-Baqarah: 2)

Famously, Allah has ninety-nine names. Yes, He is indeed Al-'Aleem (All-Knowing), Al-Qadeer (All-Powerful) and Ar-Rahman (The most Merciful), but He is also Al-Muntaqim (The Avenger), Al-Qahhar (The Dominator), Ad-Dhaar (from Whom comes harm) and Al-Hakim (The most Wise). When we look closely, we see that all of Allah's qualities are manifested through His creation. Allah's mercy is reflected in a mother's mercy for her child, while Allah's wrath is reflected in a criminal being punished for their evil deeds. When we contemplate about Allah, we must do so from a holistic perspective, and include every single one of His attributes that are mentioned in the Qur'an. To reduce Allah to a few cherry-picked attributes and ignore the rest is to ignore the Holy Quran and assume that our own personal ideals of God are superior to that which was sent down through Divine revelation. We need to keep in mind that we are ultimately faulty creatures and are only a tiny part of this universe. We cannot always see the bigger picture, which can result in confusion or misunderstandings about Allah or the purpose of our existence, which is why, before directly tackling the issue of the existence of evil, it is essential to understand that Allah is also Al-Hakim (The most Wise) and Al-Adl (The most Just). Even if we

don't understand this topic with clarity, we can always be certain of one thing; whatever Allah does is with complete Wisdom and complete justice. Allah does not allow us to suffer without reason, and He will never inflict anything upon us in this world that will not benefit us. At the very least, we should place our trust in our one and only Creator and firmly believe that everything is a part of His plan.

عَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

"... It could be that you dislike something, when it is good for you; and it could be that you like something when it is bad for you. Allah knows, and you do not know."

(Surah Al-Baqarah: 216)

As for the existence of evil itself, the common misunderstanding is that evil has no purpose in this world and that we would all be better off without it. Although this may seem like the obvious conclusion when we look at the heartbreaking tragedies all around us, on further examination we notice that there are some surprising benefits to the existence of evil, one being that evil is merely an inevitable byproduct of a world where people have free will. Allah has blessed us with intelligence, and the freedom and ability to make independent decisions for ourselves. This is truly a unique blessing that has only been bestowed upon human beings. We are not like animals that have no choice but to act upon their natural biological instincts and inclinations. We understand concepts of morality, good versus evil, and right versus wrong. We are able to make our own decisions and are not puppeteered around life by our DNA the way animals are. This blessing however, comes at an inevitable cost that

some people will choose to commit evil acts. True free will means that people can choose between both right and wrong. There will always be those who give in to their desires, and who will choose evil and violence over good and piety. If Allah were to stop every single person anytime they were about to commit an evil deed, none of us would ever truly have free will or any choice about the direction of our lives. Simply put, we wouldn't be any better off than animals.

لَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ
وَازِرَةً وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

"... Each soul is responsible for its own actions; no soul will bear the burden of another. You will all return to your Lord in the end, and He will tell you the truth about your differences." (Surah Al-An'am: 164)

It is becoming apparent that evil is not a purposeless component of our world, nor is it contradictory to Allah's existence in any way. Rather, it is an accurate reflection of all of Allah's divine attributes, such as Ad-Dhaar (from Whom comes harm) and Al-Hakim (The most Wise), and additionally being a reflection of the priceless blessing of free will which Allah chose to bestow upon us. These are only a few of the many reasons why Allah has allowed evil to exist in our world. In the second portion of this article, we will delve deeper into the unexpected purposes and benefits of evil.

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ABU UBAIDAH: رَضِيَ اللَّهُ عَنْهُ

THE TRUSTEE OF THIS UMMAH

By Alimah Umama Ansari
Graduate of JQU (Class of 2021)

The responsibilities of a person become manifold as they traverse through life. They may hold positions of authority as parents or teachers. They may agree to undertake a task or fulfill an obligation on behalf of someone else. They may become employed somewhere and be bound by their contract.

Nabi ﷺ mentions in a narration quoted from Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ:

"كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ - قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ - وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ"

"All of you are guardians. And all of you will be asked about what is under his care. The Imam is a guardian and will be asked about what is under his care. A man is a guardian in regards to his family and he will be asked about what is under his care. A woman is a guardian in regards to her husband's house, and will be asked about what is under her care. A servant is a guardian in regards to his master's wealth and he will be asked about what is under his care. He (a narrator) says, "And I believe he said: "And a man is a guardian in regards to his father's wealth and will be asked about what is in his care. And all of you are guardians and will be asked about what is in his care" (Sahih al-Bukari).

The Arabic word *ra'iyah* (رَعِيَّة) refers to something that is under the supervision of a custodian or a shepherd and it is also used to refer to the people in a country when an Imam is ruling over them. *Ri'ayah* (رِغَايَة) means to protect something and have proper consideration for it. A *rā'ī* (رَاعِي) is one who is a protector, is trustworthy, and holds fast to the security of that which he is appointed over. Thus, all people in charge of something, whatever it may be, are called *rā'ī* and will be held

accountable in regards to their consignment. If they protect it properly, they will receive the full reward but if they are lacking, those under them will seek their rights from the *rā'i*.

Even if a person has no authority over others, they are still responsible for their body parts; to do what is ordained and abstain from what is prohibited in actions, speech, and beliefs. Their body, their capability, and their senses are their *ra'iyah*. In addition to this, Allah ﷻ mentions among the qualities of successful believers:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

"(Success is really attained by the believers)...who honestly look after their trusts and covenant" (Surah Mu'minun, 8).

One of the illustrious companions of Nabi ﷺ was the perfect embodiment of this quality of trustworthiness. When the people of Najran requested that the Prophet ﷺ send someone with them to teach them Islam and the Sunnah, Nabi ﷺ said:

"لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ حَقَّ أَمِينٍ"

"I will definitely send to you a man of trust, a man of trust in the true sense of the term." (Thereupon, his Companions looked up eagerly and he sent Abu Ubaidah bin Jarrah رضي الله عنه (Sahih Muslim, 2420).

Abu Ubaidah رضي الله عنه, whose name is Amir bin Abdillah bin Jarrah, was among the first of the Sahabah to accept Islam and was from the ten to whom the promise of Paradise was given in a single gathering. He migrated twice; to Abyssinia and to Madinah. During the Battle of Uhud, he used his teeth to pull out two links of Nabi ﷺ's helmet that had embedded themselves into his blessed cheek. Abu Ubaidah رضي الله عنه lost his front teeth in the process, but he was considered to be the most beautiful of people who lost their front teeth.

He was known as *al-Qawi al-Amin*, the strong and trustworthy. It is mentioned in *al-Isti'ab* of Ibn Abd al-Barr that after the Prophet ﷺ passed away and the Sahabah gathered in Saqifah Bani Sā'idah to decide who the next leader would be, Abu Bakr رضي الله عنه said, "I am content for you with these two men, pledge to whichever of them you please: Umar and Abu Ubaidah."

When Abu Bakr رضي الله عنه was ultimately chosen as the Khalifah, he appointed Abu Ubaidah رضي الله عنه over the *Baitul Māl*, the money of the Muslims. During the time of Umar رضي الله عنه, he was appointed in place of Khalid ibn al-Waleed رضي الله عنه in *Shām*. Khalid رضي الله عنه told the people, "The Amīn of this Ummah was made

a leader over you." Umar رضي الله عنه once sent him 400 or 4000 dinars and praised the manner in which he distributed it by saying, "All praise is due to Allah ﷻ who

"there will be times when we are given several responsibilities. Whether it is relating to the rights of people...or responsibilities relating to the rights of Allah ... we must do our utmost to ensure they are fulfilled."

included in Islam those who do this." It is mentioned in *Siyar A'lam al-Nubala* of al-Zahabi that Umar رضي الله عنه also said upon hearing of a plague in *Shām*, "If my death catches me, and Abu Ubaidah is alive, I would appoint him as the Khalifah. And if Allah were to ask me, "Why did you make him the Khalifah of the nation of Muhammad?" I would say, "Indeed, I heard Rasulullah ﷺ say, "Verily, every nation has a trustee, and the trustee of this nation is Abu Ubaidah ibn al-Jarrah." A trustee is an individual given powers of administration in trust with a legal obligation to administer it solely for the purposes specified. Mu'az ibn Jabal رضي الله عنه also spoke highly of Abu Ubaidah رضي الله عنه saying he was "among the best to walk this earth."

