

القاسم

AL-QASIM

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

THE MIRACLE OF THE QUR'AN

*PART 3 - THE HARMONY BETWEEN
CHAPTERS*

**WANT A HAPPY
LIFE?**

SEE PAGE 4

DUROOD

SEND SALAAT & SALAM ON OUR
BELOVED PROPHET ﷺ

**WAS ISLAM
REALLY SPREAD
BY THE SWORD?
LET'S FIND OUT**



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EDITOR'S NOTE

Our Scholar's Homily *A Note From Mufti Adam Koya*

My respected brothers, elders, mothers and sisters, Allah ﷻ in the Qur'an and the Prophet ﷺ through his ahadith, have mentioned the importance and virtue of reciting the Qur'an. They have repeatedly mentioned that it is a blessed and accurate book. This is the message of Allah which He sent to His servants. By its recitation, the sweetness of one's iman is increased, the rust of the heart is removed, and it is a means of blessings (barakah). However, it's very sad that most of us are neglectful of its recitation. We spend all our time busy with worldly affairs. Specifically, our phones—WhatsApp and other apps are things in which our time is wasted. We constantly make excuses and we find no time to recite the Qur'an. Not just the laymen; the ulama (scholars) also fall prey to this. Believe me when I say, the recitation of the Qur'an gives barakah in time, enables one to become closer to Allah, the heart finds peace, contentment is attained, and hardships and trials are removed. One gets the ability to do good deeds, stay away from evil deeds and thereupon receive forgiveness from Allah.

The Qur'an itself mentions the importance and virtue of its recitation:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Recite (O Prophet) what is revealed to you of the Book, and establish Salah. Surely Salah restrains one from shameful and evil acts. Indeed, remembrance of Allah is the greatest of all things. Allah knows what you do." (Surah al-Ankabut, 45)

In another place, the Qur'an says to recite as much as is possible with ease:

فَاقْرَأُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

"Now, recite as much of the Qur'an as is easy for you."
(Surah al-Muzzammil, 20)

There are four purposes for Allah sending the Messenger which have been narrated, and amongst them, the very first purpose is recitation of the Qur'an. The dua of Ibrahim عليه السلام was:

رَبَّنَا وَإِذْعَتْنَا فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْنَا آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise.” (Surah al-Baqarah, 129)

The Messenger of Allah also recited the Qur’an to the people like the Qur’an says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“Allah has surely conferred favour on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom, while earlier, they were in open error.”

(Surah Aal-Imran, 164)

The angels are present when the Qur’an is being recited:

إِن قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

“Surely, the recital at dawn is well attended.”

(Surah al-Isra, 78)

The Qur’an tells us to recite in measured tones:

وَرَتَّلِ الْقُرْءَانَ تَرْتِيلًا

“And recite the Qur’an clearly with tartil (in a distinct and measured tone).” (Surah al-Muzzammil, 4)

Those who turn away from the Qur’an have been given warnings:

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا

“Whoever turns away from it shall certainly bear a heavy burden on Doomsday.” (Surah Taha, 100)

In another place it is mentioned:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِن لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

“As for the one who turns away from My message, he shall have a miserable life, and We shall raise him blind on the Day of Judgment.” (Surah Taha, 124)

The virtues of the recitation of the Qur’an are present in ahadith:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْءَانَ وَعَلَّمَهُ

“The best amongst you is the one who learns the Qur’an and teaches it.” (Sahih al-Bukhari 5027)

Every letter in the Qur’an is equal to 10 rewards:

مَنْ قَرَأَ حَرْفًا مِّن كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أُقُولُ: أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَوَيْمٌ حَرْفٌ

“Whoever recites one letter of the Qur’an he gets one

reward, and that reward is multiplied by ten. I don’t say Alif, Laam, Meem is one letter; rather, Alif is one letter, Laam is one letter and Meem is one letter.”

(Sunan al-Tirmidhi 2910)

Ponder over these words, that if the recitation of one letter gives such reward, how much reward would a person have if they were to recite one juz daily.

One hadith mentions that learning one verse is more virtuous than praying 100 rakat of nafl (optional) worship:

لَأَن تَعُدُّوْا فَتَعَلَّمْ آيَةً مِّن كِتَابِ اللَّهِ خَيْرٌ لَّكَ مِنْ أَنْ تُصَلِّيَ مِائَةَ رَكْعَةٍ، وَلَأَن تَعُدُّوْا فَتَعَلَّمْ بَابًا مِّن الْعِلْمِ عُمِلَ بِهِ أَوْ لَمْ يُعْمَلْ خَيْرٌ مِنْ أَنْ تُصَلِّيَ أَلْفَ رَكْعَةٍ

“Starting the day by learning one verse of the Qur’an is better for you than praying 100 rakat of nafl salah. And learning a chapter of knowledge whether acted upon or not, is better than praying 1000 rakat of nafl salah.”

(Sunan Ibn Majah 209)

Now let us reflect, how long does it take to learn one verse? At most 10 minutes. However the reward is greater than the reward of 100 rakat of nafl.

In another hadith it mentions one verse is better than one camel:

أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ، نُحِبُّ ذَلِكَ. قَالَ: أَفَلَا يَغْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِّن كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلَاثِ خَيْرٌ لَهُ مِنْ ثَلَاثِ، وَأَرْبَعِ خَيْرٌ لَهُ مِنْ أَرْبَعِ، وَمِنْ أَعْدَادِهِنَّ مِنَ الْإِبِلِ؟

“Who amongst you would like to go to the markets of Buthaan or Aqeeq and bring two large humped camels without causing harm or severing any ties of kinship?”

We said, “Oh Messenger of Allah, we would all like that.” He said, “Any of you going to the masjid and learning or reciting two verses of the Qur’an is better than two camels, three verses are better than three camels, four verses are better than four camels and any number of camels.” (Sahih Muslim 803)

The Qur’an, on the Day of Qiyamah, will be a means of intercession for us. The one who recites the Qur’an will be in the company of the noble angels. Therefore, my brothers and sisters, let us be from those who recite the Qur’an. Let us take out some time for the recitation of the Qur’an; Allah will grant us a lot of reward in this world and hereafter.

-Mufti Adam Koya, Director, JQU

THE REAL HUSTLE FOR A GOOD LIFE - HAYATAN TAYYIBAH

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

With the growing pains of adulthood, we all realize that fairy tales lied about perfect comebacks from tragedies and happily-ever-afters. Instead, we work hard, work smart, work with a sense of urgency. The good life is about keeping up with trends and aesthetics, hunting for thrill and adventure. Society encourages us to maintain our ignorance, to maintain our addictions. It's become so easy to get caught in the rat race, validate our negligence, and gloss over our mistakes. Why not, when the chase will lead us to experience the highs of life?

That is, until we're hit with a wave of existential crisis that submerges us underwater. We're unable to sleep at night, sinking in anxieties, in fear of being left behind, of not being enough. As a collective, we are lost at sea. In our solemn moments of loneliness, we wonder if we'll ever be happy.

Someone asked me recently what it meant for a Muslim to have a good life. Instantly this verse came to mind:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْتَهَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoever, male or female, has done righteous deeds as a believer, We shall certainly make them live a good life, and shall give such people their reward for the good they used to do."

(Surah an-Nahl, 97)

The "good life" here is referring to this world according to most scholars of exegesis, and as they have delved into what it means, these are some conclusions on what a good life entails:

- Qana'ah - (contentment)
- Halal rizq (provisions)
- Sa'aadah (happiness)
- Discovering the sweetness of worship.

Imam Zamakhshari explains, "If a believer with righteous deeds is affluent/well-off, there's nothing more to say, and if he's in difficulty, then he still has what makes his life good, which is contentment and pleasure with the decree of Allah Ta'ala." (Al-Andalusi 592)

It's not that a true believer will never be tested and afflicted in this world. Rather, it is that despite the pains and struggles of human life, the believer's mental and spiritual health is shielded with contentment in Allah's plan and belief that he or she will receive reward and blessings in the next life in lieu of what was suffered (Usmani 411). The believer has the strength of iman (faith) and peace of taqdir (fate) to fall back on during days of hardship and worry.

Imam Shafi's poetry warmly expresses:

إِذَا مَا كُنْتُ ذَا قَلْبٍ قُنُوعٍ * فَأَنْتَ وَمَالُكَ الدُّنْيَا سَوَاءٌ

*If you are the owner of a heart that's content
Then you and the earthly king are equivalent.*

But contentment is an acquired taste. We can train our hearts by looking at those below us and not those who are above us in terms of worldly gain, lest we belittle Allah's favours (Sahih Muslim, 2963). After all, if we wake up in the morning safe in our dwelling, healthy in body, and with enough food for the day, then it's as if we've acquired the whole world, in the words of our Prophet ﷺ (Jami' at-Tirmidhi 2346). We can also train our desires to choose generosity over greed, as the Prophet ﷺ teaches:

إِنَّ هَذَا الْمَالَ خَضِرٌ حُلُوٌّ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

"This wealth is green and sweet. Whoever takes it with a generous mind then he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like one who eats and never gets satisfied. The upper (giving) hand is better than the lower (taking) hand." (Sahih al-Bukhari, 2750)

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul." (Sahih al-Bukhari 6446)

Feeding our soul is the answer, not our base desires. Even if we reach the nonexistent pinnacle of perfection, can we guarantee a happily-ever-after if death is the inevitable end for all? This worldly life is just the tip of the iceberg; we still trek through the journeys of the grave, the Day of Judgment, and the Afterlife. So, what should the core of our growth focus on? What should our hustles aim for? At the end of the day, we're all slaves. We get to choose who or what enslaves us; someone who chains us to the earth and feeds our anxieties, or one Who offers us eternal bliss in gardens underneath which rivers flow.

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MAKE MARRIAGE EASY AGAIN

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَهَ أَيْسَرُهُ مَثُونَةً."

"The marriage with the greatest blessing is the one with the least expenditures."

- The Noble Prophet Muhammad ﷺ

"There is no aspect of a Muslim's life which is bereft of the Shari'ah. Moreover, acting on each command of the Shari'ah earns reward and violation thereupon results in sin. What a shame that in the same way, we have become totally careless of the Sunnah mode of eating, similarly, we are abysmally neglectful of the ibaadah of nikah wherein we endeavour to appease, accommodate and please everybody except Allah and His Messenger ﷺ to the extent that we regard marriage as an occasion to fulfill every whim and fancy (whether it be permissible or impermissible)" (Shaykh Abul Hasan Ali Nadwi, 1914-1999).

	Fardh	Wajib	Sunnah	Mustahab	Mubah
1	Offer (Ijaab) and Acceptance (Qabool) between the bride and the groom.	Mehr	Nikah Sermon/Khutbah	Nikah to be done in the Masjid on a Friday after Jumu'ah or Asr	Distributing or scattering of dry dates after the Nikah khutbah
2	Two mature Muslim male witnesses or one male and two females.		Walimah*		

Cultural Practices

Anything not listed in the above table will fall under cultural practice and are therefore unnecessary, possibly haram, and sinful. Some examples are: haldi party**, hiring of DJs, dancing and playing of musical instruments at grand entry, hiring dancers, the bride and groom on stage in the presence of ghayr-mahrams***, exchanging of gifts (gold, dresses, watch, clothing, jewellery, etc.) due to societal/familial pressure or deeply rooted customs, musical performances, excessive photography, etc.

Recommendation

Engaged couples and their parents are strongly advised to consult their local Imam or trusted Islamic scholar when planning for their wedding function. Nikah is an act of worship and a sunnah of the prophets. The spirituality of this act of worship should not be violated with unlawful practices and traditions originating from polytheistic and/or non-Muslim cultures. With the guidance of the Imam, In Sha Allah the wedding will be a source of mercy and reward from Allah Ta'ala.

*Walimah – the food that is served to one's family, relatives and friends following a marriage. The feast is provided by the husband within three days of consummating the marriage. The walimah is not the responsibility of the bride or her family.

**Haldi – Turmeric, known as haldi in India is the sacred spice recognized for its health, beauty, and spiritual properties. Turmeric holds a special place in Indian Hindu weddings and that is quite apparent from the fact that one entire ceremony before the wedding day is named after this golden spice and is called Haldi Ceremony.

***Ghayr Mahram – a stranger, whom one can marry according to Shari'ah.

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THE MIRACULOUS NATURE OF THE QUR'AN

3 - Harmony Between Chapters

By M. Mohammad Daud Khurshid, Teacher, JQU

Qur'anic harmony has been a subject of interest for Muslim and non-Muslim scholars alike, occupying much research over the centuries. Traditional exegetes have often noted similarities between adjacent chapters and given much attention to the relationship between the end of one chapter and the beginning of the next (Rabt). Al-Biqā'i, al-Suyuti, and others have even authored books on this topic. Cuypers notes that the authors of later encyclopedias of the Qur'anic sciences, such as al-Zarkashi and al-Suyuti, or exceptional exegetes, such as al-Razi or al-Biqā'i would pick out several features of the Qur'anic composition (2-3). In particular, they show that such a verse is linked to the preceding verse, or the beginning of a surah (chapter) is linked to the end of the preceding one, thereby highlighting a certain concatenation of verses and surahs (what Mustansir Mir has called a linear-atomistic method) without finding a genuine organic structure combining the different parts of a surah or different surahs. Farrin suggests in Structure

and Qur'anic Interpretation - through quoting Culler - that the early exegetes are not blameworthy of focusing on the "linear-atomistic" method, as "the notion that the task of criticism is to reveal thematic unity is a post-Romantic concept" (xi). Shaikh Ali Hani explains that both approaches show the rhetorical excellence of the Qur'an and its inimitability, and should be used to show the beauty of the Qur'an, as they do not contradict each other (10). For now, I will add that those not well-versed in Arabic often fail to understand this method because of their ignorance of the Arabic sciences. Furthermore, due to approaching the Qur'an - or to be exact, a translation of the Qur'an - looking for certain patterns they had deemed excellent and ideal, they overlooked the beauty which entranced the Arabs and left them speechless. In this section, we will discuss inter-surah harmony, by bringing an example of a string of chapters that are connected in theme and meaning.

Surah al-Zalzalah (The Ultimate Shaking),



Surah al-‘Aadiyaat (The Galloping Horses), Surah al-Qari’ah (The Striking Disaster) and Surah al-Takathur (The Competition for More) form chapters 99–102 of The Holy Qur’an. The chart below will be followed by a brief explanation of their harmony.

سورة التكاثر	سورة القارعة	سورة العاديات	سورة الزلزلة
<p>أَلْهَاكُمْ التَّكَاثُرُ ١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ٢ كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥ لَتَرَوُنَّ الْجَحِيمَ ٦ ثُمَّ لَتَرْوُنَهَا عَيْنَ الْيَقِينِ ٧ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ٨</p>	<p>الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨ فَأُمُّهُ هَاوِيَةٌ ٩ وَمَا أَدْرَاكَ مَا هِيَ ١٠ نَارٌ حَامِيَةٌ ١١</p>	<p>وَالْعَادِيَاتِ ضَبْحًا ١ فَالْمُورِيَاتِ قَدْحًا ٢ فَالْمُغِيرَاتِ صُبْحًا ٣ فَأَثَرُنَ بِهِ نَقْعًا ٤ فَوَسَطْنَ بِهِ جَمْعًا ٥ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مِنَ الْقُبُورِ ٩ وَحُصِّلَ مَا فِي الصُّدُورِ ١٠ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١</p>	<p>إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ١ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ٢ وَقَالَ الْإِنْسَانُ مَا لَهَا ٣ يَوْمَئِذٍ تُحَدِّثُ أَحْبَارَهَا ٤ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ٥ يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لَّيْرُوا أَعْمَالَهُمْ ٦ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٨</p>
<p>1 – Competition for more gains diverts you from Allah, 2 – until you end up in your graves. 3 – But no! You will soon come to know. 4 – Again, no! You will soon come to know. 5 – Indeed, if you were to know your fate with certainty, you would have acted differently. 6 – But you will surely see the Hellfire. 7 – Again, you will surely see it with the eye of certainty. 8 – Then, on that Day, you will definitely be questioned about your worldly pleasures.</p>	<p>1 – The Striking Disaster! 2 – What is the Striking Disaster? 3 – And what will make you realize what the Striking Disaster is? 4 – It is the Day people will be like scattered moths, 5 – and the mountains will be like carded wool. 6 – So as for those whose scale is heavy with good deeds, 7 – they will be in a life of bliss. 8 – And as for those whose scale is light, 9 – their home will be the abyss. 10 – And what will make you realize what that is? 11 – It is a scorching Fire.</p>	<p>1 – By the galloping, panting horses, 2 – striking sparks of fire with their hooves, 3 – launching raids at dawn, 4 – stirring up clouds of dust, 5 – and penetrating into the heart of enemy lines! 6 – Surely humankind is ungrateful to their Lord— 7 – and they certainly attest to this— 8 – and they are truly extreme in their love of worldly gains. 9 – Do they not know that when the contents of the graves will be spilled out, 10 – and the secrets of the hearts will be laid bare— 11 – surely their Lord is All-Aware of them on that Day.</p>	<p>1 – When the earth is shaken in its ultimate quaking, 2 – and when the earth throws out all its contents, 3 – and humanity cries, “What is wrong with it?”— 4 – on that Day the earth will recount everything, 5 – having been inspired by your Lord to do so. 6 – On that Day people will proceed in separate groups to be shown the consequences of their deeds. 7 – So whoever does an atom’s weight of good will see it. 8 – And whoever does an atom’s weight of evil will see it.</p>

Each surah begins with a mention of a dreadful event. Al-Zalzalah mentions the ultimate quake that will take place before Judgement Day. Al-‘Aadiyat takes an oath by galloping horses and how they penetrate the heat of enemy lines, facing certain death. Al-Qari’ah mentions the striking disaster, a horrific sound. Al-Takathur discusses the human’s greed for worldly material, thereafter referencing the inevitable truth every human must face—death. The ending of each chapter also bears a significant resemblance. Each chapter mentions the account that will take place on Judgment Day, where every action will be weighed, every secret will be exposed, and every blessing will be taken into account and questioned for. Aside from these general connections between the four, these chapters form a parallel structure. In other words, Surah al-Zalzalah and Surah al-Qari’ah are strikingly similar, whereas Surah al-‘Aadiyat and Surah al-Takathur resemble each other. The first pair both primarily discuss the Day of Judgment.

- Al-Zalzalah mentions the violent shaking of the Earth, whereas al-Qari’ah mentions the loud horrific sound. (99:1 & 101:1)
- The first mentions the chaos that will ensue amongst mankind and the second mentions that people will be “like scattered moths.” (99:3 & 101:4)
- Al-Zalzalah mentions that the earth will split apart, and al-Qari’ah mentions how the mountains will fly away like pieces of wool. (99:1-2, 3 & 101:5)
- The first mentions that every human will see their deeds present, even the smallest and minutest of them, and al-Qari’ah mentions the weighing of these deeds. (99:6-8 & 101:6-11)

Al-‘Aadiyat and al-Takathur focus on the greed of man and his love for worldly material.

- Al-‘Aadiyat begins by describing an ambush resulting in certain death, whereas al-Takathur makes immediate mention of the grave. (100:1-5 & 102:2)
- The first mentions the human’s extreme love for wealth, and the second mentions mankind’s nature in competing for more worldly gain. (100:8 & 102:1)
- Al-‘Aadiyat mentions the human’s ungratefulness and the second mentions that each and every single pleasure and benefit will be questioned for. (100:6-7 & 102:8)
- The first finishes by mentioning Allah’s All-Encompassing knowledge of the deeds and secrets of man, and the second shows how man will soon be made aware of his reality. (100:11 & 102:3-7)

A – Al-Zalzalah – Day of Judgement
B – Al-‘Aadiyat – Human greed; Not ready for Judgement Day
A’ – Al-Qari’ah – Day of Judgement
B’ – Al-Takathur – Human greed; Not ready for Judgement Day

After this parallel reminder, from Judgment Day to this world, back to Judgment Day and then to our world, Allah Almighty moves on to tell us in the next chapter that we still have time, taking an oath by time itself!

سورة العصر

وَالْعَصْرِ ۱ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۨ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ ۢ ۢ

1 – By the passage of time!
2 – Surely humanity is in grave loss,
3 – Except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.

The above is an example of harmony between chapters, showing how each chapter works as part of a larger unit, exploring and discussing one theme from different angles. In the upcoming discussion, by the will of Allah, we will discuss harmony within a single chapter.

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Shaykh Yunus Jownpūrī

PEARLS OF THE PAST

Compiled By Alimah Muntaha Patel
Graduate, JQU (Class of 2021)

Excerpt from *Dictums of Al-Muhaddith Shaykh Yunus Jaunpuri* رحمه الله, compiled by Mufti Muhammad Zayd Mazahiri Nadwi

Intellect and Understanding are Great Blessings of Allah ﷻ

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

"I once rebuked a student and told him that we should do things as the intelligent and seniors do things. We should look towards them and see what method they adopted in particular situations. I then went on to tell him that intellect is of two types; one is earned while the other is gifted. The way to achieve the first type is to constantly look towards the people of intellect and adopt the company of good people. After some time, you will also become intelligent. The second type cannot be sought as it is a gift from Allah ﷻ that He gives to whomsoever He wishes. He grants them sound understanding and thus, they do things very intelligently." (18)

Importance of Reciting the Qur'an

Shaykh was very particular about recitation of the Qur'an. His personal habit was to recite a juz of the Qur'an daily and in the blessed month of Ramadan, all his time aside from other necessary work was spent in recitation of the Qur'an. Shaykh would advise all his associates, students and disciples to be very punctual with recitation of the Qur'an. He would say, "Be punctual with your daily recitation of the Qur'an. Those people that have not memorised the Qur'an should recite three juz or at least one juz looking inside. If even one juz is not possible, then half a juz should be recited daily without fail. Those people that have memorised the Qur'an should make a habit of reciting one juz in nawafil. This should be done in either Tahajjud or Awwabin. If time does not permit, then half a juz should be recited but a habit of reciting Qur'an in nawafil should be created. There are great benefits of this. Those people who are weak in their memorisation should make a habit of reciting one or two ruku at a time in either the sunan or nawafil. Slowly, their memorisation will become stronger."

Shaykh would be very remorseful of not having memorised the Qur'an himself.

He would say, "I wish I was a hafiz so I could recite the Qur'an in nawafil. Because of not having memorised the Qur'an, I am unable to recite in nawafil. Memorisation of the Qur'an is valued in old age. If one is unable to do anything, they can recite the Qur'an while lying in their bed. Those that have been granted this blessing from Allah ﷻ should value it. Make your children memorise the Qur'an as you will realise the benefits later." (74)

The Sweetness of Recitation of the Qur'an

He said: "A great scholar used to say, 'Even if there is no reward attached to reciting the Qur'an, it should still be recited as there is immense pleasure and sweetness in its recitation.' This is the speech of the Lord of the worlds, the Ruler of rulers and He is owner of all majesty." (71)

The Reality of Repentance and Piety

He said: "Taqwa (piety) is an intention within the heart to refrain from all sin in the future, remorse over all sins committed in the past, and to absolve oneself from all sin in the present. This is the essence of taqwa and this is sincere repentance. If someone attains this then they have attained a great blessing. Thereafter, if a person still commits a sin, they would be remorseful and this is a means of their status being elevated. It is human nature to sin and therefore, committing a sin does not go against piety. However, one should not be persistent with sinning and should be forever remorseful over sins committed, as a result of which, one will not be troubled by the disobedience. It is for this very reason that some companions were made to commit sins so that matters would be easy for the generations to come." (65)

Do Not be Despondent of Allah ﷻ Mercy

He said: "There is great consolation in the verse of the Qur'an, 'Do not despair of Allah ﷻ mercy.' When Hadrat Yahya Munyari رَحِمَهُ اللهُ was approaching death, he called all of his disciples and passed his hand over each of their heads saying, 'When Allah ﷻ asks me what I have brought, I will say 'I have only brought the verse 'Do not despair of Allah ﷻ mercy.'"' (67)

The Blessings of Placing Trust in Allah ﷻ

He said: "Whatever is placed in the trust of Allah ﷻ, Allah ﷻ will surely safeguard it. I had a friend who once went to the mosque to perform Salah. His trouser was impure and as it is not permissible to take an impure garment into the mosque, he removed the trouser and placed it outside the mosque. He then went into the mosque and peacefully performed his Salah. When he returned, he found his trouser untouched." (42)

Make a Habit of reciting Qur'an in Nawafil

Shaykh said to some students, "Make a habit of reciting Qur'an in nawafil. In your student days, you should recite one juz or at least half a juz in Awwabin. Some students used to recite three juz in nawafil daily. An easy way to remember the order of the Qur'an and chapters is to recite one ruku in each rak'ah of nafl." (71)

DID YOU KNOW...
THE PROPHET ﷺ USED TO NAME HIS ANIMALS AND BELONGINGS?
THE FOLLOWING ARE SOME OF THE NAMES HE KEPT:



(Imamah)
Ghamama



(Sword)
Dhul Fiqaar



(Mule)
Dul Dul

RECOMMENDED ACTS OF WELCOMING A NEWBORN

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



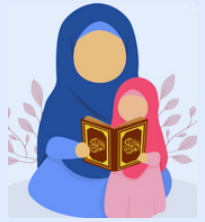
1. GIVING THANKS TO ALLAH AND ANNOUNCING THE BIRTH OF THE CHILD

When a slave of Allah receives *bashaarat* (glad tidings), he becomes happy and rejoices. Therefore, the newborn parents should announce the birth of their child to those who will appreciate the news. It is *mustahab* (recommended) for others to do *tahniyah*, a way of congratulating the parents and family upon the birth of a child, and make dua for them and the child. This builds their happiness and creates an environment of love, fondness and unity (Ibn Adam). It has been mentioned that Ayyub as-Sakhtiyani would congratulate new parents with the following supplication:

جَعَلَهُ اللَّهُ مُبَارَكًا عَلَيْكَ وَ عَلَى أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

2. RECITATION OF THE ADHAN AND IQAMAH

It is *mustahab* to recite the *adhan* and *iqamah* as soon as possible after birth so that the first words that the newborn hears are words that glorify Allah, in hopes that the child would live their life answering the call to worship Allah on the path of Islam and that he is protected from the impact of Shaytan (Ibn al-Qayyim). Any impurities and unclean things from the body should be removed first. The *adhan* and *iqamah* are to be given in the right and left ear correspondingly, in a low voice (Shabbir). One should turn his face to the right when saying "*Hayya ala as-salah*" and to the left at "*Hayya ala al-falah*" like in a normal Adhan (Ibn 'Abideen).



3. TAHNEEK

Tahneek is when a person chews a date or something sweet and inserts some of it into the baby's mouth. This can be carried out by any pious person; however it is not necessary. It should be done on the first day or soon afterwards (Shabbir). One should say *Bismillah* before chewing, and make dua for the child before or after doing *tahneek* (Shabbir). Abu Musa al-Ash'ari رضي الله عنه narrated: "A son was born to me and I took him to the Prophet ﷺ who named him Ibrahim, did *tahneek* for him with a date, invoked Allah to bless him and returned him to me" (Sahih al-Bukhari). Ibn Hajar رحمه الله said: "If one is not able to find a dry date, then a fresh date should be used, and if that is not available then anything sweet."



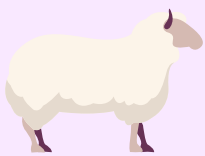
4. NAMING THE CHILD WITH A GOOD NAME

The newborn child can be named on the first day or the seventh day or anytime in between. It is not mandatory to wait for the seventh day (Shabbir). The name should carry a good and admirable meaning as the Prophet ﷺ said: "On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names" (Sunan Abi Dawud). In another hadith, the Prophet ﷺ said: "Call yourselves by the names of the prophets. The names dearest to Allah are Abdullah and Abdur Rahman, the truest are Harith (the harvester of good) and Hammam (the one who is always thinking of an action) and the worst are Harb (war) and Murrah (bitter)" (Sunan Abi Dawud).



5. AQIQAH

The word *Aqiqah* comes from the Arabic word 'عَقَّى يَعْقُو' which means 'to cut.' In the terminology of Shari'ah, Aqiqah is the action of cutting the throat of the sacrificial animal. It pertains to slaughtering one goat/sheep for a newborn girl and two goats/sheep for a newborn boy on the seventh day, out of gratitude. According to the Hanafi madh'hab, doing Aqiqah is permissible and encouraged. Feeding the believers upon the birth of the child from the slaughtered animal is also permissible (Ibn 'Abideen). The wisdom behind this sacrifice is to obtain nearness to Allah and to offer ransom for the child (Al-Jabaly). As for breaking the bones of the sacrificial animal, it is fine to do so. However, some scholars do not hold this opinion.



6. SHAVING THE HAIR AND GIVING CHARITY EQUAL TO THE WEIGHT OF THE HAIR

It is *mustahab* to shave the baby's head and give in charity silver, gold, or its equivalence, equal to the weight of the shaven hair on the seventh day. If one does not want to do this, then there is no harm in leaving it (Ibn 'Abideen). The shaven hair will then be buried. It is permissible, and according to other scholars, recommended to rub saffron on the shaven head of the baby after it has been cleaned. Buraydah Ibn al-Hasib narrated: "When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed a sheep, shaved his head and smeared his head with saffron" (Sunan Abi Dawud).



7. CIRCUMCISION

Circumcision is an emphasized sunnah for boys, as it is amongst the signs of Islam and an act of natural disposition (*fitrah*) (Khan). It is recommended that the circumcision take place on the seventh day. Albeit, the timing of this procedure should be decided cooperatively with professional medical advice (Shabbir).



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UMM SALAMAH:

AFTER HARDSHIP COMES EASE

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Umm Salamah رضي الله عنها, whose name was Hind bint Abu Umayyah, was from the Makkan tribe of Banu Mughirah. She was the cousin of Khalid Ibn al-Walid رضي الله عنه. She was first married to Abu Salamah Ibn Abd al-Asad رضي الله عنه. Together, they had the honour of migrating twice. First, to Habashah when living in Makkah became extremely difficult for the Muslims. Then, to Madinah when the city of Madinah became a haven for the Muslims. She had four children with Abu Salamah رضي الله عنه: Salamah, Umar, Durrah, and Zainab رضي الله عنهم.

The story of Umm Salamah رضي الله عنها's migration to Madinah is one full of pain and hardship. She states:

"My husband Abu Salamah رضي الله عنه resolved to do hijrah. He seated me on a camel with my son, Salamah, on my lap. We had just departed when the men of Banu Mughirah came and surrounded my husband.

They said, 'You may leave, but you cannot take our girl with you.'

Scarcely a moment passed when Banu Abd al-Asad also arrived. They said to my husband, 'You may leave, but Salamah is a child from our tribe. You cannot take him.'"

They took the reins of the camel from Abu Salamah رضي الله عنه's hand and forced the camel to sit. Banu Abd al-Asad snatched Salamah from his mother's lap and took him away. Banu Mughirah took Umm Salamah رضي الله عنها.

Abu Salamah رضي الله عنه's love for his wife and child did not stop him from performing hijrah. Migration was incumbent on him for the preservation of his Iman, so he left his wife and child and made way to Madinah.

Umm Salamah رضي الله عنها spent one year weeping following her separation from her husband and beloved child. Every day, she would go to the same spot where she was separated from them and weep. This state was not bearable for a cousin of hers. Allah جلا جلاله put mercy in his heart, and he negotiated with both the



tribes to allow Umm Salamah رَضِيَ اللَّهُ عَنْهَا to reunite with her husband. Her child was also returned to her, and she departed for Madinah by herself (Abadi 65–67).

Umm Salamah رَضِيَ اللَّهُ عَنْهَا once said to Abu Salamah رَضِيَ اللَّهُ عَنْهُ, "It has reached me that there is no woman whose husband passes away, while he is from the people of Paradise, and she does not marry, except that Allah joins between them in Paradise. So come, I ask you to take an oath that you will not marry after me, and I will not marry after you."

He said, "Will you obey me?"

She said, "Yes."

He said, "When I pass away, get married. O Allah, grant Umm Salamah after me a man better than me who will not make her grieve and will not hurt her." (al-Dhahabi 203)

Her husband, Abu Salamah رَضِيَ اللَّهُ عَنْهُ, passed away in 3 AH due to wounds he received during the Battle of Badr (Ibn Abd al-Barr 1682).

She stated that she heard the following from Rasulullah ﷺ:

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ فِي مُصِيبَتِي وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا . قَالَتْ فَلَمَّا تُوْفِّي أَبُو سَلَمَةَ قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ . فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولَ اللَّهِ ﷺ .

"There is no slave who is afflicted with an affliction, and he says, 'Verily we belong to Allah and to Him we will return. O Allah, reward me in my affliction, and give me better following it', except that Allah ﷻ rewards him in his affliction and gives him better after it." She said, "When Abu Salamah passed away, I said as Rasulullah ﷺ had instructed me, and Allah ﷻ gave me better than him [i.e., Abu Salamah] after him —Rasulullah ﷺ." (Sahih Muslim, 918)

It is reported in Sunan al-Nasai that upon the completion of her 'iddah (waiting period), Abu Bakr رَضِيَ اللَّهُ عَنْهُ proposed to her, however she did not accept the proposal. Nabi ﷺ then sent Umar رَضِيَ اللَّهُ عَنْهُ to convey his ﷺ's proposal. She responded thus:

أَخْبَرَ رَسُولَ اللَّهِ ﷺ أَنِّي امْرَأَةٌ غَيْرِي وَأَنِّي امْرَأَةٌ مُصِيبَةٌ وَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ

"Tell Rasulullah ﷺ that I am a woman with ghairah (protective jealousy), I am a woman with children, and no one from my family is present."

Umar رَضِيَ اللَّهُ عَنْهُ conveyed this to Nabi ﷺ who replied:

ارْجِعْ إِلَيْهَا فَقُلْ لَهَا أَمَا قَوْلُكَ إِنِّي امْرَأَةٌ غَيْرِي فَسَادَعُو اللَّهَ لِكَ فَيَذْهَبُ غَيْرَتِكَ وَأَمَا قَوْلُكَ إِنِّي امْرَأَةٌ مُصِيبَةٌ فَسَتُكْفَيْنَ صَبِيَانِكَ وَأَمَا قَوْلُكَ أَنْ لَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ فَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِكَ

"Return to her and say: As for your saying, 'I am a woman with ghairah.', I will supplicate to Allah and He will take away your ghairah. As for your saying, 'I am a woman with children.', your children will be taken care of. And as for your saying, 'No one from my family is present.', there is no one from your family, present or absent, who would dislike this."

She said to her son, "O Umar, stand and perform the marriage with Rasulullah ﷺ." And he did so (Sunan al-Nasai, 3254). This marriage took place in Shawwal in 4 AH (al-Dhahabi 210).

