

ISSUE NO. 4 // VOLUME NO. 2 // JUNE 2023 // DHUL HIJJAH 1444

AL-QASIM

القاسم

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

DO MUSLIMS WORSHIP
THE KA'BAH?

ADVISING OTHERS: TO
DO OR NOT TO DO?

THE ISLAMIC ETHICS
OF MODESTY

PROPHETIC GUIDE TO
TRAVEL

Q&A

*Answered by the
Ifta Department*



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Mecca, Kaaba a 1925

THE MIRACULOUS NATURE OF THE QUR'AN

The Unlettered Prophet and The Revelation of The Qur'an

By Maulana Mohammad Daud Khurshid, Ifta student, JQU

Building upon our introduction to the miraculous nature of the Qur'an in the previous edition, we will hereunder detail two key prerequisites to understand the importance of Qur'anic harmony: the unlettered Prophet ﷺ, and the revelation itself, the latter of which will be split into the manner of revelation and its period.

It is well-known that the Prophet ﷺ was unlettered. He was not taught to read or write. Allah Exalted states when describing the believers:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا

عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

“They are the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel.” (Surah al-A'raf, 157)

He thereafter commands humanity:

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ

وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. And follow him so that you may be rightly guided.” (Surah al-A'raf, 158)

When the archangel, Jibreel عليه السلام, approached him and instructed him to read, he replied,

مَا أَنَا بِقَارِئٍ

“I do not know how to read.”

When embraced and squeezed to the point he could not bear, and once again commanded to read, he could only reply,

مَا أَنَا بِقَارِئٍ

“I do not know how to read.” (Sahih al-Bukhari, 1:8)

The Prophet ﷺ was not known for composing poetry either, a feat the Arabs would find great pride in and boast over. Their reverence for poetry had reached such heights that poetry of exceptional stature would be hung in the Ka'bah. Allah Exalted states,

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

“We have not taught him poetry, nor is it fitting for him. This Book is only a Reminder and a clear Quran.” (Surah

Yaseen, 69)

The Arabs knew this very well, as the Prophet ﷺ grew up in his birthplace, Makkah, and hardly left the holy city. The Qur'an draws their attention to this in the following verse:



قُل لَّوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا
أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ
أَفَلَا تَعْقِلُونَ

“Say (O Messenger of Allah): ‘Had Allah willed, I would not have recited this Qur’an upon you, nor would He have let it reach you, (but He has, so this is indeed a divine revelation), for indeed (before this word was revealed upon me and I recited it upon you), I lived a good portion of my life amongst you, (so how can you claim that it is my speech, whereas I never said anything the like of this before, so for me to make this up so suddenly is improbable?) Do you (despite knowing it is from Allah) still fail to use your rationality (thus you ask me to change it)?’” (Surah Yunus, 16; Bayan al-Qur’an 2:953)

The verse at hand presents an argument that the Prophet ﷺ lived for decades amongst the Arabs. He was known to be unlettered and never produced nor said anything the likes of the Qur’an. Therefore, when this miraculous speech was revealed and presented to the Arabs, they immediately realized that it was not the word of Muhammad. Nay, it was beyond the reach of any human being! The prolific writer, Bint al-Shati’ initiates her discussion on the Qur’an as a miracle with the following sentiments,

“From the dawn of Prophethood, the Qur’an had imposed its inimitable identity on all those who lent it an ear, notwithstanding their different levels of eloquence and rhetoric usage. The polytheists were left in awe, failing to describe it. They raced to prevent the Arabs from hearing its recitation, knowing very well that no Arab would fail to discern the speech of man from divine revelation.” (Bint al-Shati’ 39)

Additionally, the Qur’an was revealed verbatim, through Jibreel عليه السلام. There were no edits or rough copies involved. In a narration

of Bukhari, Ibn Abbas رضي الله عنه depicts for us the state of the Prophet ﷺ through revelation. When Jibreel عليه السلام would descend with the Divine Revelation to Allah’s Messenger ﷺ, he (Allah’s Messenger ﷺ) would move his tongue and lips (following the recitation), which would be very hard for him, and that movement indicated that revelation was taking place. So Allah ﷻ revealed in Surah al-Qiyamah the verses: “Move not your tongue concerning (the Qur’an) to make haste therewith. It is for Us to collect it in your mind, and give you the ability to recite it by heart” (Surah al-Qiyamah, 16-17). Ibn Abbas رضي الله عنه explained: “It is for Us to collect it (Qur’an) (in your mind), and give you the ability to recite it by heart’ means, ‘When We reveal it, listen.’ ‘Then it is for Us to explain it’ means, ‘It is for Us to explain it through your tongue.’ So whenever Jibreel came to Allah’s Messenger ﷺ, he would keep quiet (and listen), and when the Angel left, the Prophet ﷺ would recite that revelation as Allah promised him” (Sahih al-Bukhari, 6:163).

The Qur’an was not revealed in one instance. It was revealed over twenty three years, with the purpose of comforting, reassuring, and guiding the Prophet ﷺ through the different incidents that transpired in his life.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ
جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ
وَرَتَّلْنَاهُ تَرْتِيلًا
وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ
وَأَحْسَنَ تَفْسِيرًا

“The disbelievers say, ‘If only the Quran had been sent down to him all at once!’ (We have sent it) as such (in stages) so We may reassure your heart with it. And We have revealed it at a deliberate pace. Whenever they bring you an argument, We come to you with the right refutation

and the best explanation.” (Surah al-Furqan, 32-33)

Each verse and chapter would be revealed in its appropriate time and place, upon which the Prophet ﷺ, through divine inspiration, would have his noble companions place the verses and chapters in their correct place as we have them today. Were any book to be compiled in this manner, with no revision or editing, one would expect the contents to be scattered and out of place. Surprisingly, upon analyzing the verses and chapters of the Qur’an, it becomes apparent that every verse is just where it should be, with multiple levels of harmony with other verses, and all of them being unified by the central theme of the chapter. As described by Shaikh Muhammad Abu Musa,

“There is a unity between each part of the surah, as if they are one family: a father, a mother, a son, all sharing the same blood, the same veins, and the same skin. When every passage is aligned and put together, you find each part - as different and foreign as they may be - resembling and reflecting one another, complimenting and completing each other.”

The Qur’an’s miraculous nature is not only the result of its splendid expression and precise speech, but it is the cumulative of all these different factors: the man it was revealed upon, the manner of revelation, and the period of twenty three years.

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SOME COLOURS WORN BY THE BLESSED PROPHET ﷺ

BY AN ALIMAH

LIGHT YELLOW

عَنْ قَيْلَةَ بِنْتِ مَحْرَمَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ أَسْمَالٌ مُلَيَّتَيْنِ، كَأَنَّتا بَزْعَفْرَانٍ، وَقَدْ نَفَضْتَهُ

Qaila bint Makhrama رضي الله عنها said: "I saw the Prophet ﷺ wearing two well-worn garments dyed with saffron; though no trace of saffron remained on them." (Shama'il al-Muhammadiyah, 67)

Note: The Prophet ﷺ has prohibited wearing clothes that are dyed in saffron (Sahih al-Bukhari, 5846). For this reason, the hadith indicates that the color of saffron had faded off the clothes the Prophet ﷺ wore. (Muhammad Zakariyya 51).

1

2

3

4

5

حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقِيهِ قَالَ سُفْيَانُ أَرَاهَا حَبْرَةً

Sufyan (al-Thawri) رضي الله عنه narrated to us on the authority of Awn Ibn Abi Juhaiifa on the authority of his father who said: "I saw the Prophet ﷺ wearing two red garments. It is as if I am looking at the radiance of his blessed shins now." Sufyan said: "I think it was a hibara (striped garment of Yemenite fabric)." (Shama'il al-Muhammadiyah, 64)

Note: For more information regarding the ruling of wearing red for men, please refer to the Q&A in Volume 2, Issue 3

RED-STRIPED

WHITE

أَنَّ أَبَا الْأَسْوَدِ الدِّيلِيَّ حَدَّثَهُ أَنَّ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ ثَوْبٌ أبيضٌ وَهُوَ نَائِمٌ

It is narrated from Abu Dharr رضي الله عنه that he said "I came to the Prophet ﷺ and he was wearing white clothes while he was sleeping." (Sahih al-Bukhari, 5827)

عَنْ سَمُرَةَ بِنْتِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَسُوا الْبَيْضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفَيْتُهَا مَوْتَكُمْ.

Samura Ibn Jundub رضي الله عنه said: "Allah's Messenger ﷺ said: 'Wear white clothes, for they are the purest and the best; and shroud your deceased in them.'" (Shama'il al-Muhammadiyah, 69)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مِنْ شَعْرِ أَسْوَدٍ.

'Aisha رضي الله عنها said; "Allah's Messenger ﷺ went out one morning, wrapped in a long and wide cloak made of black fur." (Shama'il al-Muhammadiyah, 70)

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ

It is narrated from Jabir رضي الله عنه that the Prophet ﷺ entered Mecca in the year of the Conquest while wearing a black turban. (Sunan Abi Dawud, 4076)

BLACK

GREEN

عَنْ أَبِي رِمَثَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ.

Abu Rimtha رضي الله عنه said: "I saw the Prophet ﷺ wearing two green stitched garments." (Shama'il al-Muhammadiyah, 66)

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THE MIGHTY 'ALLAHU AKBAR'

By M.N, Student, JQU

اللهُ أَكْبَرُ (*Allahu Akbar*); the phrase said with relief and happiness by survivors pulled from the rubbles of the recent earthquake in Turkey and Syria, the first words heard by a Muslim child when they enter this world, a phrase of morale shouted by the *mujahideen* (warriors) to bolster courage and intimidate their opponents, the words that herald the time for prayer five times a day, and the pronouncement that begins every salah...

اللهُ أَكْبَرُ - Allah is the Greatest.

Five syllables, two words, one meaning that is multifaceted to fit any situation a *mu'min* encounters. There is no power in the world equal to the power of One God. A cornerstone of a Muslim's belief system. An empowering creed summed up in one simple phrase. From the smallest to the largest, everything in the universe depends on Allah تعالى و سبحانه. He depends on none. All other powers are illusory. His is the only Power. When He, Almighty, is on our side we need not fear anyone. Belief in this phrase offers the believer comfort and relief in every possible situation. A person informed by the knowledge of *Allahu Akbar* is empowered and liberated from worldly affairs and problems. It is a constant reminder that there is a Being far greater and more powerful in charge of us in any situation we may experience or encounter. This phrase becomes a shining light and guide when we feel overwhelmed, scared, confused, unsure, happy, or sad. It is a foundation on which two of our five pillars stand, salah and Hajj, where the *dhikr* of اللهُ أَكْبَرُ is mandated; preceding every act within salah and permeating every act of Hajj. For example, in the *Ayyam al-Tashreeq* (Days of *Tashreeq*) it is *wajib* (mandatory) upon males and females to read the *takbir* of اللهُ أَكْبَرُ after every *fardh* salah from Fajr on the 9th of Zhul Hijjah until Asr on the 13th of Zhul Hijjah.

A celebratory phrase when a *mu'min* receives good news: "Takbir!" shouted in gatherings to remind us that all good things come from the Almighty. Every joy and smile, a reminder that they are a result of His plan for us and a result of His blessings. It cures illnesses and calms

fears. When one cries out the phrase in grief, when our problems seem so large that they seem to engulf the earth and make the world seem like a small place, it reminds us they can never surpass the greatness of the Lord of the universe. Survivors of natural disasters, when trapped, know that the greatest Being in the universe is looking over them and that their salvation is near. When in fear, remembrance of the greatness of Allah تعالى و سبحانه emboldens the heart and gives courage. When a warrior shouts it mid battle, he is reminded of his purpose—fighting for the greatness of Allah تعالى و سبحانه. The warrior feels the power and closeness of their Creator. When engulfed with lust or self-importance, uttering the phrase reminds one of their place in comparison to the Greatest. It erases the feeling of pride by reminding us how weak and insignificant we are.

اللهُ أَكْبَرُ; it is an *ibadah*, an act of worship, a way to remember our Lord and Creator. One of the earliest commandments given to our beloved Prophet ﷺ in Surah al-Muddathir was:

“وَرَبِّكَ فَكْبِّرْ”

"And your Lord, glorify." (Surah al-Muddathir, 3)

Utterance of the words alone will not fill one with solace or allow one to feel the power of the phrase, unless it is said with conviction. Full conviction in the phrase and complete confidence in it is what alone allows us to appreciate the greatness of our Creator which in turn frees us from worldly woes. A habitual prayer, part of our day, so as to be a constant reminder of Allah the Greatest—our constant Companion. An everyday reminder that we are never alone. Whatever challenges us, grieves us, thrills us, defeats us, or even pleases us, He is always with us because He تعالى و سبحانه is the Greatest. So, let it always be on the tip of your tongue, ready to be said, cried, sighed, whispered, or yelled on the inside or out. Let it be the words with which your day begins and ends. Let them permeate your every act, enliven your life, and enrich your *Akhirah*.

Let those words be

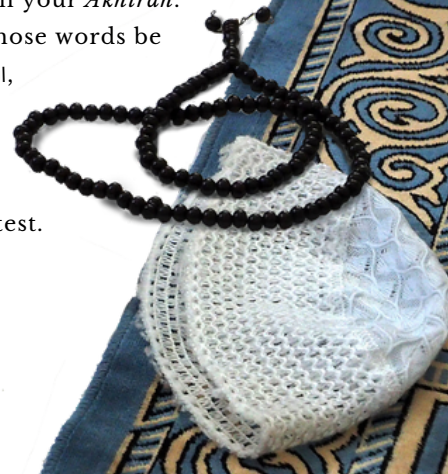
اللهُ أَكْبَرُ,

for

Allah

is the

Greatest.



THE LEGISLATIVE AUTHORITY OF THE SUNNAH

PART 2: DISPROVING HADITH REJECTORS

By Alimah Nadira Baig,
Graduate, JQU (Class of 2021)

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ
أُولَئِكَ هُمُ الْمُفْلِحُونَ

“Only those who believe in him (the Prophet), honour and support him, and follow the light sent down to him will be successful.” (Surah al-A'raf, 157)

An influential figure with beautiful character, enormous strength, and revolutionary achievements, the Prophet Muhammad ﷺ has awed friends and enemies alike throughout history. His practical example is what helped codify the tradition of Islam for over a century. But how far did his role extend as a messenger of Allah? This article will be responding to some contesting claims made by those who attempt to disregard the authority of the Prophet ﷺ. These academic refutations have all been drawn from the writings of past and current scholars of the Islamic tradition.

Claim 1: The Prophet's ﷺ responsibility was only to convey the Qur'an and obedience is restricted to the Book, not the Prophet ﷺ.

Refutation:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“And we sent down the Reminder (Qur'an) to you (o Prophet), so that you explain to the people what has been revealed for them.”

(Surah an-Nahl, 44)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it).” (Surah al-Hashr, 7)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Messenger, thereby obeys Allah.”

(Surah an-Nisa, 80)

These are a few of many verses from the Qur'an that prove obedience to the Prophet ﷺ as mandatory. His job was far beyond simple conveyance.

The Prophet ﷺ had ample authorization to interpret,

Photo by Nadira Baig

clarify, and teach from the Qur'an (Usmani, *Authority* 45-53). It must be noted that details on how to perform various fundamental acts of worship are not found anywhere in the Qur'an. There is no mention of how exactly salah is to be performed and how the obligations of zakat and fasting are to be fulfilled. This is all found in the Sunnah; it was necessary for the Sahabah to turn to the Prophet ﷺ to learn the specifics and become aware of the objectives, limits, and detailed procedures within Shari'ah (as-Siba'i 411).

This understanding is displayed in Sunan Abi Dawud: "A man said to Imran Ibn Husayn: '...You narrate to us traditions whose basis we do not find in the Qur'an.' Thereupon Imran got angry and said to the man, 'Do you find in the Qur'an that one dirham is due on forty dirhams ... [as zakat]?' He replied, 'No.' He (Imran) said: 'From whom did you take it?! You took it from us, from the Messenger of Allah'" (1561).

The Prophet ﷺ was no mere mailman. He taught his Companions what they needed to know, leading by example, in order to manifest the Qur'an.

Claim 2: The ahadith are not wahy (divine revelation), therefore they are not needed to understand the divinely revealed Qur'an.

Refutation:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"He does not speak out of (his own) desire. It is but revelation revealed (to him)." (Surah an-Najm, 3-4)

Based on this, scholars agree that another form of revelation in addition to the Qur'an is *متلو*, or "unrecited" ahadith (in the sense that they do not count as recitation in salah), indicating that the Sunnah is also divine (as-Siba'i, Usmani *Dars* 27).

Proof for unrecited revelation is found in the Qur'an, such as the original order for Bait al-Maqdis to be the *qiblah* (direction of prayer) (al-Baqarah, 143). Allah ﷻ says regarding the change to the Ka'bah: "We did not prescribe the *qiblah* you used to observe, except to distinguish those who follow the Messenger from those who would turn their heels." Nowhere in the Qur'an is this original instruction to face the *qiblah* of Bait al-Maqdis found, despite this verse referring to it as something prescribed by Allah ﷻ. This shows that commands can be delivered outside of the Qur'anic texts via the Prophet ﷺ. Furthermore, the Prophet ﷺ is always under divine regulation. Hypothetically,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ .
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ . ثُمَّ لَقَطَعْنَا مِنْهُ
الْوَتِينَ . فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ
حَاجِزِينَ

"Had he (the Prophet) forged some statements in Our Name, We would have certainly seized him by the right hand, and then severed his life-artery. And none of you could have saved him from it." (Surah al-Haqqah, 44-47)

Sometimes, he exercised *ijtihad* (scholarly reasoning) when his words were based on a personal analysis of affairs, but they were always confirmed or objected to by revelation (Usmani, *Dars* 39). The power of hadith is recognized precisely because the Qur'an can alert the Prophet ﷺ of any miscalculation; a blessedly reliable backup no other authority can have. Proponents of hadith rejection use

The Prophet ﷺ was no mere mailman. He taught his Companions what they needed to know, leading by example, in order to manifest the Qur'an.

verses such as “We have sent down to you the Book explaining all things” (Surah an-Nahl, 89) to claim that the Qur'an covers everything people need without requiring further elaboration. In response to this, it is agreed upon that the Qur'an covers all general principles. The clear, clarifying verses refer to those portions of the Qur'an that discuss the hereafter, recognition of Allah ﷻ, resurrection, *'aqeedah* (creed), and general advices, and are elucidated in the Qur'an for all to understand (as-Siba'i 411-413).

The Sunnah steps in where the nuances of Shari'ah begin. The Qur'an is all-encompassing in terms of principles and contains everything necessary for one's guidance. However, it is جامع (*jaami'* - comprehensive), and all concise mandates need commentaries (Mazahiri, as-Siba'i 418). This does not discredit the Qur'an; Allah ﷻ Himself asks the Prophet ﷺ to explain it to the people (Surah an-Nahl, 44).

Claim 3: The Prophet's ﷺ instructions and authority only extended to the Sahabah; it does not apply to believers today.

Refutation:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed be He Who has sent down the Qur'an on His servant so that he may be a warner to all the worlds.”

(Surah al-Furqan, 1)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“Say (O Prophet): ‘O mankind, I am a messenger of Allah sent to you all, (from) the One to whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life and brings death. So, believe in Allah and His Messenger, the ummiyy (unlettered) Prophet, who believes in Allah and in His words, and follow him, so that you may find the right path.’” (Surah al-A'raf, 158)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“We did not send you (O Prophet) but to all of mankind, as a bearer of good news and a warner, but most people do not know.” (Surah as-Saba, 28)

These verses prove the generality of the Prophet's ﷺ authority; it is timeless and not limited to the people of his era. If anything, believers today are more in need of his guidance than the Sahabah, who lived in and

witnessed the contexts behind revelations and were always in his company. Prophetic orders are not personal or administrative, rather they are based on revelation and/or confirmed by it (Usmani, *Authority* 40).

A verse separates the Prophet ﷺ from regular leaders, removing the possibility of compliance to the same capacity: “O you who believe, obey Allah and obey the Messenger and those in authority among you” (Surah an-Nisa, 59). Prophetic authority remains as long as the period of prophethood lasts, which in this case is extended for all mankind till the end of time (as our Prophet ﷺ is the last messenger). Many ahadith prove this, such as the Prophet's ﷺ directive to deliver his words and “inform those who are absent” (Sahih al-Bukhari, 105).

Logically, an order to “obey parents” indicates parenthood as the cause for obedience being due. In the same way, Allah ﷻ commanding obedience to the Prophet ﷺ is because of his prophethood. In addition, if the authority of the Qur'an is unrestricted and its text is binding for all generations to come, the authority of its messenger included in said Qur'an is effective the same way. The above mentioned verses make plain that establishing restrictions in duration is baseless.

As expressed by Mustafa al-Azami, the Prophet's ﷺ authority “is not derived through the community's acceptance of the Prophet as a person of authority. His authority is expressed through Divine will” (5). Imam Shafi'i emphasizes in his *Kitab al-Umm* that it is necessary to accept ahadith in order to fully understand the *ahkaam* (rulings) of the Qur'an, for there are particular details that cannot be acquired except by referring back to the explanations of the Prophet ﷺ (as-Siba'i 175). The Prophet ﷺ also encouraged the propagation of his Sunnah, as he says in part of a narration: “May Allah brighten a man who hears a hadith from us, then he memorizes it until he conveys it to someone else” (Jami' at-Tirmidhi, 2656). The role of the Prophet ﷺ and his Sunnah should not be downplayed; his rightful authority is proven by the Qur'an itself, and applies to everyone, perpetually, until the end of time.

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9 VIRTUOUS FASTS TO INCORPORATE IN THE YEAR

By A. Bint Iqbal, Graduate, JQU (Class of 2022)

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

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

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

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

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

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

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

⁷ This fast is recommended for those not performing Hajj and will be kept in accordance with one’s local moon sighting (Uthmānī 136).

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The 21st Century Student of Knowledge

By Yusuf Rehan
Student, JQU

The contents of a bookshelf can be indicative of an individual's academic trajectory and, in a more general sense, their life trajectory. The bookshelf of a criminal defence attorney will be littered with books regarding case law and various writings surrounding the Criminal Code of Canada. A physicist will have books regarding the history of physics and different theories within the field. A mufti will have books of *fatawa* (Islamic legal rulings) and primers in Islamic Law, and the list goes on. When I take a look at my bookshelf, I can't help but feel like it is going through an identity crisis. On one shelf are hadith commentaries, filled with pages of Prophetic sayings and wisdoms, under which is a shelf packed with accounting and finance textbooks. Beside the fiqh primers lay a handful of business law textbooks and literature. This chaotic assortment of literature, that is my bookshelf, symbolizes the life and struggles of a student trying to balance both secular and Islamic education. This path that the student is traversing—a relatively new and unexplored path—is one filled with obstacles and struggles which can only truly be understood by someone also traversing the same path.

The feeling of being left out when your university friends are going out to eat but you have to stay behind and study for the next day's Hidayah lesson,

or the realization that you are not able to fulfill the rights of the *Ilm* (Islamic knowledge) you're seeking without compromising on your university education (which you pay thousands of dollars a year to receive) are examples of the social and mental challenges that travellers of this path face. Constantly feeling burnt out as you go through an endless cycle of attending madrasah, attending lectures, completing assignments, revising and studying, all without any noticeable break, is one of the most difficult obstacles to overcome when trying to balance both of these conflicting worlds.

However, as stressful as this sounds, the beauty of this journey is that the motivation to push forward and keep trying comes from the journey itself. Coming to madrasah exhausted after spending the night before finishing up a project, then hearing the hadith of the Prophet ﷺ :

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

“If Allah wills good for someone, He afflicts him with trials.” (Ṣaḥīḥ al-Bukhārī, 5645)

It rejuvenates the drive and motivation to continue forward. This motivation may last for some time when you are suddenly swarmed with midterms, assignments, readings, and group projects, all of which start to slowly drain your

energy and motivation. Then, you attend *dars* (class) and listen to your teachers narrating stories of the scholars from the past who went through severe struggles, all for the sake of seeking knowledge. This once again reignites your drive and you start pushing forward.

This might seem like an unsustainable mode of living, and in all honesty, it is. Constantly waiting for the next gem of knowledge and wisdom to be the fuel that drives you, will only result in a student eventually wanting to quit and give up. However, this blessed path is unlike any other. Travellers of this path are engulfed in the mercy of the Most Merciful. They are personifications of the verse that comes in the Holy Quran:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

“So undoubtedly, along with the hardship there is ease.”

(Surah Ash-Sharh, 6)

There comes a time in the student’s journey when the two worlds, the world of university, and the world of madrasah, collide. When this collision happens, new doors of understanding open up and a whole new dimension of processing and application of the worldly and religious sciences becomes clear. The academic euphoria that a student experiences when they are able to synthesize between Canadian property laws and the laws of *awqaf* (religious endowments), for example, or between Western trade ethics and the trade ethics mentioned in the Qur’an and the Sunnah, is almost unparalleled. Essentially, somewhere along this path, the student is able to apply the texts that they have studied to the context that they live in, which is one of the

more pressing needs of the Muslim community in this era. So while this journey of studying both religious and worldly sciences is arduous and filled with mental, physical, and emotional obstacles, it is a journey that some individuals should undertake in order for Muslims living in the Western world to thrive and prosper.

It is an unfortunate fact that religious scholars are not given the respect that they deserve, all because the knowledge that they hold is not given the proper veneration and importance, with the rationale being that they are not “in-tune with the world around them.” In fact, the religious scholars are the ones who are most in-tune with the world, being amongst the people who understand and recognize the reality of the world, which is that it is a place of trial and deception. Due to this fallacious reasoning, two groups are formed amongst the general public: one group that has respect and veneration for classically trained scholars of Islam and another group that does not understand their value and significance. As a result of this division, the impact that Islamic scholars can make on the general community is restricted to the group that appreciates the knowledge that they possess. Although this impact is still significant, and the fruits of that can be evidently seen all over the Muslim world, there is still a need to connect with the second group of people, those who do not appreciate the knowledge that scholars have, whether they are Muslim or non-Muslim. To fulfil this need, some students who have the time, resources, and correct scholarly mentorship are encouraged to pursue secular education. With that

being said, not every single Alimiyyah graduate has to further their education in a secular university. Rather, it is equally as important that some specialize strictly in the Islamic sciences and become experts in the field. An individual that exemplifies this in the most brilliant and complete manner is Mufti Taqi Usmani from Pakistan, who is not only an expert in the Islamic sciences, but also has a firm grasp of the laws of his country as well as the inner workings of the finance sector. Through his mastery of multiple fields, the impacts of his efforts are seen not only in his own country, with him playing a pivotal role in implementing certain Shari' Shari' rulings as laws in Pakistan, but also around the

world with his ground-breaking research and writings on Islamic finance-related topics, being heavily relied upon in the sector. Individuals such as Mufti Taqi should be taken as a role model for those pursuing both Islamic and secular studies, using them as templates so that they can strive to fulfill the communal responsibility upon them. Furthermore, fulfilling this responsibility provides those who tread it with a unique level of fulfillment; their knowledge will be of benefit to them in all aspects of not only this worldly life, but also the hereafter, where the real fruits of their labour will be tasted.

التضرع الى الله تعالى شانه

Supplicating Humbly To Allah

1 It is narrated from Ibrahim Ibn Abdullah Al Kharsani, he says...



"I performed Hajj with my father the year Rasheed performed Hajj."



Who is Rasheed?

- He was Khalifah at the time and his Khilafa lasted 23 years
- He was punctual in performing Hajj (performed Hajj 8/9 times in his life)
- He fought 8 battles in his life
- He lived for 43/44 years (149/150 A.H.-193 A.H.)

2

O my Lord, You are You, and I am me, and I am in the habit of returning to sin, and You are in habit of forgiving, so forgive me!



"When we were with Rasheed, he was standing uncovered, barefooted upon pebbles. He raised his hands supplicating while he was trembling and crying."

3

"...Look at the Mighty of the Earth, how he supplicates to the Mighty of the skies"

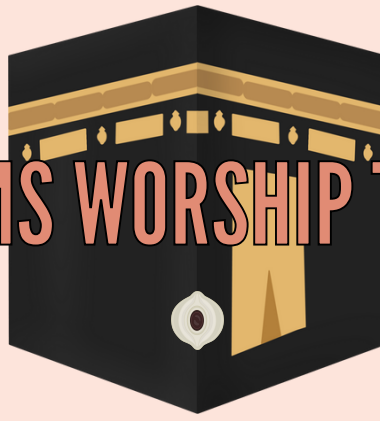


"So my father said to me...."

Story from *Nafhatul Arab*

Created by Munisa and Maowa, Students, JQU

DO MUSLIMS WORSHIP THE KA'BAH?



Translated by Zayd Harif, Student, JQU
Excerpt from *Ashraf al-Jawab* by Maulana Ashraf Ali Thanvi

We do not worship the Ka'bah; we worship Allah alone. There is much evidence to prove the Ka'bah as simply the direction we face, and not as a structure of worship. Firstly, we deny that we worship it - no worshipper would deny worshipping their deity. Secondly, when numerous individuals commence their prayer within the mosque, the thought of the Ka'bah does not even arise. Nevertheless, their salah remains valid. Thirdly, if the Ka'bah were to no longer exist, facing oneself towards the Ka'bah along with the obligation of salah would still remain. It is understood from this that Muslims do not worship bricks and stones. If they did, then after the destruction of the Ka'bah, salah would have been suspended. Fourthly, jurists have concluded that salah performed on the roof of the Ka'bah is valid. When a person is on top of something, they are not facing it, therefore, performing salah on top of the Ka'bah would render the salah invalid. Additionally, if the Ka'bah was a deity of the Muslims then climbing its roof and performing salah would be insolent and would also render the salah null and void. Objectors use their own frame of logic and insist that they climb their gods (cows and bulls), so surely, climbing on something does not negate its lordship. However, we see that logic to be flawed and contrary to common intellect.

One of the wisdoms behind dedicating a specific direction for salah is to maintain tranquillity and focus. For this same reason, fidgeting and playing is discouraged in salah, and the command is given of straightening the rows, because the hearts lose concentration when factors such as rows are disproportionate. The common hearts may not experience this, however those who are granted the gift of devotion in salah will definitely

say that the heart becomes distracted through uneven rows. Therefore, if a direction were not specified, then one individual would face one way while others would face another, thus causing unnecessary interference throughout salah.

To conclude, why was the Ka'bah chosen as the specific direction (i.e. *qiblah*) towards which Muslims throughout the world face during prayer? The question is flawed. No man needs to, nor possesses the right to object to that, because this objection can hold for other directions in place of the Ka'bah as well. For instance, the courtroom has specified a time wherein the judge passes judgements. Nobody possesses the right to ask why the government had scheduled this time, because this objection could also be posed on other stipulated times as well.



WHAT IS THE VIRTUE OF Qurbani?

There are many virtues of Qurbani mentioned in the Qur'an and Hadith. Here is one for the reader's benefit:

The Messenger of Allah ﷺ said:

"A human does no action on the Day of Nahr more beloved to Allah than spilling blood (of sacrificial animals). On the Day of Judgment, it will appear with its horns, hair and hooves, and indeed the blood will be accepted by Allah from where it is received before it even falls upon earth, so let your heart delight in it." (Jami' at-Tirmidhi, 1479)

ADVISING OTHERS

TO DO OR NOT TO DO?

By Alimah U. Ansari,
Graduate, JQU (Class of 2021)

We live in a society where a person's feelings are given utmost consideration, and no one is allowed to invalidate them lest the advisor falls into the terrible act of judging others. *"We're not supposed to give advice to people because they never asked for it." "It's not our place to judge anyone because we're not perfect ourselves!"* Neither are we allowed to tell them, *"Your interpretation of deen is not the soundest,"* because apparently, *"it's between them and Allah ﷻ."* All of these statements indicate a problem, and no, it's not the fact that people can't handle "well-intended" advice from their fellow Muslims.

The issue is that this advice is often given at the wrong time, wrong place, and in the wrong manner. Under general circumstances, a public setting such as a gathering or the comments section of a person's social media are not appropriate places to express your concern for that person. Imam Shafi رحمه الله has said, "Whoever advises his brother in secret, then he has (truly) advised him and enlightened him" (Patni, 422). In addition, we have no right to speak about matters we do not have knowledge of. We can only advise and forbid regarding those things which are clearly and explicitly obligatory or forbidden. When we choose to advise a Muslim about something that they're doing which is against deen, it must be done right or else it will be met with a defensive attitude and will come



across as accusatory. If we truly have their best interests in mind, we would speak to them in a place and with a tone that doesn't make them feel like they're being put down.

When Allah ﷻ sent Musa and Harun عليهم الصلاة والسلام to the Pharaoh, He instructed them:

فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

Speak with him in a soft manner, perhaps he may take heed or fear.

(Surah Ta-Ha, 44)

In no universe will we ever be better than Musa and Harun عليهم الصلاة والسلام and the people we choose to advise will never be worse than the Pharaoh. So, we need to make sure that we maintain their dignity and honour when we speak to them. It should be such that they are still respected in society after we extend our concern to them.

A question that may arise is: why



“ HYPOCRITES FORM FRIENDSHIPS BECAUSE THEY HAVE SOMETHING TO GAIN FROM EACH OTHER... A MUSLIM, ON THE OTHER HAND, FORMS RELATIONSHIPS OUT OF LOVE AND FOR THE SAKE OF ALLAH ﷻ

should we care about what others are doing? One may think that it's enough to just think about bettering ourselves because we have so many shortcomings. But we are part of the nation of Muhammad ﷺ—a nation distinguished by Allah ﷻ with a certain characteristic:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

“You are the best nation brought forth

for the people. You advise good and warn against evil...” (Surah Aal Imran, 110) And Allah ﷻ draws a parallel between the hypocrites and the believers by saying:

المُنَافِقُونَ وَالمُنَافِقَاتُ بَعْضُهُمْ مِنْ
بَعْضٍ يَأْمُرُونَ بِالمُنْكَرِ وَيَنْهَوْنَ عَنِ
المَعْرُوفِ

The hypocrite men and women are

alike, they order evil and forbid good..."

(Surah at-Taubah, 67)

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ
الْمُنْكَرِ

"The believing men and the believing women are allies of one another. They advise good and warn against evil..."

(Surah at-Taubah, 71)

Hypocrites form friendships because they have something to gain from each other. But the moment they're struck with loss, they'll abandon their friends without a second thought. A Muslim, on the other hand, forms relationships out of love and for the sake of Allah ﷻ. Muslims are allies of one another. We care about each other, and we want to see our fellows succeeding by getting closer to Allah ﷻ, not driving themselves further away (Usmani 426-427). This attitude of love is shown when we call them towards what is lawful and steer them away from what is unlawful. But the way it's done is very important.

Our Nabi ﷺ said:

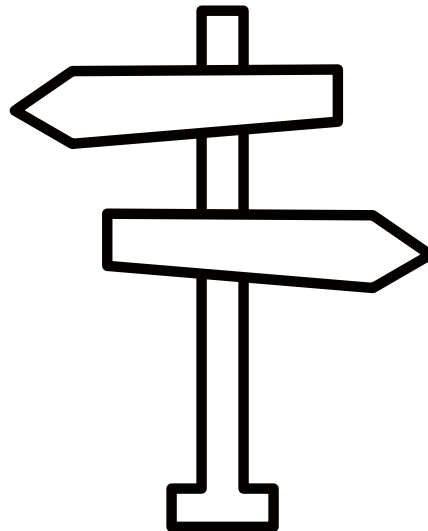
مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعْرِضْهُ بِيَدِهِ فَإِنْ لَمْ
يَسْتَطِعْ فَلْيَسْأَلْهُ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ
وَذَلِكَ أَوْعَفُ الْإِيمَانِ

"Whoever among you sees something reprehensible, then he should change it with his hand, and if he does not possess the power to do so, then with his tongue, and if he does not possess the power to do so, then with his heart, and this is the weakest level of faith."

(Sahih Muslim, 49)

This narration bids a Muslim to change abominable acts seen from other Muslims physically, and if that's not possible, then with words, and if that's not possible, then you should at the very least detest it in your heart and have a firm

intention that if you had the strength to prevent it, you would have (Ibn 'Allan 403). This duty is *fardh kifayah* (a communal obligation) and must be undertaken by at least a portion of the nation, otherwise the sin of neglect will fall on all Muslims (Nawawi 129). And it's not specific to those in authority. Rather, the word مِنْ from مِنْكُمْ ("from you") in the above hadith is general (Ibn 'Allan 402). So, any regular Muslim can advise another Muslim but that's on the condition that you only speak of that which you have knowledge of. You can encourage someone to act upon obligations which are clearly established, like salah, fasting, or zakat. Similarly, you can forbid them from sins which are widely known, like intoxication or fornication. As for religious duties with finer details or those related to *ijtihad* (scholarly reasoning), these are the precincts of the 'ulama and must be left to them. The scholars will condemn only those things which are agreed upon and leave those things which have valid differences (Nawawi 129).



There's a time and place for advice. You, as the advisor, must ensure that you're conveying it to someone whose heart is open to it. If you think that person is not receptive to your advice, then you're doing more harm than good by telling them. If your words won't reach them, try to tell someone they will be receptive to. If your words will reach them, speak to them privately, be patient and kind with them, and make sure you uphold their respect while advising them. Whether they accept your advice or not is in the power of Allah ﷻ; your job is to simply advise when appropriate (Nawawi 129).

Something important to note is that we may feel we are not worthy enough to give advice because we have our own sins and shortcomings. But you don't need to be perfect to call to good and forbid from evil. There are two separate obligations: to advise and forbid yourself, and to advise and forbid fellow Muslims (Nawawi 129). The absence of one doesn't approve the absence of the other. However, if you choose to continuously wish well for others, you should eventually find it in yourself to better your actions too (Usmani 439).

Remember, your "well-wishing" should not be a reason to drive someone further away from the truth. So, be mindful when you choose to correct others.

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TRAVELLING DU'AS

BIDDING FAREWELL

When the Prophet ﷺ would bid someone farewell, he would supplicate for them, saying:

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

"I entrust to Allah your religion, your responsibilities, and your final deeds."

(Sahih al-Bukhari, 6369)

DEPARTING

When the Messenger ﷺ set out on a journey in the morning, he used to say:

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلِ عَلَيْنَا عَائِذًا بِاللَّهِ مِنَ النَّارِ

"A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us, and bestow upon us Thy grace. [I am] a seeker of refuge in Allah from the Fire."

(Sahih Muslim, 6894)

MOUNTING A VEHICLE

When the Prophet ﷺ wanted to travel, when he mounted his riding camel, he would say the *Takbir*

(*Allahu Akbar*) three times, and then say:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ * وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

"Glory is to Him Who has subjected this to us, and we were not able to do it. And, surely, to our Lord are we returning."

(Sahih Muslim, 3274)

Then he would say:

اللَّهُمَّ نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ

"O Allah, we ask You in this journey of ours righteousness, piety, and such actions which You are pleased with. O Allah, ease for us our path, and make near for us its distance. O Allah, You are the Companion in the journey, and the Caretaker for the family."

(Sahih Muslim, 3274)

GENERAL TRAVELLING DU'A

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ

"O Allah, I seek refuge in You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and from seeing some calamity befall my family or wealth."

When the Messenger of Allah ﷺ travelled, he would say this du'a (Sunan an-Nasa'i, 5498).

RETURNING

When he ﷺ would return to his family, he would say:

أَيُّبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

"[We are] Returning, repenting, worshipping, and to our Lord directing the praise." (Jami` at-Tirmidhi, 3440)

THE ISLAMIC ETHICS OF MODESTY (ḤAYĀ')

By Female Scholars

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

"And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests."

(Ṣūrah an-Nūr, 31)

Modesty is integral in the Islamic way of life. It is seen as a crucial component of one's faith and a means of protecting humanity from sin. It is a quality that is nested in almost every element of our faith, with countless wisdoms therewith. The Prophet of Allah ﷺ said:

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

"Modesty brings nothing but goodness." (Sahih al-Bukhārī, 6117)

He ﷺ also mentioned:

مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ

"There is never any obscenity in a thing except that it ruins it, and there is never any modesty in a thing except that it adorns it." (Jami' at-Tirmidhī, 1974)

What is Ḥayā'?

Ḥayā' is defined as a behaviour, manner, or appearance intended to avoid indecency. The Arabic word حَيَاءٌ is derived from the word حياة, which means life. According to Arab culture, a person's level of modesty is directly correlated with their level of life. One without ḥayā' is similar to a beast, following its appetite and desires, and less like a person who upholds moral principles (Elshinawy).

Some may think that ḥayā' is only supposed to be embedded in the personalities of women. On the contrary, Islam encourages all Muslims to maintain ḥayā' in all matters, with some differences in its application. However, many have not understood the essence of this important quality.

*Ibn Majah رحمه الله narrates a hadith
from Zaid Ibn Talha رضي الله عنه who reports that
the Prophet صلى الله عليه وسلم said:*

**“EVERY RELIGION HAS
ONE CHARACTERISTIC
THAT IT IS ASSOCIATED
WITH, AND THE
CHARACTERISTIC OF
OUR RELIGION IS
HAYĀ’.”**

In today's society, a woman's beauty is paraded and flaunted endlessly in the media as an object of mindless lust. Her body, which was designed as a representation of grace, is shamelessly displayed in order to deceive people and distort the true meaning of beauty. This distortion of beauty not only affects women but also perpetuates a harmful cycle of objectification and superficiality. Islam teaches that true beauty lies in the modesty and dignity of individuals, both men and women, and that it should be cherished and protected. By embracing *hayā'*, Muslims can cultivate a society that values inner qualities over superficial appearances and upholds the true essence of beauty as defined by our faith.

According to Faḍl Yūsufzai, there are two main categories of *hayā'*:

1. *Hayā' Īmānī*:

- A characteristic that prevents a person from immorality due to his Īmān. Examples of misconduct in this regard include profanity, adultery, and intermingling with the opposite gender (without reason).
- The state that you don't want Allah to see you in.

2. *Hayā' Insānī*:

- It is a natural *hayā'* found intrinsically in almost everyone, regardless of their religion.
- Refers to refraining from an action out of fear of experiencing embarrassment or blame.

An example of *hayā' insānī*: When Ādam and Ḥawwā' ate from the forbidden tree, they felt ashamed after being exposed and immediately rushed to cover themselves. The fact that our parents experienced this sense of *hayā'* confirms that it is an instinctive emotion that is also innate in Adam's *alayh al-salam* descendants. Even in today's secular societies, it is prohibited to expose certain body parts in most public settings. Those who want to change these laws belong to an odd minority. This demonstrates that *hayā' insānī* is an inherent quality and not a recent development that was discovered over time (Yusufzai 216).

Modern society has stripped the concept of *hayā'* from its positive connotations and now usually associates it with negativity. A study was conducted by Gershen Kaufman, who regarded shame as a positive aspect of humans. One of his conclusions regarding sociopaths and pathological liars is that they don't feel shame. Many of their repetitive actions are the result of the absence of this characteristic. Since they do not experience shame or

guilt, they project their negative emotions onto others. Therefore, having no shame can actually be a human flaw (Kaufman 573).

Virtues of *Hayā'* :

1. *Hayā'* is an attribute of Allah ﷻ Himself.

There are many aḥādīth that establish Allah ﷻ as *Al-Ḥayīyy* (Modest); Salmān رضي الله عنه narrates that the Prophet ﷺ said,

إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ

“Allah is indeed *Hayīyy* (Modest) and Generous; when a person raises their hands to Him (in supplication), He does not send them back empty and rejected.” (Jami' at-Tirmidhī, 3556)

2. *Hayā'* prevents us from performing such actions that call for blame from others.

3. It dignifies every aspect of our life, from the way we speak to the way we deal with matters and carry ourselves as Muslims.

In one ḥadīth, he ﷺ emphasizes the status of *hayā'* in Islam:

عَنْ زَيْدِ بْنِ طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

“Every religion has one characteristic that it is associated with, and the characteristic of our religion is *hayā'*.” (Sunan Ibn Mājah, 4181)

How to Attain *Hayā'* ?

1. Dress modestly (according to the Qur'an and Sunnah)
2. Lower the gaze
3. Avoid talking to the opposite gender without reason
4. Ponder over Allah ﷻ's bounties
5. Be mindful of Allah ﷻ's gaze

Hayā' stands as a symbol of Islam itself. The Shari'ah exemplifies the status and importance the faith places on this crucial virtue. By upholding *hayā'*, Muslims can contribute to a world that values genuine beauty and cultivates a deeper sense of respect and honour for all individuals.

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ISLAMIC LANDMARKS IN MAKKAH

By Aisha Patel, Graduate, JQU (Class of 2022)

Makkah is a blessed city that has the most beloved land in the sight of Allah, and is also the chosen location of the Ka'bah. Abu Salamah Ibn Abdur-Rahman Ibn Awf narrated that Abdullah Ibn Adiy Ibn Hamra رضي الله عنه said to him: "I saw the Messenger of Allah ﷺ, when he was on his she-camel, standing in *al-Hazwarah* (a place in Makkah) saying: 'By Allah, you [Makkah] are the best land of Allah, and the dearest of the land of Allah to me. By Allah, had I not been expelled from you I would never have left'" (Sunan Ibn Majah, 3108).



THE KA'BAH (الكَعْبَة)

This is the House of Allah and is considered to be the first house constructed for mankind to worship Allah. This cubed structure acts as the *qiblah*, the direction to which all Muslims pray. The Ka'bah that we see today is not exactly the same Ka'bah that was built by Prophet Ibrahim and Ismail عليهما السلام. From time to time, it needed reconstructing after natural and man-made disasters. Although the structure may be different today, the initial dimensions of the Ka'bah from Ibrahim's عليه السلام time, including the *hatim*, still remain. There is a corresponding structure right above the Ka'bah in the seventh heaven called *al-Bayt al-Ma'moor* that holds the same status there as the Ka'bah does here on Earth. It has been mentioned in a hadith of *Sahih Muslim* that seventy thousand angels enter into it daily and, after they come out, they never return again. Abdullah Ibn Abbas رضي الله عنه reports that the Prophet ﷺ said: "One hundred and twenty mercies descend upon the Ka'bah every day and night; sixty for those performing tawaf, forty for those engaged in salah and twenty for those who are merely looking at the Ka'bah" (Shu'ab al-Iman, 3760).



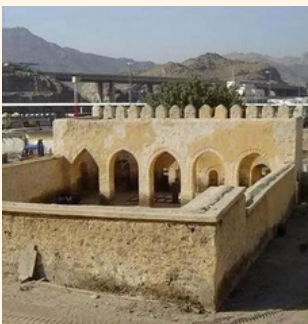
JANNAH AL-MA'ALLA (جَنَّةُ الْمَعَالَى)

Jannah al-Ma'alla (The Garden of the Exalted), also known as "Cemetery of *Ma'alla*" or "*al-Hajun*" is a graveyard in Makkah that is situated in a valley east of Masjid al-Haram. Various members of the Prophet's ﷺ family are buried here such as Khadijah رضي الله عنها, Abu Talib, and Abdul Muttalib. Many domes and buildings have been built over the known graves throughout the years. In 1925, many historic landmarks in the area were destroyed by the Saudi king of the time, Ibn Saud, as well as this cemetery. Because of this, no initial graves or tombstones are left. These graves are now identified by small piles of rocks.



JABAL AN-NOOR (جَبَلُ النُّور)

'The Mountain of Light' is about two miles from the Ka'bah. Near the top is a small cave called "Cave of Hira" whose length is a little under four meters and its width is a little more than one and a half meters. The Prophet ﷺ would take provisions with him and meditate in the Cave of Hira for days and nights. When he came home to Khadijah رضي الله عنها, he would re-stock his provisions and return back to the cave. This was his habit until the first revelation of the Qur'an was revealed to him by Angel Jibreel عليه السلام in this very cave during the month of Ramadhan. Anas Ibn Malik رضي الله عنه narrated: The people of Makkah asked Allah's Messenger ﷺ to show them a miracle. So he showed them the splitting of the moon into two halves between which they saw [the Cave of] Hira" (Sahih al-Bukhari, 3868).



MASJID AL-BAY'AH (مَسْجِدُ الْبَيْعَةِ)

This Masjid symbolizes the place where the Ansar of Madinah pledged their allegiance to the Prophet ﷺ. This pledge involved twelve leaders of the *Aws* and *Khazraj* tribes of Madinah. The second pledge (*Bay'ah al-Aqaba ath-Thaaniya*) took place the following year, the thirteenth year after the Prophet ﷺ declared his prophethood. It was taken on by seventy-two men and two women. Masjid al-Bay'ah was constructed by the Abbasi Khalifah Abu Jafar Mansoor in 144 AH. It has been remodelled many times in the past with the last one by the Turks, using stone and plaster (The History of Makkah Mukarramah 218).

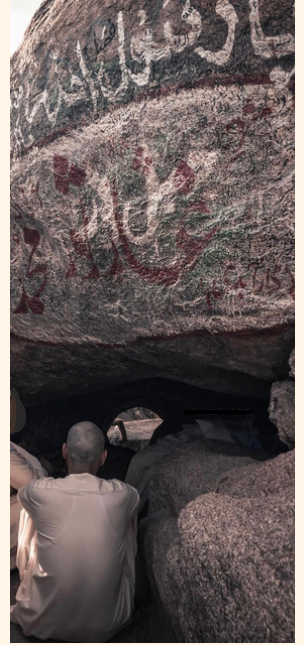
MASJID NAMIRAH (مَسْجِد نَمِرَة)

This masjid is situated on the plains of Arafah and it derives its name from a small mountain to its west that holds the name *Namirah*. The Prophet ﷺ camped here when he was at Arafah during his Farewell Hajj on the ninth day of Dhul Hijjah (10 AH). Masjid Namirah was constructed in the second century of Islam on the spot where the Prophet ﷺ carried out his *khutbah* (sermon) and led the salah. *Waadi Urnah*, where the *khutbah* was delivered, is outside of the boundaries of Arafah. Hence, that section of the Masjid is also outside of the boundaries of Arafah. Masjid Namirah was later on extended and divided into two sections: the front section, which is outside of Arafah, and the back section, which is within the boundaries of Arafah. Signboards were then put up to notify people about the new renovations and improvements that were made to the masjid to create ease (The History of Makkah Mukarramah 191-192).



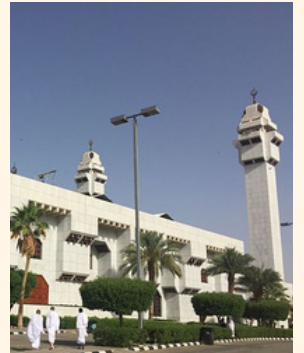
JABAL THAWR (جَبَل ثَوْر)

This mountain is situated in the lower part of Makkah to the south of the area of Misfalah. It contains the cave in which the Prophet ﷺ and Abu Bakr رضي الله عنه sought protection for three days and nights from the pagan Quraysh as they covertly left Makkah and emigrated to Madinah. Allah protected the Prophet ﷺ and Abu Bakr رضي الله عنه by making a spider spin its web over the mouth of the cave and letting two pigeons stay on its ledge (Dala'il an-Nubuwwah 482). It has been mentioned in *Sahih al-Bukhari* that the Quraysh offered a reward of 100 camels to anyone who would capture the Prophet ﷺ and Abu Bakr رضي الله عنه. A man named Suraqa Ibn Malik mounted his horse and set out in search of the Prophet ﷺ and Abu Bakr رضي الله عنه and spotted them in the distance. The Prophet ﷺ then invoked a curse on Suraqa and as a result, his horse sunk into the ground upto its belly. When Suraqa saw how he had been hindered from harming them, he knew that Islam would become great and victorious. Suraqa then informed them of the plans of his fellow tribesmen. The Prophet ﷺ freed him and said, "Do not tell others about us." In another hadith of *Sahih al-Bukhari*, Suraqa said, "I see that you have invoked evil on me. Please invoke good on me, and by Allah, I will cause those who are seeking after you to return." The Prophet ﷺ invoked good on him and he was saved. While in the cave, Abu Bakr رضي الله عنه feared that the Quraysh might find them and that the Prophet ﷺ would be afflicted by harm. The Prophet ﷺ kept reassuring him and said: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا "Do not worry; Allah is certainly with us" (Surah at-Tawbah 40).



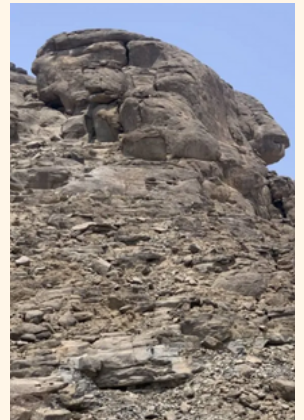
MASJID AISHA (مَسْجِد عَائِشَة)

Masjid Aisha, which is also well known as Masjid at-Tan'eem, symbolizes the place where Aisha رضي الله عنها went to enter into *Ihram* for Umrah. She was commanded to do so by the Prophet ﷺ during the farewell Hajj in the month of Dhul-Hijjah. Al-Qasim Ibn Muhammad narrated: Aisha رضي الله عنها said, "O Allah's Messenger! You performed Umrah but I did not." He said, "O Abdur-Rahman! Go along with your sister and let her perform Umrah from Tan'eem." Abdur-Rahman رضي الله عنه helped her ride over the packsaddle of a she-camel, and she performed Umrah (Sahih al-Bukhari, 1518). As of today, Masjid Aisha acts as a *miqaat* (boundary point) for people in Makkah to perform the holy pilgrimages of Umrah and Hajj and is the closest one of all.



WAADI MUHASSIR (وَادِي مُحَسِّر)

Waadi Muhassir is a place that is situated between Mina and Muzdalifah; it is here that Allah obliterated Abraha and his army of elephants. One should walk briskly past this area as the Prophet ﷺ did due to it being a place of punishment from Allah. Ibn al-Qayyim said whilst describing the Hajj of the Prophet ﷺ: "When he ﷺ reached the bottom of *Muhassir*, he urged his camel and went along quickly; this was his custom when he arrived at places in which Allah's punishment fell upon his enemies, for it was in this place that the People of the Elephant were struck with the punishment which Allah has related (in Surah al-Fil). It is called *Waadi Muhassir* because the elephant became tired and refused to move there; that is, it became unaccommodating and broke off its journey to Makkah" (Za'd al-Ma'ad 148-149). *Waadi Muhassir* is a part of the sacred boundaries of Makkah but it is not considered to be a monument.



Shaykh Yunus Jownpūrī

PEARLS OF THE PAST

Compiled By Maulana Azhar Ingar
Graduate, JQU (Class of 2021)

Social Etiquettes and Manners

"Without good etiquettes, nothing is attained."

"If you reprimand someone in public because of a mistake they made, in such a way that they feel ashamed, you should seek their forgiveness."

"Children! Do not think lowly of anyone. Who knows what their status is in the sight of Allah?"

"Weigh every word before speaking."

"Do not harm anyone, and don't even be a means of harming someone."

"Learn *akhlaq* (good character), and assist the poor from your own food and drink."

"From amongst the shortcomings of parents is not teaching their children etiquettes."

Advice to Youth

"Children! Death is hovering above the head. Children! Recognize the value of youth. Please Allah as much as you can. Once old age catches up [to you], nothing can be accomplished."

"Children! I am advising you to not have hatred towards your teachers. Because of that hatred, Allah can make the student of knowledge's path change and make them leave seeking knowledge at a young age."

"Children! Whoever is a hafidh should make a habit of reciting the Qur'an daily, even while walking around. Whoever is not a hafidh should recite *Kalimah Tayyibah* and in the middle should recite *Durood Shareef* (sending salutations upon Rasulallah ﷺ). Through the recitation of *Durood Shareef* the love of Nabi ﷺ is created, and a good death is attained.

General Advice

"Whoever earns halal and does honest work, he will attain *sharh-e-sadr*. *Sharh-e-sadr* is when a person attains peace in the heart."

"Speeches with regards to following Rasulallah ﷺ are long. Correct your creed, speak the truth, keep your actions good and stay away from sins. Everything is encompassed in these few pieces of advice. To correct your beliefs is (to say) 'I believe in Allah ﷻ, His angels, etc.'"

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وداع الزائر للنبي الطاهر صلى الله عليه وسلم

A VISITOR'S FAREWELL TO THE PURE PROPHET ﷺ

TRANSLATED BY MAULANA MOHAMMAD DAUD KHURSHID, IFTA STUDENT, JQU
EXCERPT FROM AL QASA'ID AL SAB' AL SALHAWIYYAH FI MADH IL NABIYY KHAYR IL
BARIYYAH BY A. SAKHAWI

The great scholar, 'Alam ad-Din as-Sakhawi (d. 643) penned, and thereafter, recited this poem in the Haram of Madinah after Hajj, at the time of departure in the year 598 AH.

١. إِذَا كَانَ اشْتِيَاقُكَ لَا يَزُولُ ... وَلَمْ يَقَعِ التَّبَاعُدُ وَالرَّحِيلُ
When your longing will forever last
and separation has not yet passed

٦. أَتُحَجَّبُ عَنْ مَحَلِّ عَايِنَتِهِ ... بِهِ الْمُخْتَارُ مَرَّاهُ جَلِيلُ
Can the tears from that place ever be halted
in which the Prophet lies whose view is exalted?

٢. فَكَيْفَ بِهِ إِذَا جَدَّ التَّنَائِي ... وَلَمْ يُوجَدْ إِلَى اللَّقِيَا سَبِيلُ
Then what will be the state of this yearning
when separation occurs with no returning?

٧. وَتَنْظُرُ بَعْدَهُ لِسِوَاهُ كَلًّا ... عَنِ الْأَغْيَارِ نَاطِرُهَا كَلِيلُ
After him, can they gaze upon another sight
No! they cannot, for they have lost their light

٣. قِفُوا نَتْرُودِ الْحَسْرَاتِ مِمَّنْ ... نُحِبُّ فَفِي غَدٍ بَيْنَ طَوِيلُ
Now gather so we may collect our grief
for tomorrow's departure will not be brief

٨. سَلَامٌ طَيِّبُ النَّفْحَاتِ يَغْدُو ... عَلَيْهِ كَمَا يَرُوحُ بِهِ الْأَصِيلُ
May peace and breeze both come his way,
By night and day, without delay

٤. فَمَا كُلُّ الزَّمَانِ لَنَا وَدَاعٌ ... وَلَا فِي كَلِّهِ يُوتَى الرَّسُولُ
It's not every day that we separate ways
or visit the place where the Prophet lays

٩. وَ صَلَّى اللَّهُ خَالِقُنَا عَلَيْهِ ... وَ كَرَّمَ ذَلِكَ الْوَجْهَ الْجَمِيلُ
May Allah, our Creator, send salutations his way
And to honor that beautiful face, we pray

٥. دَعُوا الْأَجْفَانَ تُسْبِلُ دَمْعَهَا أَوْ ... يَسْبِلُ سَوَادُهَا فِيمَا يَسْبِلُ
Let your lashes flow with tears and pain
and let the darkness of tears on your cheeks remain

١٠. لَقَدْ كُنَّا بِنَارِ الشُّوقِ نُصَلِّي ... فَمَا خَمَدَتْ وَلَا بَرَدَ الْغَلِيلُ
We have been set ablaze with desire
the heat won't desist and the thirst is dire

١١. وَ لَيْسَ الْبَيْنُ عَنْهُ بِمُسْتَطَاعٍ ... وَ لَيْسَ إِلَى إِقَامَتِنَا وَصُولُ

With hearts heavy, departure's sting we feel,
Unable to stay, love's agony is real

١٢. كَأَنَّ مِنْ لِقَائِكَ فِي مَنَامٍ ... نُسْرٌ بِهِ وَ مَدَّتُهُ قَلِيلُ

In your presence, a dream's bliss we embrace,
Happiness blooms, though time's short in its grace.

١٣. سَنَزْحَلُ فِي غَدٍ لَا عَنْ مَلَالٍ ... وَ نُعْوِلُ حَيْثُ لَا يُغْنِي الْعَوِيلُ

Tomorrow we depart, not from disdain
And soon we will grieve, although grief is in vain

١٤. وَ نَطْلُبُ ذَا الْمَقَامِ فَلَا نَرَاهُ ... وَ قَدَرُ الشَّيْءِ يُعْلَمُ إِذْ يَزُولُ

And we will seek this place, from our sights withdrawn
The worth of something shows only once it is gone

١٥. مَقَامُ الْمُصْطَفَى خَيْرُ الْبَرَائِيَا ... أَمِينِ اللَّهِ لَيْسَ لَهُ عَدِيلُ

The chosen one's rank, unmatched by all creation
Allah trusted him with no equal in station

١٦. كَأَنَّ إِذْ نُودِعُهُ عِجَالًا ... وَ لَيْسَ يَنَالُ بُغْيَتَهُ الْعَجُولُ

It's as if we bid farewell with haste
And the goals of the hasty are laid to waste

١٧. مَلَكْنَا نِعْمَةً عَمَّتْ فَرَأَلَتْ ... كَذَلِكَ نَعِيمُ ذِي الدُّنْيَا يَزُولُ

We were graced with a blessing, its presence profound
But like worldly treasures, it slipped away, not to be found

١٨. قِفُوا نَتَغَنَّمِ النَّظْرَاتِ مِنْهُ ... وَ يَشْفِي مَا بِهِ الْقَلْبُ الْعَلِيلُ

Stand, cherish these moments, for they hold the key
To cure the sick heart, setting its troubles free

١٩. فَمَا نَدْرِي أَتُرْجِعُنَا اللَّيَالِي ... إِلَيْهِ أَمْ صَوَارِفُهَا تَحُولُ

For we don't know, will the nights unite us?
Or will the obstruction of time continue to fight us

٢٠. وَ هَلْ تَقِفُ الْمَطِيُّ بِئِثْرٍ أَوْ ... يَكُونُ لَنَا بِسَاحَتِهَا نُزُولُ

Will the caravan rest in Madinah's domain
Or shall we seek refuge within its grand terrain?

٢١. فَفِيهَا غَلَّةُ الْأَشْوَاقِ بَلَّتْ ... وَ طَابَ لَنَا بِطَيْبَةِ الْمَقِيلِ

For in it will our burning thirst finally be quenched
And in *Taybah* alone will we pleasantly rest

٢٢. سَلَامُ اللَّهِ مَا نَاحَتْ حَمَامٌ ... وَأَبْكَأَهَا عَلَى غُصْنٍ هَدِيلُ

Peace be upon you, as long as the doves mourn
Their cries on the branch, with sorrow adorned

٢٣. عَلَيْكَ فَإِنْ نَعِشْ زُرْنَاكَ شَوْقًا ... يَحْتُ الْعَيْسَ وَ خَدُّ أَوْ دَمِيلُ

If we live, rest assured, we'll find our way back to you,
As desire ignites, our camels shall rush, steadfast and true

٢٤. وَإِنْ مُتْنَا فَنَسْأَلُ مَنْ إِلَيْهِ ... جَمِيعُ الْأَمْرِ فِي الْعُقْبَى يَزُولُ

And if we die, then He alone we ask
To whom return all matters at long last

٢٥. يُؤْمِنُنَا بِقُرْبِكَ فِي التَّلَاقِي ... إِذَا عَمَّ الْوَرَى الْأَمْرُ الْمَهُولُ

That He protects us through your nearness on the day of
meeting

When a grave misfortune will overcome all of creation

٢٦. فَكُلُّ قَدْ أَتَى يَرْجُوكَ ذُخْرًا ... وَ لَيْسَ لَهُ سِوَى لُقْيَاكَ سَوْلُ

For on that Day, all creation will seek your embrace
No desire will remain, except meeting your face

٢٧. أَتَى مُنْصَلًّا مِمَّا جَنَاهُ ... وَ عِنْدَكَ دَائِمًا يَقَعُ الْقَبُولُ

Seeking forgiveness, their burdens they release
In your presence, acceptance will never seize

٢٨. تَحْمَلُ مِنْ قَبِيحِ الْجُرْمِ إِصْرًا ... وَ وَزْرًا ظَهَرَهُ مِنْهُ تَقِيلُ

Enduring the weight of transgressions so grim
Upon their shoulders are sins, heavy and dim

٢٩. وَقَامَ بِذِلَّةٍ وَ خُضُوعٍ قَلْبٌ ... وَ ذُو الْعِصْيَانِ مُتَضَعٌ ذَلِيلُ

Humble will they stand, lowly and meek
The sinner is ashamed, spineless and weak

٣٠. عَسَاهُ بِتَوْبَةٍ يَحْطَى وَقَلْبٌ ... مُنِيبٌ لَا يَضِلُّ وَلَا يَحُولُ

With humble prayers, he seeks a path never astray
A heart turning always to Allah, never to sway

٣١. وَ كَيْفَ يَكُونُ مَسْعَانَا ضَلَالًا ... وَأَنْتَ لَنَا شَفِيعٌ أَوْ دَلِيلُ

For how will our efforts ever be deficient
When your guidance and intercession are for us sufficient

٣٢. جَزَاكَ اللَّهُ أَفْضَلَ مَا يُجَازِي ... الْكِرَامَ الطَّيِّبِينَ وَمَا يُنِيلُ

May Allah shower upon you greater rewards and grace
Than what the noble and pure will soon embrace.

Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

If I have the necessary means to go for Hajj, but I did not secure a spot due to a regional quota limit, am I sinful?

No. One will not be sinful if they are unable to secure a spot due to regional quota limits. One of the conditions for Hajj to be performed is free passage, and this is not found here. (Irshad al-Sari 1/75)

Can I do my Udhiya/Qurbani (sacrifice) abroad?

If one has a representative complete their Qurbani abroad it will be valid. However, it is preferred that one sacrifices their own animal. (Fatawa Raheemiya 10/49)

Qurbani is incumbent upon me. Am I obligated to do Qurbani on behalf of my non-baligh children as well?

No, it is not necessary for parents to sacrifice an animal on behalf of their non-baligh children. However, it is preferable to do so. (Al-Dur al-Mukhtar 6/315)

Is it permissible to be a vegan?

It is permissible for one to be a vegan as long as one does not believe meat is haram. (Al-Ikhtiyar 4/194)

If I didn't know I had to do Qurbani and many years have passed, how do I go about compensating for those years?

One will give in charity the value of a Qurbani animal, such as a sheep. (Al-Dur al-Mukhtar 6/321)

As a woman, do I need a mahram for my Hajj to be deemed valid?

If a woman resides the distance that would make her a traveller, it will not be permissible nor required for her to perform Hajj without a mahram. (Al-Muhit Al-Burhani 3/393)

Which animals are eligible for sacrifice in Qurbani?

Both genders of these animals can be used: camel, cow, buffalo, goat, or sheep. (Fatāwā Qadhī Khan, 3/234, Qadimi Kutub Khanah)

What are the conditions of Qurbani being compulsory upon a person?

The conditions of Qurbani are that one must:

1. Be a sane Muslim who has reached puberty.
2. Own the *nisab* (quantum) in wealth above one's need.
3. Not be travelling.

(Al-Ikhtiyar Li Ta'lil al-Mukhtar, 4/252, Al-Risalah Al-Alamiyah)

It's extremely busy on the day of Eid to complete my Qurbani. Is it okay if I do it the next day?

Qurbani is permissible on the day of Eid and the two days that follow. (Ascent to Felicity 1/169)

Is zakat paid on diamonds?

If diamonds are purchased to sell, they will be subject to paying zakat just like any other commodity purchased for reselling. If the diamond was purchased for personal use, it will not be subject to paying zakat. (Contemporary Fatawa Mufti Taqi 1/60)

What is the minimum age requirement for an animal to be eligible for Qurbani?

Camels must be minimum 5 years old. Cows must be minimum 2 years old. Sheep & goats must be 1 year of age. Lambs must be minimum 6 months old on the condition that it is similar in size to a one-year-old.

(Tuhfatul-Fuqaha, 3/84, Darul Kotab al-Ilmiyah)

I was in the airport and the sun had already set, so I performed Maghrib salah. When the plane took off, I witnessed the sun set again. Do I have to repeat my Maghrib?

In the above-mentioned scenario Maghrib salah will not have to be repeated. (Fatawa Darul Uloom Zakariyya 2/609)

I've heard that going for Umrah in the month of Ramadhan is like performing Hajj with the Prophet?