We should strive to be like Abu Ubaidah رضي الله عنه who was trusted by not just his fellow Sahabah but also Nabi ﷺ himself. He was regularly put into positions of authority because it was known that he would fulfill these positions as they ought to be fulfilled. In our lives, there will be times when we are given several responsibilities. Whether it is relating to the rights of people, such as a contract with an employer, or responsibilities relating to the rights of Allah ﷻ, such as carrying out obligations, we must do our utmost to ensure they are fulfilled. When Allah ﷻ will question us regarding our *ra'iyah*, we should not be found lacking. We should try to be like the believers whom Allah ﷻ Himself calls successful.

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Q&A

Authorized by Mufti Adam Koya

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

Is the Khutbah permissible in a language other than Arabic?

The Khutbah (Friday sermon) in another language is accepted, however delivering the Khutbah in Arabic is an emphasized Sunnah. Any other language other than Arabic is Makrooh Tahrimi. (Umdah al-Riayah 2/324 DKI)

What is the ruling on selling coffins?

Although it is disliked for Muslims to use a coffin under general circumstances, it is permissible if there is a need. Due to this and disbelievers using coffins there would be leeway to sell coffins. (Radd al-Muhtar 5/69 HM Saeed)

Am I allowed to sell dogs?

Although dogs are impermissible to keep as pets, there will be no problem in selling them since they

may be used for permissible things such as hunting. (Fatawa Hindiyyah 3/114 Haqqaniyyah)

If I was travelling and missed a prayer, would I still only pray Qasr (2 rak'at) when making up for it?

If one misses an obligatory prayer while travelling, when making up for it (whether at home or still travelling) one will do Qasr (i.e., shorten the prayer). (Radd al-Muhtar 2/135 HM Saeed)

If a woman who was pregnant for more than 120 days passes away, is it permissible to take the baby out of the womb by means of an operation?

If it is certain that the baby is alive, or if there is a reasonable belief of the baby still being alive, it will be permissible to extract the baby from the womb by means of operation. (Hindiyyah 5/360 Haqqaniyyah)

Is Salah accepted if I have coins with pictures on them in my pocket?

Yes, Salah will be accepted with such coins in one's pockets. (Radd al-Muhtar 1/648 HM Saeed)

What is caviar and is it halal?

Caviar is unfertilized eggs that are harvested from the sturgeon family of fish. It is also referred to as fish

roe. Since fish are deemed permissible to eat their eggs will also be considered permissible. (Al-Mawsooah al-Fiqhiyyah 8/266)

Does the one following the Imam have to say Takbeer in the funeral prayer?

It is necessary for the muqtadi (one following the imam) to recite all four takbeer (to say Allah Akbar) in the funeral prayer. (Hindiyyah 1/164)

What is the ruling on wearing a face covering in Salah?

Covering the mouth is disliked whilst performing Salah. However, if there is a need such as a government mandate it will be permissible to cover the mouth. (Al-Mabsoot li-Sarakhsi 1/31 Dar al-Nawadir)

Is donating blood permissible?

Donating blood is permissible at the time of need. Hospitals are always in need of blood, therefore, there will be no problem with donating as long as it does not affect one's health. (Fatawa Darul Uloom Zakariyya 6/783)

Is lasik eye surgery permissible?

Weakness in one's eyes is considered a defect; it is permissible to get surgery done to remove a defect. Hence, it will be permissible to get lasik eye. (Fatawa Darul Uloom Zakariyya 6/764)

TO SEND IN A QUESTION, EMAIL ASKMUFTI@JQULOOM.CA

“

رحمتوں کی امید پر زندگی گزاروں ظالم بن کر زندگی مت گزاروں

Live in the hope of blessings, do not live a life of tyranny

- Maulana Hanif Loharvi, Nov 27/2021, during dars of Sahih Al-Bukhari,
بسم الله الرحمن الرحيم The Discussion of

”

By Yusuf Gangat
Final year student at JQU

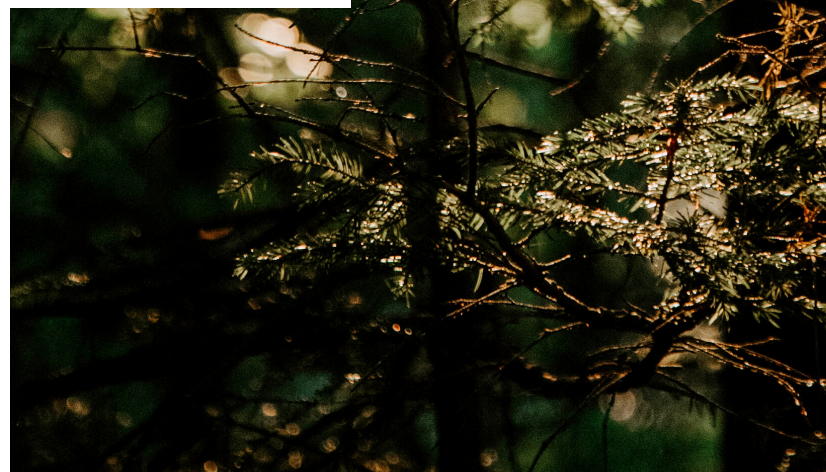
The sentiment "beauty is in the eye of the beholder" is often heard and perceived of as a personal experience brought about by our unique tastes and desires. Why is it then that throughout history there seems to be consistency in an ideal and arguably objective beauty standard? When we take a glance at the late 1900's, having a large stomach and wide waist in men was glorified and seen as a demonstration of one's social status and wealth (Hamilton, 2020). This starkly contrasts with modern outlooks on beauty and gives insight on our acquired tastes.

Despite thinking we are free of societal influences regarding beauty, each of us has been undeniably conditioned from a young age to strive for a glamorized standard of beauty in our time. With the rapid and unyielding development of media, we can see this desire being intensified tenfold. A recent study showed that the vast majority of men and women spend anywhere from 30-60 minutes a day on personal appearance (Ridder, 2020). It becomes even more concerning as we assign value to this beauty, thus increasing our endeavors in achieving it.

For instance, in Ancient Rome, a beautiful body was considered direct evidence of a beautiful mind. They called it *kalos kagathos* - where being pleasant to look at indicated a sign of good character. In a past study, it was found that physically attractive people earned about 10%-15% more than workers of below-average beauty (Hamermesh & Biddle, 1994).

In light of these examples, we can understand the societal consequences of what we identify as "beautiful." Often, unintentionally, we tend to incline and give value to those that uphold the predominantly objective standard of beauty. This apparent value of beauty is mentioned in the Quran when Allah makes mention of the hypocrites.

BEAUTY UNMASKED



وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَدَّةٌ يُحْسِبُونَ كُلَّ صِيحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ فَاتْلَوْهُمُ اللَّهُ أُنِّى يُؤْفِكُونَ

"Now, when you see them, their physical appearance pleases you. And when they speak, you hear their lofty words. Yet it is as if they are propped up logs! Inwardly, they think that every shout of forewarning is against them. They are the enemy. So beware of them! May God strike them down! How are they turned away from the truth?" (Surah al-Munafiqun:4)

Shedding light on the ayat, Quran interpreters such as Allama Aloosi narrate that Abdullah bin Ubayy, the chief of the hypocrites was a robust,

We can understand the value of beauty in Islam from the hadith in which Abu Hurairah رضى الله عنه narrates from the Prophet ﷺ:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

"Indeed Allah does not look at your bodies nor wealth, rather he looks at your hearts and deeds." (Muslim, 6538)

This hadith indicates that the basis of worth in the eyes of Allah is not our physical appearances, rather it is the pureness of the heart and actions. Imam Qurtubi interprets here to mean His rewarding and showering mercy upon us. Allah states:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
"We have created man in the best composition." (Surah at-Tin:4)

who are we to demerit ourselves and be ungrateful to Him? A man once told his wife in a fit of anger: "If you aren't more beautiful than the moon, you are divorced." After coming to his senses, restless and worried he came to a group of scholars seeking a legal ruling. A companion of Imam Abu Hanifa recited the aforementioned verse and stated that even the moon could not compare to the beauty of man.

As the poet says:

چاند سے تشبیہ دینا کہاں کا انصاف
 ہے چاند پر ہیں چھائیاں میرے مدنی کا
 چہرہ صاف ہے

"Where is the justice in comparing him with the moon? The moon has marks and shadows, whereas my beloved's face is clear of blemishes."



good-looking, and eloquent man. Upon his entrance, the companions marveled at the appearance of him and his followers. However, the Quran indicates the shallow nature of their beauty and reveals their true character (Aloosi, 433). The non-believers used to believe they were valued in the eyes of Allah. They would conflate wealth, beauty, children, and other blessings with being loved by Allah; and failed to recognize them as a means of being tested.



