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EDITOR'S NOTE

The Blessing of Ilm (Knowledge)

*A Note From Maulana Abu Bakr Manjra
Senior Hadith Teacher, JQU*

Of all the blessings Allah has bestowed upon mankind, the greatest of them after Iman (faith) is *ilm* (knowledge). *Ilm*, being one of the qualities of Allah ﷻ, has virtue over acts of worship. When Allah ﷻ selected Prophet Adam عليه السلام to be a vicegerent on earth, He informed the angels of this saying:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"I am going to place a successive human authority on earth". (Surah al-Baqarah, 30)



The angels said: "We glorify Your praise and proclaim Your glorification at all times, and we are constantly engaged in Your worship, so what is the need for this deputy on Earth?"

Allah said in response:

إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"I know what you do not know."
(Surah al-Baqarah, 30)

Then to prove that Adam عليه السلام is worthy of being a vicegerent on Earth, Allah tested both Prophet Adam عليه السلام and the angels in their knowledge. Adam عليه السلام passed the test, and the angels admitted their inability, saying:

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا

إِنَّكَ أَنْتَ أَعْلَمُ الْحَكِيمُ

"Glory be to You! We have no knowledge except what You have taught us. You are truly All-Knowing, All-Wise." (Surah al-Baqarah, 32)

We learn from this that Adam عليه السلام was considered worthy of being the vicegerent on Earth based on *ilm* (knowledge), not based on worship.

When Sulayman عليه السلام ordered the jinn to bring the throne of Bilqees, he said:

أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي

مُسْلِمِينَ

"Which of you can bring me her throne before they come to me in full submission?" (Surah an-Naml, 38)

One mighty jinn responded that he could bring it by the end of the meeting. Another said he could bring it in the blink of an eye. The Qur'an speaks of this second one highly and says:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ

“The one who had knowledge of the Scripture said...”

(Surah an-Naml, 40)

We learn from this that the individual’s ability to perform this astonishing task was from the knowledge he possessed. This shows the astounding strength and power of knowledge. The blessing that the Messenger of Allah ﷺ was given the most of was that of ilm.

The Prophet ﷺ has said:

فَأُورِثَنِي عُلُومَ الْأَوَّلِينَ وَالْآخِرِينَ

“He bequeathed to me all knowledge, of the first and the last.” (Ruhul Bayan, 4: 208)

Ilm is the way to recognize Allah. The purpose of knowledge is to practice upon it; however, worship is preferred based on correct knowledge. It is for this reason that a scholar has a higher status and virtue when compared to simply a worshipper.

It has been narrated:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى النُّجُومِ

“The virtue of a knowledgeable person over a worshipper is like the virtue of the moon over the stars.”

(Sunan al-Darimi, 347)

The universe’s existence is based on knowledge. That is why one of the signs of the Last Hour is the decline of knowledge; sacred knowledge will be lifted from this world when the Last Hour is near. Allah ﷻ has created a system for the preservation of knowledge. Firstly, He has chosen the scholars of this Ummah for this task. These scholars have dedicated their lives to the preservation and propagation of this noble possession, sacrificing the luxuries of this worldly life and spending days and nights fulfilling this noble task. Secondly, the law has given stability

to establish institutions of Islamic knowledge.

Through these institutions, religious knowledge is preserved and propagated. These institutions are the forts of Islam. They are the beacons of guidance, where prophetic inheritance is distributed. They create individuals who go on to become leaders of their respective fields. This is where scholars of tafseer and hadith, researchers, propagators, scholars of tasawwuf (spirituality), jurists, ulama, huffadh, qurra, leaders, muadhhdhins and imams are created. All the necessary individuals for the preservation of religion and this world are created here.

The Messenger of Allah ﷺ has said

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best among you are those who learn the Qur’an and teach it.” (Sahih al-Bukhari 5027)

This virtue encompasses two types of individuals: the teacher and the student. The institutions of Islamic knowledge are where you will find both of these types of individuals. These institutions not only disseminate knowledge but also teach the students holistic wisdom, manners and etiquette, so the future of these students is bright.

These are the institutions where the nation’s youth are molded into individuals of knowledge, worship, manners and etiquette. They are adorned with noble characters and become the leaders and role models of society. Today, if we see the preservation of Islam and individuals representing Islam, then it is in part due to these institutions of knowledge.

In short, Islamic teachings highlight the immense importance of knowledge, ranking it just below faith as a precious gift from Allah ﷻ. It guides individuals towards both spiritual fulfillment and success in life.

PAY ATTENTION:

The Rights of those Around Us

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



Ramadhan is a month of great blessing and spirituality. It is a time when the reward for deeds is multiplied manifold. It is a month that affords an opportunity to stay away from our usual distractions and focus on maximizing the amount of worship we do. This month is the perfect chance to give ourselves a fresh start. We have a whole month to unlearn bad habits and start to implement good habits in our lives. One of these positive habits is ensuring that we fulfill the rights of those around us. Every single day we deal with people, whether that be our family, our coworkers, our teachers, our clients, and even people we simply pass by on the road.

There is hardly a day that will pass without some sort of human interaction. There are days when we are just not feeling our best and we may not be treating these people as they ought to be treated, and we think nothing of it. We may not realize this, but it is essential to treat those around us well, even if we only interact with them for a very short time. Allah ﷻ mentions in Surah an-Nisa, verse 36, a number of people whose rights we must pay attention to. He begins with a mention of the most essential command:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah, and do not associate anything with Him.

The reason this verse is prefaced with belief in the Oneness of Allah ﷻ is that a person who doesn't fulfill the rights of Allah ﷻ cannot be expected to fulfill the rights of others. It's only when one is mindful of Allah ﷻ that one will be mindful or truly care for the rights of others (Usmani 432).

The first two categories of people mentioned are:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

And be good to parents, and to kinsmen...

Our parents are the reason we exist in this world. While raising us from infancy into adulthood, they went through great deals of physical, emotional, and financial struggle. It's important to remember that not everyone is perfect. In the most general sense, we may find shortcomings in how our parents treat us, and they may be lacking when it comes to fulfilling our rights. This is not a free pass to forego fulfilling their rights in retaliation because the duty to be good to our parents is a separate, explicit, command from Allah ﷻ. In fact, He ﷻ mentions it in other places in the Qur'an right along with the command to worship Allah, for example:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ

[Remember] when We took a pledge from the Children of Israel: "You will not worship anyone other than Allah, and you will do good to your parents and kinsmen..." (Surah al-Baqarah, 83)

The word used is إِحْسَان (ihsaan) or "to be good". Regarding parents, Mufti Shafi Usmani mentions in Ma'ariful Qur'an that this means:

"Spending to support them as needed, to be of service to them physically when so required, not to talk to them in a voice too sharp or too loud, causing disrespect, not to say anything to them which may break their heart, and not to treat their friends and well-wishers in any manner that hurts them too." (433)

Our relatives are people that we meet very often. As with parents, they may not be the most perfect individuals, however, it is still our duty to be good to them. There is a great deal of emphasis in Islam on maintaining ties with blood relatives, even if they attempt to cut us off. Nabi ﷺ has said

لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قَطَعَتْ رَحِمَهُ وَصَلَهَا

"The wasil (joiner) is not the one who repays good done to him by his kinsmen, rather the joiner is he who joins ties with those relatives who have severed ties of kinship with him." (Sahih al-Bukhari 5991)

During the blessed month of Ramadhan, we should try our best to reach out to our parents and relatives to strengthen our connection with them. If we live with them, we can help alleviate their burden by helping them prepare food, or even preparing it for them, if we can. If we do not live with them, we can prepare food and send it over, or invite them for iftaar. This will create more ease in their life and will be a means of building affection for them. After all, the way to a person's heart is through their stomach.

The next group mentioned is:

وَالْيَتَامَىٰ وَالْمَسَاكِينَ

...and [be good to] the orphans and the needy... (Surah an-Nisa, 36)

Ramadhan is a month of giving. The reward for good actions is multiplied many times and the more we give, the more bounties we will receive. We should try to increase the amount of charity we give and ensure that we deliver it to those who need it.

Many people in our communities require assistance. We can look for charities that provide to these people, especially during Ramadhan.

Additionally, our Muslim brothers and sisters in Palestine are in dire need of aid. Many, many children are orphaned daily, and many families are losing all their belongings. We call out to Allah ﷻ first and foremost to assist them and alleviate their hardship. We should then help them monetarily, raise awareness, and bring the situation to the attention of our governments.

The next category mentioned is:

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ

...and [be good to] the close neighbour and the distant neighbour...

We live close to our neighbours, and many of our actions have a direct impact on them due to that closeness. "Close" and "distant" have different interpretations:

1. "Close" means the neighbour that lives physically next to you. "Distant" means the neighbour that is some distance away. (Usmani 435)
2. "Close" means the neighbour who is also your relative. "Distant" means that neighbour who is simply a neighbour. (Usmani 435)
3. "Close" means Muslim neighbour.



We should care about how we act while fasting and not allow our hunger to irritate us. We should be sure that we are not overstuffing ourselves with samosas and then belching all night while we stand among others for prayer.

"Distant" means non-Muslim neighbour. (Usmani 435)

Irrespective of the meaning taken, we should do our utmost to care for our neighbours by keeping in contact with them. We should be willing to fulfill their needs if required. The rights of neighbours are significantly emphasized. Nabi ﷺ has said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَنْتُ أَنَّهُ لِيُورِثَنِي

"Jibreel continued to advise me about [kindness to] neighbours until I thought that he would even assign him a share of inheritance." (Sahih Muslim, 2624a)

In Ramadhan we should show greater kindness to our neighbours than in any other month. We should invite them to have an iftaar with us or prepare some food and send it to them. This will help strengthen our friendship with them.

The next group mentioned in verse 36 is:

وَالصَّاحِبِ بِالْجَنبِ

...and [be good to] the companion at your side...

This refers to your companion in anything good (al-Alusi 29). This could be a travel companion, someone sitting next to you on a plane, bus, or car, someone sitting beside you in the masjid or a majlis, your classmates, etc., anyone with whom you spend any amount of time (al-Alusi 29).

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Fasting 101

What nullifies a fast and what does not?

By an Alimah

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

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

Does Not Nullify

The following do NOT nullify the fast:

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

Disliked while fasting:

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

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

Fasting 101

What nullifies a fast and what does not?

Nullifies with Qadha:

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

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

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

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

Nullifies with Qadha & Kaffarah:

The following nullify a fast and necessitate QADHA (making up the fast) and KAFFARAH (expiation):

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

Malfuzat of Shaykh Yunus اللَّهُ رَحِيمٌ

Paraphrased from Molana Zayd's collection

Blessing of a Father

A father is an irreplaceable blessing. He will shower you with a thousand favours; feed you, clothe you, spend on you, etc., then he'll forget he ever did it. He doesn't have hopes of any compensation, although he would hope for obedience.

Value of a Pious Child

Value pious children. They are a great fortune for parents. The value of a good child is understood when a child begins to tread a wrong path.

Difference of Opinion is not Bad, Opposition is

A student differing with their teacher and a youngster differing with an elder is not wrong; that is how it always has been. Unfortunately, we have regressed to a point where we also oppose or fight, which is a clear indication of pride and stubbornness. There is no problem when differing in light of evidence. The mistake is from both parties; youngsters don't remain within boundaries of respect and elders assume they are being belittled. Once, Maulana Khalil Saharanpuri was asked a question. He responded and said, "Maulana Yahya has a different opinion. He's sitting there, go and ask him." Maulana Yahya was his student and disciple, yet the teacher harboured no ill feelings towards his student disagreeing with him.

Qadhi Iyadh Maliki

Commentators usually quote from multiple sources as they write, but this old man is amazing, he is continuously writing. It is as if knowledge is sprouting from him or a sea is flowing.

Protecting the Gaze

Protect your gaze. This is a disease found in many. If a person casts lustful gazes in spite of being married, then this is a sign of a corrupt inner-self. This is a destructive hidden disease and must be cured. Casting a glance is in one's control and a person should act with strength

and suppress their inner-self. Excessive recitation of the Qur'an also helps with this disease.

Mulla Ali Qari

Allah has given him acceptance in the world. Many have written commentaries on Mishkat al-Masabih, but none have the same rank as his Mirqat al-Mafatih. Similarly his commentary on the Shamail "Jam' al-Wasail" is irreplaceable. His commentary of Nukhbah is also (accepted) like that. Wherever you look, Mulla Ali Qari is there. People are benefitting from his books. This is due to the barakah (blessing) of his sincerity. His commentary on Sharh al-Wiqayah is very good, he proves many masail (fiqh rules) through hadith. If I had authority over the curriculum, I would have replaced Sharh al-Wiqayah with it.

Mufti Shafi is another example. His Ma'arif al-Quran is well accepted even though he is not the only author of a Ma'arif al-Quran. This is also due to his sincerity.

Zikr after Salah

Zikr, such as Ayat al-Kursi, etc., should be recited right after the fardh prayers (before sunnahs).

Commentators of Munyat al-Musalli (books on salah based on Hanafi fiqh)

Both commentators, Ibn Amir al-Haaj al-Halabi and Burhan Ibrahim al-Halabi, are students of Ibn al-Humam and both are amazing.

Evil Eye

A hadith says, "The evil eye is real." Anyone and everyone can be affected by the evil eye: humans, jinns, scholars, and laymen. Even companions of the Prophet were affected by it. There is a narration in Muttawa Malik that a handsome companion, Sahl ibn Hunayf, was showering. Amir ibn Rabi'ah's gaze fell on him and he commented on him. Sahl instantly fell ill and was unable to move. When the Prophet was informed, he taught them a cure and he said to Amir, "Why didn't you say 'BarakAllah'?" (If a person reads BarakAllah or Masha Allah la quwwata illa billah, then insha Allah, they won't affect others with the evil eye.)

SIMILARITIES BETWEEN THE KA'BAH AL-MUSHARRAFAH & AL-MASJID AL-AQSA

Prepared by Maulana Mushtaq Shaikh

In the Holy Qur'an, Allah ﷻ has used the terms al-Masjid al-Aqsa and al-Masjid al-Haram in the same verse [17:1]. The Prophet's ﷺ Night Journey connected the two places in sacredness and holiness. By revealing this verse, Allah ﷻ described the two places as a Masjid (an Islamic place of worship) at a time when al-Masjid al-Haram was surrounded by idols and the land of al-Masjid al-Aqsa was desolate (some have claimed it was used as a dump site). The well-known prophetic statement (Bukhari, 3366) reported by Sayyiduna Abu Dharr رضى الله عنه also mentions the two holy places: al-Masjid al-Haram and al-Masjid al-Aqsa. The Ka'bah is the focal point of al-Masjid al-Haram, which the Haram surrounds. Al-Masjid al-Aqsa is the focal point of the region described in the Holy Qur'an as *al-Ardh al-Mubarak* (The Blessed Land) [Qur'an, 17:1; 21:71, 81]. The table below outlines the connection and similarities between the two divinely sanctified places.

One of the only two masjids mentioned by name in the Holy Qur'an	1	The second of the only two masjids mentioned by name in the Holy Qur'an and in the same verse
Starting point of the <i>Israa</i> (Night Journey)	2	Destination of the <i>Israa</i>
The Holy Ka'bah is the focal point of al-Masjid al-Haram	3	Al-Masjid al-Aqsa is the focal point of <i>al-Ardh al-Mubarak</i> (The Blessed Land)
Is the <i>qiblah</i> (direction of prayer)	4	Was the <i>qiblah</i> (direction of prayer)
First masjid to be established on earth	5	Second masjid to be established on earth
According to one report, Prophet Adam عليه السلام laid the foundation	6	According to one report, Prophet Adam عليه السلام laid the foundation 40 years after the holy Ka'bah
Reconstructed by father and son, Prophet Ibrahim & Prophet Ismaeel عليهما السلام	7	Reconstructed by father and son, Prophet Dawud & Prophet Sulayman عليهما السلام
Prophet Ibrahim عليه السلام supplicated to Allah after its completion	8	Prophet Sulayman عليه السلام supplicated to Allah after its completion
The Haram surrounds the city of Makkah	9	<i>Al-Ardh al-Mubarak</i> surrounds the city of Bayt al-Maqdis.
Makkah is a land of Barakah	10	Bayt al-Maqdis is a land of Barakah
Reward for prayers are multiplied in al-Masjid al-Haram	11	Reward for prayers are multiplied in al-Masjid al-Aqsa
The Holy Ka'bah was the key reason for the urban development of Makkah	12	Al-Masjid al-Aqsa was the key reason for the urban development of Bayt al-Maqdis
The original design of the Holy Ka'bah is similar to the plan of al-Masjid al-Aqsa	13	The design of al-Masjid al-Aqsa is similar to the original plan of the holy Ka'bah
Masaajid are oriented towards the Holy Ka'bah	14	Al-Masjid al-Aqsa's enclave is oriented towards Makkah
The beginning of the earth was from Makkah	15	The Place of Resurrection will be <i>al-Ardh al-Mubarak</i>
Many prophets visited al-Masjid al-Haram	16	Many prophets visited al-Masjid al-Aqsa
The boundaries of the Holy Ka'bah are permanent	17	The boundaries of al-Masjid al-Aqsa are permanent

For further reading and research on this subject, please refer to:

Urdu – مقامات مقدسه اور اسلام کا اجتماعى نظام ، مصنف: حكيم الاسلام حضرت قارى محمد طيب صاحب رحمة الله عليه
English -Makkah and Islamic Jerusalem, A Divine Prototype and Sacred Concepts, by Haithem F. Al-Ratrout

FROM HEART TO HAND: GENEROSITY IN RAMADHAN

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

As the month of Ramadhan is near, our minds are inevitably running at a thousand miles an hour on how to prepare ourselves for the month ahead. Some start by assembling pre-planned meals, some start reviewing their *ajza'* (Qur'an portions) for the Taraweeh prayers they'll be leading, and some get a head start on the Eid gifts they'll be handing out. Our beloved Prophet ﷺ also prepared for the month of Ramadhan in more ways than one. One particular quality that increased was his generosity. He was extremely generous outside of Ramadhan, but his generosity increased in this blessed month, as did everything

else. We know this through the hadith:

عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ وَكَانَ جِبْرِيلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَعْزِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ

Ibn 'Abbas رضي الله عنه said that Rasulullah ﷺ was the most generous of men, and he was as generous as possible in Ramadhan. Jibreel عليه السلام used to meet him every night in Ramadhan and the Prophet ﷺ would go over the Qur'an with him. When Jibreel عليه السلام met him he was more generous than the fast wind. (Sahih al-Bukhari 1902)

To emulate the Prophet ﷺ in the practice of being generous, one should make a conscious effort to be more free-handed in Ramadhan. Somehow, our actions and exertions seem to be much easier in Ramadhan than on an average day outside of it. We're capable of reading a lot more Qur'an, while we could barely read a page a day throughout the year. We can stand in salah a lot longer, while we would find it difficult to get through our *faraidh* (five daily prayers). We can sacrifice our sleep to perform tahajjud and prepare the sunnah suhoor, while we would be latching on to an extra ten minutes of sleep, only to miss our Fajr. This *barakah* (blessing) in our time, energy and wealth is something to acknowledge and take advantage of before our time is up. In a time of great financial difficulty, it's imperative to monopolize this *barakah* and exert ourselves in giving and gifting. The Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ شَيْئًا

Sadaqah does not decrease one's wealth.
(Mishkaat al Masabih 1889)

This month allows us to show Allah that we can be the best version of ourselves in every regard. One of the best ways to do that is by giving and being

extremely generous.

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ فَطَرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ أَجْرِ الصَّائِمِ شَيْئًا

The Messenger of Allah said: "Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person." (Jami' at-Tirmidhi 807)

One thing to note is that gifting or being generous does not have to be extravagant or overbearing. Giving anything as small as a date or a plate of food for iftar is a gift. A person capable of giving more should acknowledge their blessings and in turn, give more in the month of Ramadhan as rewards are multiplied. For the one who will be working this Ramadhan and doesn't have the time to buy or make food for others, they can set up an automated sadaqah for any good, reliable charity of their choosing. The following hadith recognizes that not everyone can give large amounts or even something tangible. However, to ensure that everyone still qualifies for receiving the reward of sadaqah, the Prophet ﷺ mentions that a person can still be of assistance to others.

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ" قِيلَ أَرَأَيْتَ إِنْ لَمْ يَجِدْ قَالَ "يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ". قَالَ قِيلَ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ "يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ". قَالَ قِيلَ لَهُ أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ "يَأْمُرُ بِالْمَعْرُوفِ أَوْ الْخَيْرِ". قَالَ

أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ قَالَ "يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ".

The Prophet ﷺ said: "Giving of sadaqah is essential for every Muslim." It was said (to him): "What do you say of him who does not find (the means) to do so?" He said: "Let him work with both his hands, thus doing benefit to himself and give sadaqah." It was said to him: "What about him who does not have (the means) to do so?" He said: "Then let him assist the needy, the aggrieved." It was said: "What do you say of one who cannot even do this?" He said: "Then he should enjoin what is reputable or what is good". He said: "What about him if he cannot do that?" He (Prophet ﷺ) said: "He should then abstain from evil, for verily that is sadaqah on his behalf."

(Sahih Muslim 1008)

This Ramadhan, we acknowledge that our brothers and sisters are suffering worldwide. This is a Ramadhan that many are being starved and won't have anything to begin their fast with, nor break their fast. They do not have the luxury of feeding themselves or their family. They do not have a roof over their head to shield them from the rain, the heat, or the bombs. They do not have clean water to drink or bathe with. The first thing we do when we break our fast is eat some dates and scarf down a glass of water. These two things alone are blessings that our brothers and sisters across the globe do not have. We should be grateful for all that we possess, and in doing so, we are to extend that blessing to our Muslim brothers and sisters as well. As the devils are shackled and locked up, let it not be that our desires also shackle us. Let us forego our extras to provide others with their fundamentals. Do not let this golden opportunity pass you by.

OPEN YOUR EYES

BY SADAF KHAN

The voices of children cry out in fear,
To their parents who say "You'll be okay, my dear."
Moments before a bomb kills them both,
Shattering them, their dreams, their bonds, their oaths.

A dream to experience a normal day at school,
Without the fear of the heartless and the cruel.
To be able to play without care as all children should,
Without being chopped and burned like firewood.

Tossed aside for a greedy agenda,
Babies killed, still attached to the placenta.

They claim they are after terrorists, that the casualties are fair,
But is it really worth it when millions despair?

Without food or water the people must suffer,
As they spend their days finding bodies to uncover.
Cut off from the world, they struggle in silence,
Every single one of them filled with hope and defiance.

Thousands of mothers have lost their hearts,
Only for their children to be a name on the charts.
How many have to die for you to understand,
That this is a genocide, it was never just the land.

ISLAMIC LANDMARKS IN MADINAH

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

Al-Madinah al-Munawwarah ("The Illuminated City"), the beloved city of the Prophet ﷺ. It is the city that provided refuge to the Prophet ﷺ and early Muslims after their migration from Makkah. It was settled by Jews in the second century CE, following Roman persecution of the Jews in Palestine (Atlas of Hajj and Umrah - History & Fiqh, p.255). The city, previously known as Yathrib, was named after the first resident, Yathrib ibn Qaniyah. After the Prophet ﷺ and the Sahabah settled, he changed the name to Taybah or Taabah, meaning "good," as he disliked the term Yathrib, which means "blaming" or "shaming" (Atlas of Hajj and Umrah - History & Fiqh, p.262).



MASJID QUBA

Masjid Quba is the first masjid in Islamic history. On Monday, 8th of Rabi' Al-Awwal, the 14th year of Prophethood, the Prophet ﷺ arrived at Quba, a village located in the outskirts of Madinah (Rahmat-al-lil'alameen, p.113). The Prophet ﷺ stayed in Quba and spent four days here: Monday to Thursday. It was during this period that the foundation of Masjid Quba was laid on the basis of pure piety (Za'd Al-Ma'ad, p.54). After constructing Masjid an-Nabawi, the Prophet ﷺ frequently visited Masjid Quba on Saturdays, riding or walking, and would offer two rakats of nafl salah there (Sahih Muslim 594-595). Sahl ibn Hunayf رضي الله عنه reported: The Prophet ﷺ said, "Whoever purifies himself in his house, then comes to the mosque of Quba and prays in it, he will have a reward like the Umrah pilgrimage" (Sunan Ibn Majah 1412). Allah said in reference to Masjid Quba:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيمِ رِجَالٍ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who purify themselves." (Surah at-Tawbah 108)



MASJID AN-NABAWI

This is the second masjid to be built in Islam, after Masjid Quba. The Prophet ﷺ chose the location of this masjid where his she-camel knelt down. Anas ibn Malik رضي الله عنه said: "The location where the Prophet's Mosque was built belonged to Banu Najjar. In it were date-palm trees and graves of the idolaters. The Prophet ﷺ said to them: 'Name its price.' They said: 'We will never take any money for it.' The Prophet ﷺ built it (i.e the mosque) and they were assisting him, and the Prophet ﷺ was saying: 'The real life is the life of the Hereafter so forgive the Ansar and the Muhajirah.' Before the mosque was built, the Prophet ﷺ would perform prayer wherever he was when the time for prayer came." (Sunan Ibn Majah 742). Originally it was an open-air building, serving as a community centre, court of law, and spiritual school. In 678 AH, King Sultan al-Mansur Qalawun as-Salihi ordered the construction of a dome to house the Prophet's tomb, which was later painted green. The masjid contains sacred chambers, graves, and the *rawdah*, considered one of the gardens of Paradise (Sahih Muslim 573). Abdullah ibn al-Zubayr رضي الله عنه reported: The Prophet ﷺ said, "Prayer in this mosque of mine is better than a thousand prayers in any other mosque, except the Sacred Mosque (The Ka'bah). Prayer in the Sacred Mosque is one hundred times better than prayer in this mosque of mine" (Musnad Ahmad 15685).



BAQI AL-GHARQAD (JANNAH AL-BAQI)

Baqi al-Gharqad, one of the first cemeteries in Madinah, is known for its diverse tree-growing environment, which contributed to its name (Tareekh Jannat Ul-Baqi, p.29). It contains the graves of over ten thousand sahabah and the Prophet's ﷺ family, excluding Khadija and Maymunah رضي الله عنهما. Uthmaan ibn Madh'un رضي الله عنه was the first to be buried there (Tareekh Jannat Ul-Baqi, p.45). Aisha رضي الله عنها reported that whenever it was her turn to spend the night with the Prophet ﷺ, he would go out towards the end of the night to al-Baqi and say: "Peace be upon you, abode of a people who are believers. What you were promised would come to you tomorrow, you receiving it after some delay; and God willing we shall join you. O Allah, grant forgiveness to the inhabitants of Baqi' al-Gharqad" (Sahih Muslim 974).



MASJID DHU-QIBLATAYN

Masjid Dhu-Qiblatayn (The Mosque of the Two Qiblahs) is the site where instructions were received to change the direction of prayer from Baytul Muqaddas (Jerusalem), where Muslims were facing for 16-17 months before making *hijrah*, to the Ka'bah (Makkah). Allah revealed the following:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

"Indeed, We see you (O Prophet) turning your face towards heaven. Now We will make you turn towards a direction (of prayer) that will please you. So turn your face towards the Sacred Mosque (in Makkah)—wherever you are, turn your faces towards it." (Surah al-Baqarah 144)

JABAL UHUD

Jabal (Mount) Uhud is the site of the Battle of Uhud, with a cemetery containing 70 martyrs, including the Prophet's ﷺ paternal uncle Hamza رضي الله عنه. This was also the place where the Prophet ﷺ received a facial wound, a cut in his lip, and a broken tooth. Anas ibn Malik رضي الله عنه narrated that (Mount) Uhud appeared to the Prophet ﷺ so he said: "This mountain loves us and we love it. O Allah! Indeed Ibrahim made Makkah sacred, and I make sacred whatever is between its (i.e. Madinah's) two lava tracts" (Jami' at-Tirmidhi 3922).



MASJID AL-JUMU'AH

Masjid al-Jumu'ah is built upon place where the Prophet ﷺ offered the first Jumu'ah prayer. When the Prophet ﷺ migrated from Makkah to Madinah on the 12th of Rabi' al-Awwal, 1 AH, he stayed in Quba for four days until Friday morning, the 16th of Rabi' al-Awwal. He set out towards Madinah and offered the Jumu'ah prayer in a valley called Wadi ar-Ranuna, among Banu Salim ibn Auf, a place near where he had been staying in Quba. This was the first Friday prayer that he performed in Madinah (Ibn Hisham 101). This masjid was built of stone, but it collapsed a number of times, and was rebuilt and refurbished every time it collapsed, until 1409 AH (Atlas of Hajj and Umrah - History & Fiqh, p. 316).



SAQEFAH GARDEN

Located 200m west of Masjid an-Nabawi, it is a crucial location where Muslims, along with the Ansar gathered at Saqeefah Banu Sa'edah to discuss the Caliphate and its succession after the Prophet's ﷺ death. Anas ibn Malik رضي الله عنه narrated that he heard Umar's رضي الله عنه second speech he delivered when he sat on the pulpit the day following the death of the Prophet ﷺ, Umar recited the Tashahhud while Abu Bakr رضي الله عنه was silent. Umar رضي الله عنه said, "I wish that Allah's Messenger ﷺ had outlived all of us, (i.e., had been the last to die). But if Muhammad is dead, Allah nevertheless has kept the light amongst you from which you can receive the same guidance as Allah guided Muhammad with. And Abu Bakr is the companion of Allah's Messenger ﷺ He is the second of the two in the cave. He is the most entitled person among the Muslims to manage your affairs. Therefore get up and swear allegiance to him." Some people had already taken the oath of allegiance to him in the saqeefah (shed/porch) of Bani Sa'edah but the public oath of allegiance was taken at the pulpit... I (Anas) heard Umar saying to Abu Bakr on that day: "Please ascend the pulpit," and kept on urging him till he ascended the pulpit, whereupon all the people swore allegiance to him (Sahih al-Bukhari 7219)."



MASJID AL-GHAMAAMAH

Masjid al-Ghamaamah is famously known to be the last place in which the Prophet ﷺ offered the Eid prayer. It is called Ghamaamah because it was said that a cloud (*ghamaamah* in Arabic) shaded the Prophet ﷺ from the sun whilst he prayed. This masjid was built when Umar ibn Abd al-Aziz was the governor of Madinah, then it was rebuilt by the Mamluk Sultan Hasan ibn Muhammad ibn Qalawun as-Salihi before 761 AH (Atlas of Hajj and Umrah - History & Fiqh, p. 320).



THE GARDEN OF SALMAN AL-FARSI رضي الله عنه

The Garden of Salman al-Farsi رضي الله عنه is a historic site in Madinah, featuring 300 date palms planted by Prophet Muhammad ﷺ to free his companion Salman al-Farsi رضي الله عنه. Abdullah ibn Abbas رضي الله عنه narrated the story of Salman al-Farsi's رضي الله عنه freedom from slavery. He was instructed by the Prophet ﷺ to draw up a contract of manumission in exchange for three hundred palm trees and forty uqiyahs. His companions helped him by giving varying amounts of palm trees until they collected three hundred small trees. The Prophet ﷺ instructed him to dig the holes for the trees and plant them with his hand. Salman رضي الله عنه and his companions successfully planted the trees, and by the One in Whose hand is the soul of Salman رضي الله عنه, none of the trees died. A piece of gold, the size of an egg, was brought to the Prophet ﷺ from one of his campaigns. He asked Salman to pay off his debts, and Salman رضي الله عنه was instructed to take it and weigh it for them. The Prophet ﷺ said that Allah would help him pay off his debts. Salman رضي الله عنه weighed the gold, and it was forty uqiyahs. He paid off his debts and was set free. He was present with the Prophet ﷺ at al-Khandaq and did not miss any major events with him (Musnad Ahmad 441).



MASJID AL-FAT'H

Masjid al-Fat'h, the Mosque of Victory, is built on part of Jabal Sal' on the western side. It marks the place where the Prophet ﷺ prayed against the confederates (al-Ahzab) during the battle of al-Khandaq. Allah answered his prayer and sent against them a wind that overturned their cooking pots and uprooted their tents, so they lost heart. This masjid represents an incident which Allah foretold victory of and divine support for the Muslims (Atlas of Hajj and Umrah - History & Fiqh, p. 325).



INVOKING THE NAMES OF ALLAH ﷻ

By M.N

In many narrations, the Prophet ﷺ refers to the Muslim ummah as one body, the most well-known narration coming from Sahih Muslim:

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمُسْلِمُونَ
كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنَهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسَهُ
اشْتَكَى كُلُّهُ

Nu'mān ibn Bashīr رضي الله عنه reported from Rasūlullāh ﷺ that, "Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches." (87)

Now more than ever, the Muslim body is in pain, its heart is overwhelmed, and its whole body aches. Despair has seeped into the heart of our ummah, shattering hope as this current injustice unfolds. The only people NOT losing hope seem to be the people enduring the crisis: the Palestinians. Their resilience is innate, woven into their

very essence - a birthright that draws strength not only from their land and heritage but also from their profound love and trust in Allāh ﷻ. Amid this horrible ordeal, the Palestinians stand as a beacon of endurance and faith, illuminating a path that raises the standard for us all. How do we rise to meet this challenge and avoid falling into overwhelming despair? How can we maintain a firm grip on our faith when facing intense trials, especially when it's most crucial? The solution rests not only in the remembrance of Allāh but in deeply comprehending His essence, acquainting ourselves with His perfect names and magnificent characteristics. Genuinely understanding the names of Allāh ﷻ allows us to be better equipped to deal with the challenges of daily life and solidify our relationship with Him.

Evidently, the people of ash-Shām (region known as 'the Levant') are well acquainted with this wisdom, as reflected in their actions. They are aware that Allāh ﷻ is

al-Waliyy (الْوَالِي) -The Guardian, and is The One they need to ask for protection, not the world's nations. Their success, they are aware, comes from al-Fattāḥ (الْفَاتِح), The Opener who will open the hearts of the blind. He ﷻ is also al-Bāsiṭ (The Extender), and He alone will relieve their hardships.

The winter and rain in the refugee camps have us bewildered and lost, unable to comprehend the difficulties, yet they know He ﷻ is al-'Ālim (All-Knowing) and is perfectly aware of their conditions. They don't need anyone else to be aware, for al-Baṣīr (البَصِير) sees it all. He is as-Samī' (السَّمِيع) to them; they do not need to shout for Him to hear. He ﷻ is al-Khabīr (الْخَبِير) and perfectly aware of the lies the enemy hides behind.

Allāh ﷻ is ash-Shahīd (الشَّهِيد), the witness to their truth, and they entrust their haqq (truth) to the highest-ranking trustee, al-Wakīl (الْوَكِيل). They have a guarantee truth will prevail, for He ﷻ is al-Ḥaqq (الْحَقُّ). We fret over the blockade of aid not entering the refugee camps. Still, they put up their temporary homes knowing He is as-Ṣamad (الصَّمَد), and He alone will satisfy their needs—for ar-Razzāq (الرَّزَّاق) sustains and al-Muqīt (المُقِيت) nourishes. They are well aware He ﷻ is ad-Dhār (الضَّار), in charge of anything harmful that befalls them, but also al-Māni' (الْمَانِع), the only one who can prevent that harm. And when the time comes, Allāh ﷻ alone will establish good for them, for He is an-Nāfi' (النَّافِع) and al-Barr (الْبَرّ), the Benefactor and Doer of Good. They trust in His divine wisdom, knowing He is al-Ḥakīm (الْحَكِيم), and their comprehension is deficient compared to al-Wāsi' (الْوَاسِع). Is He ﷻ not al-Malik (الْمَلِك), the absolute ruler of their affairs?

The source of their steadfastness is no surprise, for it comes from al-Kabīr (الْكَبِير) and al-Jalīl (الْجَلِيل). It is as-Salām (السَّلَام) from whom they draw their peace, knowing that ar-Rāfi' (الرَّافِع) is glorious and exalted. Their otherworldly strength derives from al-Qawiyy (the Possessor of All Strength) and al-Qādir (the All-Powerful). He ﷻ guides their resolve, for He is ar-Rashīd (الرَّشِيد), and their patience stems from as-Ṣabūr (الصَّابِر). He is the best of guides (al-Hādi). They are not concerned for their dead because they know very well Allāh ﷻ is al-Muḥyi (المُحْيِي), the giver of life, but also al-Mumīt (المُؤْمِت), the one who causes death. Their earthly existence is limited and timed, for only He is al-Ḥayy (الْحَيّ)—the ever-living. He ﷻ alone came first,

al-Awwal (الأوَّل) and will remain until the end, al-Ākhir (الآخِر). Their material wealth holds no significance, for all things originate from al-Badī' (البَدِيع), and only He is al-Bāqī (The Everlasting), the ultimate inheritor—al-Wārith (الْوَارِث). Al-Wajid (the Finder) will rediscover their wealth for them, and al-Ḥafīz (الْحَفِيز) will safeguard whatever they had left behind that was meant to be theirs. The Accounter (al-Ḥasīb) meticulously records all their losses, and as al-Mu'iz (المُعِز), He ﷻ will restore them in due time, for He is al-Wahhāb (الْوَهَّاب), the Bestower of All.

So then, what right do we possess to have uncertainty when ar-Raqīb (The Watchful) oversees the unfolding events, knowing that He, al-'Adl (العَدْل), the Most Just of judges, al-Ḥakam (الْحَكَم), will be the one holding them accountable? Is He not al-Muḥaymin (المُهَيِّمِن), The Guardian of us all?

Victory is in the hands of al-'Azīz (the All-Mighty). The Avenger, al-Muntaqim (المُنْتَقِم), will carry out the only retribution they need. They do not concern themselves with a timeline, for they know that Allāh ﷻ delays victory as He sees fit, for He is al-Mu'akhhir (المُؤَخِّر), or He as al-Muqaddim (المُقَدِّم), can expedite it when He wills. Although we recognize him as al-Laṭīf (اللطيف) or the Subtle/Gentle One, we know he is The Compeller al-Jabbār (الْجَبَّار). As al-Matīn (الْمَتِين), He ﷻ will force the enemy to their knees, subdue them as only al-Qahhār (القَهَّار) can, and He alone can devalue them as al-Khāfiḍ (the Reducer). He ﷻ will humiliate the enemy, for He alone holds the right as al-Mudhil (المُذِل). He possesses the authority, as al-Qābiḍ (القَابِض), to delay justice and mercy until the opportune moment. Do we not realize He ﷻ is ar-Raḥmān (الرَّحْمَان) and ar-Raḥīm (الرَّحِيم)? How can we then falter in our belief in His Divine Mercy?

Let's remind ourselves of the awe-inspiring grandeur and omnipotence of our Creator. He ﷻ is Dhul-Jalāli-wal-Ikrām (ذُو الْجَلَال وَالْإِكْرَام), the Lord of Majesty and Bounty! He is al-Majīd (المَجِيد), glorious and honourable to His servants. The originator of everything (al-Khāliq) crafts the beauty surrounding us as He is al-Muṣawwir (المُصَوِّر) and establishes harmony from chaos as al-Bāri (الْبَارِي), the Creator of Order. He ﷻ is al-Muqtadir (المُقْتَدِر); in front of His power, all other forces diminish into insignificance. Recognizing His supreme magnificence as al-'Azīm (العَظِيم) allows us to perceive the insignificance of all else in comparison. Al-'Aliyy (الْعَلِيّ),

the most high, watches over our affairs, leaving us no need for the assistance of others. Now is the time to believe in the majesty of al-Mughnī (المُغْنِي) and al-Ghanī (الغْنِي) - the wealthy and the enriching - and His love for us, for the love of al-Wadūd (الْوَدُود) overshadows all others. He, ﷻ as al-Mujīb (المُجِيب), is the responder to our prayers, and we must believe in the generosity of al-Karīm's (الكَرِيم) response now more than ever. Belief in al-Aḥad (الْأَحَد), al-Wāḥid (الْوَاحِد) means belief in the One and Only; it means to believe in His authority over all things. He ﷻ alone oversees the affairs of His servants, for He is the Supreme One (al-Muta'āli).

Subsequently, the devout warriors of Allāh focus solely on immersing themselves in praising the Praised One, al-Ḥamīd (الْحَمِيد). Their sole focus is seeking forgiveness from the Most Clement, ar-Ra'ūf (الرَّؤُوف), who purifies their souls through their steadfastness amid this calamity. By empathizing with our brethren across the oceans, we should likewise pray and adopt their resoluteness and methods of supplication, allowing al-'Afuww (الْعَفْو) to forgive and purify our souls similarly. We must, like them, see this as a guide to our repentance from at-Tawwāb (التَّوَّاب), The Ever-Pardoning, The Forgiver (al-Ghafūr) and Forgiving (al-Ghaffār). We must be constant in our belief in al-Bātin, the Concealed One, because He ﷻ is also az-Zāhir (الظَّاهِر), the Manifest One, who will reveal victory in due course.

Rather than scrutinizing the motives and causes behind the present crisis, we should embrace it as an opportunity for strengthening our faith. Al-Mu'min (المُؤْمِن) is inspiring our faith through the people of the Levant. It is our duty and responsibility to exhibit forbearance

and strength in times like these, knowing that we have the Greatest, al-Mutakabbir (المُتَكَبِّر) and al-Ḥalīm (the Forbearing), as our source to draw upon. Our conviction in the rewards of al-Muqsiṭ (المُقْسِط), the Equitable One, remains steadfast, for al-Muḥṣī (the Appraiser) will assess our endeavours, and He will reward our gratitude as ash-Shakūr (الشَّكُور) and bestow honour as al-Mu'izz (المُعِز).

His most devoted believers recognize Him as al-Bā'ith (البَّاعِث), the Resurrector who will raise everyone, and as The Gatherer, al-Jāmi' (الْجَامِع), gather them on the Day of Judgment to account for their actions in this world. On that day, the Originator of all things, al-Mubdi (المُبْدِي), who is self-existent (al-Qayyūm), will administer Divine and true Justice. On that Day, the faithful will behold the luminance of an-Nūr (النُّور), a beacon to those burdened by anguish and fatigue, cleansing them of earthly woes.

This is the sacred covenant of al-Quddūs (الْقُدُّوس), the Pure One—a vow so potent it should kindle within our hearts a faith so profound, so exquisite; it can stir mountains from their slumber, defy the very fabric of fate, and render miracles tangible.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

“Allāh has the Most Beautiful Names, so call upon Him by them, and keep away from those who abuse His names. They will be punished for what they used to do” (Al-'A'rāf, 7:180).



HOPE FOR GAZA

BY SADAF KHAN

The holiday bells jingle,
The snow falls white and clear,
All across the globe,
Children's laughing is in ear,

But the reality of Gaza
is far from what we hear,
It snows white in phosphorus,
The babies, born with fear,

Mothers and fathers drop down
in tears,
As their families, children, and
loved ones
break down while the whole
world stares.

Dear children of Gaza,
Don't lose hope my dears.
The world will be behind you,
For your Lord has not forsaken
you.

Everyday we pray,
To keep your suffering at bay.
So the children of Gaza will
cheer,
The day of reckoning for your
oppressors is near.

One day you will see,
It is okay to smile with glee.
From the river to the sea,
Palestine shall be free.



BACKBITING

A DESTRUCTIVE DISEASE

by Shaykh Hanif Luharvi, Senior Hadith Teacher, JQU

Just as it is impermissible to purposely cause harm to someone's life and property, so too is it impermissible to cause harm to someone's respect and dignity. Backbiting is to attack the honor of an individual in their absence, with the objective of damaging the reputation of that person and to consider them inferior. Based on this, backbiting is impermissible and is a major sin. The noble Qur'an clearly states the impermissibility of backbiting, and gives a metaphorical example which shows the severity of the sin.

In Surah al-Hujurat, Allah says :

أَيُّحِبُّ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرَهُتُمُوهُ

"Does one of you like that he eats the flesh of his dead brother? You would abhor it." (12)

This verse gives a metaphorical example of eating dead flesh. Furthermore, the dead flesh is not of any animal. Rather, it is the flesh of a human and not just any human, but the flesh of one's own brother. This metaphorical example being phrased as a question has a greater effect on the reader. Everyone can come to the conclusion on their own, if they would like to eat the flesh of their dead brother or not. If one would not like that, then how would it be possible for him to backbite and attack the honour of his Muslim brother in his absence such that he is unable to defend himself?

It comes in a hadith in Sahih Muslim, narrated by Abu Hurairah رضي الله عنه:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "أَتَدْرُونَ مَا الْغَيْبَةُ". قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ." قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ "إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ."

The Messenger of Allah ﷺ said, "Do you know what is backbiting?" The Companions said: "Allah and His Messenger know best." He then said, "Backbiting is talking about your (Muslim) brother in a manner which he dislikes." The sahabah asked: "What if my brother is as I say?" He said, "If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering."

(Sahih Muslim 2589)

Backbiting is the means of attacking the honor and dignity of a Muslim. