

ISSUE NO. 1 // VOLUME NO. 2 // OCTOBER 2022 // RABI AL AWWAL 1444

AL-QASIM القاسم

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

**The Prophet ﷺ:
A Shining Example**

Muslim Discoveries

**Duas for Relief from
Anxiety, Sadness & Worry**

**When Darkness
Covered Madinah**

A poem by Hassan bin Thabit ﷺ

POETRY CONTEST

Write a poem about our
Prophet ﷺ. Winner will
receive a prize!
Details Inside



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THE RIGHTS OF THE QURAN Upon Us

By Maulana Mohammad Daud Khurshid
Ifra student, JQU

Al-Imam al Ghazali has mentioned that to truly fulfill the right of the Qur'an, the tongue, mind, and heart must all play their role (1:287). The general rights of the Qur'an can thereby be summarized into three:

1. The Right of Recitation
2. The Right of Understanding
3. The Right of Implementing

The Qur'an is a unique speech unlike others. We often feel that the purpose behind words is their meaning, and that words are only the vessel which carry that meaning. While this may be true, the Qur'an is such that both its words and meaning are significant. If one were to understand the Qur'an fully but were unable to articulate its letters from their designated places along with their due qualities, then they have fallen short from fulfilling their obligation. Likewise, the one who perfects the recitation of the Qur'an but fails to understand its meanings and bring them into their life is not any better off. Just as we have been instructed to ponder over the verses of our Lord, Our beloved Prophet ﷺ has emphasized the reward of reciting the Qur'an in many Ahadith. The great companion Abdullah ibn Mas'ud narrates that the Messenger of Allah ﷺ said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ
أَمْثَلِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا م حَرْفٌ وَمِيمٌ
حَرْفٌ

"Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten times the like of it.

I do not say that Alif Lam Meem is a letter, but Alif is one letter, Lam is one letter and Meem is one letter."

(Al Tirmidhi 5:33)

Were we to be offered this deal for any worldly commodity or monetary element, we would hasten in reaping its fruits. It is unfortunate that we have forgotten the currency of the hereafter, and that no money or family will be of avail therein; rather, only a man's good deeds and actions will protect him. We must understand that just like the Qur'an is not an ordinary word, its recitation is not an ordinary recitation. Allah ﷻ has instructed us in Surah al Muzzammil:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"... and recite the Qur'an in a distinct and measured tone."

(73.4)

The command verb (رتل القرآن ترتيلاً) used in this verse is often interpreted by the scholars as "perfecting its letters and understanding how to stop" (Ibn al Jazri 40). The Qur'an was revealed by Allah ﷻ through Jibreel, directly to the Prophet ﷺ. The pronunciation of each letter was therefore taught to the Prophet as part of revelation. The Prophet then conveyed these pronunciations and recitations – just as he had learnt them - to his companions, who passed them to their students across the globe just as they had received them. These rules of pronunciation and recitation were

later identified and codified as “The Science of Tajweed.” The renowned master of Qira’at, Ibn al Jazri states:

والأخذ بالتجويد حتم لازم ... من لم يصحح القرآن آثم
لأنه به الإله أنزلا ... وهكذا منه إلينا وصلا

"It is necessary to firmly grasp Tajweed / One who does not recite the Qur'an in the correct manner is sinful.

This is because Allah has revealed the Qur'an [upon the Prophet ﷺ] with Tajweed / and this is how it has reached us from him (the Prophet)." (Al Muqaddimah al-Jazariyyah, line 27 - 28)

While it is not necessary to learn the theory behind Tajweed, such as its rules and details, it is the duty of every Muslim who recites the Qur'an to do so correctly (by means of the practical application of Tajweed). Tajweed can be defined as reciting every letter from its *Makhraj* (place of origin), along with its *Sifaat Laazimah/Asliyyah* (intrinsic qualities) and *Sifaat Ardhiyyah* (external qualities) (Al Mursufi 1: 45). Since Tajweed revolves around these three matters, they will be briefly explained below.

Makhraj linguistically means “the place of leaving”. In Tajweed, we can refer to it as the place where a letter is pronounced from. For example, if one were to take the tip of his tongue and touch the roots of his upper central incisors (upper two front teeth), the sound that originates would be “da - د”. If one was to, however, touch the edge of the upper central incisors, the sound that originates would be “dha - ذ”. If we were to take the exact same *Makhraj* of these two letters, but additionally lift our entire tongue up to embrace the palate, we would arrive at two different letters, namely ط (*taa*) and ظ (*zaa*). This is because although these two letters are pronounced from the same place as *daal* and *dhaal*, they have the extra qualities of “*Isti'laa*” and “*Itbaaq*”, which result in them being new, full-mouth letters.

Qualities are of two types; one is necessary to the pronunciation of the word - if not applied, the letter may change into a different letter. In our example, if one does not bring his tongue up to embrace the palate, the letters pronounced would be a د (*daal*) and ذ (*dhaal*), and not a ط (*taa*) and ظ (*zaa*). These qualities are therefore necessary for the letter to be identified correctly, and they are known as *Sifaat Laazimah* (they must be found with the letter) or *Asliyyah* (they are intrinsically found within the letter).

The second type of quality are those which are not intrinsically found within a letter, rather they are present at times and absent at others. An example is the

quality of *Ghunnah*; if a ن (*nun*) or م (*meem*) are found with a *Tashdeed*, then the letter will be pronounced with a strong nasal sound. This *Ghunnah* however is not always found. Another example would be *Ikhfaa*, where certain letters found after a *Nun Sakinah*, will be pronounced with a slight nasal sound, but when other letters come after the *Nun Sakinah*, this slight nasal sound is not found. These qualities are known as *Ardhiyyah*, as they are found due to external reasons and are not always present. Mastery of Tajweed entails mastery of these three matters.

In summary, Tajweed revolves around:

- *Knowing each letter's Makhraj*
- *Knowing their Sifaat*
- *Knowing what happens to letters when they come together.*
- *Training oneself and mastering the above through practice.*

Like all Islamic sciences, Tajweed cannot be studied from books alone. Rather, one must find a teacher who is an expert in Tajweed and be trained by them. This science has been passed on from teacher to student since the Prophet's time, and a student may only move on to teach others once his teacher is content with his level.

من يأخذ العلم عن شيخ مُشافهَةً ... يكن عن الزيغ والتصحيح
في حَرَمٍ
ومن يَكُنْ آخِذاً للعلم من صُحُفٍ ... فعلمُهُ عند أهل العلم
كالْعَدَمِ

“Those who take knowledge directly from their teachers will be protected from mistakes and errors.

And as for the one who tries to take knowledge only from the books / then his knowledge has no weight in the eyes of true scholars.” (Al Mursufi 1: 51)

It is this tradition which distinguishes Islamic academics from others, and it is through this that each link of our chain to the Prophet ﷺ becomes a means through which Allah has protected the Qur'an - in wording, meaning, and recitation. As He Almighty has proclaimed:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.” (15:9)

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Islamic Months of the Year

By: Aisha Patel

1. MUHARRAM (مُحَرَّم)

This is the first month in the Hijri Calendar. The meaning of Muharram is "forbidden"; it is called so because all kinds of fighting and/or killing during this month had been forbidden. It has been said that it was named as such to emphasize its sacredness. This is because the Arabs would keep on changing it - one year they would say Muharram was not a sacred month and the following year, they would call it sacred (Tafsir Ibn Kathir, Vol. 4). It has also been said that this month was made sacred so that people could return safely from Hajj (Lata'if al-Ma'arif, p. 198). The Prophet ﷺ referred to Muharram as one of the sacred months of Allah, along with Rajab, Dhul-Qa'dah and Dhul-Hijjah.

2. SAFAR (صَفَر)

This is the second month in the Hijri Calendar. The meaning of Safar is "empty." It has been said that this month is called Safar because the Arabs would come out of their homes (i.e empty them) to fight with their enemies after being prohibited to do so in the previous month [i.e Muharram] (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 3). In terms of events, the battles of Abwa and B'r Ma'oonah took place in this month (Zad al-Ma'ad, p. 164-165, 246-248)

3. RABI' AL-AWWAL (رَبِيعُ الْأَوَّل)

The meaning of Rabi' al-Awwal is "the first spring", because this month comes in the beginning of the spring season (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 4). It could also come from the word "Irtiba'" which means "to maintain one's property" [i.e people used to maintain their homes during this month] (Tafsir Ibn Kathir, Vol. 4). This is considered a very special month by Muslims because the Prophet ﷺ was born in this month.

4. RABI' AL-AAKHIR (رَبِيعُ الْآخِر)

The meaning of Rabi' al-Aakhir is "the last spring". This month is also called Rabi' ath-Thani (رَبِيعُ الثَّانِي) which means "the second spring" [i.e the end of springtime] (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 4). There is no specific worship prescribed for this month.

5. JUMADA AL-OOLA (جُمَادَى الْأُولَى)

The word *Jumada* means "to freeze". This month was named so as the weather starts to become cold during this month, causing the water to freeze (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 4). This could be related to the weather conditions when the months were first named historically. However, the Islamic year operates on the lunar calendar and therefore moves forward 11-12 days each year. This means that the name of the month may no longer correspond to the weather conditions it was named after.

6. JUMADA AL-AAKHIRAH (جُمَادَى الْآخِرَة)

This month marks the end of that time when the land becomes dry due to severe cold, hence the name Jumada al-Aakhirah. Jumada al-Oola and Jumada al-Aakhirah are also called Shaybaan (شَيْبَان), from the word *shaaba* (شَاب) which means "when black hair becomes white." The same way a person's hair grows white, the earth becomes white because of snow during these months (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 4).

7. RAJAB (رَجَب)

This is the second sacred month for Muslims, which means fighting had been forbidden in this month. It was made sacred so that those coming from the farthest areas of Arabia were able to perform Umrah and visit the Kabah and then go back to their homes safely. The word Rajab means "to honour/respect", due to the attribution towards the tribe of Mudar (مُضَر) honouring this month. It has been said that this month is called Rajab because the angels are filled with reverence (تَقَرَّبُ) in order to engage in the glorification and praise of Allah in this month (Lata'if al-Ma'arif, p. 201).

8. SHA'BAN (شَعْبَان)

Sha'ban comes from the word (تَشَعَّب) which means "to move in different directions" or "to scatter." This month was called Sha'ban because it marked the time when the Arabs used to go in diverse directions to fight their enemies after the month of Rajab. It could also be because the tribes would separate and return to their homes (Tafsir Ibn Kathir, Vol. 4). Usamah ibn Zayd رضي الله عنه reported: I said, "O Messenger of Allah, I do not see you fasting in any month as much as you fast during Sha'ban." The Prophet ﷺ said, "It is a month people neglect between the months of Rajab and Ramadhan. It is a month in which the deeds are raised to the Lord of the worlds and I like for my deeds to be raised while I am fasting" (Sunan an-Nasai).

9. RAMADHAN (رَمَضَان)

Ramadhan is taken from the word رَمَضَ which refers to when a person's stomach creates heat due to severe hunger. It signifies the hunger and thirst felt by those who spend the month in fasting. The name can also come from the word الرَّمْضَاءُ which means intense heat. The same way fire removes impurities from gold, so too does Ramadhan purify the believer from sins (Tafsir al-Qurtubi, v.2, p. 271). The Holy Quran was revealed in this special month, and it also contains the night of power (Laylat al-Qadr), which is a night that is better than a thousand months.

10. SHAWWAL (شَوَّال)

This comes from the word (شَوَّلَ), which means "to raise the tail", due to it being the seasonal birthing period for camels, who would normally raise their tails in this season. It could also mean that during this month, people would come out and raise their weapons and hunt/raid (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 5). It is sunnah to fast any 6 days in this month as the Prophet ﷺ has directed us. Major events that occurred during this month include the marriage of the Prophet ﷺ with Aisha رضي الله عنها and the battle of Uhud.

11. DHUL-QA'DAH (ذُو الْقَعْدَة)

This is the third of the sacred months. This month was made sacred so that people could travel for Hajj safely. The word *Dhu* means possessor and the word *Qa'dah* means to sit, so it means "the month of sitting". The Arabs had to 'sit out' or abstain from war during this month (Kashf as-Sutur an Asaami al-Ayyaam wa ash-Shuhur, p. 5). One of the special attributes of Dhul-Qa'dah is that the Prophet ﷺ performed all of his Umrahs during this month. Significant events that took place within this month include the Treaty of Hudaibiyyah and the Battle of Khandaq.

12. DHUL-HIJJAH (ذُو الْحِجَّة)

This is the fourth and final sacred month of the Islamic Calendar, during which Hajj occurs. This month was made sacred so that people travel for their Hajj safely. The literal meaning of Dhul-Hijjah is "the one of pilgrimage". It is called as such because Hajj takes place in this month (Islamic Months: Merits and Precepts, p. 135). The first ten days are the most virtuous and all Hajj rites are performed within these ten days. The Day of Arafah falls on the ninth of this month and Eid al-Adha on the tenth.

REMEDIES FOR THE TROUBLED SOUL

By Maulana Hamza Khan
Graduate of JQU, Class of 2022

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ
﴿١٥٧﴾

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirûn* (the patient). Who, when afflicted with calamity, say: “Truly! To Allâh we belong and truly, to Him we shall return.” They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.” (2: 155-157)

We as human beings are plagued with countless troubles throughout our lives. These afflictions are often related to our troubled minds. Depression, anxiety, stress, trauma, and grief are some of the mental worries which we will all face, to some degree. Oftentimes, they are caused by the loss of a loved one, health issues, and/or financial difficulties. From an Islamic lens we understand that Allah وَتَعَالَى has acknowledged this inherent weakness of the human being in the Quran:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

“And man was created weak.” (4:28)

Allah وَتَعَالَى is showing us that we were made vulnerable and thus bound by hardships. So how do we as



Muslims cope with these problems which are inevitably bound to occur?

Contemplating on this matter, one can find that the answer is quite simple. Like all other problems in life, these mental concerns also have their antidotes available within Islam. In fact we can derive the solutions for these problems by looking at the beautiful life of our Prophet ﷺ, who was created and sent as a perfect example for us to follow and take benefit from. Allah ﷻ وَتَعَالَى says:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And you [o Prophet] are certainly on the most exalted standard of moral excellence.” (68:4)

Every word that came out his blessed mouth was full of wisdom and blessings through and through. An example of his blessed character can be seen on the night prior to the battle of Badr, when the odds were against the Muslims who were only 313 in number, against the mass of 1,000 who were armed to the hilt and ready to attack. The Prophet ﷺ spent the whole night awake making profuse du’a and prolonging his prostration. He ﷺ said,

اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تَعْبُدْ فِي الْأَرْضِ

“O Allah, if you destroy this group [of Muslims] You will not be worshipped on this Earth.” (Muslim, 1763)

Ali رضي الله عنه said, “We saw, although everyone else was sleeping, the Messenger of Allah, peace and blessings be upon him, under a tree praying and weeping until dawn” (Ibn Khuzaymah, 899). The Prophet ﷺ lifted his arms into the sky as he made du’a. His heart bled, and his eyes wept, but his tongue did not disobey Allah nor did he doubt Him. That is the crux of the matter and the Islamic guidance in dealing with grief, worry and loss. He ﷺ did not suppress his emotions, but he ﷺ did not allow them to control his actions or beliefs.

Our bodies and minds are fragile and there is no sin in sadness.

On one occasion he ﷺ said:

ما يصيب المسلم من نصب ولا وصب ولا هم ولا حزن ولا أذى ولا غم، حتى الشوكة يشاكها إلا كفر الله بها من خطاياها

Never is a believer stricken with discomfort, an illness, anxiety, grief or a mental worry or even the pricking of a thorn but Allah will expiate his sins on account of his patience.”
(Bukhari & Muslim)

We must ask ourselves which one of us is free of sin? Even the slightest of headaches will be a means of forgiveness for the believers. As for those special groups of people who stay away from sins, or their sins have already been forgiven, then this will apply to their status being elevated in the hereafter.

Sometimes the cure for such problems lies in our spirituality and beliefs, then ties in with our physical state. It is normal to suffer from grief and sadness. In fact if one was not affected mentally by anything whatsoever then that too would be an issue at hand. However, how we perceive pain and manage it will be the deciding factor of our mental state improving or deteriorating. How do we react to the problems we face? A person can continuously complain of their grief and sorrow, or choose to believe and have conviction that it was from Allah ﷻ وَتَعَالَى who is the All-Merciful, All-Knowing and therefore had a beneficial reason behind it. It is reported that the Prophet ﷺ said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِيبْ مِنْهُ

“When Allah desires good for someone, He tries him with hardships.” (Bukhari, 5645)

In the same manner, whilst medicine is bitter and unpleasant, the cure is within it. Many verses of the Quran inform us clearly that every decree has good hidden behind it. Allah ﷻ وَتَعَالَى says:

”

HE ﷺ DID

NOT

SUPPRESS

HIS

EMOTIONS,

BUT HE ﷺ

DID NOT

ALLOW

THEM TO

CONTROL

HIS

ACTIONS OR

BELIEFS

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

"You may dislike something although it is good for you, or like something, although it is bad for you." (2:216)

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah does not obligate anyone beyond his capacity." (2:286)

From these verses, a person can deduce efforts for self-harm and suicide as impermissible in Islam. If we build this mental conviction within ourselves that each difficulty that comes our way is in reality a test or a hidden form of mercy from Allah وَتَقَالَى شُبْحَانَهُ then we will be able to cope with it mentally and thus, diagnose it efficiently. The Messenger of Allah ﷺ said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

"Wondrous is the affair of the believer, for there is good for him in every matter, and this is not the case with anyone except the believer. If he is happy, then he thanks Allah and thus there is good for him, and if he is harmed, then he shows patience and thus there is good for him." (Sahih Muslim, 2999)

In other words, it is always a win-win situation for a believer, relieving us from the burden of these emotional concerns as they are just another small test from our Ever-Wise Creator. Once we establish these fundamental beliefs, then together with a healthy diet and a physically active lifestyle we can easily combat normal and reactive depression which is caused by external factors. One must understand that there is also a certain category of mental illnesses which include endogenous depression or major depression.

This is caused by "internal metabolic and biochemical abnormalities and do not seem to have clear environmental causes" (Al-Balkhi 20). Patients suffering from this may deal with severe guilt, severely subjectively depressive moods, weight loss etc. As perceived by psychiatrists and psychologists, "this kind of endogenous depression often requires hospitalization and treatment with potent drugs and in very severe cases, electro convulsive therapy" (Al-Balkhi 20). As Muslims it is our responsibility to understand that all of us are tested with various trials and tribulations. Even the prophets, who were the most beloved to Allah وَتَقَالَى شُبْحَانَهُ were afflicted with calamities. Their stories are numerous and are found in many books of history where we learn how they were sent to their own kin who rejected them in many ways. We must educate ourselves of the aforementioned remedies, to bring them into our lives and also use them to help guide our loved ones in their times of grief. We ask Allah وَتَقَالَى شُبْحَانَهُ that He grants us all *Aafiyah* (ease) and the patience which He teaches us in the Quran:

فَاصْبِرْ صَبْرًا جَمِيلًا

"Therefore [O believer], endure all adversity with beautiful patience". (70:5)

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الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts find comfort in the remembrance of Allah.
Surely in the remembrance of Allah do hearts find comfort.
Surah R'ad (13:28)

DU'AS FOR RELIEF FROM ANXIETY, SADNESS, GRIEF, AND WORRY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبَخْلِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرِّجَالِ

O Allah, I take refuge in you from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being overpowered by men.

The Prophet ﷺ was heard saying this supplication often (Sahih al-Bukhari 6369).

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ

O Allah, I seek refuge in You from the difficulties of severe calamities, from being overtaken by misery, from having an evil decree and from the malicious rejoicing of enemies.

(Sahih al-Bukhari 6347)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ
وَرَبُّ الْعَرْشِ الْكَرِيمِ

There is no God but Allah, the Immense, the Forbearing. There is no God but Allah, Lord of the Great Throne. There is no God but Allah, Lord of the Heavens and the Earth and Lord of the Honourable Throne.

It is reported that the Prophet ﷺ used to supplicate this during times of trouble (Sahih Muslim 2730).

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيثُ

O Ever-Living, O Self-Sustaining Sustainer! In Your Mercy do I seek [relief].

When a matter would worry the Prophet ﷺ, he would recite this du'a (Sunan-At-Tirmidhi 3544).

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا، وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

O Allah, there is no ease other than what You make easy. If You please, You may turn difficulty into ease.

(Sahih Ibn-Hibban 974)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no might and no power except in God.

It is reported that the Prophet ﷺ mentioned this as a remedy for ninety-nine diseases, the lightest of which is anxiety (Mishkat al-Masabih 2320).

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye, and rectify for me all of my affairs. None has the right to be worshiped except You.

The Prophet ﷺ referred to this as supplications to be used by one who is distressed (Sunan Abi Dawud 5090).

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it.

The Prophet ﷺ said that when one reads this du'a when suffering a calamity, Allah will give him reward for affliction, and would give him something better than it in exchange (Sahih Muslim 918).

Times When Du'as Are Accepted

By: Aisha Patel

TIME

VIRTUE

Between adhan and iqamah



Anas رضي الله عنه said: "The Messenger of Allah ﷺ said: 'Du'a (supplication) is not rejected between the adhan and iqamah, so engage in du'a'" (Jami' at-Tirmidhi).

When it rains



Sahl bin Sa'd رضي الله عنه reported that the Prophet ﷺ said: "There are two [du'as] which will not be rejected: du'a at the time of the call to prayer (adhan) and when it is raining" (Sunan Abu Dawud).

When oppressed, when travelling, and when a parent supplicates for their child



Abu Huraira رضي الله عنه reported: Rasulullah ﷺ said, "Three supplications are answered without a doubt: the supplication of an oppressed person, the supplication of a traveler, and the supplication of a parent over his child" (Jami' at-Tirmidhi).

Whilst drinking Zamzam water



Jabir رضي الله عنه said "I heard the Prophet ﷺ say: 'The water of Zamzam is for whatever it is drunk for'" (Sunan Ibn Majah). This means that when you drink Zamzam water, you may ask Allah for anything you like to gain or benefit from, whether it be a matter of this world or the Hereafter (Haashiyah Fakhri al-Hasan of Sunan Ibn Majah).

The fasting person



Abdullah bin Amr bin 'Aas رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When the fasting person breaks his fast, his supplication is not turned back" (Sunan Ibn Majah).

A certain time on Jumu'ah (Friday)



Jabir bin Abdullah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Friday is of twelve hours in which there is no Muslim slave who asks Allah for something except He will give it to him, so seek it in the last hour after Asr" (Sunan an-Nasai). Some have said that this hour is from the time the Imam enters the mosque for the Jumu'ah prayer until it is over or between the two khutbahs (Hashiyah as-Saharanpuri of Sahih al-Bukhari).

At the end of the fardh (obligatory) salah



Abu Umamah رضي الله عنه narrated: "It was said: 'O Messenger of Allah, which du'a is most likely to be listened to?' He ﷺ said: '[During] the last part of the night, and at the end of the obligatory prayers'" (Jami' at-Tirmidhi).

Du'a of a Muslim for his absent Muslim brother or sister



Abu Dharr رضي الله عنه reported that the Prophet ﷺ said: "There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same be for you'" (Sahih Muslim).

Du'a for one who is sick



Umm Salamah رضي الله عنها narrated that the Prophet ﷺ said: "When you visit the sick, or the dead; then say good, because the angels say 'Ameen' to whatever you say" (Sahih Muslim).

THE PROPHET ﷺ:

A SHINING EXAMPLE

By Hanzlah Atcha

Final year student at JQU

Throughout history, millions have come and gone, and only a handful of those have been remembered until today. From amongst them is Prophet Muhammad ﷺ. He ﷺ has had an impact on the course of history like no other. Loving Prophet Muhammad ﷺ more than ourselves is one objective that we should all try to strive for in this temporary life. To do so, it begins with making a sincere effort to walk in his footsteps. When we look at Prophet Muhammad's ﷺ life, every movement of his was a lesson, before prophethood and after. He ﷺ was a companion, a husband, a father, and above all: a leader. Alongside his astonishing characteristics, the Prophet ﷺ was a man with such spiritual and physical beauty that truly cannot be matched by any human today.

As the month of Rabī' al-Awwal continues, it is important that we recognize the significance of this month; the month in which our beloved Prophet Muhammad ﷺ was born. As Muslims living in a society where distractions from our Dīn (faith) are indeed powerful, the forces of economic change and exploitation are on the rise, and the excessive greed for

wealth and other worldly attractions are many, we tend to forget the actions of our beloved Prophet ﷺ who showed nothing but generosity, forgiveness, kindness, and love. Everything we do in this life should be in obedience to his actions. First and foremost the way we worship Allah ﷻ should be how he ﷺ worshiped Allah ﷻ. The way we walk, talk, eat, drink, and sleep; everything and anything we do, should be in accordance with his life.

Allah ﷻ says in the Qur'an in Surah Al-Ahzaab, verse 21,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed for you in the Messenger of Allah, we have made a good role model."

This shows the excellence of our Prophet ﷺ where our Creator, Allah ﷻ Himself is telling us to follow in the footsteps of our beloved Prophet ﷺ.