Yes, this is true. There is a hadith in which the Prophet ﷺ has mentioned that "performing Umrah in the month of Ramadhan is equivalent to performing Hajj - or Hajj with me" (Sahih al-Bukhari, 1863).

I cut my nails a few days before Qurbani; is my Qurbani valid?

Yes, your Qurbani is valid. (Fatāwā Qasmiyyah, 22/167, Maktabah Ashrafiyyah)

TO SEND IN A QUESTION,

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A CONCISE GUIDE ON THE PROPHETIC MANNER OF TRAVEL

By Alimah M.China
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The moment we are separated from something common and familiar, a feeling of unease sets in. We are stepping into a world of unknown, sparking levels of restlessness, until we find ourselves reaching the intended destination. From searching for the best price for flights and accommodations to gathering all the necessities and finalizing the itinerary— through all of these stages of planning, how much do we consider the appropriate Islamic manner of travel and all the principles we are to adhere to? When we depart, we will most definitely face some challenges and tests ahead, whether that be missing a flight, being scammed, having limited halal options and, particularly, sour interactions with difficult personalities. It is important to keep in mind that Islam is a *complete* way of life that's not limited to our hometown and our communities; rather, we are commanded to enact the appropriate regulations wherever we go, whenever we go. The Arabic word for travelling, سفر (*safar*), lexically means "to clarify" or "to expose." Expose what? Our true colours and character. Travel is already difficult enough; don't make it worse with poor attitudes and behaviours. A little consideration can go a long way in facilitating a tolerable experience, whilst the lack thereof can pose a threat to relationships and, more importantly, our character and faith.

Before the Trip

- Form a primary intention in relation to the *deen*. Being a globe-trotter isn't a thing to be envied, as travel is considered a kind of torture. Additionally, Qadhi Iyadh رحمه الله mentions that a sensible person is not someone who puts themselves in danger, except for a religious command, due to which a person achieves nearness to Allah ﷻ. In such a case, a person should apply themselves in the correct manner and prioritize their life (Al-Qari 550). However, if need be, establish a *deeni* (religious)

intention, such that your trip will act as a reward for you. The lack thereof will limit your achievements to that of this world, as the hadith mentions:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ
إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ

It has been narrated from Umar Ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said: '(The value of) an action depends on the intention behind it.'

From departure to arrival, read all of the *masnun* (Sunnah) du'as (some are listed on page #17) for protection from any and all calamities.

- Write a will. Although the following hadith is not limited to travel alone, it is important that a will is well documented and updated as anything can occur whilst travelling, including sudden death.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
مَا حَقَّ أَمْرِي مُسْلِمٍ لَهُ شَيْءٌ، يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ، إِلَّا
وَوَصِيَّتَهُ مَكْتُوبَةٌ عِنْدَهُ

It has been narrated from Abdullah Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ said: "It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him." (Sahih al-Bukhari, 2738)

- Appoint someone to watch over your affairs while you're gone. Understandably, we must leave some valuable things behind whether stationary or transitory, such as a house, a car, and/or family members. Ensuring they are left in the best care during your absence makes the journey a lot more bearable than if they were left without a trustee.

أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا

"The Prophet ﷺ left for Tabuk and he entrusted Ali (as a deputy)..." (Sahih al-Bukhari, 4416)

- Plan to travel with at least three people. Ideally, the more the merrier, and ensure they are righteous

travel companions. For a man, this facilitates salah with a *jama'ah* (congregation). Additionally, if one of you falls ill, one person can remain with you whilst the other seeks out doctors, medication, etc. In the event that death overtakes one of you, the other two companions can act as witnesses to carry out the will. Above all, when you are alone, the propensity to sin increases. When there are others with you, that likelihood decreases.

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الشَّيْطَانَ ذَنْبُ الْإِنْسَانِ كَذَنْبِ الْغَنَمِ يَأْخُذُ الشَّاذَّةَ وَالْقَاصِيَةَ وَالنَّاحِيَةَ وَإِيَّاكُمْ وَالشَّعَابَ وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ

Mu'adh Ibn Jabal رضي الله عنه reported that the Prophet ﷺ said, "The devil is a wolf to man, like the wolf which harries sheep, catching the one which is solitary, the one which stays far from the flock, and the one which wanders. So, avoid the branching paths and keep to the general community." (Mishkat al-Masabih, 184)

- Appoint an amir (leader) as there will be differing opinions. He will be the one who is the best mannered, softest of people in terms of understanding, fastest to give preference to others (selfless), who looks at people's benefit, and makes himself a defense for the people. Remember that an amir is not someone who is served and unconditionally obeyed, rather, he is the one serving his travel companions and who finalizes decisions based on *mashwara* (consultation). Even the Prophet ﷺ served his travel companions. This is further understood by the following hadith:

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَيِّدُ الْقَوْمِ فِي السَّفَرِ خَادِمُهُمْ فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ

It has been narrated from Sahl Ibn Sa'd رضي الله عنه *that the Prophet ﷺ said: "The leader of the people on a journey is their servant, and he who precedes them in service will not be preceded by them on account of any deed but martyrdom."* (Mishkat al-Masabih, 3924)

During the Trip

- Things can go wrong in a matter of minutes, such as losing your phone, card payments declining, Wi-Fi disconnecting, advances from non-mahrams, and the list goes on. The Prophet ﷺ commanded that the group stay in close proximity to one another in travel. The further you are from each other, the less protected you are.

وَعَنْ أَبِي ثَعْلَبَةَ الْحُسَيْنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأُودِيَةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأُودِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ

Abu Tha'laba al-Khushani رضي الله عنه said that when the people encamped they scattered in the glens and valleys, then the Prophet ﷺ said, "Your scattering in these glens and valleys is only from the devil..." (Mishkat al-Masabih, 3913)

- How much do we hate it when there are slow walkers in front of us, or people who stop in the middle of nowhere, disrupting our path while we're usually trying to get somewhere quickly. Don't be from among these people. You are in a public setting, which means you are using public spaces, where other members of the public are also using these communal spaces.

Returning from Travel

- Return promptly upon completing your objective. Although in modern times leisure travel has been glamourized and sought after, it's not all sunshine and rainbows as mentioned in the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ فَلْيَعَجِلْ إِلَى أَهْلِهِ

It has been narrated from Abu Hurairah رضي الله عنه *that the Prophet ﷺ said, "Traveling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family."* (Sahih al-Bukhari, 3001)

- Before reaching home, visit the masjid and perform two *raka'at* as a form of gratitude to Allah ﷻ and to reconvene with the community.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لِي: ادْخُلِ الْمَسْجِدَ فَصَلِّ فِيهِ رَكَعَتَيْنِ

I was with the Prophet ﷺ on a journey, and when we came to Madinah he said to me, "Enter the mosque and pray two raka'at in it." (Sahih al-Bukhari, 3087)

- One should invite people to a meal when he returns from a journey, in accordance with what he is physically and financially capable of.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقْرَةً

It has been narrated from Jabir Ibn Abdillah رضي الله عنهما *that when the Prophet ﷺ returned to Madinah, he slaughtered a camel or a cow (to feed).* (Sahih al-Bukhari, 3089)

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The Miracles of Our Beloved Prophet ﷺ

ﷺ

Miracles are performed with the permission of Allah, by the prophets of Allah. Prophet Muhammad ﷺ is the last and final Prophet sent to us by Allah جل جلاله. Throughout his lifetime, he went through many trials but was also given many miracles by Allah to help prove his prophethood, to support the belief of the believers, and cause doubters to recognize the truth.

1

SPLITTING OF THE MOON

Anas Ibn Malik رضي الله عنه narrated: "The people of Makkah asked Allah's Messenger ﷺ to show them a miracle. So he showed them the moon splitting in two halves between which they saw the cave of *Hira*" (Sahih al-Bukhari, 3868).



2

THE WEEPING TREE

Anas Ibn Malik رضي الله عنه narrated that he heard Jabir Ibn Abdillah saying, "The roof of the Mosque was built over trunks of date palms working as pillars. When the Prophet ﷺ delivered a sermon, he used to stand by one of those trunks, till the pulpit was made for him and he used that instead. Then we heard a sound from the trunk crying like that of a pregnant she-camel till the Prophet ﷺ came to it, and put his hand over it. Then it became quiet" (Sahih al-Bukhari 3585).



3

WATER FLOWING FROM HIS FINGERTIPS

It was narrated that Anas رضي الله عنه said: "I saw the Messenger of Allah ﷺ when the time for Asr prayer had come. The people looked for [water for] wudhu but they could not find any. Then some [water for] wudhu was brought to the Messenger of Allah ﷺ. He put his hand in that vessel and told the people to perform wudhu, and I saw water springing from beneath his fingers, until they had all performed wudhu" (Sunan an-Nasai 76).



4

THE QUR'AN

Abu Hurairah رضي الله عنه narrated: The Prophet ﷺ said, "There were none among the prophets but that he was given unique signs to instill faith in humanity. Verily, I have been given the revelation that Allah has inspired in me, so I hope to have the most followers on the Day of Resurrection" (Sahih al-Bukhari 7274).



Solve these riddles! (Answers will be revealed in the next issue)

1. I was miraculously born from a mother without a father. Who am I? _____
2. I am the longest surviving human being whom death has not touched yet. I am over 2000 years old and still healthy, strong and breathing. Who am I? _____
3. Leave me and you will never find the treasure, use me, and you attain Allah's pleasure. What am I? _____

Honorable Guest:

**SHAYKH
MOHAMMAD
HANIF LUHARVI**



JAMIAH QASIMUL ULOOM
INVITES YOU TO THE:

**SAHIH AL
BUKHARI**
Completion Ceremony

5

**August
2023**

MASJID DARULIMAN
1330 CASTLEMORE
AVE, L6E 1A4

PROGRAM WILL COMMENCE AFTER ZUHR SALAH
FOOD WILL BE SERVED