Umm Salamah رَضِيَ اللَّهُ عَنْهَا was a woman of great intelligence and wisdom. Nabi ﷺ sought her advice on the occasion of the Truce of Hudaibiya which presented a strong test for the Muslims. They had come with the intention to perform 'Umrah in 6 AH, but were barred from entering Makkah. A truce was made wherein the Muslims would go back that year and return to perform 'Umrah in the following year. Additionally, among other clauses, any Muslim who became an apostate and fled to the Quraish would not be returned, but any person from the Quraish who embraced Islam and fled would have to be returned to the Quraish. The verdict of this treaty put the Muslims into a state of great shock. When Nabi ﷺ instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to get up and sacrifice their animals, none of them got up. Nabi ﷺ repeated his order thrice and none of them got up to fulfill it. He confided in Umm Salamah رَضِيَ اللَّهُ عَنْهَا.

She said, "O Prophet of Allah, do you wish that your order is carried out? Go out, and do not speak to any of them until you have sacrificed your animal and called your barber to shave your head."

He ﷺ did as she suggested and once the Sahabah رَضِيَ اللَّهُ عَنْهُمْ witnessed Rasulullah ﷺ's actions, they too began to follow suit (Sahih al-Bukhari, 2731).

Umm Salamah رَضِيَ اللَّهُ عَنْهَا passed away in 59 or 60 AH according to Ibn Abd al-Barr in al-Isti'ab fi Ma'rifah al-Ashab. She passed away in 61 AH according to al-Dhahabi in Siyar A'lam al-Nubala. She was buried in Baqee' (Ibn Abd al-Barr 1921).

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WAS ISLAM SPREAD BY THE SWORD?

Compiled by Maulana Muhammad Mayat, Graduate, JQU (Class of 2022)

It is a common argument among some non-Muslims that Islam would not have millions of adherents all over the world, had it not been spread by the use of force. The following points will make it clear that far from being spread by the sword, it was in fact the inherent force of truth, reason, and logic that was responsible for the rapid spread of Islam (Naik).

1. It has never been permitted to compel people to enter Islam by the use of weapons or any means.

The Qur'an instructs:

لَا إِكْرَاهَ فِي الدِّينِ

"There shall be no compulsion in (acceptance of) the religion."

(Al-Baqarah, 56)

This verse explicitly prohibits Muslims from utilizing compulsion as a tool for spreading Islam. Moreover, history itself bears testimony that forceful conversion could not have been a main factor in propagating Islam.

If people accepted Islam by means of the sword, then how is it that their character and habits became extremely refined and harmonious with the teachings of the Shari'ah?

'Ali رضي الله عنه once lost his armour while he was the Caliph of the Muslim ummah. Eventually, he found it by a Jewish man who would not give it to him until he brought witnesses to prove his ownership. 'Ali رضي الله عنه, despite possessing the power to seize his armour and imprison the man, presented the case to the Supreme Justice, Shuraih رحمه الله. Shuraih رحمه الله knew very well that 'Ali رضي الله عنه, the leader of the believers and companion of the Prophet ﷺ was completely true in his claim. However, he did not rule in his favour due to 'Ali's رضي الله عنه failure to meet the sufficient standard of Shari'ah in order to substantiate his claim. In spite of his loss, 'Ali رضي الله عنه was not upset and accepted the judgment wholeheartedly. Look at the justice of Judge Shuraih رحمه الله, and the humility and submission of 'Ali رضي الله عنه. The result was that when the Jewish man had seen 'Ali رضي الله عنه unfazed, he realized that there was nothing that prevented 'Ali رضي الله عنه from exercising his authority except his

religion. He returned the armour to 'Ali رضي الله عنه and proclaimed that there is none worthy of worship but Allah and Muhammad ﷺ is His messenger. (Thanwi 21,22)

2. A common contention to support military force as being the main factor behind the propagation of Islam is the bloodshed and ruthlessness of some of the kings during the battles they fought. These events are engraved in history and cannot be denied. However, no intellectual can argue that fighting wars is completely against civilized behaviour. Even today, civilized nations go to war when the need arises. This is not condemned despite being barbaric and unethical due to the understanding that it is a political need in order to protect one's nation and maintain peace. It is precisely for this reason that we have the police who use force against criminals and anti-social elements to maintain peace in the country (Naik; Thanwi 22).

As for the oppressive kings in Islamic history, their oppression is unsubstantiated and contrary to Islamic teachings. Thus, Islam is not responsible for their tyranny which was driven by politics and their own vested interests. The rightly-guided Caliphs on the other hand, like Abu Bakr رضي الله عنه and 'Umar رضي الله عنه, never declared war on any weak basis and they held fast to the Islamic rulings concerning war etiquettes. These rulings are such that if they were studied, one could never dare say that Islam was spread by the sword. One such ruling is that anyone who says the Proclamation of Faith:

لا إله إلا الله محمد رسول الله is under the protection of Islam, and it is forbidden to harm him even if he has shed the blood of millions of Muslims before bringing faith. This is the ruling even if the Muslim is absolutely certain that his foe is only proclaiming Islam to save his life. Usama bin Zayd رضي الله عنه, a companion of the Prophet ﷺ, killed an enemy who proclaimed moments before that there is no God worthy of worship besides Allah. When this information reached the Prophet ﷺ, he called Usama رضي الله عنه and reprimanded him saying, "Did you kill him even after he said that there is no God worthy of worship besides Allah?"

Usama رضي الله عنه replied, "O Messenger of Allah, he only said it to save his life." The Prophet ﷺ again repeated his statement, "Did you kill him even after he said that there is no God worthy of worship besides Allah?" And continued to repeat this to the extent that Usama wished that he wasn't a Muslim at the time he killed the enemy (Sahih al-Bukhari 6872; Sahih Muslim 183). When Islam has handed over such a big shield to its opponents, then how can anyone say that Islam was spread by the sword whereas our righteous predecessors practiced this principle religiously? (Thanwi 22-23)

Now, let us look at some practical examples of Islam spreading without military force.

1. India was under the sovereignty of Islamic rule for 800 years. If Muslims forced conversion, Hinduism would not have remained in India. In fact, 80% or more of the population remains non-Muslim (Saheeh International 84).
2. Indonesia has the largest number of Muslims in the world and the majority of people in Malaysia are Muslims, but the Muslim army never went into Indonesia or Malaysia. Muslim traders and educators carried the message of God to these regions and impressed people as outstanding models of honesty and morality (Saheeh International 83).
3. Despite the disappearance of Islamic rule from many regions of Asia and Africa, their people have remained Muslims. This shows that the effect of Islam is one of approval and moral conviction, quite in contrast to that of Western colonial occupation which left its formerly subjugated peoples with painful memories of exploitation, affliction and oppression (Saheeh International 84).
4. Muslims ruled Spain for over 800 years. It is a documented historical fact that during this period Christians and Jews enjoyed freedom to practice their respective religions. But thereafter, under Christian Spain, Muslims and Jews were subjected to tribunals of inquisition and torture. There was not a single Muslim in Spain who could openly give the Adhan (the call for prayers) (Naik, Saheeh International 84).
5. An article in Reader's Digest "Almanac" (1986) and "The Plain Truth" magazine gave the statistics of the increase of percentage of the major religions of the world in half a century from 1934-1984. Adherents to Islam had increased by 235% whereas adherents to Christianity had increased by 47%. There was obviously no Islamic conquest during that fifty-year period (Naik).
6. The fastest growing religion in America and Europe today is Islam, in spite of the fact that Muslims in these lands are still minorities. The only weapon they have in their possession is the sword of truth. It is this sword which is

"THE FASTEST GROWING RELIGION IN AMERICA AND EUROPE TODAY IS ISLAM, IN SPITE OF THE FACT THAT MUSLIMS IN THESE LANDS ARE STILL MINORITIES. THE ONLY WEAPON THEY HAVE IN THEIR POSSESSION IS THE SWORD OF TRUTH."

converting people to Islam (Naik).

We conclude from these facts that Islam was spread by the influence of truth, etiquettes and superior character. These are the teachings that Muslims dutifully abide by. When non-Muslims witnessed the truth of Islam manifest in the sublime conduct of Muslims, they surrendered themselves over to the faith. Thus, the claim that Islam was spread by the sword is a clear fallacy as the historian and British Orientalist, De Lacy O'Leary, states in his book "Islam at the Cross Roads":

"History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."
(Naik)

Thus, Muslims have to stay steadfast in doing good actions and abiding by the truth and beautiful prophetic conduct displayed by the Prophet and the early Muslims.

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By: M.N, Student, JQU

To think, the movement of 13 facial muscles is considered a sunnah! A non-verbal skill that allows communication to occur without words. A well known trait of our beloved Prophet ﷺ. His demeanor was always peaceful and positive, and he ﷺ always had a smile and was cheerful when he greeted his companions, as evidenced by these ahadith:

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزَاءٍ، قَالَ مَا رَأَيْتُ أَحَدًا
أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ ﷺ .

Narrated Abdullah Ibn Al-Harith Ibn Jaz: "I have not seen anyone who smiled more than the Messenger of Allah ﷺ." (Jami` at-Tirmidhi 3641)

عَنْ جَرِيرٍ، قَالَ مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مِنْدُ
أَسْلَمْتُ وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ .

Narrated Jarir: "The Messenger of Allah ﷺ never screened me since I accepted Islam, nor did he look at me except that he smiled." (Jami` at-Tirmidhi 3821)

Why is it important to remember and revive this beautiful sunnah in our time? We live in a world where the act of smiling is no longer regarded as something genial but as something transactionary, as if the sender of the smile "wants" something. Rarely is the act of smiling genuine, its most common form is the pursing of lips, smirking, or "fake smiling."

In most cultures around the world, smiling is considered a gesture of friendship and is used to build relationships.

In Islam, it is more than this – it is a good deed and an act of charity. More than good character, smiling can be a reminder to ourselves that we can be a source of light in this world.

Abu Wahb narrated that: Abdullah Ibn Al-Mubarak explained good character, and he said: "It is a smiling face, doing one's best in good, and refraining from harm." (Jami` at-Tirmidhi 2005)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ
ﷺ "كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ
تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ وَأَنْ تُفْرَغَ مِنْ دَلْوِكَ فِي إِنَاءِ
أَخِيكَ ."

Jabir Ibn Abdullah narrated that the Messenger of Allah ﷺ said: "Every good is charity. Indeed among the good is to meet your brother with a smiling face, and to pour what is left in your bucket into the vessel of your brother." (Jami` at-Tirmidhi 1970)

One could interpret this as when you have nothing else left to give, give a smile. And oftentimes rather than physically giving your brother or sister in Islam something, sometimes, smiling can mean much more as it produces joy and a sense of ease and friendliness. The rapid rhythm of our modern age can often lead to constant anxiety and a kind smile given, with no strings attached, can do wonders for the soul. Smiling triggers happiness as proved by scientists when they used MRI machines to scan what happens to the brain when we smile. They have found that the "physical act of smiling affected the neural processing of emotional stimuli and, in turn, activated the happiness circuitry of our brain" (Patel-Wilson 2012). It is now common knowledge, thanks to endless studies, that smiling

Smile,



increases chemicals such as dopamine, serotonin, and endorphins in our brain.

As Muslims, our *raison d'être* (reason for being) is to be a light of guidance, joy, and ease to our fellow mankind, and there is no better way to achieve this than through small, impactful gestures such as smiling! It is so important that as an ummah, we revive this sunnah and work on building stronger relationships –not just within our own communities but the world at large. Dr. Marianne LaFrance has provided numerous insights to the roles that smiling and non-verbal communication play in our everyday encounters. According to her study, where she specifically researched the effects of smiling on individuals who were visibly Muslim, she found that showing pictures of Muslim men as scowling and angry had subjects think of them as untrustworthy—which is what the media does and this feeds the American stereotypes against Muslims. However, she found that when subjects were shown pictures of Muslim men smiling, the research subjects were more trusting of them (Patel-Wilson 2012).

As we practice this act of charity with sincerity and mindfulness, let us remember that our smiles are not only a reflection of our faith but also a testament to our commitment to building a world where the radiance of compassion overcomes the shadows of misunderstanding.

Our Islam is a communal religion. We are encouraged to pray together, break fast together, and care for each other in sickness and in health. As Muslims, our adherence to the sunnah of smiling is not just an individual endeavour; it is a collective commitment we can make to foster unity and strengthen bonds within our communities. By rekindling this sunnah, we are not only emulating the noble character of our Prophet ﷺ, but we are also contributing to a world that is illuminated by the light of kindness, empathy, and connection. Let's begin this journey with the curve of our lips that can extend to touch the lives of countless others. In the end, let our smiles serve as beacons of hope, illuminating the path towards a more harmonious and interconnected humanity. Just as the sunnah of smiling graced the countenance of our Prophet ﷺ, may it also grace our lives, filling our hearts with joy and our interactions with grace. Through the revival of this sunnah, we can truly reflect the teachings of Islam, becoming true embodiments of mercy, compassion, and light.

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It's a Sunnah

Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

Is it permissible to place a pillow under the head of the deceased?

Placing a pillow under the head of a deceased individual is permissible. (Kitab al-Nawazil 6/42)

When performing Janazah Salah outside can I remove my shoes and stand on the upper portion of them?

If the upper portion of your shoes are pure, you may perform Salat al-Janazah whilst standing on them. (Al-Bahr al-Raiq 2/315)

Can I give a dawat (invitation) to my friends and family members after returning from Hajj?

It is established through ahadith that the Prophet slaughtered a cow or camel when returning from an expedition. From this we understand that feeding close friends or family members food upon returning from Hajj is permissible, as long as it is not deemed necessary. (Fatawa Darul Uloom Zakariyya 6/691)

Is it permissible to breed snakes and sell them?

In Shariah it is permissible to sell things through which benefit can be taken. A snake's skin is considered something that benefit can be derived from, making it permissible to sell. (Al-Fatawa al-Hindiyyah 4/114)

Where should the second adhan be given for Jumuah prayers?

The second adhan for Jumuah should be given directly in front of the imam. (Fatawa Usmani)

Is it permissible to kill bugs?

It is permissible to exterminate bugs which may cause harm to an individual. (Al-Fatawa al-Hindiyyah 5/361)

Do we read Takbiraat Tashriq after qadha salah?

If a Salah is missed during the days of Tashriq and repeated made-up within those days, it is necessary to recite the Takbiraat al-Tashriq after the Qadha Salah. If it is repeated after the days of Tashriq, the Takbiraat will not be recited. (Al-Bahr al-Raiq 2/179)

Is my ghusl accepted if I have a non-removable dental crown?