There are many people all around the world who observe Muslims daily with a critical eye. We should use the life of our beloved Prophet ﷺ to show these critics what type of followers we really are. Many non-Muslim journalists, authors and historians alike



have testified to Prophet Muhammad's ﷺ greatness that he ﷺ bestowed upon humanity through his actions. The famous author Michael H. Hart in his book *The 100: A Ranking of the Most Influential Persons in History* states that the number one most influential person to ever exist is our beloved Prophet Muhammad ﷺ. Hart states: "Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful..." (Hart 3).

In his book *History of the Intellectual Development of Europe* John William Draper writes regarding the life of the Prophet Muhammad ﷺ: "The man [Muhammad] who, of all men, exercised the greatest influence upon the human race" (Draper 2391).

These are the words of those who are not Muslim,



admitting to the excellence of our beloved Prophet ﷺ. Along with excellence one other characteristic is benevolence, meaning the kindness and mercy our Prophet ﷺ showed to all of humanity. It is narrated in an authentic Hadith by Muhammad bin Isma'il al-Bukhari رَحِمَهُ اللَّهُ in his book *Al-Adab al-Mufrad*:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

“Abu Hurayra رَضِيَ اللَّهُ عَنْهُ reported that the Messenger of Allah ﷺ said, ‘I was sent to perfect good character.’”

This Hadith shows that our Prophet ﷺ was sent down to us as a source of guidance so that we could also correct

our character. It is narrated in an authentic Hadith that Muslim ibn Al-Hajjaj رَحِمَهُ اللَّهُ brought in his book, *Sahih Muslim*:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ: إِنِّي لَمْ أُبْعَثْ لَعْنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً

“Abu Hurayra رَضِيَ اللَّهُ عَنْهُ reported that it was said to Allah’s Messenger ﷺ: Invoke curse upon the polytheists, where He ﷺ said: I have not been sent as the invoker of curse, but I have been sent as a Mercy.”

This Hadith shows us the kindness our Prophet ﷺ had when he ﷺ was asked to send a curse to those who disbelieve. Through these Ahadith and many other actions of the Prophet ﷺ, we can learn about the kindness and

mercy that our Prophet ﷺ had. We can see the inner beauty that our Prophet ﷺ had and we should do our utmost best to implement these actions of excellence, kindness and mercy into our lives.

He ﷺ was not only graced with internal beauty; our Prophet ﷺ was also known for his external and physical beauty. Hassan bin Thabit رَضِيَ اللَّهُ عَنْهُ, a well-known companion and a poet of the Prophet ﷺ, says beautifully in a couplet:

وأحسن منك لم تر قط عيني : و أجمل منك لم تلد النساء
خلقت مبرأ من كل عيب : كأنك قد خلقت كما تشاء
“My eyes have not seen a person better than you,
No woman gave birth to one more beautiful than you!
You were created flawless, without the slightest blemish,
It seems you were created according to your wish!”

From this couplet we see the companion commenting on the beauty of the Prophet ﷺ. This is who our Prophet ﷺ was, a man who was sent down as a source of guidance; one who was free from any flaws; one who was recognized around the world by non-Muslims and Muslims alike; one who had characteristics that were filled with excellence and benevolence; one who was created with such astonishing spiritual and physical beauty.

May Allah ﷻ allow us to spend this blessed month of Rabi' al-Awwal to find ourselves on the correct path of the Sunnah of our beloved Prophet ﷺ. May He ﷻ allow us to be on the footsteps of our Beloved ﷺ during these hard times where most of our actions are being watched by many throughout the world. May Allah ﷻ allow us to set an example as Muslims for all of humanity, through the correct guidance of Allah ﷻ and his Messenger ﷺ.

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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THE AUSPICIOUS BIRTH



The greatest of humans, the leader of the children of Adam, Muhammad Mustafa ﷺ made his blessed appearance into this world fifty or fifty-five days after

BY MUHAMMAD MAYAT & ANAS HANSLOD
GRADUATES OF JQU, CLASS OF 2022

the Incident of the Elephants, at dawn on a promising Monday of Rabi' Al-Awwal in an area of Makkah Mukarramah called *Shi'b Bani Hashim*. This much information about the Prophet's ﷺ birth is affirmed by the popular opinions of the Prophetic biographers like Ibn Katheer رحمه الله and other scholars of Islamic history.

As for the date of the blessed birth, the scholars have differed greatly and subsequently many opinions are found. However, only four of these are worthy of consideration: the 8th, 9th, 10th, or 12th of Rabi' al-Awwal.

The opinion favouring the 12th of Rabi' al-Awwal is the most famous. This opinion is narrated by the eminent Imam Ibn Ishaq رحمه الله (d. 150/767-8), who was the first to compile a book exclusively about the Prophet's biography. However, this narration does not stand as it lacks a chain of narrators. Likewise, the 10th, which is reported by Imam Ibn Sa'd رحمه الله (d.168), cannot be taken into consideration as its chain contains three problematic narrators. Additionally, the majority of astronomers and experts have declared it impossible in light of calendrical calculations.

The 8th of Rabi' al-Awwal is the view of most experts including Imam Muḥammad ibn Jubayr ibn Muṭ'im (d. circa 100/719), Ḥāfiẓ Muḥammad ibn Mūsā al-Khuwārizmī al-Ḥanafī (d. 403/1012), Imam Ibn Ḥazm (d. 456/1064), Ḥāfiẓ Abū al-Khaṭṭāb ibn Dihyah (d. 633/1235), Shaykh Idrīs Kāndhelwī (d. 1394/1974), and Mufti Rashīd Aḥmad Ludyānwī (d. 1422/2002) رحمه الله. This view is also attributed to the Sahabi 'Abdullah ibn 'Abbās عنه رضي الله (d. 68/687-8). However, the famous Muslim astronomer Maḥmūd Pashā (d. 1302/1885) conducted detailed research on this subject and concluded that the Prophet ﷺ was born on the morning of 9th Rabi' al-Awwal, which,

supported by strong calculations, it has been endorsed by many prestigious scholars of the 20th and 21st centuries like Mawlānā Shibli Nu'mānī, Shaykh

Muḥammad ibn 'Afīfī al-Bājūrī, Qāḍī Sulaymān Maṣūrpūrī, 'Allāmah Zāhid Kawtharī, Sayyid Sulaymān Nadwī, Mawlānā Ṣafī al-Raḥmān Mubārakpūrī, and Mufti Ridā al-Haqq رحمه الله.

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

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Revive a Sunnah:

To cook and eat *At-Talbina* when a person is uneasy, sad, or grieving. It is a thin soup or

porridge made from barley flour, milk and honey.

التَّبْيِنَةُ مَجْمَعَةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بَعْضَ الْحُزَنِ

"Talbinah gives comfort to the aggrieved heart and lessens the grief." (Sahih Muslim)

WHEN DARKNESS COVERED MADINAH

TRANSLATED BY A GROUP OF STUDENTS

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

Anas ibn Mālik said: "On the day when Allāh's Messenger ﷺ entered Madīna, every part of it shone bright, and on the day he passed away, every part of it was covered in darkness. We did not shake the dust off our hands whilst engaged in his burial until we no longer recognized our own hearts."
(Jami' at-Tirmidhī)

In his famous book on the life of the Prophet ﷺ, Ibn Hishām records the following lines from Ḥassān ibn Thābit رضي الله عنه :

بَطْيَبَةِ رَسْمٍ لِلرَّسُولِ وَمَعْهَدُ * مُنِيرٌ وَقَدْ تَعَفُّو الرُّسُومَ وَتَهَمَدُ

In Ṭaybah (Madinah) are relics from the time of the Prophet ﷺ
and an institution that kindles,
and although relics may sometimes diminish and dwindle,

وَلَا تَمْتَحِي الْآيَاتُ مِنْ دَارِ حُرْمَةٍ * بِهَا مَنَبَرُ الْهَادِي الَّذِي كَانَ يَصْعَدُ

the verses will not cease from this sacred place,
here lies the *mimbar* (pulpit) upon which the guide would
elevate



وَوَاضِحُ آثَارِ وَبَاقِي مَعَالِمٍ * وَرَبُّعٌ لَهُ فِيهِ مُصَلَّى وَمَسْجِدٌ
Neither will his clear teachings disappear nor his
eternal signs,
and [in Madinah is] an area where his Muṣallā and
Masjid shine

بِهَا حُجَرَاتٌ كَانَ يَنْزِلُ وَسَطَهَا * مِنْ اللَّهِ نُورٌ يُسْتَضَاءُ وَيُوقَدُ
Therein are chambers wherein a light would descend
sourced from Allāh would it illuminate and extend

