

ISSUE NO. 4 // VOLUME NO. 1 // JULY 2022 // DHUL HIJJAH 1443

# AL-QASIM القاسم

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

## THE RITUALS OF HAJJ

*The power behind synchronized  
practices that revive our faith*

## MYTHBUSTERS: HAJJ EDITION

## DHUL HIJJAH Q&A

## TRUST IN THE DIVINE

*recognition of what is in our  
control, and what is not*



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, 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."

## EDUCATION:

*Providing both religious and academic education*

- Full time and part time alim class, available morning and evening
- Full time and part time hifz,
- Part time and evening hifz for girls
- Saba Qirat course
- Iftaa course to train scholars in giving fatwa
- Iftaa department to answer religious questions from the public
- Elementary school until grade 8
- Weekly Arabic training course on how to speak and read Arabic

## BOOKSTORE:

- Selling Dars Nizami books and other books as well
- Various publishers available, including Bushra and from Egypt, India, and Pakistan
- Maktab books such as Safar series
- Custom orders also taken
- Bookstore number: (647) 561-2665
- Email: bookstore@jquloom.ca

## LIBRARY:

- Currently stocked with more than 10,000 books
- Arabic, English, and Urdu books
- Free for public use

To donate please visit  
**[www.jquloom.ca](http://www.jquloom.ca)**  
or email us for more  
info

## CONTACT US:



3482 Lawrence Ave E  
Unit #208, Scarborough,  
ON, M1H 3E5



[info@jquloom.ca](mailto:info@jquloom.ca)



(416)-431-2589



[www.jquloom.ca](http://www.jquloom.ca)



# TABLE OF CONTENTS

PATRONS: MAULANA HANIF LUHARVI, MAULANA ABU BAKR  
MANJRA, MUFTI ADAM KOYA



A Deeper Symbolism Behind The Rituals of Hajj	2	The Etiquettes of Consoling	14
The Days of Hajj Infograph	4	Q&A	17
Why Does Evil Exist: Part 2	6	The Phenomena of Hadith Rejection Part 1	18
9 Virtuous Fasts to Incorporate in the Year	8		
Trust in the Divine	9		
Surah al-Kahf: Choosing Faith Over Materialism	11		
Mythbusters: Hajj Edition	13		



Comic	20
Kids Corner	21

Sacred texts require respect. Please do not keep in an inappropriate area or discard. Pass on to someone else for benefit and reward.

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

The rulings/information given herein are based on the religious texts of Islamic Law and do not have any implication on the Law of the Country.

Jamiah Qasimul Uloom bears no responsibility to any party who may or may not act on these works. Jamiah Qasimul Uloom is hereby exempted from any loss or damage howsoever caused.

These works may not be used as evidence in any Court of Law without prior written consent from Jamiah Qasimul Uloom. The works found here are uniquely their own and cannot be reproduced without the organization's written consent.

Any or all references, links and mentions provided in our emails, answers and articles are restricted to the specific material being cited. Such referencing should not be taken as an endorsement of other contents found in those references, links and mentions.



**SCAN & SUBSCRIBE!**

OR FILL OUT THE FORM  
AVAILABLE AT JQULOOM.CA



# A DEEPER SYMBOLISM BEHIND THE RITUALS OF HAJJ

By M.N.

Third year student at JQU

Religious rituals seemingly have no place in the modern world, where the pursuit of wealth rules and is seen as the only worthwhile goal. Ritual practices are seen as irrational and in direct contradiction to the development of secular thought and way of life. A remnant of the Dark Ages, a last resort to fall back on when reason fails however, this broad simplification has been refuted by many and rituals have been reclassified as being inherently important to human behaviour. "Winch argues that rituals are often criticized for being irrational, impractical, or non-scientific behaviour, but one should not use criteria taken from one practice to criticize another" (Schilbrack, 14). That is the key point to remember when examining the rituals behind hajj (annual

pilgrimage to Makkah). Every year when millions of individuals from all walks and backgrounds of life gather and the world witnesses the synchronization of ritualized actions with wonder and bewilderment, they think "what is the purpose of pilgrimage rituals in this modern day and age?" The symbolism and the power behind these rituals should be examined and explored as a necessity to the revival of faith and symbols of spirituality that connect us to a higher Divine power. These universal rituals transcend the boundaries of wealth, race, class, and many other man made social constructs. When one dons the white ihram of hajj, they put aside their social and economic differences and become united as one, becoming equals under God- no one man

or woman is better or superior to another. The simple white cloth of ihram itself is a symbol for the simple white shroud worn at the time of death.

This phenomenon was famously experienced and

expressed by Malcom X, who did not believe that the “white man” and “black man” could co-exist. After his experience at hajj, he changed his rhetoric and described it as such, “Never have I witnessed such sincere hospitality and overwhelming spirit of true brotherhood as is practiced by people of all colors and races here in this ancient Holy Land” (Malcom X). He goes on to say, “They were of all colors, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and non-white” (Malcolm X).

He highlights the importance of participating in a common ritual which lifts the partitions created by class, race, ethnicity, economic status, etc. This is the power and beauty behind the rituals of hajj, which allows millions of people to connect to a larger community and be a part of a shared history. The synchronization of rituals all intended with a common purpose allows the pilgrim to experience a powerful kinship and shared brotherhood with his fellow Muslims that would otherwise be impossible to achieve. By engaging in the motions and acts of hajj, the pilgrim is able to take a step back into time, to participate in and appreciate the shared traditions engaged in by millions of believers throughout history.

As mentioned, the customs of hajj are not aimless but carry a deeper spiritual meaning and seek to evoke emotions in the hearts of believers. This goal is mentioned in the Qur’an in the prayer of Ibrahim عليه السلام where he asked Allah سبحانه وتعالى to incline the hearts of believers through hajj.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ  
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“Our Lord! I have settled some of my offspring in a barren

valley, near Your Sacred House, our Lord, so that they may establish prayer. So make the hearts of believing people incline towards them and provide them with fruits, so perhaps they will be thankful.” (14:37)

“  
These universal rituals  
transcend the boundaries of  
wealth, race, class, and many  
other man made social  
constructs. When one dons the  
white ihram of hajj, they put  
aside their social and  
economic differences and  
become united as one,  
becoming equals under God-  
”

Ibrahim عليه السلام was the first to be tasked with establishing hajj as mentioned in the Qur’an, and yet he did not have a large nation other than his immediate family to follow his commands. However, Allah accepted his prayer and answered it by having millions from every corner of the world follow in his footsteps instead, for generations after. This alone represents hope, optimism, and trust in Allah and the way He is able to make unlikely events come to pass with his Divine Will. By keeping Ibrahim's عليه السلام legacy in mind, we can take a look at the different aspects and acts of hajj and reveal the spiritual significance behind each act.

*The Tawaf:* This is the act of

circumambulating the Ka’bah seven times during hajj (and Umrah). This is the most common act of hajj that is universally recognized. The first structure created on earth to worship Allah is mentioned in the Qur’an as “the Sacred House” (ie. House of Allah) (Qur’an 2:125). However, the structure built of brick and mortar is not itself sacred; it is the act of circling it whilst in the remembrance of Allah and its representation as the direction that is faced when praying by Muslims, the qiblah, that is sacred. The symbolism behind it is that remembrance of Allah should be the center of our lives, just as the Ka’bah is the center of the rituals of hajj.

*The Sa’i:* This act of hajj involves the believer, man and woman, to walk between the mountains of al-Safa and al-Marwa, like Hajar عليها السلام did, seven times. We are aware of the story of Hajar عليها السلام and her son Ismail عليه السلام who were left in the desert by Ibrahim عليه السلام by the command of Allah. Hajar عليها السلام trusted the decision of Allah and put her faith in Him to look after her and her son. When she was in need of water, Allah sent Jibreel عليه السلام to them and caused water to gush forth by the heel of Ismail عليه السلام. By literally following in the footsteps of Hajar عليها السلام we as pilgrims show the same devotion and faith in Allah that she had, by remembering her desperate search that was founded by

Allah سبحانه وتعالى. This stands as a reminder for us when we too are in search of a solution in our time of need, to look towards the Almighty. The desperate run between the mountains symbolizes to us our desperate need for the help and guidance of Allah سبحانه وتعالى.