Yes, your ghusl will be accepted in such a scenario. (Imdaad al-Fatawa 1/76)

If there is a Janazah after the Fardh prayer should Janazah Salah be performed before or after the emphasized sunnah prayers?

Salah al-Janazah should be performed after the sunnah prayers. (Kitab al-Nawazil 6/140)

If my phone rings during salah and I make a slight movement to put it on silent will my salah break?

No, your salah will not break. (Fatawa Darul Uloom Zakariyya 2/407)

Can we use the utensils at a cottage we rent from a non-Muslim?

It is preferred to carry one's own utensils. If there are no other utensils available, it will be permissible to use the utensils present at the rented cottage after washing them thoroughly. (Al-Bahr al-Raiq 8/374)

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

The person in the row ahead of me left to make wudu during congregational prayer, should I move forward and fill the gap?

Yes, you should move forward and fill in the gap. Walk forward one row at a time, then pause for a moment before moving forward to the next row if needed. (Radd al-Muhtar)

Can a woman prevent a father from seeing his daughter after a divorce?

Under general circumstances, the mother will have custody of the daughter until age 9. During that period, the father will be given permission to visit his daughter, otherwise that would be a form of oppression. It is also not permissible to travel to a distant place without his consent. (For more info, see Fatawa Darul Uloom Zakariyya)

What is the ruling on staying silent during the Jumuah khutbah after the second adhan?

It is wajib (obligatory) to remain silent during the khutbah. In a hadith in Sahih al-Bukhari it is mentioned that the Prophet of Allah discouraged even telling another person to remain silent. (Radd al-Muhtar, Sahih al-Bukhari)

Can one recite the Holy Qur'an in moderate loudness when one is not praying in congregation?

Yes, it is permissible, rather advisable, to recite Surah al-Fatihah and other verses with moderate loudness when performing salah of Fajr, Maghrib and Isha' individually, but it is not allowed to recite loudly in the Zuhr and Asr prayers. Loud recitation is also advisable in the nafl salah which is offered in the night hours, like Tahajjud or Awwabin. As for the nafl offered in daytime, it is also permissible, though not advisable. (Contemporary Fataawa, Mufti Taqi Usmani)

KIDS CORNER

LET'S LEARN TO LIVE LIKE MUHAMMAD ﷺ

Prophet Muhammad ﷺ was the best of creation. He was the most kind, generous, and truthful, and had the best manners and piety. We should try our absolute best to follow the way of the Prophet ﷺ in our daily lives and obey him as obeying the Prophet ﷺ is obeying Allah as well.

Allah says in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often." (Surah al-Ahzab, 21)



HUMILITY

The Prophet ﷺ was humble and he taught us to never look down on others, boast or have pride over the things that Allah has blessed us with. Whatever we have or can do is only because of Allah's will so we should always be grateful!

It was narrated from 'Iyad bin Himar that the Prophet ﷺ addressed them and said: "Allah has revealed to me that you should be humble towards one another so that none of you boasts to another." (Sahih Muslim)



KINDNESS

The Prophet ﷺ was considerate of the people and things around him, to create ease. He encouraged kindness and thoughtful treatment towards all creations of Allah--be it human beings or animals.

Anas bin Malik رضي الله عنه said: "Allah's Messenger ﷺ would associate so closely with us that he said to a young brother of mine: 'O Abu 'Umair, what has the little red-beaked sparrow done?'" (Ash-Shama'il Al-Muhammadiyah, 235)

The hadith above proves that not only did the Prophet ﷺ care about the people around him, he also cared for the things that were associated with them, such as their pets.



HONESTY

A Muslim is ordered by Allah to be truthful in his words and deeds. Honesty in words means telling the truth in all situations and under all circumstances-- both jokingly and in seriousness.

The Prophet ﷺ would joke with others but they would never include lies or hurtful comments. Abu Hurairah رضي الله عنه said: "The people [once] said: 'O Messenger of Allah, are you teasing us?' He said: 'Yes, except that I am telling nothing but the truth!'"

(Ash-Shama'il Al-Muhammadiyah, 236)




RESPECT

We should always behave in a respectful manner with those who are older than us as well as younger, just like our Prophet! Listening attentively while others speak; greeting someone upon seeing them, offering to help are all great examples.

Abdullah bin Amr رضي الله عنه reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever does not show mercy to our young ones, or acknowledge the rights of our elders, is not from us." (Musnad Ahmad, 7073)





CAN YOU FIND THESE WORDS?!

I Z Q H G S L D L K I N D
Y N V P E A M I N A D J C
R X Y Y K W E T W A D S I
R U T S C Z N H H S D D U
C O S R E N N A M D O O G
X O E G Y X K A L N X T Z
U D N R R K V U A F W H E
T O O M A B A I W P O H O
M O H M E T B N W G R P I
B H I G U S D L A Q S J A
A T U Q K D U B L F H M W
I E M C Z M L V A C I S V
H H Q W O U L S I S P Z R
D P Z U N D A G B C E W S
L O P Q R S H W A Q A V S
W R V U E A B L R B W C O
Q P V L A R N P X Q F O G

- ABDULLAH
- AMINA
- HONESTY
- GOOD
- MANNERS
- MAKKAH
- PROPHETHOOD
- QUR'AN
- RABI AL AWAL
- KIND
- WORSHIP

WRITE A SENTENCE BELOW ABOUT THE PROPHET ﷺ USING AT LEAST 5 WORDS FROM THE WORD BANK:

DRAWING CONTEST!



Draw or paint a picture of Masjid an-Nabawi and send it to newsletter@jquloom.ca. The winner will be announced in the next issue!

AGES 4-12

SALAT WA SALAM

At-Tufail Ibn Ubayy bin Ka'b narrated from his father who said:

"I said: 'O Messenger of Allah! Indeed I excessively send salutations upon you. How much of my salutations should I make for you?' He said: 'As you wish.' I said: 'A fourth?' He said: 'As you wish. But if you add more it would be better for you.' I said: 'Then half?' He said: 'As you wish. And if you add more it would be better [for you].' I said: 'Then two-thirds?' He said: 'As you wish, but if you add more it would be better for you.' I said: 'Should I make all of my salutations for you?' He said: 'Then your problems would be solved and your sins would be forgiven.'"

(Jami' al-Tirmidhi)

سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ
اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
مُحَمَّدٍ وَانزِلْهُ الْمُقْعَدَ الْمُقْرَبَ
عِنْدَكَ (طبراني)

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ
وَالصَّلَاةِ النَّافِعَةِ صَلِّ عَلَىٰ مُحَمَّدٍ وَ
ارْضُ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ
أَبَدًا (مسند احمد)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَ
بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَّجِيدٌ (سنن ابو داؤد)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ عَبْدِكَ وَ
رَسُولِكَ وَصَلِّ عَلَىٰ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَ
الْمُسْلِمَاتِ (ابن حبان)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَىٰ
مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ
(صحيح البخاري) (القرآن الحكيم)

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
مُحَمَّدٍ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ
آلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ
مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ
وَرَحِمْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ
(رواه البيهقي)

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مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ
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مَّجِيدٌ (سنن ابن ماجه)

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وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَّجِيدٌ وَبَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ
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بَارَكْتَ عَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَّجِيدٌ (صحيح مسلم)



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