Ibn al-Arabi al-Maliki states in Ahkam Al-Quran that the beauty of man referred to here is in the manifestation of Allah's qualities in His creation, for instance; knowledge, speech, volition, capability, and wisdom (though our qualities are incomparable to His Magnificence). Now, when Allah has given us humans the epitome of beauty amongst all of His creation, be it the stars or the magnificent sceneries that leave us speechless,

The idea of beautifying ourselves externally is not the same as perceiving our worth in our outward beauty. There are countless examples of our predecessors adorning themselves for the sake of being presentable. Our beloved Nabi ﷺ bought a pair of clothes in exchange for twenty-seven camels and wore them (Khandelwi, 65). Imam Malik رحمہ اللہ would wear expensive clothing, and apply a range of fragrant perfumes. We must

learn to reconcile between beautifying ourselves and devaluing that very beauty by addressing our intentions. Abdullah Ibn Masood رضي الله عنه narrates from the Prophet ﷺ:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ قَالَ رَجُلٌ: "إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً". قَالَ: "إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ" الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

"No one will enter Paradise who has an atom's weight of pride in his heart." A man said, "What if a man likes his clothes to look good and his shoes to look good?" He said, "Allah is beautiful and loves beauty. Pride means denying the truth and looking down on people." (Muslim, 266)

We can extrapolate from the hadith and previous examples that beauty and adornment are acceptable when done with the pure intention of displaying Allah's bounties and generosity. The virtue of that beauty, however, is lost when we attach intrinsic value to it-especially pride-a quality exclusive to Allah alone. Acquiring this balance is beneficial, especially in the context of current times wherein we find ourselves searching for esteem at any cost. In order to be respected and achieve a false sense of comfort within ourselves, we try to adopt every fashion trend and make extreme changes to our bodies at the risk of compromising Islamic rulings. We feel distaste at the Sunnah clothing and lifestyle of our predecessors,

disregarding it by hiding under the guise of modernism. We constantly pose the question "What's wrong with wanting these things" and forget to ask ourselves "Why do we desire these things in the first place?" Do we truly covet the ways of those gone astray from the Sunnah or have we been deluded into thinking so? Is it just a coincidence that all people of their respective periods strove to achieve an idealized lifestyle? We ought to find comfort and beauty in the bodies Allah has granted us, and show gratefulness for having the honor of being the most beautiful of creation. Only then will we find true peace with the way we look. Otherwise, we will subjugate ourselves to achieve a futile and ever changing standard of beauty and forget to perfect the heart, the place wherein true beauty lies.



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VISITING THE SICK

BY ALIMAH HUMAIRAA SHAIKH,
GRADUATE OF JQU (CLASS OF 2020)

وعين أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "حق المسلم على المسلم خمس: رد السلام، وعيادة المريض، واتباع الجنائز، (وإجابة الدعوة، وتشميت العاطس)." (متفق عليه

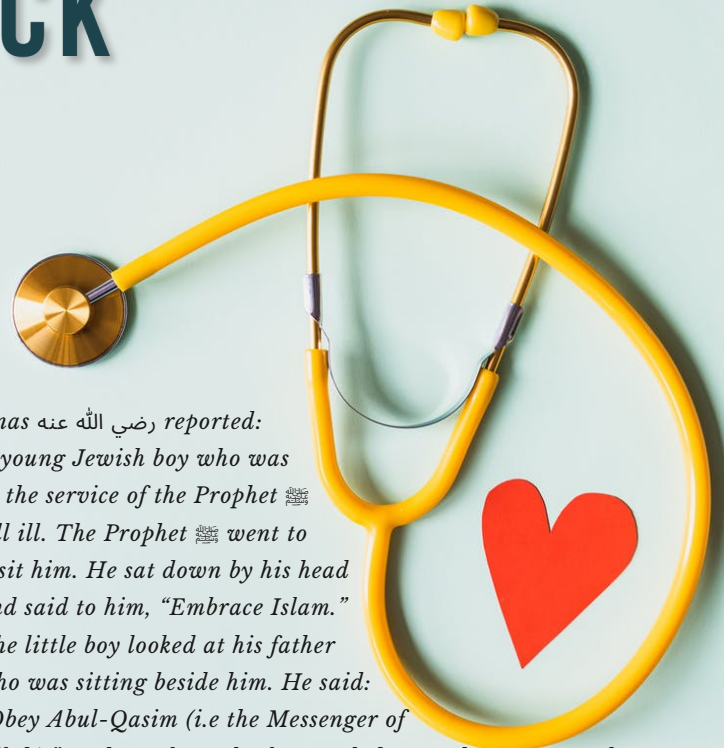
Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Every Muslim has five rights over another Muslim: to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, and to respond to the sneezer" (Sahih al-Bukhari and Sahih Muslim).

As Muslims, two obligations are needed to complete our faith: حقوق الله (the rights of Allah) and حقوق العباد (the rights of mankind). Within the rights of mankind is the duty to help support Muslims through various efforts, and this includes عيادة المريض (visiting the sick). This has benefits for both the sick and the visitor. The sick person feels comforted and supported when his fellow family member or friend comes to visit, and this in turn acts as a means of reflection and reward for the visitor.

To rectify one's intentions is a prerequisite for visiting someone ill. The intention should be pure; to fulfill the rights of a Muslim on us and to act upon a Sunnah of Muhammad ﷺ. One should visit the sick to show compassion and comfort as this is conducive towards upholding good relations with them. Visiting the sick is a form of worship which leads one to achieve great rewards and the pleasure of Allah.

Visiting the sick is a Sunnah of our beloved Prophet ﷺ. He ﷺ would visit all types of sick people, whether children or adults, and whether their sickness was severe or mild. This is demonstrated by the following hadith:

وعن أنس رضي الله عنه قال: كان غلام يهودي يخدم النبي صلى الله عليه وسلم فمرض فأتاه النبي صلى الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم الله عليه وسلم فقعد عند رأسه فقال له: "أسلم" فنظر إلي أبيه وهو عنده؟ فقال: أطع أبا القاسم، فأسلم، فخرج النبي



Anas رضي الله عنه reported:
A young Jewish boy who was
in the service of the Prophet ﷺ
fell ill. The Prophet ﷺ went to
visit him. He sat down by his head
and said to him, “Embrace Islam.”
The little boy looked at his father
who was sitting beside him. He said:
“Obey Abul-Qasim (i.e the Messenger of
Allah).” So he embraced Islam and the Prophet ﷺ stepped out
saying, “Praise be to Allah Who has saved him from Hell-fire”
(Sahih al-Bukhari).

The Prophet ﷺ in this instance went out of his way to visit a Jewish child, said to be named Abdul Quddoos (*Nuzhat Ul Muttaqeen* 686). We see our Nabi ﷺ caring for those under him with compassion and sincerity, regardless of whether they were Muslim or not. He sat close by his head to give more warmth and so that the ill would not have to exert effort in speaking loudly.

The following are Prophetic standards and instructions for visiting the sick:

1. An appropriate time should be chosen. Since the purpose is to provide some relief and comfort to the patient and their family, the visit should remain short. No Sunnah time is mentioned to visit, however, we should keep in mind not to go when they might be resting or spending time with close family.
2. The visit should not be excessively prolonged or cause distress to the sick. We should not become an inconvenience to the family to such an extent that they must now attend to their visitors.
3. The words spoken near the sick should be thoughtful and encouraging, giving the family and patient hope of recovery. Avoid speaking in a patronizing manner and asking for distressing details. Speak about those things which bring the patient joy, so as to not cause them further anguish, as the state they are in is

difficult for them already. Encourage the patient to have patience and remind them that illnesses are a means of forgiveness and expiation of sins.

أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا"

Allah's Messenger ﷺ said, "No calamity befalls a Muslim, but that Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn" (Sahih al-Bukhari).

4. If one is unable to visit, an effort should be made to ask the close family of the patient about the sick person's well-being. One may have experienced this, as COVID-19 has restricted visiting freely, but with a simple inquiry the Sunnah can still be acted upon. We learn this from the following hadith:

4.