*The 'Arafah: Yawm al-'Arafah* (Day of 'Arafah) is the 9th day of hajj and is literally the name of the plain that exists between a mountain range outside the city of Makkah. On this day, the pilgrims all gather at the same time, same place and seek the forgiveness of Allah سبحانه وتعالى. The Prophet ﷺ is reported to have said, "Allah boasts to the angels about the people of 'Arafah, (saying): 'Look at my servants, they have come to Me in the morning in a desolate state, with dusty hair, having crossed every deep valley. I call you to witness that I have forgiven them'" (Al-Dhahabi, 4:381). It is also a symbolic reminder of the day of Judgment when all of mankind will be gathered on one day, in one place, hoping for the forgiveness of their Lord. It is a reminder to every individual standing on that plain, of their mortality and eventual meeting with their Saviour.

*Muzdalifah:* After the pilgrims depart from 'Arafah at sunset, they spend the night at Muzdalifah sleeping under the open night sky. This is also the only place where one combines their Maghrib and Isha prayers together at one time (with some conditions according to some scholars). This stay at Muzdalifah is mentioned in the Qur'an as the 'Sacred Place',

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ  
وَأَذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ

*"When you return from 'Arafah, praise Allah near the Sacred Place and praise Him for having guided you, for surely before this guidance you were astray" (2:198).*

The stay at Muzdalifah signifies our obedience of Allah's commands without question and reminds us that the development of discipline and a habit to do what is right even in difficult times is paramount to following the instructions of our Lord. The very definition of being a Muslim means submitting to the will and commandments of Allah.

*Jamarat* (or the stoning): This ritual of hajj takes place in Mina, in three specific places where the pillars of Jamarat are pelted with stones by the pilgrims. The three places signify the three spots wherein Shaytaan tried to waylay Ibrahim عليه السلام from his decision while he was on his way to sacrifice his son Ismail عليه السلام as per the order of Allah (Ibn Hanbal, 2791). Each time, Ibrahim عليه السلام is said to have pelted him with stones. The act reinforces for the believer the presence of Shaytaan and

his intention to waylay them from the path of righteousness. It reminds us to consciously thwart these efforts and remain steadfast, no matter the cost.

*Udhiya:* Also the ritual sacrifice of an animal on or after the day of Eid ul Adha, the 10th day of hajj. The sacrifice is an act of gratitude and devotion to Allah but also an act of charity as the meat from the animal is distributed to the poor and needy. Allah commands in the Qur'an,

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ  
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

*"And they pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So eat from their meat and feed the desperately poor." (22:28)*

The symbolism behind the sacrifice of the animal comes from the origin of the ritual; where Ibrahim عليه السلام was commanded to sacrifice his son Ismail عليه السلام. His absolute trust in the command, mercy and power of Allah enabled him to follow the directions of his Lord and therefore when we carry out the sacrifice we, too, are reminded to trust absolutely in Allah and His might, power, knowledge, and mercy.

It is our goal as Muslims and human beings to be the best version of ourselves physically, mentally, emotionally, and spiritually. The act of engaging in symbolic religious rituals helps feed our spiritual self, strengthen it, bring us closer to our Creator and helps us discover a deeper meaning to life. The greatest journey is the spiritual journey towards Allah, and the physical journey of hajj carries many deep rituals that help us do just that, by strengthening our relationship with Him and bringing us closer to Him.

#### Works Cited:

- Ahmad Dhahabi Muhammad ibn. *Mizān Al-i'tidāl fī Naqd Al-rijāl*. Dār Al-Risālah Al-'Ālamīyah, 2009.
- Ahmad, Ibn Hanbal, 'Abd Allāh ibn. *Musnad Ahmad Ibn Hanbal*. Bayt Al-Afkar Al-Dawliyah, 2004.
- Hindy, Ibrahim, and Nazir Khan. "Living Abraham's Legacy: Relevance of Rites and Rituals in the Modern AgeIb." *Yaqeen Institute*, 13 Aug. 2018, [https://yaqeeninstitute.ca/read/paper/living-abrahams-legacy-relevance-of-rites-and-rituals-in-the-modern-age#ftnt\\_ref59](https://yaqeeninstitute.ca/read/paper/living-abrahams-legacy-relevance-of-rites-and-rituals-in-the-modern-age#ftnt_ref59).
- Malcolm X with Alex Haley, *The Autobiography of Malcolm X* (New York: Grove Press, 1964), 339- 342, by Philip Novak (ed.), *The World's Wisdom* (San Francisco: Harper, 1994), 331-332.
- Schilbrack, Kevin Edward. *Thinking through Rituals: Philosophical Perspective*. Routledge, 2004.

# THE DAYS OF HAJJ

8th- 12th of Dhul- Hijjah



## Completing Umrah

### Makkah

- Do ghusl, wear the ihram & make an intention for completing an Umrah.
- Complete Umrah by doing Tawaaf of the Kabah, praying two rakaahs, completing Sa'ee between Safa and Marwa, and trimming the hair.



8th

## Day of Tarwiha

### Mina

- Make an intention for completing hajj and wear the ihram.
- Travel from Makkah to Mina and perform Zuhr, Asr, Maghrib and Isha Salah.



9th

## Day of Arafah

### Mina, Arafah, and Muzdalifah

- After performing Fajr Salah in Mina, travel towards Arafah.
- After arriving, combine Zuhr and Asr during Zuhr time. Then remain in Arafah (*Wuqoof-e-Arafah*). This is a compulsory act.
- After sunset, leave towards Muzdalifah. Maghrib and Isha will be combined and prayed at Maghrib time. Lastly, collect pebbles for *rami*.



10th

## Day of Adha

### Mina & Makkah

- After sunset, complete *rami* (throwing seven pebbles) of Jamaratul Aqabah.
- After sacrificing an animal, men will shave their hair and women will trim theirs. The above actions must be done in this order.
- Perform *Tawaaf-e-Ziyarah*. If this is not possible, it can be completed on the 11th or 12th day.



11 & 12th

## Days of Tashriq

### Mina & Makkah

- On both days, complete *rami* of all three Jamaraat starting with the smallest. *Rami* will also be done on the 13th if one is still in Mina.
- Complete the farewell Tawaaf (*Tawaaf-e-Wida*) before leaving Makkah.



## Visiting Madinah

### Madina Munawwara

- After completing hajj and leaving Makkah, it is recommended to visit the city of our beloved Prophet ﷺ.



Note: *Hajj-e-Tammatu* is Hajj and Umrah performed in one journey with separate ihrams.

# WHY DOES EVIL EXIST?

## PART 2

BY ALIMAH HALIMAH HUSSAINI

Graduate of JQU (Class of 2021)

Pain and suffering are an inevitable part of human existence. Allah has created our world in such a way that we will all eventually come face to face with some form of evil or disaster. On experiencing such heartbreaking tragedies, many people begin to question how Allah could possibly create a world where evil exists. In the first portion of this two-part article, the existence of evil was addressed by recognizing the attributes of Allah which are not limited to His attributes of mercy and compassion and by observing that evil is a reflection of the free will which Allah has graciously bestowed upon us. Now we will further explore the essential role which evil plays in our world, how it strengthens us in this life and enables us to hope and work towards a better hereafter.

Many people are under the impression that pain and suffering serve no purpose and therefore could never possibly be inflicted upon us if Allah was truly compassionate and loving. Not only is this line of reasoning false, but the truth is the exact opposite. When a loving parent sends their child to go through a painful surgery, do we accuse them of being heartless or cruel just because the surgery will cause their child pain? Of course not. We understand that the

only reason why the parents are allowing pain to be inflicted upon their child is because in the long run, the surgery and the suffering that comes with it will heal and benefit the child. Likewise, Allah only inflicts hardship upon us as a means to gain some form of benefit. Pain and suffering makes us stronger; it develops our character and shapes who we are as individuals.

Moreover, this benefit is not just limited to this life, but it extends to the hereafter as well. In short, evil and suffering are simply a means of testing us while we are in this world. We must always keep in mind that our purpose in this life is to be tested. We were not placed on earth by Allah solely for the purpose of play and amusement. Rather, we were brought into this world to be tested. Will we bear the difficulties of this life with patience and dignity or will we be defeated, lose faith, and ungratefully disobey Allah's commands? As such, pain and suffering are not merely an inevitable part of this world. In contrast, one can go as far as to say it is a necessary one. A mere glance at the life of the Prophet ﷺ and his companions can tell us this. They went through the worst persecution and suffering imaginable. They were

tortured and sometimes murdered by the enemies of Allah, and in spite of everything, they persevered and did not lose their trust in Allah. Their success in bearing through these difficulties cemented the highest levels of Jannah for them.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ  
وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَرَاتِ  
وَبَشِيرٍ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمْ  
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾  
"Surely We will test you with a bit of fear  
and hunger, and loss in wealth and lives  
and fruits. And give good tidings to the  
patient. Who, when a suffering visits  
them, say: We certainly belong to Allah,  
and to Him we are bound to return."  
(Surah Al-Baqarah: Ayah 155-156)

Finally, although experiencing suffering and anguish in this world is inevitable, firm faith and belief in Allah's mercy and the promise of eternal joy in the hereafter makes bearing the pain abundantly easier. Losing a loved one, for instance, is utterly heartbreaking; however, for those who believe in Allah's judgment and the existence of Paradise, they are consoled with the knowledge that this pain is only temporary and they will eventually be reunited with their lost loved ones. Once they are reunited, they won't ever suffer or experience misery to even the slightest degree. Not only that, but they will experience such sheer happiness and

bliss that every bit of sorrow and anguish they ever felt in this world will be completely wiped away as though it never even happened. When we ponder upon this, we realize that the existence of this temporary world paired with the existence of the everlasting hereafter is a truly beautiful system which fuels our hope and patience in this life.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ  
صلى الله عليه وسلم " يُؤْتَى بِأَنعَمِ أَهْلِ  
الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيَصْبَغُ  
فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ  
رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ  
فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ . وَيُؤْتَى بِأَشَدِّ  
النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ  
فَيَصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيَقَالُ لَهُ يَا ابْنَ  
آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ هَلْ مَرَّ بِكَ شِدَّةٌ  
قَطُّ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ  
قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ ."

"Anas Ibn Malik رضي الله عنه reported  
that Allah's Messenger ﷺ said . . . that  
person from amongst the persons of the  
world will be brought who had led the  
most miserable life (in the world) from  
amongst the inmates of Paradise. And he  
would be made to dip once in Paradise  
and it would be said to him: O son of  
Adam, did you face any hardship? Or  
had any distress fallen to your lot? And

he would say: By Allah, no, my Lord,  
never did I face any hardship or  
experience any distress." (Muslim, 2807)

It is clear that the existence of evil is one of the many signs in our world that prove Allah has a perfect and flawless plan for us. The reality of the pain and suffering that we experience is not only harmonious with Allah's qualities of mercy and compassion, but it also aligns perfectly with the rest of Allah's qualities of justice and infinite wisdom. Evil is a necessary part of having free will and control over one's own actions. Suffering and struggle builds our character and improves us as human beings, and patiently bearing through the trials and tribulations of this world grants us endless happiness in the hereafter.

#### Works Cited:

- The Quran – Online Translation and Commentary, <https://al-quran.info/#home>.
- Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم), <https://sunnah.com/>.
- Hani, Suleiman. "The Problem of Evil: A Multifaceted Islamic Solution." Yaqeen Institute, 20/4/2020, <https://yaqeeninstitute.ca/read/paper/the-problem-of-evil-a-multifaceted-islamic-solution>.
- Imam Abu Hanifah. *Al-Fiqh Al-Akbar*. White Thread Press, 2000.
- Tzortzis, Hamza. *The Divine Reality: God, Islam and The Mirage of Atheism*. FB Publishing, 2016.

# 9 VIRTUOUS FASTS TO INCORPORATE IN THE YEAR

By A. Bint Iqbal, final year student at JQU

	Occurrence <sup>1</sup>	Virtue <sup>2</sup>
<b>SAWM DAWŪD</b> (The fast of Prophet Dawūd عليه السلام)	Every other day	This is the most beloved manner of fasting to Allāh ﷻ (al-Bukhārī 3420).
<b>YAWM AL-ITHNAIN WA AL-KHAMĪS</b> (Monday & Thursday)	Every Monday and Thursday	One is in the state of fasting whilst their deeds are presented before Allāh ﷻ (al-Tirmidhī 738).
<b>AYYĀM AL-BĪḌH</b> (The Bright White Days) <sup>3</sup>	On the 13th, 14th, and 15th of every lunar month <sup>4</sup>	One receives the reward of fasting for a whole year (Muslim 1162).
<b>MUḤARRAM</b>	Any day in the month of Muḥarram	These are the best of fasts after the fasts of Ramaḍān (Muslim 1163).
<b>‘ĀSHŪRĀ</b>	10th of Muḥarram <sup>5</sup> Note: This is a sunnah fast.	One's sins of the past year are expiated (Muslim 1162).
<b>SHA'BĀN</b>	Any day in the month of Sha'bān <sup>6</sup>	One is in the state of fasting whilst their deeds are presented before Allāh ﷻ, which was a practice beloved to Rasūlullāh ﷺ (al-Nasāi 2357).
<b>6 DAYS IN SHAWWĀL</b>	Any 6 days of Shawwāl	One who follows the fasts of Ramaḍān and then adds these six fasts receives the reward of fasting the whole year (Muslim 1164).
<b>FIRST 10 DAYS OF DHUL ḤIJJAH</b>	Any day from the 1st of Dhul Ḥijjah until the 9th	No days in which righteous deeds are performed are most beloved to Allah than these days (Muslim 757).
<b>YAWM AL-‘ARAFĀH</b>	9th of Dhul Ḥijjah <sup>7</sup>	This fast is a means of forgiveness of one's sins for the preceding and following year (Muslim 1162).

<sup>1</sup> It is prohibited to fast on five days, i.e., the 1st of Shawwāl and from the 10th to the 13th of Dhul Ḥijjah (al-Shurunbulālī 640).

<sup>2</sup> One may plan these fasts to coincide with other meritorious days to maximize reward. Other wājib fasts (such as missed or vowed fasts etc.) should be given priority first due to the uncertainty in life and health; wājib fasts may be performed on these commendable days in the hope of attaining its respective virtue (Dār al-Fiqh; Saifallāh 253).

<sup>3</sup> They are referred to as such as the moon is at its entire brightness and intensity on these nights (al-Shurunbulālī 639).

<sup>4</sup> One may fast any three days of the month to acquire the mentioned virtue as ahādith narrations indicate that one single good deed is multiplied 10 times and the optimal three days to namely be the 13th, 14th and 15th (al-Bukhārī 1894, al-Nasāi 2420, Ibn Mājah 1707).

<sup>5</sup> In order to practice on all of the narrations present and their meanings, the ranking for the best method of fasting is (i) to fast on the 9th, 10th and 11th, then (ii) fast on the 9th and 10th, and finally (iii) on the 10th only (A'ẓāmi 14).

<sup>6</sup> Fasting on the 29th of Sha'bān, i.e., Yawm al-Shakk (the day of doubt) may only be performed when it is with a firm intention of a voluntary fast, i.e., nafl (al-Shurunbulālī 646-48).

<sup>7</sup> This fast is recommended for those not performing Ḥajj and will be kept in accordance with one's local moon sighting (Uthmānī 136).

## Works Cited:

- A'ẓāmi, Faḍl al-Rahmān. *Muḥarram & 'Āshūrā: Virtues and Laws*. Academy for the Revival of the Sunnah, 2001.
- al-Bukhārī, Muḥammad. صحيح البخاري. al-Bushra, 2016.
- al-Nasāi, Aḥmad. سنن النسائي. al-Bushra, 2017.
- al-Shurunbulālī, Ḥassan. حاشية الطحاوي على مراقي الفلاح شرح نور الإيضاح. Dār al-Kutub al-'Ilmiyah, 1997.
- al-Tirmidhī, Muḥammad. جامع الترمذي. al-Bushra, 2017.
- "The Fiqh of the 6 Fasts of Shawwāl". Dār al-Fiqh, August 2021, Web.
- Ibn al-Ḥajjāj, Muslim. صحيح مسلم. al-Bushra, 2017.
- Ibn Mājah, Muḥammad. سنن ابن ماجه. al-Bushra, 2017.
- Raḥmānī, K. Saifallāh. قاموس الفقه. vol. 5. Zam Zam Publishers, 2010.
- Uthmānī, Muḥammad Taqī. *Islamic Months: Merits & Precepts*. Maktabah Ma'ārif al-Qurān, 2005.

# TRUST IN THE DIVINE

By Alimah Bint Ismail

Every day, we make choices and adopt measures that impact where we currently are in our life and our future. At times, they leave us feeling frustrated, confused, angry and upset to such a degree that we feel like quitting or we feel that there is no hope for us anymore. However, have we ever stopped to think why this might be? Why is it that despite all the effort put in, when we do not attain the desired outcome, we feel angry? Why is it that when we do all that is told of us to make matters right, things still seem to go wrong and we feel upset? When given thought, we realize that this is because we often get caught up in how our personal choices and actions are affecting our lives but forget about the One Allah ﷻ in whose control everything lies and for whom all our actions should be. When we begin to leave our matters in His hands and trust what He ﷻ has in store for us with His infinite knowledge and wisdom, we will begin to worry less about the outcome, which is out of our control, and focus on what is in our control: our actions. We must, with full faith, have *tawakkul* (trust) on Allah ﷻ, for Allah ﷻ knows what we do not.

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا

*“And place your trust in Allah; Allah is enough as a guardian.”* (Ahzab: 03)

The word *tawakkul* comes from the Arabic root word *wakala* (وكل), which means to ‘put someone in charge’ or to ‘entrust someone.’ According to the Merriam-Webster dictionary, “trust is an assured reliance on the character, ability, strength, or truth of someone or something.” This means that when we trust someone it is through the knowledge that we hold of their capability and character; we believe that person will not do anything to cause us harm. Thus, we accept what they say and

do, knowing that they have our best interest in mind, as their abilities and character have proven such. An example of this can be witnessed between the relationship of a mother and child. From birth, a mother provides care, comfort and love to her child. She nurtures the child and does all that is in her means to help the child grow to be the best version of himself. As a result, the child grows to trust his mother. If one day the mother were to drive her child somewhere without mentioning where they are going, the child will calmly sit in the car even if the pathways are unknown to him. Awareness of his mother’s love and care assures him that she will not lead him to harm. This same example can be used to present how we as servants of Allah ﷻ should have trust in Him. From various hadiths, we know that Allah’s love and mercy on His servants is more than that of a mother’s for her child. In one narration, it is mentioned:

جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاخَمُ الْخَلْقُ، حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ

*“Allah divided Mercy into one hundred parts. He kept ninety nine parts with Him and sent down one part to the earth, and because of that one single part, His creations are merciful to each other, such that even the mare lifts up her hoofs away from her baby animal, lest she should trample on it.”* (Muslim, 2752)

Thus, knowing this level of love Allah ﷻ has for His servants, coupled with His other attributes, such as *Al Muhaymin* (The Guardian), *Al Hakeem* (The Most Wise), and *Al Qahhar* (The Most Powerful), leaves no room

for our distrust in Him. We should continue to follow our path and have faith in the final destination that Allah ﷻ has planned for us,

even if the outcome is not something that we intended. Allah ﷻ says in the Quran,

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ 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."* (Baqarah: 216)

However, the concept of *tawakkul* should not mislead us into thinking that we do not need to take any action either. Although having *tawakkul* is a huge part of our belief, it is a deception of Shaytaan to think that we are not required to do anything and can simply have *tawakkul*. We should always do what is required of us to attain certain means; it is after we have done our part that we should have *tawakkul* and leave the rest to Allah ﷻ. We cannot have blind faith that Allah ﷻ will bring food to our plate without tangible actions. We need to study, work hard, acquire livelihood, and then trust that Allah ﷻ will be sufficient for us.

Examples of such arrangements can be seen in the life of our beloved Prophet ﷺ regarding whom Allah ﷻ has mentioned in the Quran as the best of examples. The night before the battle of Badr (a great battle in Islamic history), it is narrated by Hadhrat Ali رضي الله عنه: "There was not a single one of us who did not fall off to sleep except Rasulullah ﷺ. He passed the entire night in Salaah and earnest du'a right until the morning" (Seeratul Mustafa). Despite being the Prophet and being promised victory by Allah ﷻ the Prophet ﷺ continued to take precautions before the battle and remained engaged in Salah and du'a the previous night. Another example in the life of the Prophet ﷺ can be seen during the battle of Uhud. When the Prophet ﷺ had emerged from his home ready to leave for battle, it was said that he emerged donning two suits of armour (Seeratul Mustafa). This further strengthens how despite having trust in Allah ﷻ the Prophet ﷺ adopted adequate measures of protection by wearing not just one but two armours before heading for battle.

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَعْقِلْهَا وَأَتَوَكَّلْ أَوْ أَطْلِقْهَا وَأَتَوَكَّلْ. قَالَ "اعْقِلْهَا وَتَوَكَّلْ"

*A man said, "O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?" The Prophet ﷺ said, "Tie her and trust in Allah."* (Tirmidhi, 2517)

In order to trust Allah ﷻ in a foundational manner, we need to build our faith in His qualities and abilities. We cannot fully trust Allah ﷻ until we firmly believe that He intends good for us and is sufficient for our affairs. It is

## VIRTUES OF THE FIRST 10 DAYS OF DHUL HIJJAH

1. ALLAH SWEARS AN OATH BY THEM  
*Swearing an oath by something indicates to its great importance.*  
*Allah says: "By the dawn; by the ten nights" (89: 1-2).*  
*Most mufasssireen have interpreted this to refer to the first ten days of Dhul-Hijjah.*

2. THE PROPHET ﷺ SAID THESE ARE THE BEST DAYS  
*The Prophet ﷺ said: "There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of Tahlil (saying: 'la ilaha illallah'), Takbir ('Allahu Akbar') and Tahmid ('Alhamdulillah')"* (Ahmad).

3. THE DAY OF ARAFAH IS WITHIN THEM  
*It is a day with many virtues of its own.*  
*The Prophet ﷺ was asked about fasting on the Day of Arafah. He said, "It expiates for the sins of the previous year and of the coming year"* (Muslim).  
*The Prophet ﷺ said: "There is no day on which Allah frees more people from the Fire than the Day of Arafah. He comes close and expresses His pride to the angels, saying, 'What do these people want?'"* (Muslim)

only when we learn about Allah ﷻ and His attributes, that we develop love for Him which will then allow us to fully leave our matters in His hands, trust what He has planned for us and recognize that He truly is all that we need.

### Works Cited:

- "Jami' At-Tirmidhi 2517 - Chapters on the Description of the Day of Judgement, Ar-Riqaq, and Al-Wara' - كتاب صفة القيامة والرقائق والورع عن رسول الله - صلى الله عليه وسلم - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)." Sunnah.com, sunnah.com/tirmidhi:2517.
- Kaandhelwi, Hadhrat Moulana Muhammad Idrees. *Seeratul Mustafa*. India, Zam Zam Publishers, 2018.
- "Sahih Al-Bukhari 6000 - Good Manners and Form (Al-Adab) - كتاب الأدب - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)." Sunnah.com, sunnah.com/bukhari:6000.
- "Trust." *The Merriam-Webster.com Dictionary*, www.merriam-webster.com/dictionary/trust.

# Surah Al-Kahf

## Choosing Faith Over Materialism

By Aisha Patel, final year student at JQU

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

*And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow only their desires and whose state is total loss. (Surah al-Kahf: 28)*

Surah al-Kahf is a surah of the Quran which many recite on Fridays, seeking reward while fulfilling a religious duty. Reciting this surah has been highly encouraged by the Prophet ﷺ and we should be aware of its importance and significance.

It comes with many virtues which have been highlighted by the Prophet ﷺ.

In addition to the virtues of reciting Surah al-Kahf, there are many lessons we can learn from the themes within this Surah. The stories within Surah al-Kahf point towards the friction between two opposing forces and educate us on the importance of choosing the correct one. One of these is *materialism*: the “preoccupation with or emphasis on material objects, comforts, and considerations, with a disinterest in or rejection of spiritual, intellectual, or cultural values” (Collins). In other words, it is a way of thinking that gives much importance to material possessions rather than spiritual or intellectual things. The other is *faith*: to assert “the existence of realities which lie beyond the range of human perception... [such as] moral-spiritual forces and their interaction and so forth” (Nadwi, 19). It is the belief in things that are unseen or intangible, whereas materialism is an ideology in which tangible things are valued more than spiritual ones.

The surah’s theme of materialism vs. faith is apparent in the story of the *As’haab al-Kahf* (Sleepers of the Cave), Musa and Khidr عليهما السلام, Dhul Qarnayn (The Possessor of the Two Horns) and The Men with Two Gardens. Every one of these stories found in the surah show the eventual triumph of faith over materialism. They also establish firm belief in the Hereafter and inspire complete conviction in unseen realities and the miracles of Allah جل جلاله. They make apparent the uncertainties of our worldly life, the pursuit of which has led many people to promote and accept a materialistic world-view.

