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MANJRA, MUFTI ADAM KOYA

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# The MIRACULOUS NATURE



By Maulana Mohammad Daud Khurshid,  
Ifra student, JQU

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

*Ramadhan is the month in which the Qur'an was revealed as a guide for humanity with clear proofs of guidance and the standard (to distinguish between right and wrong). So whoever is present this month, let them fast. But whoever is ill or on a journey, then (let them fast) an equal number of days (after Ramadhan). Allah intends ease for you, not hardship, so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful. (Al Baqarah, 185)*

Our beloved Prophet ﷺ had left the Ummah upon a clear bright path, the night of which is like the day (Sunan Ibn Majah, 1: 214 - 215). He left us with two guides; if we were to hold on to them, we would never go astray (Malik, 5: 1323).

It is unfortunate today that we have lost sight of these two guides, namely the Qur'an and the Sunnah of our beloved Prophet ﷺ. With the month of Ramadhan right

around the corner, it is our duty - and the ultimate opportunity - to reconnect with these guides. Unfortunately, we find ourselves distanced from the Qur'an. Our only concern is to usher the huffaz to recite faster in *taraweeh* so we can return to the comfort of our homes. The month of Ramadhan is not only a time to increase our daily recitation, but it is also the optimal time to create our personal relationship with the



# of the QUR'AN



Qur'an. This article will briefly introduce the unique structure and divine nature of the Qur'an.

## An Introduction to The Miraculous Nature of the Qur'an:

The Noble Qur'an is a book unlike any other. Over 1400 years ago, in the cave of Hira, the Prophet Muhammad ﷺ, who was not known to have composed any poetry or excel in rhetoric usage, received the first revelation of a book that would change the course of history forever. A book which left the Arabs speechless, its inimitability testifying for its divine nature. Shaikh Abdullah Draz writes in *Al-Naba al-Azim*, "This Noble Book, by its very nature, rejects that it be the product of man. Its passages proclaim loud and clear that it is a message predestined and divine. So much so that if one were to stumble upon this Book in the middle of a desert, he would have no doubt that it does not hail from this world and its streams, but rather descends from the skies and heavens." (106)

The greatest miracle and proof of Islam our beloved

Prophet Muhammad ﷺ has received is the Qur'an. Imam al-Bukhari and others narrate on the authority of Abu Hurairah رضى الله عنه:

مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

*The Prophet ﷺ said, "Every prophet was given miracles because of which people believed, but I have only been given Divine Inspiration which Allah has revealed to me (i.e., the Qur'an). So, I hope that my followers will outnumber the followers of the other prophets on the Day of Resurrection."* (6:182)

At first glance, the miracles given to other prophets may seem more impressive. The staff of Musa عليه الصلاة والسلام turned into a snake, and his hand would shine bright and white, amongst nine other miracles. Isa عليه الصلاة والسلام could cure the leper and the one born blind, inform the people of the food stored in their homes, and bring the dead to life by the will of Allah ﷻ. Contrary to this, our beloved Prophet ﷺ states that he

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has only been given this *wahy*, a divine revelation in the form of the Qur'an, yet on account of this, he hopes that his followers will outnumber past nations.

This Prophetic narration indicates that the miracle of the Qur'an is such that it will bring people flowing into Islam, the Arab and non-Arab alike, from the time of the Prophet until the Day of Judgement. It is a miracle that transcends all other miracles, including those that have taken place throughout the Prophet's life. Qadi 'Iyad has expounded upon the divine nature of the Qur'an in his unique book, *Al Shifa*. He writes,

"The Qur'an was revealed upon Prophet Muhammad, amongst the Arabs, a people gifted in eloquence of tongue and wisdom in speech unlike any other nation. They were given a fluency of expression no other people possessed, and a clarity of oration which delved straight to the heart of a matter. Allah made this a part of their nature and habit. The Arabs would amaze people with their skills of improvisation, and had an ability to find the right turn of phrase for any situation. Through the power of their speech – oscillating between appeal and reproach, lavishing praise and cutting condemnation – the Arabs would implore and reach out, and had the ability to raise some in ranks, whilst bringing others crashing to the ground." (1:258)

The Qur'an was revealed amongst these people, and openly challenged them in multiple instances to produce the like of it if they were capable, but they themselves knew it was beyond them.

Al-Hakim narrates that when Al-Walid ibn Mughirah, a staunch enemy of Islam, was approached by Abu Jahl regarding his newfound compassion upon hearing the Qur'an, he replied:

"But what can I say? By God, there is none amongst you who knows poetry better than me. No one knows *rajz* (poetic meter), or any specific poem, or even the poetry of the jinn better than me. By God, what he says (the Qur'an) is nothing like that! By Allah, it has a sweetness to it, and is adorned by great beauty. Its top is fruitful, and its bottom is a rainfall of bounty. It overpowers and nothing surpasses it, and it crushes all that which is below it!" (550)

Even the most resolute enemies of Islam were well-aware that the Qur'an was unlike any scripture or literature they had heard. No man could author this, and no human could conjure it. In retaliation, they had no choice but to resort to lies.

Qadi 'Iyad continues to write:

"The Arabs were the most proficient in the field of

linguistics by miles. They had the most famous orators; the greatest improvisers in poetry and rhyme; and were the most comprehensive in their knowledge of unusual expressions, which they confidently used both for everyday conversation and fiery debate. These are the people that the Prophet ﷺ was calling out to for over twenty years, challenging and rebuking them, and not sparing a single moment to invite them to the religion of Allah.

*"Or do they claim 'He made it up'? Tell them O Prophet, 'Produce one surah like it then, and seek help from whoever you can – other than Allah – if what you say is true!'"* (Surah Yunus, 38).

*"And if you are in doubt about what We have revealed to Our servant, then produce a surah like it and call your helpers other than Allah, if what you say is true. But if you are unable to do so – and you will never be able to do so – then fear the Fire fueled with people and stones, which is prepared for the disbelievers."* (Surah Al-Baqarah, 23-24)

*"Say, O Prophet, 'If all humans and jinn were to come together to produce the equivalent of this Qur'an, they could not produce its equal, no matter how they supported each other.'"* (Surah Al-Isra, 88)

*"Say, O Prophet, 'Produce ten fabricated surahs like it and seek help from whoever you can – other than Allah – if what you say is true.'"* (Surah Hud, 13)

"The Prophet ﷺ continued to chastise the Arabs with robust condemnation, refute their claims to knowledge, and humble their leaders. The social order that had become entrenched was thoroughly shattered. He devalued their false idols and denounced the corrupt ways of their ancestors. Their land, property, and wealth were confiscated. Despite all this, they were reluctant to respond to the challenge posed in the Qur'an, and remained incapable to produce anything like it. Instead, they relied on stirring trouble amongst their own ranks through self-delusion, false rumours, and incitement. They would lie to one another about the Qur'an, saying:

*"This Qur'an is nothing but magic from the ancients"* (Surah Al-Muddaththir, 24)

*"Same old magic."* (Surah Al-Qalam, 2)

*"A fabrication which he made up with the help of others."* (Surah Al-Furqan, 4)

*"Ancient fables."* (Surah Al-An'am, 25)

"They would make shocking, false statements, and had no interest in matters pertaining to the Hereafter, with excuses including these:

*"Our hearts are unreceptive."* (Surah Al-Baqarah, 88)



"Our hearts are veiled against what you are calling us to, there is deafness in our ears, and there is a barrier between us and you." (Surah Fussilat, 5)

And instructing their followers:

"Do not listen to this Qur'an but drown it out so that you may prevail." (Surah Fussilat, 26)

The enemies of the religion presumed that they would be able to imitate the Qur'an, and they said:

"If we wanted, we could have easily produced something similar." (Surah Al-Anfal, 31)

But, Allah Exalted informed them:

"...you will never be able to do so." (Surah Al-Baqarah, 24)

"Of course, they were never able to do so. For any foolish person that tried, like Musailamah the Liar, Allah would expose their shortcomings for all to see and strip them of their pomp; the delicate speech they used to mislead others. Otherwise, the intelligent people amongst them may not have realized that the Qur'an was nothing like the eloquence or rhetoric of men. Instead, the ones who heard the Qur'an were in awe,

either guided by its message or, at least, captivated by its beauty." (260)

To genuinely comprehend the beauty of the Qur'an, one must study the Arabic language, especially the science of *balaghah* (rhetoric), thoroughly. Before we analyze the structure of the Qur'an, it is necessary to understand the man it was revealed upon, the final Prophet, Muhammad ﷺ, and the context surrounding him. By the will of Allah ﷻ, we will discuss this in the following edition.

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### BOOKS TO READ ABOUT THE MIRACLE OF THE QUR'AN:

- ***Al Naba al Azim***, authored by Shaikh Abdullah Draz in Arabic, and later translated and edited by Adil Salahi into English under the title: *The Qur'an: An Eternal Challenge*. This book shows the miraculous nature of the Qur'an and captures the reader with its unique style and arguments.
- ***An Approach to The Qur'anic Sciences*** written by Mufti Muhammad Taqi Usmani in Urdu and later translated into English by Mohammad Siddiqui. This book will give the reader in-depth insight regarding the sciences of the Qur'an and the history of its revelation and codification, along with other fruitful discussions.
- ***Divine Speech*** by Nouman Ali Khan and Sharif Randhawa. This book discusses the nature of the Qur'an and its unique style of expression.
- ***Ma'arif al Qur'an*** authored by Mufti Muhammad Shafi Usmani and later translated into English by Muhammad Askari and Muhammad Shamim. This is an explanation of the Qur'anic verses wherein the author draws from traditional exegeses of the Qur'an and produces valuable discussions regarding Fiqh, Hadith, Tafsir, and more.

# A DAY WITH THE PROPHET ﷺ IN RAMADHAN

Excerpts from "A Ramadan with The Prophet" by  
Shaykh Abdullah A. Mullanee

Compiled by Maulana Muhammad Mayat,  
Graduate, JQU

## SAHOOR

The Prophet of Allah ﷺ delays his *sahoor* (pre-dawn meal) as late as possible. His helper, Anas رضى الله عنه brings him one of his favourite *sahoor* meals of dried dates and water. He eats in moderation with his right hand and begins with the name of Allah ﷻ.

*Sahoor* was an important aspect of the Prophet's ﷺ fast. He would love sharing his meals with others and would encourage people not to miss it:

تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَهً  
"Eat *sahoor*, for verily there is barakah in *sahoor*."  
(Sahih al-Bukhari: 1923)

After enjoying his meal, he solidifies his intention for the fast. He would advise the Companions رضى الله عنهم to make an intention to fast before the entering of Fajr.

## PROPHETIC MORNINGS

There is a horizontal sliver of light on the eastern sky and Fajr has entered Madina. If the Prophet ﷺ had relations with his wives in the night, he would take a bath after *sahoor*. He would brush his teeth with a *miswak* in wudhu, in spite of his fast (Sunan al-Tirmidhi: 725).

As the people start filling the masjid, The Prophet ﷺ offers a short sunnah prayer (Musnad Ahmed: 2572).

As soon as he enters the masjid, the *iqamah* (final call) for the prayer is given. The Prophet of Allah ﷺ stands before the congregation and meticulously straightens the rows like a shaft of an arrow (Abu Dawood: 663). He would extend the recitation in the Fajr prayer and recite between 60 - 100 verses of the Holy Quran (Musnad Ahmed: 19793).

After performing the Fajr prayer, he sits in the masjid and engages himself in dhikr (remembrance of Allah) until the sun rises. Thereafter, approximately 10-15 minutes after sunrise he would perform 2-4 raka'ats of *Salatul Ishraq* (post-sunrise prayer). He said: "Whoever prays Fajr in congregation and thereafter sits remembering Allah until the sun has risen, then he prays two raka'ats, for him is the reward like that of a Hajj and Umrah" (Tirmidhi: 586).

The Prophet of Allah ﷺ would not sleep after Fajr. In fact, he found early mornings to be a time of productivity and blessings. His Companions رضى الله عنهم noted seeing much benefit in beginning business trips after Fajr. The Prophet of Allah ﷺ would pray: "O Allah, place blessings for my nation in their early mornings" (Tirmidhi: 1212).

## ACTS OF WORSHIP DURING THE FAST

### Generosity

The Prophet of Allah ﷺ would also invest his time and money in generously spending for the sake of Allah ﷻ. 'Abdullah ibn 'Abbas رضى الله عنهما noted that, "When Ramadhan entered, the Prophet of Allah ﷺ used to free every captive and give to anyone who asked [him of something]" (Sha'b al-Iman: 3357).

### Remembering Allah ﷻ

The Prophet of Allah ﷺ would advise his Companions رضى الله عنهم, "Your tongue should always be moist with the remembrance of Allah" (Sunan al-Tirmidhi: 3375).

### Abstaining from sins and futile actions

The Prophet of Allah ﷺ was mindful of disciplining himself during the fast. He would explain to the Companions رضى الله عنهم:

"There are many who stand in prayer at night but attain nothing from their standing but the loss of sleep" (Musnad Ahmad: 9685).

He would also warn the Companions رضى الله عنهم:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ  
"Allah is in no need of a person to leave their food and drink if they do not leave speaking lies and acting evil." (Sahih al-Bukhari: 1903)



Outside of Ramadhan, our Prophet Muhammad ﷺ led a rigorous spiritual life. He led the people in prayer and catered to their spiritual and personal needs. However, when Ramadhan entered, he would strive even harder in worship. The blessings of the month caused him to distance himself from the world and maximize his investment for the afterlife. Let us discover how the Prophet Muhammad ﷺ observed his fasts and thereby encouraged his companions to do so, and benefit as much we can this Ramadhan by following in his footsteps!

The day is almost over. The Prophet of Allah ﷺ reminds the Sahabah رضي الله عنهم to make du'a and says: "Verily, the fasting person has a prayer at the time of iftar which is not rejected" (Sunan Ibn Majah: 1753). As the sun sets, Prophet Muhammad ﷺ and the Companions رضي الله عنهم are quick to end their fast. At the time of *iftar*, he would recite the following du'a:

دَهَبَ الظَّمْأُ وَأَبْتَلَّتِ الْعُرُوقُ وَبَتَّ الْأَجْرُ إِنْ شَاءَ اللَّهُ  
 "The thirst has gone, the veins have become moist, and, with the will of Allah, the reward has been established."  
 (Sunan Abu Dawood: 2357)

The Prophet of Allah ﷺ would not start the Maghrib prayer until he had some *iftar*. He would prefer to end his fast with dates. If that was not available, then a few sips of water (Sunan al-Tirmidhi: 696).

After *iftar*, the Maghrib prayer would be performed without delay. If there was more food to be had, it was consumed after Maghrib. The Prophet of Allah ﷺ would rarely eat alone. Madina had many poor men who were known as *Ashab al-Suffa*. He would encourage the Companions رضي الله عنهم to share their food with them.

The Prophet of Allah ﷺ decides to retire for a little sleep (Sahih Muslim: 139). He returns to his room where his wife is already asleep (Sahih al-Bukhari: 5843). Before bed, he places his palms together and blows on them. He then recites Sura al-Ahad, Sura al-Falaq and Sura al-Nas over them and rubs his palms over his entire body. He would do this three times (Sahih al-Bukhari: 5017).

The Prophet ﷺ offers eight rak'ahs of Tahajjud prayer which he follows with three rak'ahs of Witr (Sahih al-Bukhari: 1147). He recites every verse of Surah Fatiha separately without joining any of them (Sunan Abu Dawood: 4001). He recites hundreds of verses in every rak'ah in a slow manner, pondering upon every word he says (al-Mustadrak li al-Hakim: 1201). His *ruku'* and *sujood* are just as long as his *qiyam* (Sunan Abu Dawood: 873).

## IFTAR

## SLEEP

## TAHAJJUD

## AFTERNOON NAP

The Prophet of Allah ﷺ would also control the amount he slept during Ramadhan. He would divide his sleep between the night and the afternoon. The afternoon nap, the *qayloola*, was a special sunnah of the Prophet of Allah ﷺ which would help him stay awake later for his long night prayers. The Prophet of Allah ﷺ and the Companions رضي الله عنهم would generally sleep before the Zuhr prayer (Sahih Ibn Hibban: 2810).

## REVISING THE QURAN

'Abdullah ibn 'Abbas رضي الله عنهما explains: "Jibril, upon him be peace, used to meet [the Prophet of Allah ﷺ] every night in Ramadhan till the end of the month. The Prophet ﷺ used to recite the Quran to him" (Sahih al-Bukhari: 1902).

## THE NIGHT PRAYERS

A significant portion of the night has passed. The sky is completely dark, and the 'Isha prayer has been performed. The Prophet ﷺ had taught his followers to utilize the night in sleep, family time and worship. He would not like to sleep before 'Isha nor have futile conversations after it (Sahih al-Bukhari: 771).

The Prophet ﷺ retires to his home and enjoys a conversation with one of his wives (Sahih al-Bukhari: 4569). After a while, he returns to the masjid with the intention to perform his Taraweeh prayer. He used to encourage people:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ  
 "Whoever prays at night during Ramadhan with iman and hope of reward, his or her past sins are forgiven."  
 (Sunan an-Nasai: 2206)

# SHARIAH:

## Equality in the Superior Law of Justice

Translated By Alimah Masirah

Excerpt from *Makhzan-e Akhlaq* by Maulana Rehmatullah Subhani

During the khilafah of Umar رضي الله عنه, Al-Masjid an-Nabawi itself was the courthouse. The tiled floor whereupon they sat to decide the fate of Asia and Africa was the same floor on which the five daily prayers were performed, hence it was filled with the habitual visitation of people.

The house of Hadhrat Abbas رضي الله عنه, the uncle of the Prophet ﷺ, was built in such a way that it was attached to Al-Masjid an-Nabawi, and its drain pipe came out to the Masjid itself. At times, water would drain into the Masjid and cause discomfort to the attendees. Hadhrat Umar رضي الله عنه, being the Amir al-Mumineen, ordered for it to be removed during the time of his khilafah for the comfort of the attendees and the proper observance of the Masjid. However, Hadhrat Abbas رضي الله عنه, the owner, was not present when the order was given. When he returned and noticed the drain line ripped out, he was extremely upset and went straight to the city judge to file a complaint against the Amir.

Upon hearing this, Sayyidul Ansar, Ubay ibn Ka'b رضي الله عنه called upon the greatest judge (Umar رضي الله عنه) and informed him: "Abbas ibn al Muttalib رضي الله عنه has filed a complaint against you and demands justice; we call upon you to come and investigate the complaint."

Any ordinary ruler or king would consider this a great insult, however Amir al-Mumineen humbly presented himself to the house of Ubay ibn Ka'b on the set date. As Ubay ibn Ka'b was occupied, Hadhrat Umar رضي الله عنه was given permission to enter after waiting outside the door for a long period of time.

The complaint was presented to the court, and Hadhrat Umar رضي الله عنه wished to speak first on his behalf. But the judge quickly reprimanded him and said, "The plaintiff has the right to speak first. Until then, please remain

silent." Such a statement was justified, hence Amir al-Mumineen fell silent and the trial commenced.

Hadhrat Abbas رضي الله عنه began,

"Your honour, my house's drain line has always been connected to the Masjid since the time of the Prophet ﷺ, and the agreement was upheld during the previous khilafah of Abu Bakr رضي الله عنه but now the new Amir al-Mumineen gave the order to rip it out and dispose of it. Due to this, my property was damaged and I was highly inconvenienced; I demand justice."

Hadhrat Ubay ibn Ka'b responded: "Indeed justice will be served." Thereafter he asked Amir Al-Mumineen to defend his case.

Hadhrat Umar رضي الله عنه stated: "Verily I had given the order for the drain to be removed and I am responsible for it."

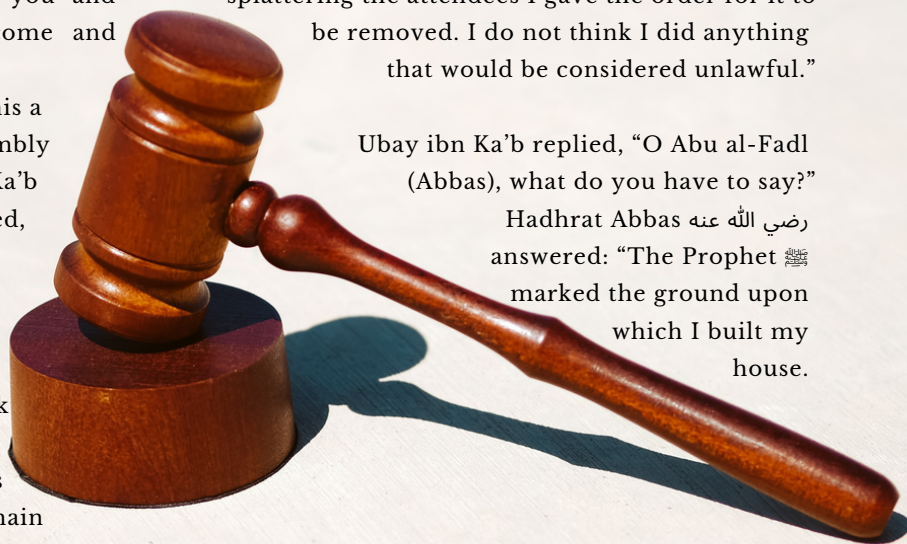
Ubay ibn Ka'b رضي الله عنه responded: "You had decided that you would give an order regarding someone else's property. Do you have a reason for acting in such a way?"

Hadhrat Umar رضي الله عنه answered,

"Honourable Abu Tufail (Ubay), due to the water splattering the attendees I gave the order for it to be removed. I do not think I did anything that would be considered unlawful."

Ubay ibn Ka'b replied, "O Abu al-Fadl (Abbas), what do you have to say?"

Hadhrat Abbas رضي الله عنه answered: "The Prophet ﷺ marked the ground upon which I built my house."





When it was built the Prophet ﷺ told me to stand upon his shoulders and attach the drain to the spot he specified. Out of respect, I declined but the Prophet ﷺ insisted, so I climbed upon his shoulder and attached the drain. That is the same spot Amir al-Mumineen ordered to rip out.”

Ubay ibn Ka'b asked, " O Abu al-Fadl, can you bring forth any witness to this event?"

Hadhrat Abbas رضي الله عنه replied "Not one or two, but I have many witnesses that I can bring forth!"

"Bring forth your witnesses immediately so we can end this case."

Hadhrat Abbas رضي الله عنه left the masjid and brought back several of the Ansar, who testified that the Prophet ﷺ had given the order to Abbas رضي الله عنه to stand upon his shoulders and attach the drain. After the testimonials, Amir al-Mumineen, who had been humbly looking down, now stepped forward and spoke to Hadhrat Abbas

رضي الله عنه:

"O Abu al-Fadl, forgive me for the sake of Allah. I did not know that Prophet ﷺ had given such an order, otherwise I would not have ordered for its removal, even forgetfully. How could a man of my stature go against something that the Prophet ﷺ approved of? All of this was done because I did not know of such information.

The only way to settle this is that you should stand on my shoulders and reattach the drain."

Ubay ibn Ka'b declared, "Yes. This is what justice seeks, O Amir al-Mumineen, and this is what you must do."

After a while, the people emerged and saw that Abbas رضي الله عنه was indeed standing on the shoulder of Amir Al-Mumineen, reattaching the drain in the same spot.

I guarantee, should you search the books of history you would not find such a case that justice had been carried out in such a manner that would please the Prophet ﷺ himself. When the drain was reattached Abbas رضي الله عنه jumped down and said, "That which was served was my right. I ask your forgiveness for such crude behaviour and with immense pleasure, I give my estate for the sake of Allah. I leave it to your discretion to demolish the house and incorporate the land to Al-Masjid an-Nabawi so that the attendees have ample space and no discomfort comes to them. May Allah accept this from me."

This is not a folk tale but an accurate account of history. It can be found in other history books such as *Usud al-Ghabah*, *Seeratul Abbas رضي الله عنه*, *Seeratul Ansar*, *The Travels of Ibn-e-Batoota* and many other historical books have a written account of this incident.



## Benefits of Miswaak

Compiled by Alimah A.A.B, Graduate, JQU



- Prevents headaches, sharpens the memory and improves digestion and eyesight
- Prevents bad breath and phlegm
- Helps eradicate most dental health problems
- Includes trimethylamine (TMA), a chemical which acts as a cleanser and makes sure germs and residue are removed (also known as the fourth flotation)
- Includes salvadorine, a chemical which has antifungal and antibacterial effects
- Includes chloride, a chemical which prevents the formation of calculus, which is a hard form of plaque that has been there for a period of time
- Includes fluoride, a chemical which prevents tooth decay and aids in tooth remineralization (creates a natural repairing process)
- Includes silica, a chemical which removes plaque and stains on teeth which ultimately whitens teeth
- Includes sulfur, a chemical which keeps the bacteria out and keeps the mouth healthy
- Includes vitamin C, a chemical which helps in keeping the teeth and gums healthy while preventing tooth decay and ulcers as well as repairing tissue
- Includes resin, a chemical which has protection from dental caries by creating a layer on surface of the tooth
- Includes benzyl isothiocyanate (BITC), which has chemical agents that prevent or slow down cancer development and prevents carcinogenic and genotoxic agents which cause cancer. It also eliminates bacteria and viruses
- Includes tannis, a chemical which prevents or reduces plaque and gingivitis, a gum disease which causes swelling and redness around the gums
- Reward is multiplied 70 times if used before salah
- The kalima is made easy on the death-bed
- Blessings are gained in wealth
- Gaining the pleasure of Allah, which is the greatest benefit.

Works Cited: (Abideen 235-237) (Chughtai 418-420) (Haque, 2015, p.533)



# Surah Al-Qadr

## The Night of Power

By Alimah U. Ansari

Graduate, JQU

Surah Al-Qadr is a Makki surah. It makes mention of the revelation of the Qur'an and Lailatul Qadr, a night which is better than one thousand months. The surah comprises of five verses and occurs in the 30th *juz* of the Qur'an. The following is a brief exegesis of this noble surah.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

*We have sent it (the Qur'an) down on Lailatul Qadr. (Surah Al-Qadr, 1)*

The revelation of the Qur'an on this night has two meanings:

1. The entire Qur'an was sent down from *Al-Lawh al-Mahfudh* (the Protected Tablet), where it was inscribed, to the First Heaven. Thereafter, over a period of 23 years, it was gradually revealed to Nabi ﷺ through Jibril عليه الصلاة والسلام at its appointed time.
2. The first revelation, which was the initial verses of Surah Al-'Alaq, occurred on this night in the cave of Hira. The rest of the Qur'an

would come over time when it was required.

The word "qadr" can mean:

1. Greatness, honour, or dignity: it is a night that embodies these qualities, according to Imam Zuhri رحمه الله and others. Abu Bakr Warraq رحمه الله mentions that one becomes a man with these qualities through his repentance and righteous actions on that night (Uthmani, 844).
2. Predestination: It is the night in which those things destined in what Mufti Shafi Uthmani رحمه الله calls "pre-destiny" are handed off to the angels to implement until the next Ramadhan. This includes a person's age, their death, their sustenance, their rain, etc (as-Sabuni, 585).
3. To be constricted: since it is the night in which the earth is filled with angels (al-Andalusi, 493).

Nabi ﷺ mentioned that Lailatul Qadr is in Ramadhan, however, he did not specify the exact date. There are close to forty different opinions regarding its date. According to Allamah Mazhari رحمه الله, the most authentic opinion is that it occurs in the last ten nights of Ramadhan and its exact date is not fixed (Uthmani, 845). There are many authentic narrations that encourage seeking Lailatul Qadr in the last ten nights (without specifying odd nights):

قَالَ ابْنُ نُؤْمَيْرٍ التَّمَسُّوا - وَقَالَ وَكَيْعٌ - تَحَرَّوْا لَيْلَةَ الْقَدْرِ

فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ

"In the words of ibn Numair رحمه الله: *Look for*, and in the words of Waki' رحمه الله: *Seek - Lailatul Qadr in the last ten (nights) of Ramadhan.*" (Sahih Muslim, 282)

There are also narrations that encourage looking for it during the last odd nights:



عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : تَحَرَّوْا  
لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْأَوَاخِرِ مِنْ  
رَمَضَانَ

“Seek Lailatul Qadr in the odd nights of  
the last ten nights of Ramadan.” (Sahih  
al-Bukhari, 2017)

A person can maximize their chances  
of witnessing it by worshipping for *all*  
of the last ten nights, and treating  
each one as if it is Lailatul Qadr. This  
includes the 29th night as well, which  
is when people tend to lessen their  
worship in preparation for Eid.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what may let you know what Lailatul  
Qadr is? (Surah Al-Qadr, 2)

Allah ﷻ describes Lailatul Qadr in  
the following verses through its merits  
(as-Sabuni, 585).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Lailatul Qadr is much better than one  
thousand months. (Surah Al-Qadr, 3)

This is the first merit. Ibn Abi  
Hatim رحمه الله mentions in a *mursal*  
narration of Mujahid رحمه الله that Nabi  
ﷺ told the Sahabah رضي الله عنهم about  
a man from Bani Israel who carried  
weapons of war, never put them  
down, and fought in the path of Allah  
for a thousand months. Another  
narration by Ibn Jarir رحمه الله states  
that the man would worship all night  
and when dawn broke, he would arm  
himself and fight all day for

a duration of one thousand months  
(Uthmani, 844). The Sahabah  
رضي الله عنهم were amazed. However,  
they realized that their lives were  
shorter than those of the previous  
nations, and thus they would not be  
able to accomplish this amazing feat.  
Allah ﷻ revealed this surah, granting  
Lailatul Qadr to this nation and  
mentioning that it would be *better*  
than the thousand months this warrior  
fought.

Aisha رضي الله عنها narrates that she  
asked Nabi ﷺ what she should recite if  
she knew which night was Lailatul  
Qadr. He ﷺ told her:

تَقُولِينَ اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ  
فَاعْفُ عَنِّي

“Say: O Allah, you are Forgiving. You  
love to forgive. So, forgive me.” (Jami’ At-  
Tirmidhi, 3513)

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ  
كُلِّ أَمْرٍ

The angels and the Spirit (Jibril) descend  
in it with the permission of their Lord,  
with every command. (Surah Al-Qadr, 4)

The descent of angels is the second  
merit (as-Sabuni, 585).

سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

Peace it is until the rise of dawn. (Surah  
Al-Qadr, 5)

There are two meanings to the last  
two verses, depending on how they  
are recited:

1. If a person pauses on مِنْ كُلِّ أَمْرٍ,  
then the مِنْ will be in the meaning  
of “with.” This will entail that the  
angels descend with all of the  
decrees of that year until the next  
year.

2. If a person continues and pauses  
on سَلَامٌ, then the مِنْ كُلِّ أَمْرٍ will be  
related to سَلَامٌ and it will mean that  
the night of Lailatul Qadr is secure  
from every evil and calamity.

The peace of this night is the third  
merit (as-Sabuni, 585).

If a person is concerned that Lailatul  
Qadr may occur in one part of the  
world, while it is daytime in another  
part, then they may put their worries  
to ease because Lailatul Qadr occurs  
for each person relative to their  
location.

Lailatul Qadr is a very blessed night  
and it is important to make the most  
of it. The more a person worships, the  
more rewards they will receive. It is  
narrated from Abu Hurairah

رضي الله عنه that Nabi ﷺ said:

مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ  
لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“Whoever stands in prayer on Lailatul  
Qadr with sincere belief and hoping for  
reward, then his past sins will be  
forgiven.” (Sahih al-Bukhari, 35)

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تَوَلَّى الْعُمْرُ فِي سَهْوٍ \* وَفِي لَهْوٍ وَفِي خُسْرٍ  
Life is spent in distractions, leisure, and loss.

فَيَا ضَيْعَةً مَا أَنْفَقْتُ \* فِي الْأَيَّامِ مِنْ عُمْرِي  
O how I've lost the days of my life which I have spent?

وَمَا لِي فِي الَّذِي ضَيَّعْتُ \* مِنْ عُمْرِي مِنْ عُذْرٍ  
And I have no excuse for the days of my life that I wasted,

فَمَا أَغْفَلْنَا عَنْ \* جِبَاتِ الْحَمْدِ وَالشُّكْرِ  
O how much it has distracted us from the obligations of praise and gratitude!

أَمَا قَدْ خَصَّنَا اللَّهُ \* بِشَهْرِ أَيَّامٍ شَهْرٍ  
Has Allah ﷻ not honoured us with a month?—What a great month!

بِشَهْرِ أَنْزَلَ الرَّحْمَاءُ \* نُ فِيهِ أَشْرَفَ الذِّكْرِ  
With such a month in which the Most Merciful ﷻ revealed the best reminder.

وَهَلْ يُشَبِّهُهُ شَهْرٌ \* وَفِيهِ لَيْلَةُ الْقَدْرِ  
Does any [other] month resemble it while it contains the Night of Power?

فَكَمْ مِنْ خَبَرٍ صَحَّ \* بِمَا فِيهَا مِنَ الْخَيْرِ  
How many narrations are true regarding the merit that is in it?

رَوَيْنَا عَنْ ثِقَاتٍ أَنَّهَا \* تُطَلَّبُ فِي الْوَتْرِ  
We narrate from reliable sources that it is sought in the [last] odd [nights].

فَطُوبَى لِامْرِئٍ \* يَطْلُبُهَا فِي هَذِهِ الْعَشْرِ  
Glad tidings to the person who seeks it in these [last] ten [nights].

فَفِيهَا تَنْزِلُ الْأَمْلَاءُ \* كُ بِالْأَنْوَارِ وَالْبَرِّ  
For the angels descend therein bearing light and goodness.

قَدْ قَالَ: سَلَامٌ هِيَ \* حَتَّى مَطْلَعِ الْفَجْرِ  
Allah ﷻ said: "Peace it is until the rise of dawn."

أَلَا فَادْخُرُوهَا إِنَّهَا \* مِنْ أَنْفَسِ الذُّخْرِ  
Lo! Cherish it, for it is from among the most valuable of treasures.

فَكَمْ مِنْ مُعْتَقٍ فِيهَا \* مِنَ النَّارِ وَلَا يَدْرِي  
How many are set free in it from the Fire, and they are not aware!

ابن رجب الحنبلي -



# HOW 'WILL' YOUR ESTATE BE DISTRIBUTED?

By Mufti Abdullah Momla  
Teacher, JQU

Death is the termination of this worldly life and a bridge to the hereafter. It is the only worldly thing that we, as Allah Ta'ālā's creation, are certain of. It is referred to in the Holy Qur'ān as *yaqīn* (certainty) because it is the inevitable end of every living thing (Al-Baydhāwī 2:269).

Allah Ta'ālā illustrates this point numerous times in the Holy Qur'ān:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ  
"Every soul shall taste death. It is on the Day of Judgement that you shall be paid your rewards in full." (Āl 'Imrān, 185)

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ  
"Wherever you will be, death will overtake you, even though you are in fortified castles." (Al-Nisā, 78)

كُلُّ مَنْ عَلَيْهَا فَانٍ  
"Everyone who is on it (the earth) has to perish." (Al-Rahmān, 26)

As Muslims, our entire lives are dedicated to preparing for the hereafter. We struggle to find the perfect balance between our spiritual and social lives; fortunately Islam governs all aspects and gives us a clear outlook on what is required from us.

In a hadith, the Holy Prophet ﷺ informs us of the reality of passing on into the next life,

يَتَّبِعُ الْمَيِّتَ ثَلَاثٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ

"Three things follow the deceased (to the grave). Two of them return and one remains (with them). Their family, wealth, and actions follow them; their family and wealth return and their actions remain." (Al-Tirmidhī, 2379)

Our actions will be the only thing we take with us on our journey to the afterlife whilst our family and wealth stay here. In such a case, Islam has special rules for the distribution of one's estate to its rightful inheritors.



## The Importance of Estate Planning:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

*"It is enjoined upon you, when death approaches any one of you and he leaves some wealth, that he must bequeath for the parents and the nearest of kin in the approved manner, being an obligation of the God-fearing."* (Al-Baqarah, 180)

In the early days of Islam, no specific shares of inheritance were fixed for the heirs. This verse was revealed in those days, to make it obligatory on every person to make a will in favour of those of his near relatives whom he wished to share his property with. Later, when the Holy Qur'an itself laid down the detailed rules of inheritance in Surah Nisa verse 11-12, the share of each inheritor was fixed by Shari'ah. The obligatory nature of making a will was thus abrogated. However, one can still make a will in favour of any person, other than his legal heirs, to the extent of one third of his property. The rule of bequest mentioned in this verse is operative to this extent, as explained by the Prophet ﷺ (Taqi Usmani, 1:85).

The Holy Prophet ﷺ said:

مَا حَقُّ امْرِئٍ مُسْلِمٍ، لَهُ شَيْءٌ يُرِيدُ أَنْ يُوصِيَ فِيهِ، يَبِيتُ لَيْلَتَيْنِ، إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ وَزَادَ مُسْلِمٌ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي

*It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him."* Imam Muslim adds:

*Abdullah ibn Umar said, "A night did not pass since hearing that from the Messenger of Allah ﷺ except that I had my will written with me".* (Sahih Al-Bukhari 2738, Sahih Muslim 1627)

## Post-Death Financial Matters:

After a person's demise, the following things need to be taken care of in order:

1. Funeral expenses: This includes any payments which need to be made to the masjid/funeral directors for the shroud (*kafan*), bathing (*ghusl*), coffin, and burial (*dafn*). This would also include the purchasing of a grave, if not done prior.
2. Clearing debts (if any): This includes loans, unpaid bills, and dowry (*mahr*), etc. Debts owed to Allah Ta'ala as a result of not fulfilling monetary acts of

worship will fall under this category for all mazhāhib aside from the Hanafī mazhab (Al-Sābūnī 1:22).

3. Fulfilling the bequest from 1/3rd of the remaining estate: This includes any gifts to non-heirs and for Hanafis it also includes debts of zakāh, vows, *kaffārah* (expiations), etc.
4. Distribution of the remaining 2/3rds (or all if nothing was bequeathed) as inheritance (Al-Sajāwandī 1:5-7).

Just like Islam governs many aspects of a person's life, it also has guidelines for inheritance. A Muslim has no choice in the disposal of their assets after their demise. They do not get to decide how much is given to each one of their heirs. Rather the amount stipulated by Islam will be given regardless. Even the 1/3rd which he is able to bequeath has restrictions.

## The Islamic Way is the Most Just Way:

Much like other Islamic rulings, we must come to terms with the rules of inheritance, whether they fit our worldview or not. Our belief in Allah Ta'ala should compel us to trust all the rulings of Shari'ah, especially those explicitly mentioned in the Holy Qur'an. The Prophet ﷺ teaches us this in a beautiful supplication wherein he says: "عَذْلٌ فِينَا فَضَائِكُ" - "*your decree amongst us is justice.*" Although certain individuals have taken issue with it based on their understanding of justice and equality, we must accept that the divine law is something that at times is beyond the scope of the average mind.

## Our Dilemma and Responsibility:

As Muslims living in the West, since the laws of inheritance do not coincide with Shari'ah, it is incumbent upon us to mention how we want our estate distributed after we die. Although inheritance is not discretionary, we must seek religious counsel and dedicate a portion of our will that illustrates the Islamic distribution of our estate. This must be done in order to avoid causing harm to our heirs either knowingly or unknowingly, and to ensure each legitimate heir receives only that which they are Islamically entitled to.

The Prophet ﷺ said:

إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَّانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ قَالَ: وَقَرَأَ عَلَى أَبُو هُرَيْرَةَ مِنْ هَذَا هُنَا {مَنْ بَعْدَ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ} حَتَّى بَلَغَ: {وَذَلِكَ الْقَوْرُ الْعَظِيمُ} "A man or a woman acts in obedience to Allah Ta'ala for

sixty years. Then when they are about to die, they cause harm by their will, so they must go to Hell." Then, Abu Hurairah recited: "After settling the will that might have been made, or a debt, provided that the will must not be intended to harm anyone. This is a direction from Allah Ta'ālā. Allah Ta'ālā is All-Knowing, Forbearing. These are the limits set by Allah Ta'ālā. Whoever obeys Allah Ta'ālā and His Messenger, He will admit them to gardens beneath which rivers flow, where he will live forever. That is a great success." (Abū Dāwūd, 2867)

According to Canadian law, a will is a legal document that says how you want your estate to be divided once you die. This is beneficial for us since we may prepare a will that is totally in accordance with Shari'ah. Making sure that our will is correctly prepared, both Islamically and legally, ensures the correct and successful distribution of our estate. Although seeking legal counsel is not necessary, it is highly recommended to ensure legal requirements are met, lest it be contested or offered for probate.

### The Tough Conversation:

Death is often a difficult topic to discuss. Thus, people tend to shy away from discussing anything remotely connected to it, such as estate planning and will preparing.

Many of us do not even know who owns the items in our homes. Who does the car belong to? Is the money in the bank shared between the spouses? Do we have property back home? These are conversations we must have with our families. Often, we find it difficult to talk about ownership since it may seem like we're being greedy, or the topic is just too taboo for us. However, not having this discussion could lead to complications after one's demise. Therefore, having these conversations right now and leaving a detailed list of one's assets and liabilities included within the will is the best way to ensure all of one's assets and liabilities are included, and the debtors and heirs receive their rightful portion.

### Don't Delay:

In order for a will to be formally accepted in Canada, it needs to be in written form with the testator's signature alongside two witnesses who were not named in the will. It does not have to be notarized, registered, or even deposited with the court. Simply informing the executors of its location is sufficient.

A will does not have to be perfect from the very

beginning. It is a living document that can be changed, updated, and revamped whenever you like (so long as you are capable according to Canadian law). It is not a complicated process, rather the first version can be made today from the comfort of your home.

### Some Pieces of Advice:

- Find a will template that works for you. There are many available online that will make it quick and easy for you to develop your first version.

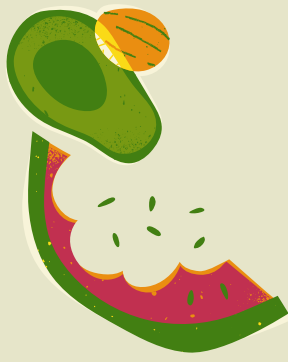
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- Don't over-engineer it. Prepare the first version as soon as possible and keep evolving it.
- Seek counsel from scholars regarding complicated issues and modify them depending on the recommendations.
- Under Ontario law, the testator cannot compel the executor of the will to conduct their funeral in a specific manner. The best way is for the testator to inform their family members and friends regarding their wish to be shrouded and buried according to Shari'ah.
- Have the tough conversation of ownership with your family. Establish what is your property and what should be considered part of your estate after you die.
- Get it notarized by a lawyer/solicitor to avoid legal complications.

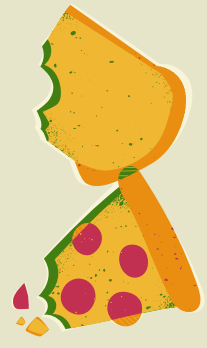
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# THE SIN OF WASTING FOOD

BY MAULANA MUSHTAQ SHAIKH



عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعْجِبُهُ الثُّفْلُ. قَالَ عَبْدُ اللَّهِ: يَعْني مَا بَقِيَ مِنَ الطَّعَامِ

Sayyiduna Anas رضي الله عنه narrates regarding the Noble Prophet ﷺ: "He used to like ath-thufl." Abdullah said: "That means what is leftover from the meal." (Ash-Shama'il Al-Muhammadiyah, 184)

عَنْ عَائِشَةَ، قَالَتْ دَخَلَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْبَيْتَ فَرَأَى كِسْرَةً مُلْقَاةً فَأَخَذَهَا فَمَسَحَهَا ثُمَّ أَكَلَهَا وَقَالَ يَا عَائِشَةُ أَكْرَمِي كَرِيمَكَ فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ فَعَادَتْ إِلَيْهِمْ

Sayyidah Aisha رضي الله عنها narrates: "The Messenger of Allah ﷺ entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: 'O Aisha, show honour to the precious (the food), for when the blessing of food departs from people, it never comes back.'" (Sunan Ibn Majah, 3353)

عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا وَقَعَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيَأْخُذْهَا فَلْيَمِطْ مَا كَانَ بِهَا مِنْ أَدَى، وَلْيَأْكُلْهَا، وَلَا يَدَعَهَا لِلشَّيْطَانِ، وَلَا يَمْسَحَ يَدَهُ بِالْمِنْدِيلِ، حَتَّى يَلْعَقَ أَصَابِعَهُ؛ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ".

It is narrated by Sayyiduna Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "When any one of you drops a morsel, he should pick it up and remove any of the filth on it, and then eat it, and should not leave it for the Satan, and should not wipe his hand with a towel until he has licked his fingers, for he does not know in what portion of the food the blessing lies." (Muslim, 2033)

There is a sin that is not restricted to any geographic location or ethnic group. It is witnessed in some of our homes and places of worship. You can see it nearly every day in Muslim-owned halal restaurants where many consumers are Muslim.

This sin is most rampant during the holiest month of our calendar, Ramadhan. Muslim functions such as Aqeeqahs, Walimahs, wedding receptions, and social gatherings are no exception. Sometimes it can be committed multiple times a day. This sin is wasting food.

ثُمَّ لَتُسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Thereafter, (after you have seen the reality of the Akhirah) on that day (of Qiyamah) you will definitely be questioned about the bounties (blessings in this world)." (Al-Takaathur, 8)

In the Prophet's ﷺ home, food was never wasted. That is the model to adopt.

Our beloved Prophet ﷺ used the word *kareem* which means "precious/honourable" to describe the piece of bread he found on the ground. Before you decide to organize a function or host some guests, if there are leftovers, think of practical ways you can ensure that it does not make its way into the garbage bin, as everything will be accounted for on the Day of Regret (Day of Judgment). Honour is in respecting the leftovers, not discarding them.

## THE NEXT TIME YOU NOTICE...

- Half a bottle of water being wasted
- Leftovers being thrown in the garbage
- Spoiled food from the fridge no one cared to eat
- Half a can of pop left discarded
- Filled plates at a buffet being tossed out
- Perfectly edible food left behind on a restaurant table
- Pizza crusts discarded
- Food being left on the plate

...remind yourself that someone somewhere in the world is willing to stand in a line for hours in the scorching heat or the freezing cold, so they can share that food with their family.







# MUSLIM DISCOVERIES

By Alimah Aisha Patel (Graduate, JQU)  
& Maowa Z. (Student, JQU)



## The First Map to show Europe, Asia, and North Africa



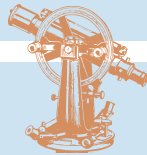
In the 12th century, a scholar named Muhammad Al-Idrisi produced an atlas showing most of Europe, Asia, and North Africa for the first time. The map was commissioned by Roger II of Sicily, a Norman king. He invited Al-Idrisi, who was at that time living in Spain, to make the map for him - a task that would take 15 years. He referred back to older knowledge and interviewed thousands of travellers to make his map the most accurate of its day. Al-Idrisi drew India, Arabia, Asia, the Mediterranean, Europe, and northern Africa on a circular map, showing that the Earth is round.

## Camera Obscura



One day, Al-Hasan Ibn Al-Haytham was called to Cairo by the ruling caliph, to help control the Nile river's floods. Ibn Al-Haytham realized the task was impossible. To avoid the caliph's wrath over his failure, Ibn Al-Haytham pretended to be mad, resulting in the caliph putting him on house arrest. During imprisonment, Ibn Al-Haytham saw light shining through a pinhole into his darkened room, projecting an image of the outside onto the opposite wall. This is when he made the discovery that vision is made possible because of the refraction of light rays.

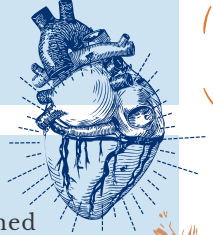
## Constellations



'Abd Al-Rahman Al-Sufi was a Persian astronomer who lived during the 10th century. In 964, he described the Andromeda galaxy, calling it "little cloud." This was the first written record of a star system outside of our own galaxy. Al-Sufi discussed the stars' positions, sizes and colours for each constellation and wrote about the astrolabe and its uses. The result of this was the recording of many stars and constellations, which are still known by their original Arabic names. Other Muslims are known for devising star maps and astronomical tables, both of which would be used in Europe and the Far East for centuries.

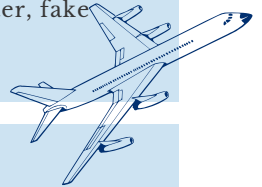
## Blood Circulation

Ibn an-Nafis was a scholar of jurisprudence and doctor from Egypt who first described pulmonary circulation of venous blood passing into the heart and lungs via the ventricles, thus becoming oxygenated and arterial blood. He was rightfully accredited with this discovery in 1957, which was previously allotted to a man named Sir William Harvey. Ibn an-Nafis also stated that there must be small "communications" or pores between the pulmonary artery and vein, a prediction that preceded 400 years the discovery of the pulmonary capillaries by Marcello Malpighi (West, 2008).



## Trick Devices

Muhammad Ibn Musa Ibn Shakir, Ahmed Ibn Musa Ibn Shakir, and Al-Hasan Ibn Musa Ibn Shakir, also known as the Banu Musa brothers, were great mathematicians who invented fabulous trick devices that, some say, are the forerunners to executive toys. The brothers designed and made trick inventions, and their *Book of Ingenious Devices* lists more than a hundred of them. These were the beginning of mechanical technology. Many of the mechanisms involved water, fake animals, and sounds.



## Flight

The first person to make a real attempt to construct a flying machine and fly was the Cordoban 'Abbas Ibn Firnas in the 9th century. The first of its kind was capable of carrying a human into the air. His first flight took place in 852, when he wrapped himself in a loose cloak stiffened with wooden struts and jumped from the minaret of the Great Mosque of Cordoba. This attempt was unsuccessful. Other Muslims such as Lagari Hasan Celebi also invented various types of flights. Celebi built the first manned rocket in 1633, which he launched using about 300 pounds of gunpowder as the firing fuel.



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# FASTING 101

## *What nullifies a fast and what does not?*

Note: the following verdicts are in accordance to the Hanafi Madhab

By an Alimah

مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ

"Whoever breaks one fast during Ramadhan without a concession or an illness, then even if he fasted for all of time, his fasting would not make up for it." (Jāmi' al-Tirmidhi, 712)

## DOES NOT NULLIFY:

### The following do *not* nullify the fast:

- Forgetfully eating or drinking
- Wet dreams, unintentional discharge of seminal fluid without physical stimulation, engaging in sexual intercourse forgetfully
- Beginning the fast in the state of major ritual impurity
- Kissing or touching one's spouse (when it does not result in the discharge of seminal fluid)
- Applying oil, surma, makeup, (unflavoured) lip balm, cream, ointments (including Vicks), and/or deodorant
- Ear drops (unless the eardrum is perforated), water going into the ears unintentionally
- Using a miswak
- Nosebleeds
- Sniffing up mucus even if it descends in the throat
- Swallowing one's own saliva or the wetness that remains after rinsing the mouth
- Eye drops and contact lenses
- Inhaling smoke or dust unintentionally
- Burning incense (unless it is inhaled deliberately, or the visible fumes are inhaled)
- Smelling food, smelling perfume
- Cupping, blood tests, donating blood, or receiving a blood transfusion
- Vomiting unintentionally, even if it is more than a mouthful
- Vomiting less than a mouthful intentionally
- Swallowing vomit unintentionally, even if it is a mouthful
- Swallowing food stuck in between the teeth which is collectively smaller than the size of a chickpea
- Injections of any kind when there is a need (e.g. glucose injections, saline injections)
- Kidney dialysis, laparoscopy/ keyhole surgery
- Nicotine patches

## NULLIFIES WITH QADHA & KAFFARAH:

### The following nullify a fast and necessitate *qadha* (making up the fast) and *kaffarah* (expiation):

- Deliberately engaging in sexual intercourse
- Deliberately eating or drinking (food or medicine)



## NULLIFIES WITH QADHA:

The following nullify a fast and only necessitate *qadha* (making up the fast):

- Deliberately eating or drinking after having done so forgetfully
- Unknowingly breaking one's fast before the correct time
- Water unintentionally descending the throat while rinsing the mouth or nose\*
- Swallowing the saliva of one's spouse
- Swallowing blood from bleeding gums, dental procedures, etc. when the blood is equal to or dominates the saliva
- Swallowing toothpaste or mouthwash
- Swallowing food stuck in between the teeth the size of a chickpea or larger
- Vomiting a mouthful intentionally
- Deliberately returning vomit that is a mouthful down the throat
- Discharge of seminal fluid caused by physical contact with one's spouse, or self-pleasure
- Inhaling smoke deliberately, including smoking a cigarette or hookah
- Asthma inhalers
- Nasal sprays
- Endoscopy (due to the lubricant), gastronomy, jejunostomy, nasogastric intubation
- Menstruation and post-natal bleeding\*\*

\* It is best to avoid being excessively thorough when rinsing the mouth or nose

\*\* It would be impermissible for a menstruating woman to imitate a fasting person unless the menstruation period has ended (due to which imitating a fasting person is necessary).

## DISLIKED WHILE FASTING:



The following are *makruh* (disliked) in the state of fasting:

- Chewing a tasteless food or non-food item
- Tasting food (without swallowing it) without a valid reason
- Using toothpaste
- Using flavoured miswak, or flavoured lip balm
- Collecting saliva in the mouth, then swallowing it

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# A Legacy: *Mufti Rafi Usmani*

By Bilal Noman, *Student, JQU*

ہو بھی سکے گا مجھ سے بیان بزم یار کا؟  
اندازہ کر رہا ہوں دل بے قرار کا

*Will I be able to articulate the gathering of my beloved?*

*I am trying to decipher my uneasy heart!*

Mufti Rafi Usmani رحمۃ اللہ علیہ chose this couplet of his mentor Hadhrat Arifi رحمۃ اللہ علیہ to start off his book میرے مرشد حضرت عارفی رحمۃ اللہ علیہ (*My Mentor Hadhrat Arifi رحمۃ اللہ علیہ*). It seems befitting to mention this at the emotional passing of our scholar Mufti Rafi Usmani رحمۃ اللہ علیہ. He was an amazing person, full of life and wisdom. A single meeting with him would change one's perception about this world and transform their mood for the better. His warmth and kindness would flow wonderfully through each and every one of his actions. His smile would light up the room, his gestures would alert everyone and his presence alone would be a source of peace and comfort. He had a marvelous way of making everyone

feel like they were the most important person to him.

There was an abundance of might and power behind every word he uttered. His narrative of Deoband and meeting earlier scholars would transport the congregation back to that time. Mufti Rafi رحمۃ اللہ علیہ was one of the last candles of knowledge carrying on the flame from خانقاہ تھانہ بھوان (*Khanqah Thana Bhawan*) through Hadhrat Arifi رحمۃ اللہ علیہ. The teachings of Hadhrat Arifi رحمۃ اللہ علیہ were the essence of all that Mufti Rafi Usmani رحمۃ اللہ علیہ embodied as a Muslim and a scholar of Islam. A small glimpse of the thought process of Mufti Rafi رحمۃ اللہ علیہ and the teachings of Hadhrat Arifi رحمۃ اللہ علیہ have been gathered here to illuminate the hearts. If, while reading this small article,

something touches the heart, it is humbly requested that a small dua be made for Mufti Rafi Usmani رحمۃ اللہ علیہ and all *mashaikh* (scholars), may Allah grant them all the highest levels of Jannah.

At around 18 years of age Mufti Rafi رحمۃ اللہ علیہ embarked on his journey in *takhassus fil ifta* (specialization in jurisprudence). Upon this critical juncture he discusses his thought process towards self improvement and purifying his actions:

“Through mental and physical observations it was clear from the beginning of studentship that without rectifying the inner self (heart and emotions) and purifying the actions, both knowledge and actions would be lifeless. Just like how our deen is incomplete without salah, fasting, and other actions; similarly our deen is also incomplete without purifying and rectifying our inner self. Unless we hand ourselves over to a mentor, these rectifications will never take place. This knowledge was merely in the mind, but it had not yet entered the heart. The importance of water was understood with clear evidence, but the thirst for it was not yet developed. It was during *takhassus fil ifta* that the thirst began.

“When I initially considered *bay'ah* (pledging), for whatever reason I would think that as soon as I give *bay'ah* I would have to give up all fun, life would start becoming dry and the heart would become mature. Meeting friends or engaging in recreational activities would no longer be enjoyable.

“...There would be so many thoughts that would scare me from giving *bay'ah*. But by the grace of Allah, one thing was always engraved in the

heart from early childhood: that purifying one's inner self is *fardh ain* (an individual obligation) and without it the deen and knowledge is incomplete. Therefore, fearfully I made the intention for *bay'ah*. It was similar to how one must intend to fast upon seeing the moon of Ramadhan during a blazing hot summer. However, my weak strength would not allow me to start the journey just yet. I had always seen myself giving *bay'ah* to my father (Hadhrat Mufti Shafi Usmani رحمۃ اللہ علیہ) because I had an immense amount of love for him. Throughout my whole life I had witnessed his exquisite characteristics, and it left an everlasting impression on me. My father on the other hand was always hesitant to do *bay'ah* with me.”

“Every time I would bring up the topic and express my desire to give my *bay'ah* to him, Hadhrat Mufti Shafi Usmani رحمۃ اللہ علیہ would say: ‘The relationship of a father and son is an informal one. In the beginning this informality is detrimental between the mentor and mentee. I know myself and it would be difficult for me to keep a good grip on this, therefore I urge you brothers (Mufti Rafi Usmani and Mufti Taqi Usmani رحمۃ اللہ علیہما) to go do *bay'ah* with Hadhrat Arifi رحمۃ اللہ علیہ. He will take good care of you two.’”

Eventually Mufti Rafi رحمۃ اللہ علیہ decided on giving *bay'ah* to Hadhrat Arifi رحمۃ اللہ علیہ.

“After doing the *bay'ah*, Hadhrat رحمۃ اللہ علیہ held his hands up for dua; through the lens of imagination I saw far into all those hands that had risen in this sacred line of relationship. I could see the chain of transmission, and this gave my heart

great strength. Hadhrat Arifi رحمۃ اللہ علیہ would say himself

اپنے دل کی جلوہ گاہ حسن تھی پیش نظر  
کیا بتاؤں بے خدی میں کیا نظر آیا مجھے

*My own heart's beauty was my intent  
How can I explain what I saw by losing myself*

“When we were leaving Hadhrat's house and going back home, all the weight on my heart and mind was gone. The deen seemed easier and more beautiful than ever before. All the problems I was expecting in *tasawwuf* (introspection) seemed insignificant.

“Hadhrat Arifi رحمۃ اللہ علیہ would say: ‘I will tell you of a great position that no one can take away from you, no one will ever be jealous of, and no one will block you - it is the position of the servant. Live like a servant, and make the intention to serve others in any way possible. All the evils come about from being the one wanting to be served. If you become a servant then there is no evil and no arguments. And this position is the highest because Allah Ta'ala loves the worship of servants, and the chief of any nation is its servant. This position is the highest and the safest.’

“Many times, Hadhrat رحمۃ اللہ علیہ would say: ‘If you remember this couplet, it is an easy remedy to the vice of narcissism:

سرد ہو جاتی ہے جب جب جاہ دنیا جس کے بعد  
اک ذرا سی بات ہے اے دل کہ پھر کیا سکے بعد

*When the love of fame and this world  
goes cold because of narcissism  
Just think of this small thing: what will  
happen after (this world)?”*

# RAMADHAN DU'AS

At the time of breaking fast:

ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

"Thirst has gone, the veins are moist and the reward is sure, if Allah wills."

(Sunan Abi Dawud, 2357)

For your iftar host:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

"May the fasting break their fast with you, the pious eat your food, and the angels pray for blessings on you."

(Sunan Abi Dawud, 3854)

Dua to read during the last ten nights:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"Oh Allah, indeed you are pardoning; You love to pardon, so pardon me."

(Sunan Ibn Majah, 3850)

## DU'AS TO CONQUER TIME AND PRODUCTIVITY

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الْمَسِيحِ وَعَذَابِ الْقَبْرِ

"O Allah, indeed, I seek refuge in You from laziness, weakness of old age, cowardice, stinginess, the trial of Al-Masih (Dajjal), and the punishment of the grave."

The Prophet ﷺ used to supplicate with this prayer. (Jami` at-Tirmidhi: 3485)

Fatima رضي الله عنها came to the Prophet ﷺ asking for a servant. He said,

أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ، تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكَ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلَاثِينَ

"May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three times, 'Alhamdulillah' thirty three times, and 'Allahu Akbar' thirty four times."

(Sahih al-Bukhari, 5362)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

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

The Prophet ﷺ mentioned that a person is to recite this when they rise in the morning, and in the evening they should say the equivalent.

(Sunan Abi Dawud, 5084)



# REVIVE A SUNNAH

Let's try and set a goal to complete the following sunnahs this Ramadan and implement them into our daily lives Inshaa Allah!  
Check the circle when you've completed a sunnah.

01	Eat suhoor (Sahih al-Bukhari)	<input checked="" type="checkbox"/>	16	Say "Bismillah" before drinking & "Alhamdulillah" after (Jami' at-Tirmidhi)	<input type="checkbox"/>
02	Do Miswaak (Sahih al-Bukhari)	<input type="checkbox"/>	17	Say Salam when entering the house (Jami' at-Tirmidhi)	<input type="checkbox"/>
03	Recite the du'a before entering the toilet (Sahih al-Bukhari)	<input type="checkbox"/>	18	To enter the house with the right foot (Sahih al-Bukhari)	<input type="checkbox"/>
04	Refrain from talking whilst reciting the Qur'an. (Sahih al-Bukhari)	<input type="checkbox"/>	19	Wash both hands before eating (Shamaail)	<input type="checkbox"/>
05	Sit and urinate (Jami' at-Tirmidhi)	<input type="checkbox"/>	20	Before eating recite 'Bismillah wa barakatillah' (Mustadrak Haakim)	<input type="checkbox"/>
06	Sleep on the right hand side, with the right hand under the cheek (Sunan Abi Dawud)	<input type="checkbox"/>	21	Sleep in the state of wudhu (Sahih al-Bukhari)	<input type="checkbox"/>
07	Do not speak in the bathroom (Sunan Ibn Majah)	<input type="checkbox"/>	22	Feed a fasting person (Jami' at-Tirmidhi)	<input type="checkbox"/>
08	Spread out a cloth on the floor before eating (Sahih al-Bukhari)	<input type="checkbox"/>	23	Eat with the right hand (Sahih al-Bukhari)	<input type="checkbox"/>
09	Not to use excessive water when having a shower (Sunan Ibn Majah)	<input type="checkbox"/>	24	Eat together (Sunan Abi Dawud)	<input type="checkbox"/>
10	Leave the toilet with the right foot (Jami' at-Tirmidhi)	<input type="checkbox"/>	25	Say Salam to members of the household when leaving the house (Sahih al-Bukhari)	<input type="checkbox"/>
11	Recite the du'a after leaving the toilet (Sunan Abi Dawud, Sunan Ibn Majah)	<input type="checkbox"/>	26	Use both hands when doing a Musafahah (handshake)	<input type="checkbox"/>
12	Eat sitting on the floor with both legs as in Tashahhud position (Sunan Ibn Majah)	<input type="checkbox"/>	27	Dust the bedding before sleeping (Sahih al-Bukhari)	<input type="checkbox"/>
13	Enter the toilet with your head covered (Bayhaqi)	<input type="checkbox"/>	28	After eating, lick the fingers three times (Sahih Muslim)	<input type="checkbox"/>
14	Clean the plate thoroughly after eating (Sahih Muslim, Sunan Abi Dawud)	<input type="checkbox"/>	29	Start wearing shoes with the right foot (Sahih al-Bukhari)	<input type="checkbox"/>
15	Drink in 3 sips, removing the vessel from the mouth after each sip (Tabarani)	<input type="checkbox"/>	30	Wear white clothes (Sunan Abi Dawud, Jami' at-Tirmidhi)	<input type="checkbox"/>



Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

**Can I fish using live bait?**

One may not use live bait while fishing. However, one may use dead fish, or artificial lures and jigs to catch fish. (I'laa al-Sunan, 17/201)

إن رسول الله صلى الله عليه وسلم لعن  
من اتخذ شيئاً فيه الروح غرضاً

*The Prophet has cursed anyone who  
makes a living thing a target. (Sahih  
Muslim)*

**Is it true that it is preferable to bury  
fingernails after cutting them?**

The preferred method of disposing the nails after cutting them is by burying them. (Al-Bahr al-Raiq, 8/232)

**Is a person supposed to wear a  
topi/kufi/headgear while eating?**

There is no hadith narration which suggests that it is sunnah to cover the head while eating. Jurists have indicated that it is ideal to cover the head when eating. Therefore, a person should not be too extreme in regards to this. (Fatawa Qasimiyyah, 24/57)

**Can I wear tight clothing in front of  
the same gender?**

It is not permissible to wear tight clothing in front of others. The purpose of clothing is to conceal one's shape and figure as the Quran states, "dress which covers your private area" (Surah Araf, 26). (Fatawa Darul Uloom Zakariyya, 7/101)

**I was told that sleeping after Asr is  
impermissible, is this true?**

Sleeping after Asr Salah is disliked and thus should be avoided. (Fatawa Darul Uloom Zakariyya, 8/243)

**What are the conditions of an  
Islamic will?**

After paying for the shrouding, burial, and resolving all debts, the deceased's will is taken into consideration. The conditions are as follows:

1. The full will cannot exceed one-third of the inheritance.
  2. None of the inheritors can be the intended beneficiary of the will.
  3. The will cannot be used for any unlawful (haram) purpose.
- (Moeen-ul-Faraidh, 1/10-11, Jamiah Husaniyah Rander)

*See page 15 for more information*

**Is one allowed to sit on a chair and  
perform salah?**

If one has such severe pain that it is not possible for him to sit on the ground and pray, then it is permissible for him to sit on a chair. (Fatāwā Qasmiyyah, 9/46-47, Maktabah Ashrafiyyah)

**I've heard that sweeping the house  
at night makes you lose the  
blessings of the house. Is this true?**

Sweeping the house at night is not a reason for someone to lose blessings. This is a misconception amongst the people which should be avoided. (Aghlātul-Awām fi Bābil-Ahkām, 1/48, Darul-Hamd)

**Is it true that I must give Sadaqah if  
I drop the Qur'an accidentally?**

If one accidentally drops the Qur'an, seeking forgiveness will suffice. Giving Sadaqah is not necessary. (Kitab al-Nawazil, 15/70)

**Can a Muslim man greet a  
strange/non mahram woman by  
shaking her hand?**

In Islam, non-mahrams are not permitted to touch one another. This includes shaking hands. (Contemporary Fatāwā By Mufti Taqi Uthmani, 1/292, Idrah Islamiyat)

**When should intention be made  
while fasting?**

Depending on the type of fast the intention can be made at different times.