مَعَارِفُ لَمْ تُطْمَسْ عَلَى الْعَهْدِ آيَهَا * أَتَاهَا الْبَلَى فَالْآيُ مِنْهَا
تَجَدَّدُ
In it are places, the signs (verses) of which have not
diminished over time,
these signs (verses) over the ages only continued to
shine

عَرَفْتُ بِهَا رَسَمَ الرَّسُولِ وَعَهْدَهُ * وَقَبْرًا بِهِ وَارَاهُ فِي التُّرْبِ
مُلْحَدُ
I have found within Madīnah signs of the Prophet ﷺ
and his days,
and a grave made by Abu Talhah al Ansari where he
lays

ظَلِمْتُ بِهَا أَبْكِي الرَّسُولَ فَأَسْعِدْتُ * عِيُونٌ وَمِثْلَاهَا مِنْ
الْجَفْنِ تُسْعِدُ
I remain therein crying with many tears to my aid,
accompanied by the tribute that my eyes themselves
paid

يَذْكُرْنَ آلَاءَ الرَّسُولِ وَمَا أَرَى * لَهَا مُحْصِيًا نَفْسِي فَنَفْسِي
تَبْلُدُ
They recollect the blessings of the Messenger ﷺ
which are innumerable,
acknowledging my inability to encompass them, for
my soul is feeble

مَفْجَعَةٌ قَدْ شَفَّهَا فَقَدْ أَحْمَدُ * فَظَلَّتْ لِآلَاءِ الرَّسُولِ تُعَدُّ
In pain and broken apart from the loss of he who's
praised,
my soul began counting the blessings of the Prophet ﷺ amazed

وَمَا بَلَغْتُ مِنْ كُلِّ أَمْرِ عَشِيرَةٍ * وَلَكِنْ لِنَفْسِي بَعْدَ مَا قَدْ
تَوَجَّدُ
And I did not reach a tenth of each blessing,
but what is my soul to do after it is grieving?

أَطَالَتُ وَقُوفًا تَذْرِفُ الْعَيْنُ جُهْدَهَا * عَلَى طَلَلِ الْقَبْرِ الَّذِي
فِيهِ أَحْمَدُ
My soul prolongs its stay and eyes cry till content,
upon the grave of which is Aḥmad's residence

فَبُورِكَتَ يَا قَبْرَ الرَّسُولِ وَبُورِكَتَ * بِلَادُ ثَوَى فِيهَا الرَّشِيدُ
الْمُسَدَّدُ
So may you be blessed o Messenger's grave,
as well as the lands wherein rests the protected who
never strayed

وَبُورِكَ لَحْدٌ مِنْكَ ضَمِنَ طَيِّبًا * عَلَيْهِ بِنَاءٌ مِنْ صَفِيحٍ مُنْضَدُ
And blessed be the grave within which is your body,
the purified,
upon which are thin layered stones fixed and unified
تَهِيلُ عَلَيْهِ التُّرْبَ أَيْدٍ وَأَعْيُنُ * عَلَيْهِ وَقَدْ غَارَتْ بِذَلِكَ أَسْعُدُ
The hands pour soil over his body as the eyes pour
tears,
their star of fortune and blessings disappears

لَقَدْ غَيَّبُوا حِلْمًا وَعِلْمًا وَرَحْمَةً * عَشِيَّةَ عَلَّوْهُ الشَّرَى لَا يُوسَدُ
Indeed, on the night they had buried him without
cushions or amenities,
they had sealed away knowledge, patience and
serenity

وَرَاخُوا بِحُزْنٍ لَيْسَ فِيهِمْ نَبِيَّهُمْ * وَقَدْ وَهَنْتَ مِنْهُمْ ظُهُورُ
وَأَعْضُدُ
Bereaved they are left with their Prophet no longer in
their home,
weak have their shoulders and backs since that day
grown

يُبْكُونُ مَنْ تَبْكِي السَّمَاوَاتُ يَوْمَهُ * وَمَنْ قَدْ بَكَتْهُ الْأَرْضُ
فَالنَّاسُ أَكْمَدُ
They cry for the one whose day (of death) the
skies tear,
the one whom the earth cries over, as the people's
grief is more clear

وَهَلْ عَدَلَتْ يَوْمًا رَزِيَّتُهُ هَالِكٌ * رَزِيَّتَهُ يَوْمَ مَاتَ فِيهِ مُحَمَّدٌ
Can the calamity of any deceased ever be equal,
to the day wherein departed the one praised by all
people?

تَقَطَّعَ فِيهِ مِنْزِلُ الْوَحْيِ عَنْهُمْ * وَقَدْ كَانَ ذَا نُورٍ يَغُورُ وَيُنْجِدُ
Their rope to Wahy was severed on that day,
aforetime encompassing all with radiant rays

يَدُلُّ عَلَى الرَّحْمَنِ مَنْ يَقْتَدِي بِهِ * وَيُنْقِذُ مِنْ هَوْلِ الْخَزَايَا
وَيُرْشِدُ
He would guide and escort towards The Most
Merciful whoever would follow,
and save them from the dooms of disgraces swallow

إِمَامٌ لَهُمْ يَهْدِيهِمُ الْحَقَّ جَاهِدًا * مُعَلِّمٌ صِدْقٍ إِنْ يُطِيعُوهُ
يَسْعُدُوا
He was their leader, taking them towards what was
correct,
always striving, a teacher of truth, whom if they were
to obey, they would be blessed

عَفُوٌّ عَنِ الزَّلَّاتِ، يَقْبَلُ عُذْرَهُمْ * وَإِنْ يَحْسِنُوا، فَاللَّهُ بِالْخَيْرِ
أَجُودُ

He would accept their excuses and pardon their
mistakes.
If they were to do good, then to Allah's generosity
who can equate?

وَإِنْ نَابَ أَمْرٌ لَمْ يَقُومُوا بِحَمَلِهِ * فَمِنْ عِنْدِهِ تَيْسِيرٌ مَا يَتَشَدَّدُ
If an unbearable pain were to arise,
from him would stem the solution to their cries

فَبَيَّنَّا لَهُمْ فِي نِعْمَةِ اللَّهِ بَيْنَهُمْ * دَلِيلٌ بِهِ نَهْجُ الطَّرِيقَةِ يُقْصَدُ
A great blessing of Allāh; a sign by their side,
the righteous path was shown through this guide

عَزِيزٌ عَلَيْهِ أَنْ يَجُوزُوا عَنِ الْهُدَى * حَرِيصٌ عَلَى أَنْ
يَسْتَقِيمُوا وَيَهْتَدُوا
It was difficult upon him to see them wander astray,
longing for their guidance, hoping steadfast they
stay

عَطُوفٌ عَلَيْهِمْ لَا يُثْنِي جَنَاحَهُ * إِلَى كَنَفٍ يَحْنُو عَلَيْهِمْ وَيَمْهَدُ
He would shower them with love, never turning away,
tend to them with compassion and welcome them in
his stay

فَبَيَّنَّا لَهُمْ فِي ذَلِكَ النُّورِ إِذْ غَدَا * إِلَى نُورِهِمْ سَهْمٌ مِنَ الْمَوْتِ
مُقْصِدُ
So as they were amongst this light sent by The All-
Wise,
all of a sudden their light was met with the arrow of
demise

فَأَصْبَحَ مَحْمُودًا إِلَى اللَّهِ رَاجِعًا * يُبَكِّيه حَتَّى الْمُرْسَلَاتِ
وَيُحَمِّدُ

So he returned to Allāh a praiseworthy and
honourable slave,
for him even the angels shed tears and praised

وَأَمَسَتْ بِلَادُ الْحَرَمِ وَحِشًا بِقَاعُهَا * لِعَيْبَةِ مَا كَانَتْ مِنْ
الْوَحْيِ تَعْهَدُ

The Sacred Lands became foreign,
due to the absence of the revelation they would once
find therein

قِفَارًا سِوَى مَعْمُورَةِ اللَّحْدِ ضَافَهَا * فَقِيدٌ يُبَكِّيه بِلَاطٌ وَغَرَقْدُ
They were left barren and empty, except a grave in
which a deceased descended,
upon which the land of Balāt and graveyard of Baqī's
tears extended

وَمَسْجِدُهُ فَالْمُوحِشَاتُ لِفَقْدِهِ * خَلَاءٌ لَهُ فِيهِ مَقَامٌ وَمَقْعَدُ
And emptied is his seat and standing place in his
mosque,
all of them left in unrest over his loss

وَبِالْجَمْرَةِ الْكُبْرَى لَهُ ثُمَّ أَوْحَشَتْ * دِيَارٌ وَعَرْصَاتٌ وَرَبْعٌ
وَمَوْلِدُ

And the lands by the biggest of the *Jamarāt*, and the
houses and plains,
as well as his birthplace (Makkah) are left in pain

فَبِكَيِّ رَسُولِ اللَّهِ يَا عَيْنُ عَبْرَةٍ * وَلَا أَعْرِفَنَّكَ الدَّهْرُ دَمْعُكَ
يَجْمَدُ

So let your tears flow generously and cry again for
the loss of he,
the like of whom will never be found indeed

وَمَا لَكَ لَا تَبْكِينَ ذَا النِّعْمَةِ الَّتِي * عَلَى النَّاسِ مِنْهَا سَابِغٌ
يَتَغَمَّدُ

And how can you not cry over the blessing due to
whom,
the rain pours covering the people and the crops
abloom

فَجُودِي عَلَيْهِ بِالدُّمُوعِ وَأَعُولِي * لِفَقْدِ الَّذِي لَا مِثْلَهُ
الدَّهْرُ يُوْجِدُ

So let your voice be heard and let your tears flow,
for the lost of the one the like of whom will never be
born

وَمَا فَقَدَ الْمَاضُونَ مِثْلَ مُحَمَّدٍ * وَلَا مِثْلَهُ حَتَّى الْقِيَامَةِ يُفْقَدُ

Neither those who passed have ever lost his like,
nor those to come until the Day of Judgment strikes

أَعَفَّ وَأَوْفَى ذِمَّةً بَعْدَ ذِمَّةٍ * وَأَقْرَبَ مِنْهُ نَائِلًا لَا يُنْكَدُ

He was the most pure and fulfilled every
responsibility,
reproach and boasting never tainted his generosity

وَأَبْذَلَ مِنْهُ لِلطَّرِيفِ وَتَالِدٍ * إِذَا ضَنَّ مِعْطَاءً بِمَا كَانَ يُتْلَدُ

He was generous with what he earned and what he
was given,
when even the ones who give freely would hold back
what to them was driven

وَأَكْرَمَ صَيِّتًا فِي الْبُيُوتِ إِذَا انْتَمَى * وَأَكْرَمَ جَدًّا أَبْطَحِيًّا
يُسَوِّدُ

Most noble amongst all houses was the family from
which he hailed,
he was the most honorable leader Quraysh had
unveiled

وَأَمْنَعُ ذُرُواتٍ، وَأَثْبَتَ فِي الْعُلَى * دَعَائِمَ عِزِّ شَاهِقَاتٍ تُشِيدُ

He was the most eminent and revered, well-settled
upon a height,
strengthened and lifted far above the eye's sight

وَأَثْبَتَ فَرْعًا فِي الْفُرُوعِ وَمَنْبِتًا * وَعُودًا غَدَاةَ الْمُزْنِ فَالْعُودُ
أَغِيدُ

He was the strongest branch from the branches,
ingrained in its roots,
and when the clouds showered rain, the freshest of
'Uud

رَبَّاءٌ وَلِيدًا فَاسْتَتَمَ تَمَامَهُ * عَلَى أَكْرَمِ الْخَيْرَاتِ، رَبُّ مُمَجَّدُ

His exalted Lord brought him up from his birth,
thereafter perfecting his blessing in making him the
most noble of all worth

تَنَاهَتْ وَصَاةُ الْمُسْلِمِينَ بِكَفِّهِ * فَلَا الْعِلْمُ مَحْبُوسٌ، وَلَا
الرَّأْيُ يَفْنَدُ

The Muslims have left their matters in his palms,
so neither is the knowledge (of the unseen) held back
nor does his opinion (when he speaks) have any cons

أَقُولُ وَلَا يُلْفَى لِقَوْلِي عَائِبٌ * مَنْ النَّاسِ إِلَّا عَازِبُ الْعَقْلِ
مُبْعَدُ

I say these words, and you will never find them to be
questioned,
except by he for whom lack of intellect and closeness
was destined

وَلَيْسَ هَوَائِي نَازِعًا عَنْ ثَنَائِهِ * لَعَلِّي بِهِ فِي جَنَّةِ الْخُلْدِ
أُخْلَدُ

And my love will not let me stop praising him
restlessly,
perhaps through my words I will reside in Paradise
endlessly

مَعَ الْمُصْطَفَى أَرْجُو بِذَاكَ جَوَارَهُ * وَفِي نَيْلِ ذَاكَ الْيَوْمِ أَسْعَى
وَأَجْهَدُ

With the chosen one, through these words I hope to
be at his side.

To attain success on that day I will continue to exert
effort and strive.

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AL-QASIM PRESENTS

POETRY CONTEST

POEM DETAILS:

Write a 5-10 line poem on our
Prophet ﷺ in English.

SUBMISSION DEADLINE:

November 30, 2022

HOW TO SUBMIT:

Email your poem to newsletter@jquloom.ca
with your name and age

CATEGORIES:

1. Age 5-15
2. Age 16+

(One poem will accepted from each category)

Winners will receive a prize and be featured
in the next Al-Qasim Newsletter!

Shaykh Yunus Jownpūrī

PEARLS OF THE PAST

Compiled By Maulana Azhar Ingar

Graduate of JQU, Class of 2021

On Excessive Salutations upon Rasulullah ﷺ

He said: “Durood shareef (salutations upon Rasulullah ﷺ) is the cure to all sicknesses. Recite it with sincerity.”

He would often mention: “Develop a connection with Rasulullah ﷺ and love him.” He'd say: “My brothers! Recite excessive salutations! Recite excessive salutations! This is his ﷺ right!”

Once during class he said: “Children! Whenever his ﷺ blessed name is mentioned, recite salutations upon him as much as you can.”

Once, he said during a gathering: “Send [salutations on Rasulullah ﷺ] with enthusiasm. Recite thinking of it as a command of Allah ﷻ and the right of Rasulullah ﷺ. Why is it that you recite in a manner that you are a labourer whose only concern is to complete his job?”

He said: “Durood shareef is at the beginning and end of every du'a. By it supplications are accepted.”

On How to Avoid Family Disputes

He said: “There is no house that does not have a difference of opinions. However, you should never utter such words that could be a means of harm to someone. Otherwise, if someone shows that they are upset, they are not at fault.”

He said: “With a little humility, great differences can be solved.”

On Good Character

He said: “Good character is an internal strength that is found in people.

قيل: يا رسول الله، ما حسن الخلق؟ فقال: لا تغضب

It was said: Oh Messenger of Allah ﷺ, what is good character? He ﷺ said: 'Do not get angry.' The man asked again and he ﷺ gave the same answer. The man asked again and he ﷺ gave the same answer. Then the Messenger ﷺ said: 'What don't you understand? This is because the root of good character lies in the absence of anger.'”

Advice to students

“Disrespecting teachers is like consuming poison! Even if tawbah is made, the blessings of knowledge will not be attained.”

“Children! Study Hadith the way it is meant to be studied. Sit in the lessons of Hadith with the intention of acting upon them. The teacher is a loudspeaker for the words of Rasulullah ﷺ.”

“Children! After Maghrib salah, pray two rak'aat solely for the pleasure of Allah ﷻ. InshaAllah, that will definitely bring benefit! Refrain from haram, and stay away from usurping the rights of others.”

He said: “Keep an intention to serve the deen.”

On reciting the Qur'ān, Duaa, Remembrance (of Allah ﷻ), Repentance and Seeking Forgiveness

He said: “The saying of the Sufis: 'نعم المذكر السبعة' (Translation: 'How great of a reminder is the tasbeeh') I have experienced myself. Without a tasbeeh, a person forgets [to remember Allah ﷻ].”

He said: “The only one who can protect himself from the whispers of Shaytaan, is the one whose heart is overpowered with the remembrance of Allah ﷻ.”



Authorized by Mufti Adam Koya

Answered by Maulana Zakariyya
Momla
Ifta student at JQU

Can I work for Uber Eats?

It is permissible to work for Uber Eats. According to the opinion of Imam Abu Hanifah there would be no problem working such a job. (Al-Hidaya, 7/235 Bushra)

Can an animal which is normally considered a domestic animal, such as a cow, be hunted if it becomes violent?

A normally domesticated animal that becomes violent, whereby it cannot be slaughtered, may be hunted. (Ascent to Felicity, 1/175)

Can I shave or line up the hair on my nape?

The nape and head are both considered separate limbs. It will be permissible for one to shave the hairs on his nape even if he does not cut the hair on his head. (Taleefate Rashidiyyah, 1/484)

Can I shave the hair on my stomach and chest?

It is permissible to shave the hair on the stomach and chest. (Taleefate Rashidiyyah, 1/485)

Is it permissible for a Muslim organization such as a Masjid or Madrasah to accept donations from non-Muslims?

Donations for a Masjid or Islamic organization can be accepted from a non-Muslim, as long as that does not influence or interfere with management of the Masjid. It is not necessary for the Muslim organization to investigate the source of the income. However, if one is certain that the donation is coming from a haram source, then it will be impermissible to accept. (Contemporary Fatawa, Mufti Taqi 1/226)

Are men allowed to wear synthetic silk clothing?

Men are prohibited from wearing pure silk. The majority of silk found in stores nowadays is synthetic, rendering it permissible for a man to wear. (Ahsanul Fatawa, 8/66)

Should I hunt or slaughter a wild animal that is now tame?

A wild animal that becomes tame and poses no danger must be

slaughtered. (Ascent to Felicity, 1/175)

There is a hadith that mentions not to go to bed with a fire on in the house. Can I leave any gas, electrical or flammable appliances on overnight?

The fire the Prophet ﷺ was referring to is such a fire that has potential to spread. If one is certain that the fire would not spread, they may leave it on overnight. (Mirqat al-Mafatih, 8/187)

Before I eat, should I wipe my hands after washing them?

It is better to let the hands dry by themselves when one washes them before they eat. (Kitab al-Fatawa, 6/155)

When I was younger my parents used to call me home before Maghrib claiming that was the time Shaytaan comes home. Is there any basis to this?

This is based on the Prophetic narration: "When night falls, keep your children close to you, for the devils spread out at that time. But when a portion of the night elapses, you can let them free." (Bukhari #3304)

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

نقش قدم نبی ﷺ کے ہیں جنت کے راستے ♦ اللہ سے ملاتے ہیں سنت کے راستے

*The footsteps of the Prophet ﷺ are the path to Paradise
We meet Allah through the ways of the Sunnah*

Hadhrat Maulana Shah Hakeem Muhammad Akhtar Sahib

DON'T SKIP LEG DAY



BY ALIMAH M. CHINA,
GRADUATE OF JQU (CLASS OF 2021)

Hypothetically speaking, if we had to fend off an attacker at any given moment, how many of us would be physically fit enough to overpower them? There is this common misunderstanding that a devout Muslim is the one who prays five times a day and more (the *nawafil*), or the one who gives excess in *sadaqah* (charity) or the one who engages in excessive *dhikr* (remembrance of Allah ﷻ). While all of these acts of worship contribute to the making of a

comprehensive and well-rounded Muslim, we often neglect “generic” tasks that are also ranked highly in the eyes of Allah ﷻ such as being physically active and maintaining a healthy physique. To achieve and maintain spiritual stability, the body must be cared for in the best of manners through physical activity. Staying active is not limited to sweaty gyms filled with yoked dudes who compete with one another on who can bench more. It’s not limited to

professional bodybuilders. It's not limited to those with an hourglass figure who are trying to maintain their physique. Being healthy and fit is incumbent upon every single human being, man and woman. This holds especially true in Islam, as the Prophet ﷺ mentioned how great of a blessing the body is:

مَنْ أَصْبَحَ آمِنًا فِي سِرِّهِ، مُعَافًى فِي جَسَدِهِ، عِنْدَهُ طَعَامٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا

"When someone is secure in his property, healthy in his body and has his food for the day, it is as if he owned the entire world." (Al Adab Al Mufrad, 300)

Everything given to us by Allah ﷻ is an *amanah* (a trust) and we will be questioned rigorously about them on the Day of Judgment. This includes our bodies; we are just as responsible for its physical well-being as its spiritual well-being. How many of us desire to complete the five daily prayers without feeling like it's a burden? Think back to *taraweeh* prayer and how challenging it is on the first night. It's difficult to enjoy the melodious recitation of those surahs we don't often visit throughout the year, due to our minds being occupied with *I don't know how much longer I can stand without falling over*. How many of us regret not being physically active before going for Hajj or Umrah? How many of us feel the embarrassment of losing a fight to someone who was objectively stronger? Islam is not limited to the spiritual. Our Deen has numerous actions that demand that the body be healthy and strong. The transitions in Salah between *qiyaam*, *ruku*, and *sajdah* require some level of physical strength. When a person goes for Hajj or Umrah, there is an immense amount of walking that takes place that again, requires physical strength, but how many are perplexed by how quickly their stamina is

depleted? When we need to carry our children either for a few seconds or a few minutes, it also requires physical ability. These are Islamic obligations that demand our bodies be cared for in order to fulfil them. Abu Hurairah رضى الله عنه reported that the Prophet ﷺ said:

الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ

"The strong believer is better and more beloved to Allah than the weak believer, although both are good." (Sahih Muslim, 2664)

Yes, a person can still fulfill the obligations sent down by Allah with a weak body, however, a believer must desire more than the bare minimum. We are so quick to seek more in terms of worldly benefits, yet here, the Prophet ﷺ is explicitly mentioning that the strong believer is better than the weak one. Truly, Islam demands excellence in every form.

During the time of the Prophet ﷺ, there was an ongoing requirement to protect the frontiers of one's lands. Every nation, such as the Persians and the Romans, had to protect their lands from intruders and enemies. To do so, not only did a person need to be physically fit to fulfil their role, they also had to be extremely skilled in the art of archery and horseback riding. It is not only an Islamic plea to maintain strength, but it is also part of the sunnah to learn and practice activities that the Prophet ﷺ and his companions took part in. Additionally, many of our hobbies, pastimes and activities have little-to-no physical or mental benefit, and are quite frankly a waste of time. Such activities are condemned in Islam. However, the beauty of this religion is that a person isn't completely barred from enjoyment. Better yet, with the right intention, a person can actually gain

rewards for partaking in fruitful activities that include swimming, wrestling, horseback riding and archery, as the Prophet of Allah ﷺ said:

لِيَدْخُلَ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةُ الْجَنَّةِ صَانِعُهُ يَحْتَسِبُ فِيهِ صَنَعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ وَالْمُمِدَّ بِهِ . وَقَالَ ارْمُوا وَارْكَبُوا وَلَآنَ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمْيَهُ بِقَوْسِهِ وَتَأْدِيبَهُ فَرَسَهُ وَمُلَاعَبَتَهُ أَهْلَهُ فَإِنَّهُمْ مِنَ الْحَقِّ

"Indeed, Allah will surely admit three into Paradise by a single arrow: its maker who seeks good by his making it, the one who shoots it, and the one who holds arrows for him." And he said: "Practice archery and practice riding, and that you should practice archery is more beloved to me than that you should ride. All idle pastimes that the Muslim man engages in are falsehood, except for his shooting of his bow, his training of his horse, and his playing with his wife, for they are from truth." (Jami' At-Tirmidhi, 1637)

The Prophet ﷺ also said:

أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ

"Beware, strength is archery. Beware, strength is archery. Beware, strength is archery." (Sahih Muslim, 1917)

Archery was the most powerful form of strength during that time; therefore, it was highly encouraged to learn this skill. It could be done on foot, or it could be done while riding an animal such as a horse. The latter was more sought after as it was more efficient and valuable. Although some scholars have not even permitted anything other than the above-mentioned activities, others have mentioned that anything that can help a person do good, so long as it's halal, is considered permissible because it

can be deemed beneficial. We also find that the Prophet ﷺ himself was highly active and fit. He used to compete in races with his wives. As Aisha رضي الله عنها reported:

أَنَّهَا كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رَجُلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ هَذِهِ بِتِلْكَ السَّبَقَةِ

"While she was on a journey along with the Messenger of Allah ﷺ she said: I had a race with him (the Prophet) and I outstripped him on my feet. When I gained weight, (again) I had a race with him and he outstripped me. He then said: This is for that outstripping."

(Sunan Abu Dawud, 2578)

(THOSE OF THE PAST) DID NOT HAVE GYMS OR WORLD CLASS TRAINING FACILITIES. THEY DID NOT HAVE SUPPLEMENTS AND PROTEIN POWDERS, YET WE FIND SOME OF OUR OWN SAHABA TO BE STRONGER THAN ANY WORLD CHAMPION OF OUR TIME.

This also directs our attention to the fact that not only were men active and fit, but the women were as well.

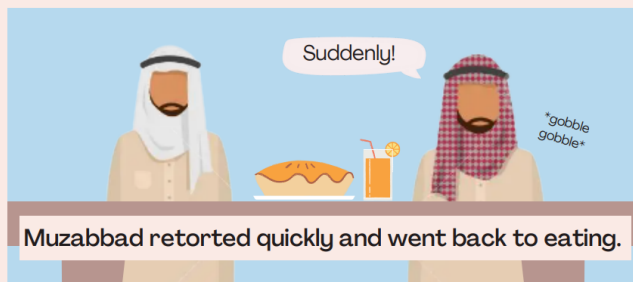
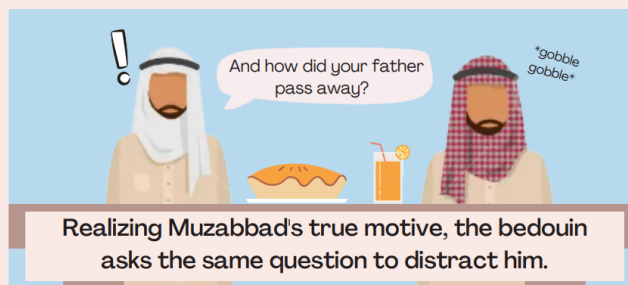
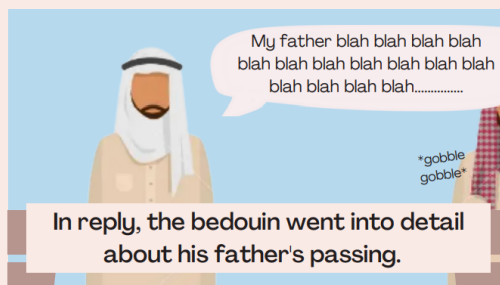
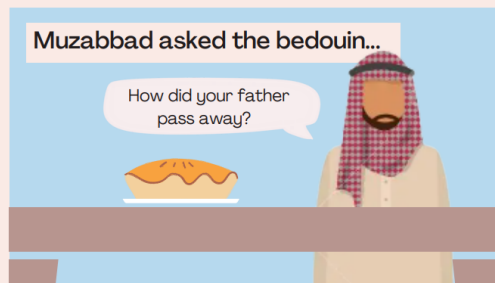
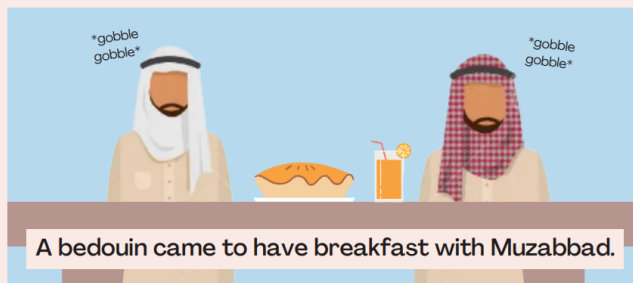
Today, it is vital for adults to engage in 150 minutes of moderate-intensity physical activity and 2 days of muscle strengthening activity per week according to the Centers for Disease

Control and Prevention. By reading into the stories of the Sahaba, one will be amazed by their bodily feats and power. To look back in time and see those who preceded us be stronger than any of us today is quite unfortunate. We have no reason to neglect our bodies with the amount of time and facilities we have. They did not have gyms or world class training facilities. They did not have supplements and protein powders, yet we find some of our own Sahaba to be stronger than any world champion of our time.

Work Cited:

"How Much Physical Activity Do Adults Need?" Centers for Disease Control and Prevention, Centers for Disease Control and Prevention, 2 June 2022.

البخل - Miserliness



Story from - Humorous Anecdotes: From The Lighter Side of Islamic History By Moulana Afzal Ismail

DU'AS WHEN PARTAKING IN MEALS

BEFORE EATING:

بِسْمِ اللَّهِ وَبَرَكَاتِهِ

In the name of Allah and with the blessings of Allah.

(at-Tabarani)

WHEN ONE FORGETS TO TAKE THE NAME OF ALLAH BEFORE EATING

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

With Allah's name at the beginning and at the end. (Sunan Abu Dawud)

AFTER EATING:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

All praises are due only to Allah, who has fed us, granted us something to drink, and has made us Muslims. (Sunan Abu Dawud, Jami' at-Tirmidhi)

الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَرْوَانَا وَأَنْعَمَ عَلَيْنَا وَأَفْضَلَ

All praises are due only to Allah, who has satiated us, quenched our thirst and bestowed upon us His favours and blessings.

Rasulullah ﷺ has mentioned: The one who will recite this du'a will be absolved of reckoning for the food on the Day of Qiyamah (Al-Baihaqi).

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All praises are due only to Allah who has fed me this food and has granted it to me out of no effort or strength of my own.

Rasulullah ﷺ has mentioned: The previous (minor) sins of the one who recites this du'a will be forgiven (Jami' at-Tirmidhi).

FOR THE HOST:

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

O Allah! Grant them blessings in what you have given them, forgive them, and have mercy on them. (Sahih Muslim)

WHEN REMOVING THE FOOD MAT:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُودَّعٍ وَلَا مُسْتَغْنَى عَنْهُ رَبَّنَا

All praises are due only to Allah, abundant praises, pure and blessed. (Our praise) is not sufficient, nor our farewell, nor are we independent from it. Oh our Lord. (Jami' at-

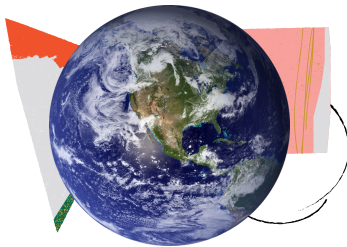
Tirmidhi, Sahih Bukhari)

MUSLIM DISCOVERIES

Written by: Aisha Patel and Maowa Z.

Coffee

A Muslim Ethiopian by the name of Khalid noticed one day, whilst tending to his goats, that they became livelier after eating a certain berry. He boiled the berries and this produced *al-qahwa* – coffee. Coffee was first used by Sufis who would drink it to stay awake all night in order to pray.



1



Rotation of the Earth

Al-Biruni, an 11th-century polymath, used simple trigonometric results to estimate the radius and circumference of the Earth. He analyzed the theory of the Earth rotating about its own axis 600 years before Galileo.

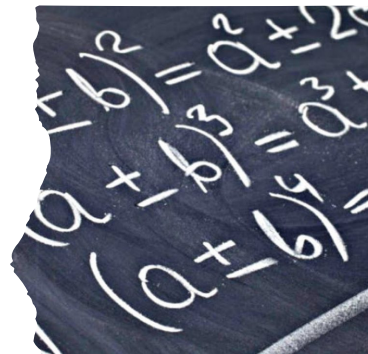
2

Algebra

Muhammad ibn Musa al-Khwarizmi, the "Father of Algebra", is best known for revolutionizing algebra and arithmetic as he improved the techniques we use today to solve algebraic problems. The purpose of these equations was to make life easier, especially in cases like Zakat and inheritance division. He was also the first person to define monomials (x , x^2 , x^3), and to give rules for products of any of these.



3



4

Universities

Fatima al-Fihri founded one of the first degree-granting universities known as Al-Qarawiyyin in Fez, Morocco. She built this grand mosque-university complex in her community, and the centre hosted a large variety of religious and natural sciences.

Surgery

Al-Zahraawi is called the "Father of Modern Surgery" because he invented many procedures and surgical tools, including the scalpel and the use of catgut for internal stitches in patients. He wrote a medical book, *al-Tasrif*, which was later translated into Latin for European doctors to use.

5



Source: 1001 Inventions: The Enduring Legacy of Muslim Civilization by Salim Al-Hassani



KEY TERMS IN ISLAM

In Islam, Allah has allowed us to do many things, which are known as *mubah* actions. He has also prevented us from doing a few actions in order to protect us from harm. Each action comes under a category mentioned below!

FARDH	WAJIB	SUNNAH
An act that is commanded to us by Allah. We must complete every fardh act and not deny them.	An act that is necessary to do; something our Prophet ﷺ never left. It is sinful to leave it out, just like fardh acts.	A sunnah is something our Prophet ﷺ said, did himself, or encouraged.
MUSTAHAB	MAKRUH	HARAM
An act that is not necessary but is good to do. If done, one will be rewarded.	An act that is disliked and should be avoided. However, if such an act is done, there is no punishment.	An act or something that is strictly forbidden in Islam. A person will be sinful for doing a haram act.

FILL IN THE BLANKS WITH MORE EXAMPLES

Fardh	Wajib	Sunnah	Mustahab	Makruh	Haram
Praying salah		Using the miswak		Eating while standing	
	Three rakat <i>witr</i> Salah		Doing wudhu while facing the qiblah		Eating pork

A Dua From the Qur'an to Memorize:



Our Lord, let not our hearts deviate after
You have guided us and grant us from Yourself mercy.
Indeed, You are the Bestower."

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Poetry Contest: write a 5-10 line poem on our Prophet ﷺ. Winner will receive a prize and have their poem featured in the next newsletter inshaAllah!

Please email newsletter@jquloom.ca to submit, and include your name and age.

Refer to Pg. 17 for more details



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