Whenever Prophet Muhammad ﷺ would visit a sick person, he would read:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

No harm, (it will be a) purification (from sins), if Allah wills. (Bukhari)

The Prophet ﷺ has said: whoever visits the sick and recites this following dua 7 times Allah will cure him (unless his time of death has come near):

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask God, the Mighty, the Lord of the mighty throne, to cure you. (Abu Dawud; Tirmidhi)

2. Place your hand on the area that is in pain, read بِسْمِ اللَّهِ (in the name of Allah) 3 times and then repeat the following Dua 7 times:

بِسْمِ اللَّهِ أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend. (Muslim)

1. The Prophet ﷺ would touch the skin of the sick person with his right hand then read:

اللَّهُمَّ أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

O Allah! the Lord of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, such a cure which leaves behind no disease. (Bukhari and Muslim)

عن ابن عباس، رضي الله عنهما، أن علي بن أبي طالب، رضي الله عنه

خرج من عند رسول الله صلى الله عليه وسلم، في وجعه الذي توفي فيه فقال الناس: يا أبا الحسن كيف أصبح رسول الله صلى الله عليه وسلم؟ قال: أصبح بحمد الله بارئاً

"When `Ali رضي الله عنه came out after visiting the Messenger of Allah ﷺ during his last illness, the people asked: "How is the Messenger of Allah, O Abul-Hasan?" He replied: "Praise be to Allah, he ﷺ is feeling better" (Sahih al-Bukhari).

5. If we are displeased with a person who has fallen ill, we should not let that stop us from visiting them and inquiring about their health. Reward is doubled for the person who visits those they are displeased with; one reward for visiting the sick and the second for maintaining relations and visiting even though you are not on good terms (Uthmani, 163).

PROPHETIC DUAS FOR THE SICK:

We should ask Allah to cure the sick and make sincere du'a. It is important to understand that everything is in the power of Allah and nothing happens except what He wills. Medicine and treatments are all helpful, but they are only asbab (causes) through which Allah cures.

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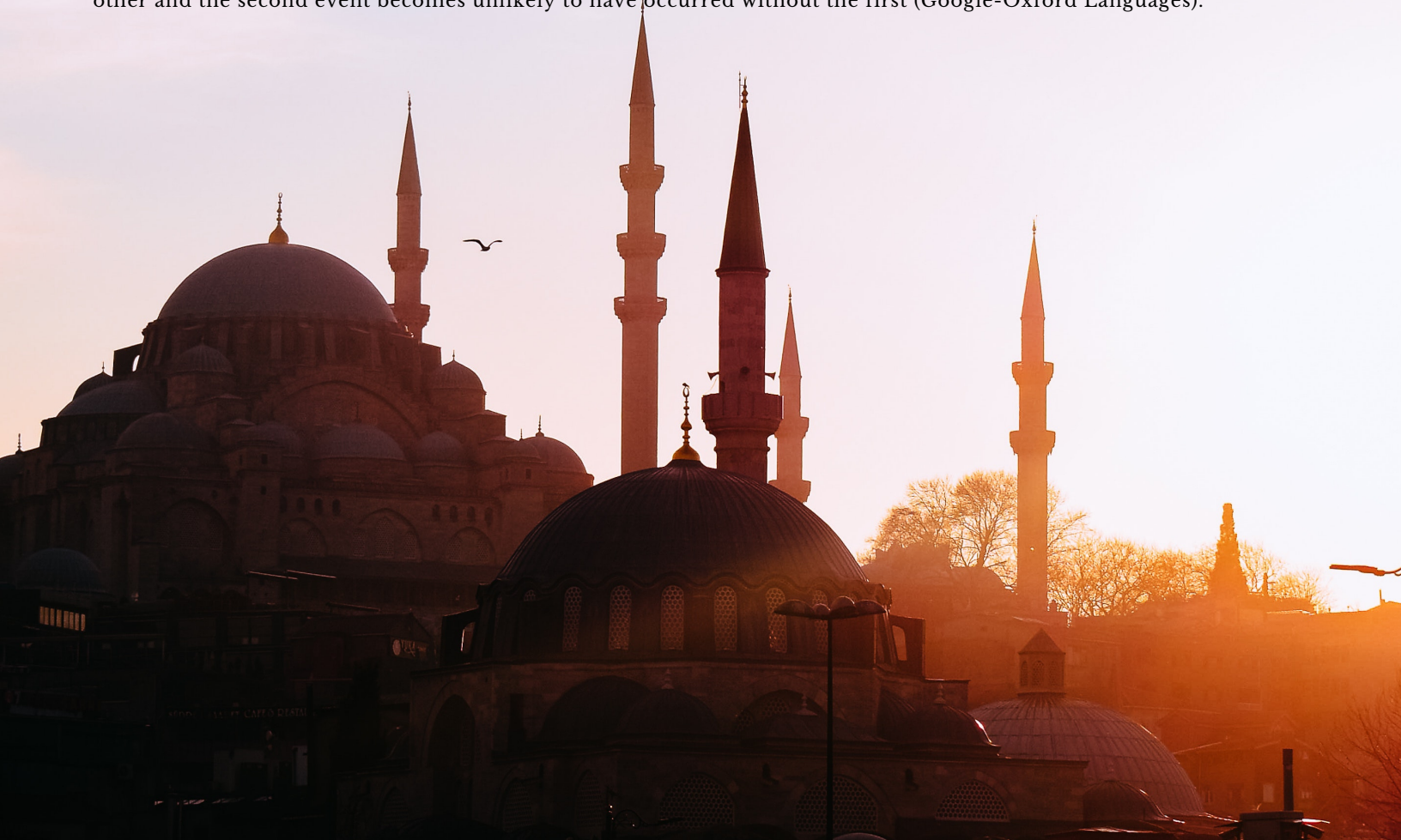
BREAKING THE MOLD

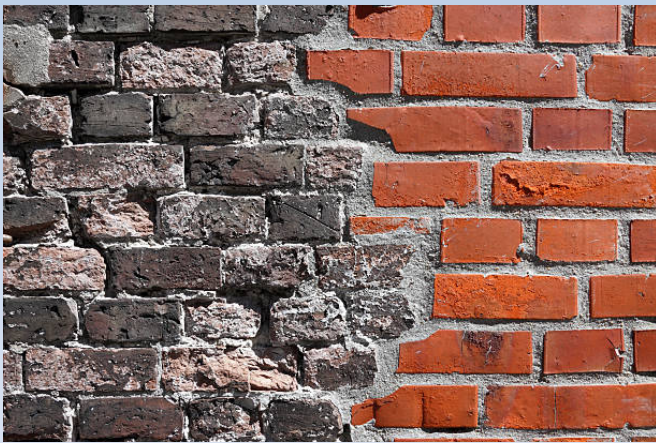
A Principled Approach to Tajdid (Revival) of the Islamic Spirit

By M.N.

Third year Alim Student at JQU

First and foremost, before proposing any spiritual reformation ideas to combat the effects of modernization in this day and age, we must first define certain terms. What exactly is an Islamic Spiritual Movement? The term alone conjures images of radical groups, scattered on the very outskirts of its definition. In the traditional sense, it is the formation of a group geared towards *tajdid* (reviving) of the spirit of Islam and the Sunnah of its final Prophet ﷺ. This is not a novel idea but a recurring phenomenon throughout history. Take the example of the Prophet ﷺ; his deputation was a response to the paganistic revolution leading to the abandonment of religion and innovations within it. Four hundred years before the advent of Muhammad ﷺ in the era of King Shapur of Persia, 'Amr ibn Luhayy was the first to install an idol, named *Hubal*, at the top of the Ka'aba (Najeebabadi, 68). The advent of Persia, specifically Syria, as a dominant and influential power made an impression upon 'Amr ibn Luhayy and allowed for open implementation of idol worship (Kiani, 17). This necessitated a need for a second spiritual movement that sought to strike a balance between the two. An example of a classic cause and effect scenario, where one event precedes the other and the second event becomes unlikely to have occurred without the first (Google-Oxford Languages).





They have always been in response to, and as a direct result of, global changes in modernization. The modernization of societies happens through formation of national states, organization of capitalist economies, and technological and scientific developments. All of these directly result in social and cultural changes, the consequences being the abandonment of spiritual and cultural values and norms (Lapidus, 444). It has undeniably propelled mankind from the stone-age to the atomic era but along the way, in the name of modernism, it also shed mankind's morality and led them into the depths of depravity. Examples in history include the likes of Pharaohs, Hitler and Mussolini, who in the name of advancement and progress committed many atrocities (Usmani, 6). These matters, in turn, actively necessitate a movement that ensures the protection of Islamic values and prevention of its marginalization in society.