The following fasts require a specification of type of fast and the intention must be made the previous night before Fajr in Arabic. This is known as *Tabyit*:

1. Makeups of Ramadhan fasts (*Qadha*)
2. Makeups of voluntary fasts that one invalidated
3. Fasts of expiation (*Kaffarah*)
4. Unspecified vows (i.e., one makes a vow to fast without specifying a day)

The following types of fasts require neither specification of the type of fast, nor that the intention be made the previous night before Fajr; rather; the intention may be made any time from the previous night until before midday (about an hour before zuhr begins):

1. Ramadhan fasts during the month of Ramadhan
  2. Specified vows
  3. Voluntary fasts.
- (Ascent to Felicity, pg.124)

**A woman starts menstruating in  
Ramadhan; is she permitted to eat?**

If a woman is in menstruation during the month of Ramadhan, she may eat in a manner that fasting people don't see her. (Badai al-Sanai, Vol.2, pg. 102 - Rahimiya)

**Am I allowed to earn credit card points?**

If a credit card is used for purchases and the bills are paid promptly without requiring to pay interest on late payment, it is permissible and the benefits given by the credit card company as rewards can be availed of. It is not impermissible to benefit from such rewards. (Mufti Taqi Usmani, <https://tinyurl.com/4u8v3kmk>)

**Can I name my child with the name of an angel?**

It is permissible to name a child with the name of an angel. The majority of scholars have permitted keeping the name of angels. Some have discouraged it due to a weak hadith which discourages it. Generally, jurists have written that it is ideal to keep names which are common amongst Muslims. (Radd al-Muhtar, 6/417)

**Can a person wear red clothing?**

If clothing is dyed in safflower/saffron, then it is not permissible for men to wear, otherwise, it is permissible. This is the opinion of the majority. Although taqwa is to refrain, it is still permissible (both opinions are strong). (Fatawa Rashidiyyah, p.478 and Majmu Rasail Shurunbulali)

**Can a woman perform I'tikaf?**

Yes, a woman can also perform *I'tikaf*, however it will take place in her house. It is recommended that she performs the *I'tikaf* in a room of the house which she designates for prayers. (Maraqiy al-Falah, pg. 299, Bab al-Itikaaf - Qadimi Kutub Khanna)

**If a person willingly eats, drinks or cohabits with one's spouse during Ramadhan, what becomes obligatory?**

They must fast 60 days consecutively. If one omits a fast in the process then they must restart from the beginning. (Kitab al-Asl, Shaybani, Vol.2, pg. 152 - Dar Ibn Hazm)

**If a person breaks their fast during Ramadhan, can they continue eating?**

They are required to continue their fast, imitate fasting people, and make up that fast on a later day. This is to conceal oneself from the sin of breaking a fast (or to avoid others from having negative thoughts). (Hashiyat al-Tahtawi ala Maraqiy al-Falah, pg. 674 - Kitab al Sawm)

**If someone cannot fast due to old age how will they make up their fast?**

For every missed fast they must give the amount equivalent to *sadaqat al-fitr*. (Al-Hidayah, Vol.1, pg.225 - Rahimiya/Radd al-Muhtar ala al-Durr al-Mukhtar, Vol 3, pg. 373/ Athmar al-Hidayah)

**What is the ruling of the janazah (funeral) prayer?**

*Salah al-janazah* is a *fardh kifayah* (communal obligation); if a deceased Muslim is buried without salah being performed, then all those aware of the situation will be sinful. If one Muslim person performs the salah, then all Muslims will be absolved. (Bada'i al-Sana'i, 1/46)

**A menstruating woman is no longer menstruating during the day; can she continue eating?**

No, she cannot continue eating in order to imitate the fasting people and to honour the necessary time of fasting. (Al Mabsut li Sarakhsi, Vol.3. pg. 57 - DKI)

## SADAQAT AL-FITR AND UDHIYA (QURBANI):

*Sadaqat al-Fitr* and *Udhiya (Qurbani)* are incumbent **upon a person who owns the *nisab* (quantum)\*** or more after deducting debts from those assets which are in excess of their basic needs.

***Sadaqat al-Fitr* and *Udhiya (Qurbani)* may be incumbent upon a person although zakat may not be.** For *Sadaqat al-Fitr*, specifically, the adult male will pay on behalf of himself and his children (who have not reached puberty). Whereas, an adult female will pay for herself only. The spouses can pay on behalf of each other if they have explicit or implicit permission to do so.

The amount for *Sadaqat al-Fitr* is 1.636 kg of wheat, or 3.27 kg in barley, dates, or raisins (or the equivalent in cash). A person should aspire to give more if they are capable, as all these items have been mentioned in the hadith.

Ideally, it should be given before leaving for the Eid prayer and it is disliked to give it afterwards.

Organizations which distribute *Sadaqat al-Fitr* under general circumstances, are *wakils* (agents) on behalf of giver, hence a person's obligation remains until they discharge it on behalf of the giver. Ensure that the organization is reliable after researching and asking your trusted scholars.

**\*This *nisab* differs from the *nisab* of zakat** in such that along with zakat-liable assets, those assets which are not in daily use will also be counted towards the *nisab* of *Sadaqat al-Fitr* and *Udhiya*, as opposed to the *nisab* of zakat where only zakat-liable assets are counted towards determining zakat.

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



# ETIQUETTES FOR GUESTS

By: Alimah M. China (Graduate, JQU)

## DO'S

## DON'TS

Arrive at the appointed time. One should not keep other guests or the host waiting.

The guest should inform the host of any diets/restrictions/allergies he may have at the time of accepting the invitation.

Inform the host immediately if one has no intention of eating there for some reason or another. If one does not do so, the host will be grieved and food may go to waste.

Listen to the host when he asks you to move/sit in a particular spot. Sometimes there is a better reason in the host's mind.

Those who have the right of starting, such as the elderly, a person of virtue or the honourable guest, should begin the food.

Only leave after seeking the happiness/permission of the host.

Eat the amount you usually eat and take what you desire. There is a level of *nifaaq* (hypocrisy) when you eat other than this.

Lower your gaze from the plate of others. A person may be shy to reach for more food due to your aggressive gaze.

Chew with your mouth closed.

Make your morsels small.

1

2

3

4

5

6

7

8

9

10

Don't bring up conversations that might offend the people of the house.

Don't interfere in the arrangements and system of the host.

Don't gather all in one place. If there is space in other parts of the hosting area, sit in those spots as well.

Don't let people get up for you (to give you a seat).

Don't wedge yourself between two people. Find another seat.

If some guests are finished with their food, and another group of guests are waiting for their turn, don't talk excessively as to prolong their wait.

Don't ask for leftovers to take home.

Don't ask for anything extra, except for water and/or salt.

Don't criticize the food.

Don't talk with food in your mouth.

## DO'S

## DON'TS

When a person is sharing one plate with another person, he should bring the morsel to his mouth, so that food does not fall out of his mouth onto the plate.

11

Men should not sit opposite from the door for the women.

If there are several different types of food, the guest should taste a bit of each one.

12

Don't stare at the place where the food is coming out from.

If removing something from the mouth, one should turn his head away and take it away with his left hand, discreetly.

13

Don't bring anyone (a plus one) except by the permission of the host.

When sneezing or coughing, turn the face away, or at the very least, cover the mouth.

14

Don't dip the item you bit into a food item that is shared (don't double dip).

The guests should leave a little amount of food in the serving dishes so the host does not feel ashamed that there wasn't enough food.

15

Don't cross-contaminate two different types of foods such as gravy and vinegar.

Continue to eat so long as those around you are still eating. Eat something small, or eat slowly so as to not pressure them to finish quickly, unless they don't mind if you finish before them.

16

Don't do things other people will find dirty such as sneezing and coughing into the food.

If you stop eating for any reason, excuse yourself and assure that you will be back so as to not cause shame to those who continue to eat.

17

Don't stay behind to talk too much. Guests shouldn't prolong their stay unless the host specifically asks them to.



[illegible]



## The Revelation of the Holy Qur'an

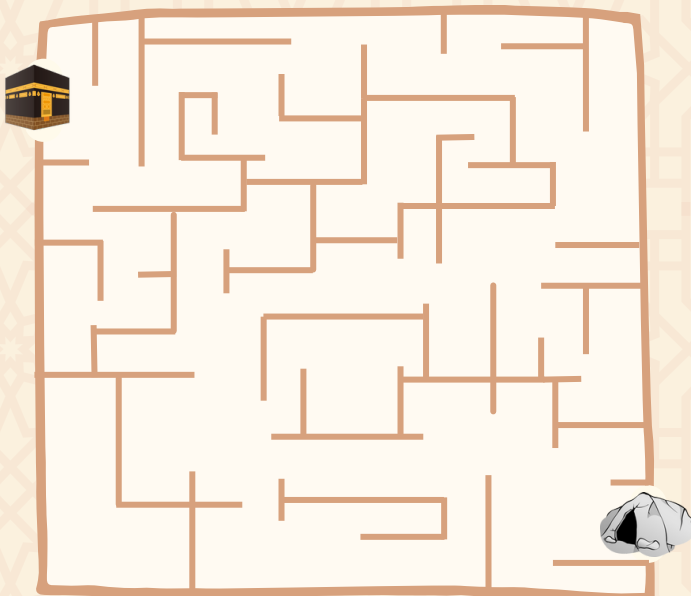
The Holy Qur'an is the speech of Allah given to all of mankind. It was first revealed in the month of Ramadhan to Prophet Muhammad ﷺ at the age of 40, through Angel Jibreel عليه السلام. The Prophet ﷺ would often spend time alone in the Cave of Hira to worship Allah. One day, while he was alone in the cave, he was suddenly approached by Jibreel عليه السلام and was asked to read. The Prophet ﷺ replied, "I do not know how to read." Jibreel عليه السلام then squeezed the Prophet ﷺ tightly, let go of him and asked him to read again to which the Prophet ﷺ replied "I am unable to read." Upon the third squeeze, Jibreel عليه السلام released the Prophet ﷺ and read the following verses:

"Read in the name of your Lord, Who has created (everything)..." up to "...He has taught man that which he did not know." (Surah Alaq, Verses 1-5)

The Prophet ﷺ returned home with fear that something might happen to him. He said to his wife Khadijah رضي الله عنها, "Cover me! Cover me!" seeking comfort. After he felt at ease, he عليه السلام told her everything that had taken place. Later, the Prophet ﷺ was visited by Jibreel عليه السلام again and was given the glad tidings of being chosen as the messenger of Allah. Upon hearing this he felt relieved. The Prophet ﷺ continued to receive revelation gradually over the span of 23 years until he passed away at the age of 63.

Sources: Al-Itqan by Jalal ad-Din as-Suyuti Vol. 1 page 170, Seeratul Mustafa Vol.1 Chapter 3

FIND YOUR WAY FROM THE KA'BAH TO CAVE HIRA!



### Did you know?



The Prophet ﷺ did not know how to read or write, so he memorized every verse that was revealed to him!?

There were a few companions who could write, so they wrote the verses on surfaces like parchment, leaf stalks of date palms, tanned leather, flat stones, pieces of wood, dried up bones and shoulder blades of camels or sheep.







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