A critical approach reveals the flaws in the materialistic perspective on life and the hollowness of its beliefs, demonstrating that faith is the wiser alternative. The Sleepers of the Cave is a story that sends this message to our modern society of today.

The prevalent theme in the story of the Sleepers of the Cave is choosing faith over materialism, which acts as a

but the boys sleeping under Divine Protection remained in their fresh, living forms. Three hundred and nine years later, they awoke from their deep slumber to find a society that resonated with their faith in Allah جل جلاله. The miraculous awakening of these youths served as a sign of the greatness of Allah جل جلاله and His promise of resurrection to those who

جل جلاله, through which He is capable of doing anything and everything. It requires a complete submission to the Will and Power of the Creator, as highlighted by the Sleepers in this surah. These principles are in direct contradiction to the concepts upon which the modern materialistic civilization is based. In other words, it stems from the basis of worldly gains and rests on unbounded admiration for riches and comfort. Man today has pinned his hopes on material objects and thrown himself at the mercy of its experts. He insists on perceiving the world through the lens of his limited rationale and understanding.

All those who have been hypnotized by the materialistic grip, content with their meager viewpoint of the world, have not only lost in this world but in the Hereafter as well.

In summary, the stories within Surah al-Kahf serve as a message to the world at large to focus our hearts on one simple conclusion - to choose faith over materialism, just as the Sleepers of the Cave separated themselves from their families and their apparent means of sustenance, which were interfering with their faith. Let Surah al-Kahf stand as a guide and a solution for when the apparent realities of the world push us towards questioning. Let us follow the example of the Sleepers of the Cave and choose faith, no matter how unfathomable the path. We should always choose to put our trust in Allah جل جلاله and have confidence in His Divine Power and Wisdom, as faith fills the voids of our seemingly materialistic needs, and shifts our focus towards spiritual fulfillment. Otherwise, we become like those who progressed in their materialism, aspiring to only this life and its possessions.

**Abdullah bin Umar رضي الله عنه narrates from the Prophet ﷺ, "Whoever reads Surah al-Kahf on the day of Jumu'ah (Friday), a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven (i.e - his sins) between the two Fridays." (At-Targhib wat-Tarhib)**

**Abu al-Darda رضي الله عنه narrates that the Prophet ﷺ said: "Whoever memorizes the first ten verses of Surah al-Kahf, he will be protected from the Dajjal." (Sahih Muslim, Sunan Abu Dawud, Sunan an-Nasai, Jaami' at-Tirmidhi)**

directive for those who attach worth to worldly possessions over faith in Allah جل جلاله in every affair. The Sleepers were a group of youths that some scholars say came from reputable families. There was an oppressive king that had asked them to renounce their belief in Allah جل جلاله (Seoharvi, 189). This forced them to leave their hometown in order to save their faith while leaving behind all the benefits and pleasures of their excessively materialistic society, which justified the epitome of sensual allurements, insatiable desires, idolatry and primacy of the outer, material world (Nadwi, 38). Thus, the Sleepers sought out this cave, as mentioned in Surah al-Kahf, as it was only their trust and complete faith in the help of The Almighty that gave them the courage they needed to break away from their people. The Sleepers made the incredible sacrifice of emigrating, or performing *hijrah*, to the mountains for the sake of their religion.

Divine Will soon took over, resulting in the Sleepers falling into a deep sleep. Kings and rulers had come and gone, nations had risen and fallen,

had questioned life after death, as they could not prove it logically at the time. This story sends a clear message to the world of how faith overcomes materialism and awakens a deep and sincere conviction in Allah, particularly to the believers who will witness events at the end of times - the magnanimity of which will incline them towards questioning the Divine Wisdom and Power of Allah. Some occurrences are impossible for our human minds to fully grasp, which eventually leads to doubt. These youths preferred faith over the materialistic view of life as they opted for poverty coupled with their faith rather than power and idolatry. They relied on Allah جل جلاله, and entered the cave with complete conviction in His Will and Might while bidding farewell to their native land, friends, and parents. If we try to understand the advent of these events through a logical point of view, we will find ourselves at a loss.

It requires faith to even believe the story, let alone follow in the footsteps of the Sleepers. The only way to navigate these events is by truly recognizing the Power of Allah



# MYTHBUSTERS: HAJJ EDITION

By: Aisha Patel, final year student at JQU

## MYTH

## VS.

## FACT

The Ka'bah today is the unaltered version that was built by Ibrahim عليه السلام.



The Ka'bah that we see today is not exactly the same Ka'bah that was constructed by Prophets Ibrahim and Ismail عليهما السلام. From time to time, it has needed rebuilding after natural and man-made disasters. Although the structure may be different today, the original dimensions of the Ka'bah from Ibrahim's عليه السلام time still remain.

It is not permissible for a non-pilgrim to cut their nails or hair during the first 10 days of Dhul Hijjah.



According to the Hanafi madhab, it is permissible but not ideal for a non-pilgrim to cut/trim their hair or nails during the first 10 days of Dhul Hijjah if they intend to do *Qurbani*. A pilgrim, however, will not cut/trim his hair or nails until the 10th of Dhul Hijjah, after he has completed his Tawaaf and Sa'ee for Umrah or when he has stoned *Jamarat al-'Aqabah* for Hajj, as he is in the state of ihram. If he does, a penalty will be due (Sharh Ma'aani al-Athaar).

It is sunnah to touch and kiss the Ka'bah, *al-Rukn al-Iraqi* (the Iraqi Corner) and *al-Rukn ash-Shami* (the Syrian Corner).



It is permissible to kiss or touch the covers of the Ka'bah, *al-Rukn al-Iraqi* and the *al-Rukn ash-Shami* without thinking that it is a sunnah. Contrary to the *al-Rukn al-Yamaani* (the Yemeni corner), where it is mustahab to touch it but not to kiss it (Muwatta Imam Muhammad).

A person will run during Sa'ee between Mount Safa and Mount Marwah.



A man will walk at a brisk pace for Sa'ee between the two green milepost markers known as *Milayn al-Akhdharayn*. He will then walk normally until he reaches Mount Marwah and climb it. He will do the same for Mount Safa (Al-Hidayah). A woman, however, will walk due to the risk of her *awrah* being exposed.

It is sunnah to climb up and stand on the *Jabal al-Rahmah* (the Mount of Mercy) on the day of Arafah.



It is not proven that the Prophet ﷺ encouraged climbing the *Jabal al-Rahmah*. What is proven is that he ﷺ stood at the foot of this mountain at the large rocks. Imam Nawawi writes: "All of Arafah is a place of *wuquf* (standing) although its best place is the Prophet's ﷺ place of *wuquf*, which is near the large stones laid out at the bottom of *Jabal al-Rahmah* in the heart of Arafah" (al-Idhah fi Manasik al-Hajj wal-Umrah).

If a pilgrim has no hair, they do not need to shave, trim or imitate shaving or trimming his head on Eid al-Adha.



A person with no hair will imitate the person who actually trims his hair by simply passing a razor over his head, and this will suffice for him (at-Ta'liq al-Mumajjad ala Muwatta al-Imam Muhammad).

A woman who gets her menses during hajj cannot perform any type of *ibadah* (worship) until she becomes pure.



A woman who starts menstruating during her hajj may perform all the actions of hajj except for Tawaaf. Therefore, if a woman did not perform *Taawaf al-Ifadah/Ziyarah*, she must wait until she is pure to perform this Tawaaf (Muwatta Imam Muhammad).

*"I'll carry this weight for you..."*

# THE ETIQUETTES OF CONSOLING

By Alimah M. China,  
Graduate of JQU (Class of 2021)

*Does anyone care about my pain?*

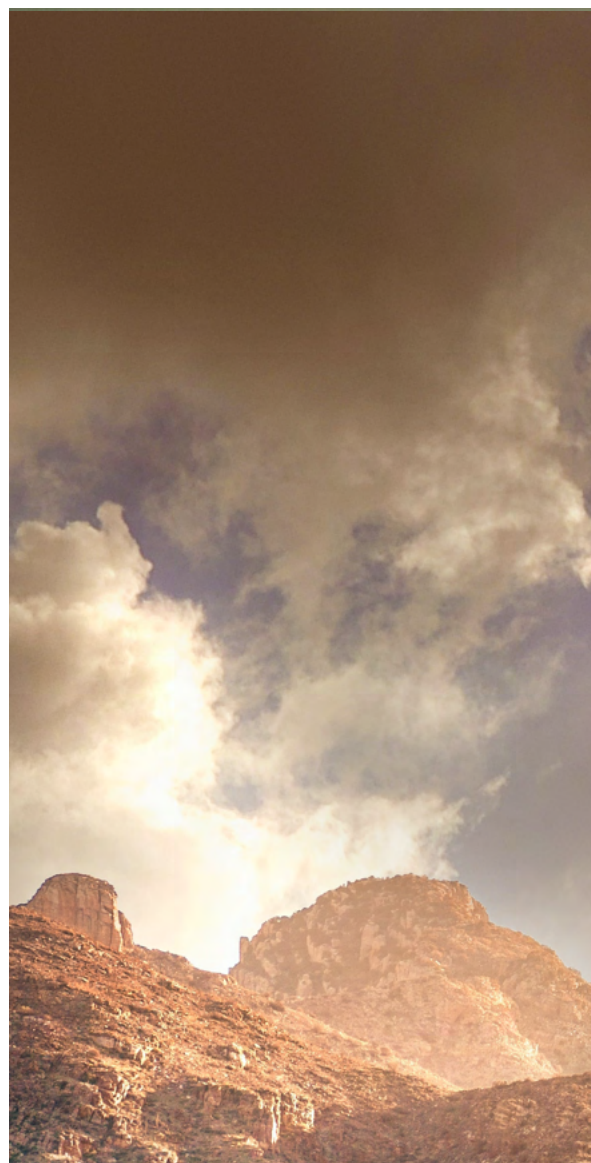
*Doesn't anyone see how much I'm hurting?*

These are a few sentiments that many of us, unfortunately, are all too familiar with. Some hide behind broken smiles and some wail in agony, hoping for someone, anyone, to lend their ear. Many are vessels, full to the brim, longing to pour their anguish out, searching for alleviation. As the quote by Miles Franklin goes, "Someone to tell it to is one of the fundamental needs of human beings." The irony is that we want to be heard, but not just by anyone. Expressing one's pain to the wrong person can actually be detrimental to the healing process, because at the core of it all, it's not about being heard; *it's about being understood*. Recently, due to the advent of COVID-19 and its uncertain nature, many have lost loved ones. Some have had the chance to say goodbye, and others were knocked to the floor by the dreaded, unexpected phone call they wished they hadn't answered. In times like these, it is important for the "lucky" ones, who did not have to experience such loss, to understand the pivotal role they play when consoling the

*munkasir* (broken-hearted), or the bereaved individual. Increasing a person's pain even by the slightest comment can cause detrimental effects to a mourner's mental health. Muslims have a responsibility to help in alleviating the burden of another, but without the correct methodology, they often do more harm than good, leaving the bereaved more hopeless than before. It is no surprise then, that the grieving individual isolates themselves, despising every social interaction that comes their way. Whilst the Prophet ﷺ was the most afflicted of all, he was the best listener, consoler and comforter. Truly, those who tasted pain the most know its remedies. The following are a few:

1. If you have to break the undesired news of a tragic accident, or the death of a dear, close relative or friend, break the news in such a way as to lessen its impact and to make it as mild and gentle as possible (Abu Ghuddah, 40).

There is a beautiful narration that exemplifies the manner in which a person should convey tragic news:



عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ  
كَانَ ابْنُ لَأَبِي طَلْحَةَ يَشْتَكِي، فَخَرَجَ أَبُو  
طَلْحَةَ، فَقَبِضَ الصَّبِيَّ فَلَمَّا رَجَعَ أَبُو طَلْحَةَ  
قَالَ مَا فَعَلَ ابْنِي قَالَتْ أُمُّ سَلِيمٍ هُوَ أَسْكَنُ  
مَا كَانَ. فَقَرَّبَتْ إِلَيْهِ الْعِشَاءَ فَتَعَشَّى، ثُمَّ  
أَصَابَ مِنْهَا، فَلَمَّا فَرَغَ قَالَتْ وَارِ الصَّبِيَّ ...

*Abu Talha had a child who was sick. Once, while Abu Talha was out, the child died. When Abu Talha returned home, he asked, "How does my son fare?" Umm Sulaim [his wife] replied, "He is more peaceful than he has ever been." Then she brought supper for him and he took his supper and slept with her. When he had finished, she said [to him], "Bury the child (as he is dead)..." (Bukhari, 5470)*



A person is to ensure that they provide peace and tranquility to the hearts of others the same way Umm Sulaim رضي الله عنها did with Abu Talhah رضي الله عنه. She broke the sad news of her child in a noble, composed manner. Had the news been delivered in an abrupt, heedless manner, it could have caused distress to her husband. Some individuals have weak hearts and such bad news can cause them to faint and collapse.

2. The appropriate time is to be chosen when delivering tragic news. It should not take place before a meal, before going to sleep, or during an illness (Abu Ghuddah, 40). In the previous hadith, Umm Sulaim رضي الله عنها

chose to wait well after her husband came home and after she put him at ease. She did not convey the news, nor display any tension the moment he entered, so as to not frighten him or stress him out.

عَنْ أَنَسِ بْنِ مَالِكٍ - رضي الله عنه - 3.  
قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ "اتَّقِي اللَّهَ وَاصْبِرِي."  
قَالَتْ 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 بَوَائِينَ فَقَالَتْ لَمْ  
أَعْرِفْكَ. فَقَالَ "إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ  
الْأُولَى."

*The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ where she did not find any guards. She said to him, "I did not recognize you." He said, "Verily, patience is at the first stroke of a calamity." (Bukhari, 1283)*

During this time, the bereaved are in a wave of shock and anguish. When some time has lapsed, they will be more receptive to genuine advice from the right people. It is the Prophet's ﷺ job to correct what is wrong, yet he chose to refrain from further advising the woman during her grief. He proceeded to advise her when her emotions passed. When a plight afflicts a person, keep lengthy advice to oneself until the grieving individual has gained control over their senses and emotions.

4. Let the mourner feel what they are feeling. Let them cry. Let them feel their grief. Crying does not displease Allah. Contrary to common misunderstandings, crying does not contradict patience either.

The eyes of our very own Prophet ﷺ welled up with tears when his grandchild, the son of Zainab رضي الله عنها passed away. Allow mourners to express their pain so long as they do not say anything that is against the divine will (*taqdeer*) of Allah. When the Prophet's son passed away, the Prophet ﷺ said:

إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ  
إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ  
لَمَحْزُونُونَ

*"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord! O Ibrahim, indeed we are grieved by your separation."*

(Bukhari, 1303)

# REMEMBER, OPEN YOUR MOUTH ONLY IF WHAT YOU ARE GOING TO SAY IS MORE BEAUTIFUL THAN SILENCE.

5. When someone needs you in times of distress and loss, hasten towards them in whatever capacity you can. No one likes to ask for help, let alone say they need you.

A person is extremely vulnerable when calamity strikes, so do not ask questions, at least not the very moment they are contacting you. When someone needs you, take it as a sign that they trust you and honour that role. When Zainab رضى الله عنها, the daughter of the Prophet ﷺ, adjourned him the second time, he went immediately, without question. He understood the urgency.

عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَتْ إِلَيْهِ إِحْدَى بَنَاتِهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا لَهَا - فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ "ارْجِعْ إِلَيْهَا فَأَخْبِرْهَا إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَمُرْهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ". فَعَادَ الرَّسُولُ فَقَالَ إِنَّهَا قَدْ أَقْسَمَتْ لَتَأْتِيَنَّهَا. قَالَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ جَبَلٍ وَانْطَلَقَتْ مَعَهُمْ فَرَفَعَ إِلَيْهِ الصَّبِيُّ وَنَفْسُهُ تَقَعْقَعُ كَأَنَّهَا فِي شِنَةٍ فَفَاضَتْ عَيْنَاهُ فَقَالَ لَهُ سَعْدٌ مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ "هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحِمَاءَ".

While we were with the Messenger of Allah ﷺ, one of his daughters sent to him (the Messenger) to call him and inform him that her child (or her son) was dying. The Messenger of Allah told the messenger: "Go back and tell her that what Allah had taken belonged to Him, and to Him belonged what He granted; and He has an appointed time for everything. So you (the messenger) order her to show endurance and seek reward from Allah." The messenger came back and said: "She adjures him to come to her." He got up to go accompanied by Sa'd bin 'Ubada and Mu'adh bin Jabal, and I [Usama] also went along with them. The child was lifted to him and his soul was feeling as restless as if it was in an old waterskin. His (the Prophet's) eyes welled up with tears. Sa'd said: "What is this, Messenger of Allah?" He replied: "This is compassion which Allah has placed in the hearts of His servants, and God shows compassion only to those of His servants

who are compassionate." (Muslim, 2135)

6. The bereaved family is not supposed to cook food for or serve visitors. On the contrary, friends, neighbours and relatives are advised to prepare food for them, for the loss of their loved one occupies the family's whole attention (Al Kaysi, 180).

Unfortunately, many cause more difficulty to the family during tough times by overstaying at their homes and taking over their space, thus becoming more of a nuisance than a helping hand. Take care of their essentials such as food and hygiene. When Ja'far رضى الله عنه passed away, the Prophet ﷺ took care of his children's basic hygiene as shown in a narration:

عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ أَمْهَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آلَ جَعْفَرٍ ثَلَاثَةَ أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ "لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ". ثُمَّ قَالَ "ادْعُوا إِلَيَّ بَنِي أَخِي". فَجِئَءَ بِنَا كَأَنَّا أَفْرُخُ فَقَالَ "ادْعُوا لِي الْحَلَاقَ". فَأَمَرَ بِحَلْقِ رُءُوسِنَا

Abdullah ibn Ja'far said, "The Messenger of Allah ﷺ stayed away from the family of Ja'far [when he died] for three days, then he came to them, and said: 'Do not weep for my brother after today.' Then he said: 'Call my brother's sons to me.' We were brought like little chicks, and he said: 'Call the barber for me.' Then he ordered that our heads be shaved." (Nasai, 5227)

7. Attempt to lift the spirits of the bereaved individual/family.

Mourners at this time are feeling anguish, sorrow and depression, with an ever-increasing feeling of despondency. To pull them out of this rabbit hole, even the slightest, one should remind them of the rewards of the patient, and that their anguish will not be permanent. The great scholar Mansour bin Zazan said, "Sorrow and sadness will increase rewards" (Abu Ghuddah, 43). Remind them of the silver linings in every affliction.

## Works Cited:

- Al-Kaysi, Marwan Ibrahim. *Morals and Manners in Islam: A Guide to Islamic Adab*. The Islamic Foundation, 2003.
- 'Usmānī Muḥammad Taqī. *Discourses on Islamic Way of Life*. Darul Isha'at, 1999.
- Al-Fattah, Abu Ghuddah Syakh Abd, et al. *Islamic Manners*. Awakening Publications, 2002.



Authorized by Mufti Adam Koya

Answered by Maulana Zakariyya M.  
and Maulana Dawood K.  
Ifta students at JQU

**Upon whom is qurbani (Islamic slaughter) mandatory?**

Qurbani (Islamic slaughter) is mandatory upon every sane, mature Muslim who is not a traveller and possesses excess wealth equal to the Zakat *nisab* (quantum). (Tabyeen al-Haqaiq 6/473 DKI)

**Can a pilgrim cut their own hair once they complete all the actions of Hajj or Umrah?**

It is permissible for a pilgrim to cut their own hair to exit the state of ihram once they complete the actions of Hajj or Umrah. (Fatawa Mahmoodiyah 10/346)

**Is it permissible to make qurbani at night?**

It is permissible to make qurbani in the nights of the 11th and 12th of Dhul Hijjah, although it is slightly disliked. (Bada'i al Sana'i 5/59 - 60, 74 - 75)

**Is it permissible to give qurbani meat to a non-Muslim?**

It is permissible to give qurbani meat to a non-Muslim. (Al Wiqayah 7/257, Al Muhit al Burhani 6/94)

**Is it permissible to skin an animal immediately after slaughtering it?**

It is impermissible to cause unnecessary harm to any living creature. One must wait until the

animal has no more signs of life before skinning it. (Durar al-Hukkam Sharh Gurar al-Ahkam 1/277 Meer Muhammad Kutub Khana)

**Is one allowed to give qurbani meat to a wealthy person?**

This is permitted, however it is preferable to give one third in charity. (Al Hidayah 4/360, Sharh Mukhtasar al Tahawi 7/341 - 342)

**Is it permissible to have my qurbani done in a foreign country?**

Having someone do qurbani on your behalf elsewhere is permissible. Slaughtering the animal yourself or witnessing your animal being slaughtered is recommended and more virtuous. (Tabyeen al-Haqaiq 6/487 DKI)

**A Muslim gave me meat but I'm not sure where he got it, what should I do?**

If a Muslim gives you meat while stating it is Halal, there is no reason to not believe him. If one suspects him on reasonable grounds, for instance by seeing him purchasing his meat from a store that sells Haram meat, or seeing that he is careless when it comes to Haram and Halal, then one should only consume his meat after inquiring. (Contemporary Fatawa pg 193)

**How can I make up for a previously missed qurbani?**

If one met all the requirements for the obligation of qurbani to fall on them and still did not slaughter an animal, they must give an animal or wealth equal to its value in charity. (Rad al-Muhtar 9/463 DKI)

**Can I slaughter a visibly pregnant animal?**

Slaughtering an animal that is close to giving birth is disliked. If one does slaughter a pregnant animal and the animal inside the womb is alive, then slaughtering it is also necessary for its meat to be Halal. If the animal in the womb has no signs of life in it then it is impermissible for consumption. (Al-Bahr al-Raiq 8/312 Faruqiya)

**Is wearing a turban without a tail permissible?**

Wearing a turban with a tail and without a tail are both established through the Sunnah of our beloved Messenger ﷺ. Wearing a turban with a tail is considered better, since this was the general practice of the Prophet ﷺ. (Fatawa Darul Uloom Zakariyya 7/151)

**Does a woman have to wear the hijab at home?**

It is not necessary for a woman to wear a hijab in her house when there are no present non-mahrams (males with whom marriage is permitted). For a detailed Fatwa regarding this, please visit our website [www.jquloom.ca/fiqh](http://www.jquloom.ca/fiqh).

**Is changing one's name necessary upon accepting Islam?**

It is not necessary for one to change their name after accepting Islam if it has a suitable meaning. If the meaning of the name is inappropriate, then changing the name will be necessary, such as the Prophet ﷺ changing the name 'Abd al-Sham' (slave of the sun).

Note: It is not necessary to have an Arabic name. (Kitab al-Fatawa 10/241)

TO SEND IN A QUESTION, EMAIL [ASKMUFTI@JQULOOM.CA](mailto:ASKMUFTI@JQULOOM.CA)

# PART 1: THE PHENOMENA OF HADITH REJECTION

By Alimah N. Baig,  
*Graduate of JQU (Class of 2021)*

The Sunnah (Prophetic tradition, or hadith) has been defined by scholars as the Prophet ﷺ's words, actions, and confirmations (Usmani, *Authority* 6). Muslims believe that he ﷺ was sent to teach believers a complete way of life, to explain the Quran and demonstrate practical methods of its application. His role according to the Quran is that of an expounder, legislator, and role model (Azami 3-4). According to consensus, the Sunnah is the second most important authority in Islam, directly after the Quran (Usmani, *Dars* 33). Throughout the years some groups have attempted to discredit the authority of hadith, unknowingly contradicting the very Quran they claim as the only legislative corpus.

Early Islamic history contains cases of hadith rejection, by the likes of the Mu'tazila, and some Rawafidh Shias who claimed that Ali رضي الله عنه should have originally received prophethood (Al-Siba'i). Such illusions were efficiently quelled by the scholars of those times. With 20th century colonialist control and Western influence, as well as the undermining of Islam's jurisprudential foundations by orientalists such as Goldziher and Schacht, a synthesized concern began for Islamic reform. For such interests to come into fruition, the power of the Prophetic tradition needed to be removed (Usmani, *Dars* 33). Ahadith contained detailed guidelines for every aspect of human life – from private and domestic to socio-political, compromising the spheres dominated by Western thought. The field of hadith already held a grading system, which made for an easy target.

The first modern stage of devaluing hadith began as a subtle and controlled rejection. This commenced in India with Sir Syed Ahmad Khan (d. 1898) and his colleague Chiragh Ali (d. 1895) proposing that only those ahadith that opposed their logic be denied credibility, regardless of chain authenticity (Usmani, *Dars* 33). Literalistic interpretations also enabled partial rejection (A. Mazahiri). With this adaptation of selective reliance on tradition, colonialist influence began seeping into society at a faster rate.

Next came the Ahlul Quran, or Quran Only Movement from the 1890s onwards, founded by Abdullah Chakralawi (d. 1930). The purpose behind this was to deny the ahadith completely (A. Mazahiri). The propaganda was further officiated with various global supporters; some believed the legal texts are “constantly redefined” with changing readers, and any interpretation is no less an authority than the Sunnah. Ultimately, Ghulam Ahmad Parwez (d. 1985) spread his written rhetoric and gave the Ahlul Quran Movement an ideological foundation. Parwez’s organization held the philosophy that everything in the Quran should be realistically explained, scholars of the religion were backward, and the Sunnah is only a manifestation of man’s urge to culturally control (Brown, 201). Gymnastic efforts were thus made to disintegrate Shari’ah.

These disturbances have confused the Muslim public and fueled movements like the Jamaat-e-Islami to stir suspicion towards the Sahaba, let alone scholars and researchers, and create a hesitancy towards ahadith with apologetic rhetoric and surface-level claims of investigation (Ludhyanwi 156). The reality of hadith rejection is described by Brown as “an expression of a desire for an Islam compliant with modern rationalism and Western sensibilities” (206). It is with these calls to liberate the Quran that the Sunnah is coloured as unreliable and unnecessary, and this very situation has been prophesized by the Messenger ﷺ in a narration:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَكَيِّ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا حَرَّمَ اللَّهُ ."

*"Listen! Soon a hadith from me will be conveyed to a man, while he is reclining on his couch, and he will say: 'Between us and you is Allah's Book. So, whatever we find in it that is lawful, we consider lawful, and whatever we find in it that is unlawful, we consider it unlawful.' Indeed, whatever the Messenger of Allah made unlawful, it is the same as what Allah ﷻ made unlawful"* (Jami' at-Tirmidhi).

It does not sit right to assume that in the past fourteen hundred years not a single scholar truly understood the religion despite their academic research, technical precision, and impassioned voyages. This would pose a crisis as to whether the religion is even worthy of acceptance if the people as a nation have been deluded for so long. The paradox: the same ethos of scholarship and chains of narrations behind the historical conservation of the Quran also recorded hadith.

The Prophet ﷺ can exercise authority by the will of

Allah. The difference between Allah’s authority

and his is that Allah is Self-Sufficient and intrinsic in His right, while Prophetic authority is derived from and dependent on revelation from Allah. The following are a few of the many verses from the Quran that

substantiate this principle and prove

obedience to the Prophet ﷺ as mandatory:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

*"Whoever disobeys Allah and His messenger, he indeed strays from the track into clear error."* (al-Ahzab: 36)

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

*"...And obey Allah and His Messenger if you are believers."*

(al-Anfal:1)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*"And whoever obeys the Messenger, thereby obeys Allah."*

(an-Nisa:80)

The Prophet’s ﷺ authority to make laws is also supported by the Qur’an:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

*"And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it)."* (al-Hashr: 7)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*"So never, by your Lord, shall they become (true) believers, unless they make you (the Prophet) judge in the disputes that arise between them, then find no discomfort in their hearts"*

”

*It does not sit right to assume that in the past fourteen hundred years not a single scholar truly understood the religion*

“

against what you have decided, and surrender to it a total submission.” (an-Nisa: 65)

This shows that obedience to the Prophet ﷺ orders is not just necessary, but a matter of faith as well. From a logical lens, a sport cannot be professionally mastered without a coach, and one is not a legally practicing doctor or lawyer by reading textbooks alone, without exposure to an approved system and training under the guidance of specialists. In the same way, mankind needs a teacher and system in addition to a divine Book in order to best understand and implement what the Creator asks of them.

As Imam Shafi summarizes in his *Kitabul Umm*, Allah orders the believers to follow the Prophet ﷺ in the Quran, and this is an unqualified, absolute rule (Al-Siba'i). There is no way for those who did not meet the Prophet ﷺ to obey this command of Allah except by referring to whatever has been narrated and recorded. Even though narrations can involve error, misunderstanding, and fabrication, this possibility is significantly reduced after hundreds of years of research, cross-comparison, investigation of and verifying chain narrators, and building entire sciences for hadith authentication and interpretation (Al-Siba'i). An example of one such revolutionary science is that of *asmaa al-rijaal* – the inspection and biographical compilation of some 500,000 individuals who are connected to the field of hadith (T. Mazahiri 17). A proper study of Islam and hadith literature enables one

to appreciate the edifice of the scholars as nearly impenetrable. Mazahiri states “As for hadith, there are such divine factors for its protection and safeguarding that [are] not found for any historical incident in this world” (18). This is because ahadith are not simply historical recollections of political wars and ideologies; the science is directly concerned with the accuracy of a single personality ﷺ as experienced by the Sahabah's mutual relationship with him. The Prophet ﷺ holds an authority in the legal interpretation and explanation of the Quran; he is the source by which the wisdoms behind divine guidance are learned, and he has been entrusted with the practical training of all people to come.

#### Works Cited:

- Usmani, Muhammad Taqi. *The Authority of Sunnah*. Idratul Quran.
- Azami, Muhammad Mustafa. *Studies In Hadith Methodology And Literature*. Islamic Book Trust, 2002.
- Usmani, Muhammad Taqi. *Darse-e-Tirmidhi*. Maktaba Darul-Uloom Karachi, 2004. 3 vols.
- Mazahiri, Taqi ad-Din Nadwi. *The Traditionalists And Their Intellectual Contribution*. 1st ed., Madrasah Arabia Islamia And Zam Zam Publishers, 2005.
- Brown, Jonathan Andrew Cleveland. *Misquoting Muhammad*. Oneworld Publications, 2014.
- Mazahiri, Abdullah. *Uloom Hadith Ke Mabadiyat aur Fanni Mabathat ka Majmu'ah*. [A Collection of the Basic and Technical Discussions of Hadith].
- Al-Siba'i, Mustafa. *As-Sunnah wa Makanatuha fi al-Tashri' al-Islami [The Sunnah and its Position in Islamic Legislation]*. Dar Al-Warraq, 2000.
- Ludhyanwi, Muhammad Yusuf. *Ikhtilaaf Ummat aur Siraate Mustaqeem [Differences in the Ummah and the Straight Path]*. Maktaba Bayyinat.

## نقص في الدراسة الذاتية



Created by Munisa and Maowa, Third year students at JQU

# Kids Corner

## The Holy Kabah and its Features



### Bab- ul- Kabah

The Kabah has two large doors located on the eastern wall. They are above ground level.

### Kiswa

The cloth that covers the Kabah is known as the kiswa. A new cloth is draped over the Kabah every year in Dhul-Hijjah.

### Multazam

The space between the doors of the Kabah and the Black Stone is known as the Multazam. This is a place where duas are accepted.

### Rukn

On the North is the Iraqi Corner. On the South is the Yemeni Corner. On the East is the Black Stone. On the West is the Syrian Corner.



### Hajr -e- Aswad

The Black Stone is placed on the Kabah's eastern corner. This stone was originally sent down from Paradise and was white in colour.

### Mizaab

The Mizaab, also known as Mizaab-e-Rahma, is a gold spout at the top of the Kabah. Rain water falls from here into the Hateem.

### Hateem

The Hateem, also known as Hijr, is a low semi circle wall on the side of the Kabah. This space counts as being apart of the Kabah.

### Maqam -e- Ibrahim

The Station of Ibrahim has a rock with the footprints of Ibrahim عليه السلام from the time of building the Kabah.

## Riddle time!



I am a part of the Kabah but I have no roof. What am I?

In the Quran people are told to take me as a place of prayer.  
What am I?

The Kabah is located in the centre of Masjid-ul-Haram in the city of Makkah. It was built by Ibrahim عليه السلام as a place to worship Allah!

The Kabah is also where all the Muslims of the world face while praying Salah.





JAMIAH QASIMUL ULOOM

*presents*

ANNUAL COMPLETION OF  
**SAHĪH  
AL-BUKHARĪ**

*Venue:*

Masjid Darul Iman  
1330 Castlemore Ave. Markham, ON, L6E 1A4

*Date:*

Saturday, August 6, 2022  
After Zuhr Salah

*Completion of Hifz with completion of Sab'ah and Asharah Qira'ah after September.  
Exact date to be announced*



**SCAN & SUBSCRIBE!**

OR FILL OUT THE FORM AVAILABLE AT [JQULOOM.CA](http://jquloom.ca)

3482 Lawrence Ave E Unit #208,  
Scarborough, ON  
M1H 3E5

[info@jquloom.ca](mailto:info@jquloom.ca) and [newsletter@jquloom.ca](mailto:newsletter@jquloom.ca)  
(416) 431-2589