This idea of a movement emerging as a direct result of modernization may seem contradictory and combative, as if on polar opposites of and against modernity. However, not only is it an effect of modernity but also an expression of it. Islam is not, nor has it ever been, opposed to the benefits gained by modernizing as long as those advancements adhered to Allah's Commandments and did not oppose the Sunnah. Stories within *seerah* (the Prophet's life) are filled with evidence of the Prophet ﷺ using advancements in all aspects of life; from digging the famous trench and using new weapons in the Battle of Ta'if, to advancements in agriculture, trade, or war strategies (Usmani, 4-5). The very idea of changing with the times out of necessity to evolve and develop aligns with the principles of modernization, which is defined classically as "the process of adapting something to modern needs or habits" (Google-Oxford Languages). The very need

for a *tajdid* is based on us, as Muslims, needing to adapt to the changing needs and habits of our time! This nineteenth century view that "modernity adversely affects religion by taking the wonder and mystery out of the universe" is outdated, "as if religion depends on the physical environment" (Douglas, 2). Clarifying this is necessary, in order to not be maligned by labels of radicalism. The proposal being set out is not an opposition to modernity, but seeks to work within it. "Surely, Allah will send for this Ummah at the beginning of every hundred years a person who will revive its religion for it" (Abu Dawud). It is within the spirits of being a *mujaddid* (one who revives) that this proposal is set forth.

Secondly, we must define the scope within which revival is needed. Revivalist movements of the past focused on more passive forms of revivalism, where emphasis was placed on the inner and spiritual self, most famously by Ghazzali, who said, "there is a relationship between the limbs and the heart, and how the heart is affected by the deeds of the limbs" (Abdussalam, 105). What is needed today is a more immediate and simple method of reform that not only seeks to restore the Sunnah of the Prophet and individual spirituality but also allows us, as a community, to recognize the dangers and traps that accompany modernization. A salient example of this is the advent of science which has progressed so far as to be able to manipulate our impulses through the use of algorithms (social media), stripping us of not just control but of morality, without us any wiser to its effects! It will require stripping away all the information instilled within us through the formation of these globalized systems, i.e., education, politics, technology, and even science. The idea is not to reject the systems but to not allow it to permeate our habits and way of thinking. To not allow it to shape the way we see and understand the world. As decreed for us in the Qur'an,

“يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا”

"O! Those who believe, if you fear Allah He will give you the power of discrimination [between true and falsehood]" (Surah Anfal: 29).

Awareness is the first step to revivalism. The goal is "to reaffirm the fundamentals of Islamic morality, [and] purify the practice of Islam from later additions" (Lapidus, 455). If we become more aware of the changes in our habits and religion, brought on by changes in global structure, we can become better equipped to resist or deflect them, for truly, "the heart is like a mirror -

“The idea is not to reject the systems but to not allow it to permeate our habits and way of thinking.”

the realities of things do not manifest upon it except by its polishing, illumination, and straightening” (Abdussalam, 105). The way we perceive the world, and even globalization, needs to shift - that is the ‘polishing’. The ‘illumination’ can mean that the lens through which we view these changes should be through the lens of Islam and the Sunnah first and foremost. The ‘straightening’ needed today is more of a “back to basics” approach, a revival in the way of thought itself; to the basic definition of what Islam and being Muslim means. The term “Muslim” has, in this modern world, taken on many forms and varied definitions but bared down to its roots it simply means: the one who submits. Reaffirming the fundamentals of Islam not only means returning to the basic tenets of the religion but submitting to them completely. Imam Ghazzali, who differentiates between outer actions and inner actions, argues that outer actions are to be perfected before we work on the inner ones. The outer actions include ten in total, comprising of: *as-Salah* (prayer), *as-Sadaqah* (charity), *as-Siyam* (fasting), *Hajj* (pilgrimage), reciting the Qur’an, *dhikr* (remembrance of Allah), *al-Halal* (seeking the lawful), *Huquq* (upholding rights) and *Suhbah* (good companionship), commanding good and forbidding evil, and last but not least following of the Sunnah (Abdussalam, 42-104). One may be scorned for this reversal in thought and one may be opposed by the people, or outright “cancelled”, but as Muslims we must remember that those who stand the test of times are rightly guided by Allah.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
الْمُحْسِنِينَ

"And those who strive in our way, we shall certainly guide them in Our ways. Indeed Allah is with the good-doers." (Al-Ankabut: 69)

Our loyalty lies with Allah and the Sunnah of His Prophet, and the only way to judge between desirable and undesirable modernist innovation is to examine it in the light of Qur’anic injunctions. It is not for us to be concerned with being at odds

with the practices of the time, because as Abu Hurairah رضي الله عنه narrated, the Prophet ﷺ said,

“بَدَأَ الْإِسْلَامُ غَرِيبًا، وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ”

"Islam began as a strange religion and it will soon return to that which it began, as something strange" (Muslim 145).

Hence we have been forewarned by an established and reliable source that returning to the basics is not only essential but also expected and foretold. May Allah equip us all with the foresight to recognize the traps and pitfalls of modernization and equip us with the forbearance to fight them appropriately.

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Shaykh Yunus Jownpūrī



PEARLS OF THE PAST

By Maulana Azhar Ingar

Graduate of JQU (Class of 2021)

Muḥaddith al-‘Aṣr Shaykh al-Ḥadīth Mawlānā Muḥammad Yūnus ibn Shabbīr Aḥmad ibn Sher ‘Alī was born on Saturday 2 October 1937 (this corresponds to 25 or 26 Rajab 1356, not 1355) in Jownpur in Uttar Pradesh, India.

At the age of five, his mother passed away and he was looked after by his maternal grandmother. He undertook his early Islamic education at Madrasah Ḍiyā’ al-‘Ulūm Jownpūr under the tutelage of Mawlānā Ḍiyā’ al-Ḥaq Fayḍ‘ābādī. In Shawwāl 1381, a year after his graduation in 1380, Shaykh was formally appointed as a teacher in Maẓāhir al-‘Ulūm Saharanpur. For the next few years, Shaykh taught various books including Sharḥ al-Wiqāyah, Hidāyah, Uṣūl al-Shāshī, Mukhtaṣar al-Ma‘ānī, Nūr al-Anwār, Mishkāṭ al-Maṣābiḥ, Sunan Abī Dāwūd, Sunan Ibn Mājah, Sunan al-Nasā’ī, Ṣaḥīḥ Muslim, Muwattā’ Mālik, and Muwattā’ Muḥammad.

Thereafter, in Shawwāl 1388, at a relatively young age whilst some of his teachers were also alive, he was appointed by Shaykh al-Ḥadīth Mawlānā Muḥammad Zakariyyā Kāndhelwī (d. 1402/1982) as Shaykh al-Ḥadīth and honoured with the privilege of teaching Ṣaḥīḥ al-Bukhārī, a role Shaykh Yunus continued to fulfill until his passing.

Shaykh’s commitment and devotion to the sacred sciences, and in particular the science of ḥadīth, can be further gauged from the fact that he did not get married like some great luminaries of the past.

One of the qualities that Shaykh will be remembered for is his uncompromising love of the Sunnah and his devotion to the ḥadīths. Shaykh would regularly say, “The soul is reformed and purified by adhering to the Sunnah.” Shaykh would also say, “Taṣawwuf in reality is following the Sunnah with the correct intention.” Likewise would he mention, “Whoever follows the Sunnah, he does not need to worry about his Dīn or Dunyā. Allah looks after him.”

Shaykh passed away on Tuesday 11 July 2017 / 17 Shawwāl 1438 (16 Shawwāl in India).

- Summarized from the writings of Mufti Yusuf Shabbir

On the Wonders of Allah's Creation

He said: "The eyes are a great blessing of Allah and they are the most delicate and valuable part of the human body. For this reason, Allah has made arrangements for its protection and preservation. The eyes are placed inwards with the eyelashes covering them. Then there are eyelids and eyebrows for added protection. The eyes are also protected by two strong bones above and below. All these levels of protection are constantly protecting the eyes. If someone was to attack the eye, they would first have to get past all of these layers of protection.

"In the same way the eardrum is extremely delicate. Allah has created that ear in such a way that nothing easily enters the ear canal. Similarly, Allah has placed the brain in an extremely secure place. These are all wonders of Allah's creation."

On the Blessing of Intellect and Understanding

He said: "Intellect and understanding are great blessings of Allah. It has been narrated that the Prophet ﷺ said, "Indeed the successful one is he who has proficient intelligence." This has been narrated in al-Isābah.

"I once rebuked a student and told him that we should do things as the intelligent and seniors do. We should look towards them and see what method they adopted in particular situations. I then went on to tell him that intellect is of two types; one is earned while the other is gifted. The way to achieve the first type is to constantly look towards the people of intellect and adopt the company of good people. After some time, you will also become intelligent. The second type cannot be sought as it is a gift from Allah ﷻ that He gives to whomsoever He wishes. He grants them sound understanding and thus, they do things very intelligently."

"Acquire adab (etiquette); you will be blessed in your knowledge."

On Humbling Oneself In front of Seniors

"Making yourself a student and humbling yourself in front of your seniors does not decrease honour, but rather increases one's honour."

A Father is a Blessing that Cannot be Replaced

He said: "A father is a great blessing that cannot be

replaced. He does a thousand favours, he feeds, he spends, he takes care of treatment, yet he forgets all he did."

He then looked towards a man in the gathering and said, "If I do a favour upon you, I will surely remember it, but a father will do it for his child and forget it. He requires nothing in return. He only expects obedience and dutifulness." He continued saying to this man who was of an advanced age, "If you put your father's shoes straight, he would be extremely pleased with you. One should straighten his father's shoes."

On the Importance of Reciting the Quran

"Huffaz should recite one *juz* of the Quran in Salah daily. If you cannot read it in one go, split it throughout the day. First this will be difficult then you will not be able to live without it."

On Marriage

"Make three intentions when you marry (1) Following the Sunnah (2) Increasing the Ummah (3) Protecting chastity."

On Following the Sunnah

"The soul is reformed and purified by adhering to the Sunnah."

"Nobody can be safe from Satan's whispers except he whose heart is overwhelmed with the remembrance of Allah."

"Durood is the cure for all problems. Read it with sincerity."

"Repent from your sins truly; true repentance is to hate your sins like you hate the Fire of Jahannam."

"Once I asked Shaykh for some advice. He said: when you read the ahadith, read it from the Prophetic lenses; as though the Prophet ﷺ is instructing you. Do not read the ahadith with anyone else's lenses. This advice is of particular relevance for students and scholars."

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HALAL PARANOIA?

OR AN ISLAMIC RESPONSIBILITY?

By Muhammad Mayat
Final year student at JQU

‘Paranoia’ in the Oxford English Dictionary is the “unjustified suspicion and mistrust of other people or their actions” (Lexico). Unfortunately, Muslims who strive for diligence in their religious obligation of eating genuine Halal foods and advise others in regards to this matter are thought of as being paranoid or judgemental towards others who are not as diligent. The reality is that the friction observed between these Muslims and their brothers and sisters in Islam are heavily fueled by their own respective emotions and eating habits.

This leads to some people concluding that Islamic scholars have gone overboard in verifying the permissibility of meat by adopting overly stringent rules, hence undermining the trust one Muslim has in another when he is told, “We only sell Halal”. However, by shedding light on Shari'ah's general stance on meat, clarifying the issue of trusting another Muslim's affirmation, and illustrating some problems in the Halal meat industry today, the seemingly rigid measures of righteous scholars can be understood as not superfluous, but rather necessary.

Allāh has made it lawful for Muslims to eat from the wholesome meat of animals, however, this permissibility is subject to the laws of the Qur'an and Sunnah (tradition of the Holy Prophet ﷺ).



An animal in its origin is similar to a human- both have life, perception, and senses through which they feel both pleasure and pain. If this common link between humans and animals were taken into consideration, then it should have been unlawful to slaughter animals, eat their meat, and derive benefit from them. Allah, however, made humans the best of creation and made the entire universe subservient to them. Everything Allāh has created is for the benefit of humans, and it is in this regard that He says, هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا "It is He who created for you all of that which is on the earth" (al-Baqarah 29). So Divine Ordinance has decreed the permissibility of consuming, but He has kept this permissibility subject to certain laws which are related to slaughtering the animal in a prescribed manner (Usmani, 10).

The jurists have established three basic conditions from the Quran and hadith for the slaughter to be valid in Islamic law. The first condition is that the animal is slaughtered according to the Islamic method which requires that the minimum

number of veins be severed. The second is that the name of Allāh be recited, and the third is that the proper qualifications be found in the one who slaughters (Usmani, 16). If these conditions are met then the animal becomes permissible to eat. On the contrary, if any of the required conditions are not met, the animal will remain forbidden to eat (as the general rule is that animal meat is unlawful to consume until it is slaughtered Islamically). Allah the Most Exalted says,

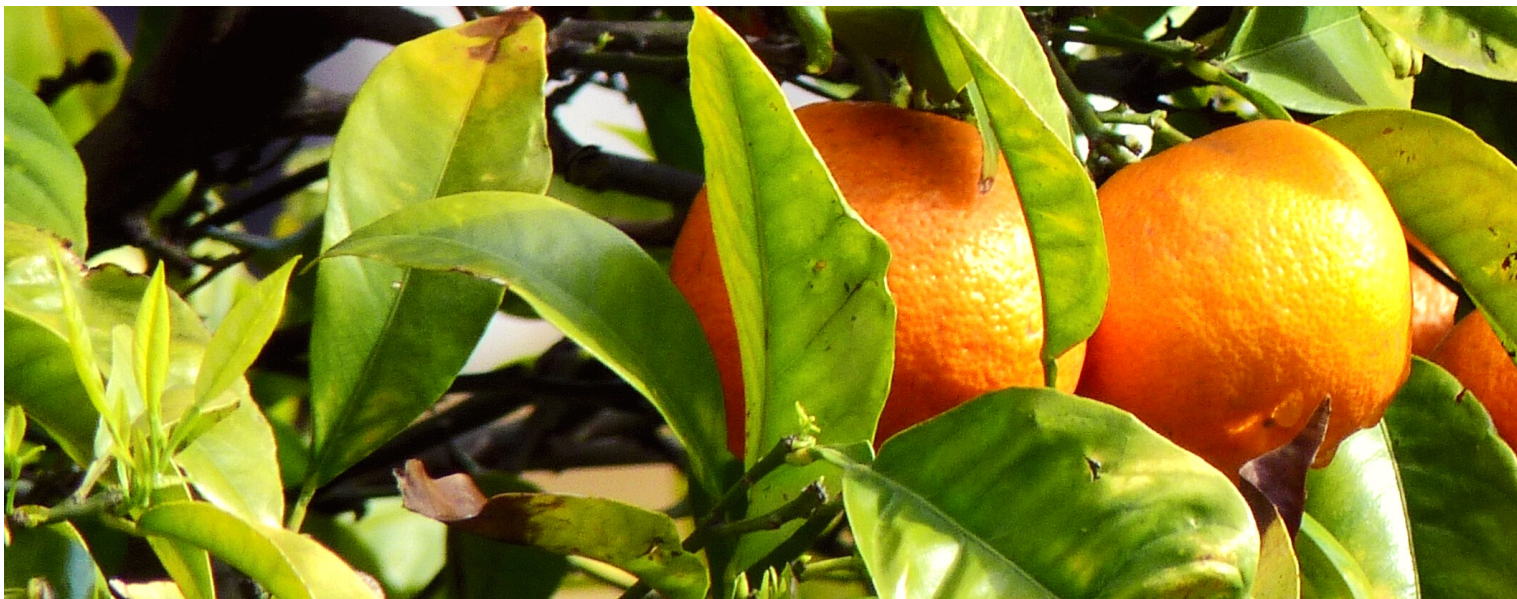
حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ
الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ
وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ
السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ

"Prohibited for you are dead animals (animals which died without being slaughtered), blood, the flesh of pigs, and that which has been dedicated to others than Allah, and [those animals] killed by strangling, or by a violent blow, or by a headlong fall, or by the piercing of a horn, or those from which a wild animal has eaten, except what you [are able] to slaughter [before its death]"
(al-Ma'idah, 3).

Imam Nawawi رَحِمَهُ اللَّهُ says, "The original state of an animal is that its consumption is Harām and this rule is agreed upon by all scholars" (an-Nawawi 13/192; as-Shatibi 1/181; al-Jawziyyah; Ibn al-'Arabi al-Maliki 2/35; al-Kasani 4/155; 'Usmani 44).

After understanding the above, the pressing question is how do Muslims, on an individual level, confirm that the meat they consume is not doubtful or Harām? Before reaching any conclusions, two fundamental questions must be resolved. Firstly, can we trust the testimony of any person who claims that the meat they are providing us with is Halal? In a hadith narrated by A'isha رضي الله عنها رسول الله ﷺ was asked, "Some people bring meat to us, and we do not know if the name of Allāh was recited upon it or not?" He ﷺ answered, "You should recite the name of Allāh upon it and eat." A'isha رضي الله عنها adds that the people regarding whom this question was asked were new Muslims (al-Bukhari 5507; Usmani 40). Hence, Islam does not endorse skepticism. Rather, it urges us to have trust in our Muslim brothers and sisters.

This hadith does not imply that



reciting Allāh's name is not a condition because if so, the hadith would be in direct contradiction to the Quran which says,

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ
وَإِنَّهُ لَفِسْقٌ

“Do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience” (al-An'am 121).

Instead, Nabi ﷺ commanded them to eat the meat and ignore their assumptions. During that period, Muslims would say the name of Allāh on the slaughter and follow all regulations, therefore, to think otherwise would have been to induce suspicions that required evidence ('Usmani 41, al-Qari, ad-Dehlawi 7/156-157). Furthermore, Mufti Muhammad Taqi Usmani writes in a response to a similar question from New York:

If a Muslim informs you about a particular meat that it is slaughtered by a Muslim in complete conformity with the Islamic injunctions, and there is no apparent reason to disbelieve him, you trust his statement and take the meat as Halal. One should not indulge in baseless suspicions about a Muslim's

statement. We have been directed to presume a Muslim's statement as true unless the contrary is proved. However, if one suspects his statement on reasonable grounds, for example, he has himself seen him purchasing the meat from a non-Muslim dealer who deals in/with Harām meat, or he has found him too careless in these matters to be relied upon, then he should not rely on his statement except after enquiry, and the meat of his store should not be purchased or used unless one is fully satisfied that it is Halal.

(Contemporary Fatawa 285)

Moulana Yusuf Shabbir sums it up by saying:

The default position is that a Muslim should trust another Muslim particularly if he has been invited for food. However, if he has a genuine basis for doubt, he should enquire. Although the same principle applies when purchasing food, the importance to enquire when purchasing in the current era is greater, due to the nature of the global food market, the prevalent dubious practices and the low levels of taqwā. (Islamic Portal)

This brings us to the second factor concerning this issue which involve the dubious practices prevalent

in the meat industry, especially in countries that are diverse in religious practices. Sheikh Abdul Aziz bin Abdullah Al-Sheikh, the current Grand Mufti of Saudi Arabia, was asked about meat in western countries, he replied:

With the meat being slaughtered by a mixture of people that includes People of the Book (Christians and Jews), polytheists, and uninformed Muslims, you cannot tell who has slaughtered what and it is not known whether the name of Allāh was mentioned at the time of slaughter or not. Therefore, it is Harām to eat the meat when you are confused about who did the slaughtering, because the basic principle is that animals of the an'am class (i.e. camels, cattle, sheep, goats), and animals that come under the same ruling, are Harām unless they are slaughtered in the proper manner as prescribed in the Shari'ah. (HFSAA)

In March of 2004 the Jami'yyatul Ulama Canada (CCMT) decided to appoint a team of members to observe and discover the inner workings of the meat industry within the country. The team inspected 13 poultry abattoirs, 4 meat abattoirs, 7 further processing plants and numerous other manufacturing plants and retailers.



Some of the problems they discovered were:

1. **Slaughtermen at abattoirs not reciting the name of Allāh on every slaughter.**
2. **The minimum number of required veins not being cut resulting in the animal being Harām.**
3. **The team found in a renowned poultry abattoir that rotating mechanical blades (which is a prevalent tool for machine slaughter) were being used to slaughter the birds.** A slaughterman would recite bismillah when switching on the machinery and would then go stand by the blade and recite bismillah at his own pace. By the time he would complete one recital, at least ten chickens had passed by on the line (the speed of the line was 200 chickens per minute).
4. **Contamination issues (mixing of Halal with non-Halal).** The team also discovered poultry being processed on unsanitized lines thus causing leftovers of Harām meat to be mixed with the Halal meat on the machinery.
5. **The appointed inspection team also discovered that large amounts of meat were imported from foreign countries.** Local plants could not guarantee that the imported meat was slaughtered in accordance with Halal guidelines. What is surprising is that some of these “Halal” slaughterhouses were even provided Halal certificates by the existing certifying boards at the time (HMA).

Other issues in the industry included the ‘vertical cut’, a new slaughter method which does not ensure that the minimum number of vessels of the throat is severed (HFSAA), and the death of animals

by stunning/a blow which renders their meat Harām. It is incumbent that the animal dies by letting the blood flow by severing the required vessels in the animal. As for the ethical aspect, stunning causes extra pain to the animal above and beyond the pain experienced during the slaughter itself. For this reason, many scholars have declared that the act of stunning is extremely disliked and close to being impermissible (HFSAA).

These problems are not just restricted to Western countries. Even Muslim countries like Saudi Arabia and Malaysia are victims. The South China Morning Post reported that a Malaysian cartel allegedly sold fake Halal meat to Muslims for 40 years. A local media investigation said the group smuggled meat from non-Halal certified sources including China, Brazil, Canada and Ukraine products such as kangaroo and horse meat were mixed with and sold as Halal beef (SCMP).

Although Islam urges us to have trust in our Muslim brothers and sisters, we cannot turn a blind eye to the corruption that is happening in the Halal food market worldwide where let alone not reciting Allāh's name, non-Muslims are found slaughtering in “Halal” abattoirs! When the corruption in the industry is such, it is imperative that we as God-conscious Muslims validate the permissibility of the food we eat. This can be done by purchasing meat from a restaurant or butcher which is either certified by a reliable Halal certification body, or by being certain that their sources are certified by such an organization. Where there is doubt, let the fear of answering to Allāh on the Day of Qiyamah be our judge.

عن النعمان بن بشير رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَاعَ يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ

The Holy Prophet ﷺ said, "The Halal (Lawful) is clear and the Harām (Unlawful) is clear, and between them are unclear matters about which many people do not know. So, whosoever avoids the doubtful matters absolves himself in regards to his religion and his honour, and whoever falls into doubtful matters is like a shepherd who grazes his sheep around a prohibited property, eventually his animals will graze into it." (al-Bukhari 52)

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THE HUMBLE SANDWICH GOES HAUTE

BUILD A BETTER SANDWICH WITH A FEW FRESH INGREDIENTS AND SOME CREATIVE UPGRADES.

CHEESE SANDWICH WITH DATES AND BASIL

Ready in 20 minutes
Serves 4 people

- MUSLIM VOL 3, HADITH 5334

THE PROPHET ﷺ SAID,
"A HOUSEHOLD WHICH HAS DATES
WILL NOT GO HUNGRY."

Ingredients:

- 4 tablespoons unsalted butter, softened
- 8 slices bread
- 2 teaspoons of black pepper
- 8 slices mozzarella
- 1/2 cup pitted dates, thinly sliced
- 1/4 cup fresh basil leaves, torn

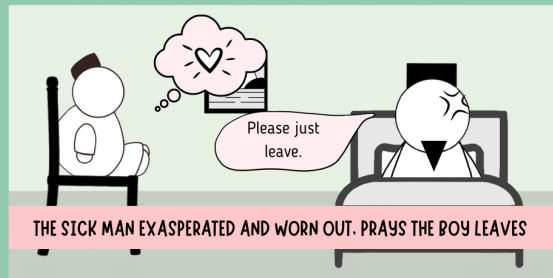
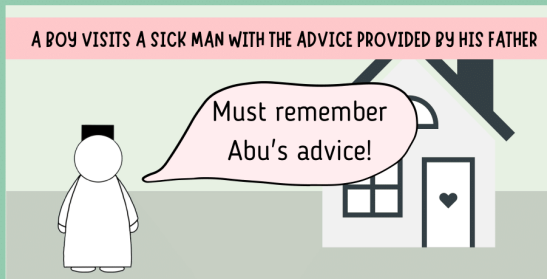
Directions:

1. Spread the butter on one side of each bread slice.
2. Heat a large skillet over medium heat. Put 2 bread slices in the skillet, buttered-side down.
3. Layer 1 slice of cheese, 1/2 tsp of black pepper, one-quarter each of the dates and basil, and another slice of cheese on each piece of bread.
4. Close each with another piece of bread, buttered-side up. Press the sandwiches occasionally with a spatula, until the cheese melts and the bread is golden, 3 to 4 minutes per side.
5. Repeat the same method to make 2 more sandwiches



Created by Munisa and Maowa, 3rd year students at JQU

آداب زيارة المريض





The Essence of Worship:

LESSONS FROM
THE INVOCATIONS
OF RASULULLAH ﷺ

By Student of Alim Class

Du'ā is an essential facet in a Muslim's life. It is the connection between Allah and His servants. It is the shield against the calamities one faces. It is the beacon of hope in the world's sea of gloom. It is one's lifeline in the face of life's various exigencies. It is the one anchor of certainty among the waves of life's vicissitudes of providence. Where it is the heartening companionship in one's solitude, it is also where one finds the solace of seclusion in times of companionship. It is, as mentioned in a hadith of Sayyidunā Rasūl Allāh ﷺ "worship itself".

This central act of servitude is best learned from the man who was the most exemplary servant of Allah: Rasūl Allāh ﷺ, the embodiment of what it means to humble oneself before Him. Allah praises this quality of His Messenger ﷺ in the first verse of Sūrat Al-Isrā'. After taking our Messenger ﷺ on the night journey where he ascended to the heavens, the title Allāh uses to refer to His Beloved ﷺ

was none other than "His *servant*".

This servitude shows its radiance evidently in the da'awāt (supplications) of Rasūl Allāh ﷺ. As an intimate part of one's connection to Allah, the sentiments expressed in du'ā are indicative of the innermost murmurings of the heart that conceived those feelings. One can only imagine the inner whisperings of a heart as pure as our Messenger ﷺ, one that was always connected to his Creator. His wife, our mother Sayyidah Ā'ishah رضي الله عنها, narrates that "The Messenger ﷺ would worship Allah on all of his moments (i.e. continuously)." The spiritual effulgence of a heart like this can be gleaned from the prayers and invocations that emanate from it. Imam Anwar Shāh Kashmīrī mentions, as related by his student Mawlāna Badr-e-'Ālam Mirathī, "The spirit of Hadith is the invocations mentioned therein." He carries on to say: *It is not hidden to you that the status of the Messenger ﷺ is extremely lofty, as he alludes to deep, complex realities in the form of comprehensible discourse.*

Thus, his speech has apparent as well as hidden meanings, which is what allows for both the laity and the knowledgeable to benefit from it. If it only included what was for common discourse, those of intellect would not benefit. If it only dealt with deep realities, thousands of people would not have understood it. Hence, his speech married between both aspects, with both the uneducated and the knowledgeable equally benefitting. This amalgamation is only possible for a Nabī; one of superficial intellect cannot understand hidden complexities, and one who philosophizes is unable to suffice on the apparent meanings.

It is for this reason that we aim to discuss select du'ās of Rasūl Allah ﷺ in an attempt to benefit from the iman and wisdom contained therein. We start with part of a du'ā mentioned by Imām Tirmidhī in his Sunan, narrated by Ibn Umar رضي الله عنه. He says: *Rarely would Rasūl Allah ﷺ stand up from a gathering until he prayed for his companions with these du'ās:*

اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا
وَبَيْنَ مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تَبْلِغُنَا بِهِ
جَنَّتِكَ وَمِنْ الْيَقِينِ مَا تَهْوُونَ بِهِ عَلَيْنَا
مُصِيبَاتِ الدُّنْيَا

"Oh Allah! Allocate for us enough of your fear that intervenes between us and your disobediences, and enough of your obedience that makes us reach your Jannah, and enough of your conviction that lightens for us the tragedies of the world." The du'ā is much longer than this, but we will only attempt to explain the aforementioned portion for this issue.

In the first portion of the du'ā, Rasūl Allah ﷺ asks for the fear of Allah, such that that fear becomes a barrier from sins. This is a very comprehensive du'ā. Too little fear can lead to a person becoming unwary of the consequences of their misdeeds, giving free rein to their unlawful

desires. Too much fear is also detrimental; Hakīm 'l-Ummah Ashraf Alī Thānwi mentions, as related in his transcribed lessons on the Sunan of Imām Tirmidhī, that only this amount of fear is sought because more than this can make a person too frightened to strive to commit good deeds. The example Hakīm 'l-Ummah gives is that of a man who finds himself face-to-face with a lion. Should this man possess any skill or expertise in any given thing, the mere terror he faces in front of the lion will render him petrified, unable to showcase that skill at that moment. The same applies to our fear of Allah. Should a servant fear Allah more than what is mentioned in the Hadith, the very same state of petrifying horror can engulf that servant, which will make his good actions extremely cumbersome. An example of this is a person who, out of excessive fear of Allah, falls victim to compulsive behaviours in purity-related matters. One may take overly stringent precautions in relieving themselves, and they may also have a compulsive habit of repeating ablution many times out of fear of missing a portion of a given limb. This is an example of fear that takes a person out of moderation in the religion. Hakīm 'l-Ummah mentions further that another dangerous consequence of this extreme fear is that it leads to despondency in Allah's mercy. Often, this despondency is the end result of the very state of fear that incessantly enveloped the person before, due to which the person gives up all action in pursuit of amnesty from their suffocating state.

Rasūl Allah ﷺ then asks for enough obedience that can convey one to Jannah (by means of Allah's divine grace). The same can be said for this du'ā that was said for the

previous one; too few good actions can hurt a person's chances at salvation in the next life, and overexertion in those good actions can lead to the same state of extremism as was explained above. Rasūl Allah ﷺ mentions in another Hadith "The deen is easy, and nobody will go to extreme in their deen except that it will overpower them." Too much of even that which is laudable in Islām can become something reprehensible if not kept in the bounds of moderation, and too little of that goodness is, needless to say, also a means of misfortune in both worlds. As the aphorism goes, "Iman is between fear and hope."

The third segment in the du'ā requests for enough conviction that becomes a means of Allah facilitating our maneuvering through the difficulties that life presents. The understanding that all that is to touch a person is only afflicting them out of Allah's providence is something that brings a human being immense relief in the face of tribulation. The appreciation that each of those difficulties was written by Allah and that His plan is the best of plans allows a person to breed optimism; a person can see that each test brought with it new lessons and opportunities to grow. Furthermore, the realization that every one of those hurdles brings with it countless eternal blessings in the next life gives a person hope and willingness to continue striving in pursuit of their ultimate object.

The spirit behind this du'ā is best encapsulated by an anecdote. Hammād ibn Salamah went to visit Sufyān Al-Thawrī in his final illness. Sufyān asked in sadness, "Abu Salamah, do you think Allah will forgive me?" Hammād replied "I swear by Allah, if I was given the choice between being judged by Allah and my own parents, I would choose Allah, because Allah is even more merciful than my parents."

MORNING DUAS

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلَهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذُنُوبِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ فَاِنَّهٗ
لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

O Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You. (Bukhari)

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّهُ مَعَ اسْمِهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيْمُ (ثلاثا)

In the name of Allah with whose Name nothing is harmed on earth nor in the heavens and He is the All-hearing, the All-knowing (recite 3 times). (Abu Dawud)

اَللّٰهُمَّ بِكَ اَصْبَحْنَا وَبِكَ اَمْسَيْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ

O Allah, by Your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die, and to You is the Final Return. (Tirmidhi)

اَصْبَحْنَا وَاَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ ،
فَتْحَهُ ، وَنَصْرَهُ ، وَنُوْرَهُ وَبَرَكَتَهُ ، وَهُدَاهُ ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا فِيْهِ وَشَرِّ مَا بَعْدَهُ

We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask You for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in You from the evil it contains and the evil contained in what comes after it. (Abu Dawud)

رَضِيْتُ بِاللّٰهِ رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ نَّبِيًّا (ثلاثا)

I am pleased with Allah as Lord, with Islam as the religion and with Muhammad ﷺ as Prophet (recite 3 times). (Tirmidhi)

سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ ، وَرِضَا نَفْسِهِ ، وَزِنَةَ عَرْشِهِ ، وَمِدَادَ كَلِمَاتِهِ (ثلاثا)

Glory is to Allaah and praise is to Him, by the multitude of his creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words (recite 3 times). (Kanz-ul-Amaal)

Kids Corner

ASSALAMU
ALAYKUM!

5 Pillars of Islam

1) Shahada

To proclaim that there is no God but Allah & Muhammad ﷺ is His messenger.



2) Salah

Offering the five daily prayers.



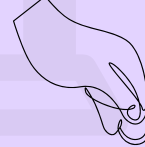
3) Sawm

Fasting from sunrise to sunset in the month of Ramadhan.



4) Zakat

Giving alms (charity) once every year.



5) Hajj

Completing the pilgrimage to Makkah once in a lifetime.



Quiz???

1) How many days of fasting can there be in Ramadhan?

2) What salah replaces Zuhr on Fridays?

3) What are the four Divine books?

4) In which city does the pilgrimage take place?

Fill in the blank:

Prophet Muhammad ﷺ said, "_____ is built on five (Pillars)."

FUN FACT

The 6 articles of faith can be found in the 7th kalimah Imaane Mufassal

6 Articles of Faith

To believe in:

- 1) The Oneness of Allah ﷻ
- 2) The Angels
- 3) The Revealed Books
- 4) The Messengers
- 5) The Last day & Resurrection
- 6) Preordainment of good & bad (Qadr)





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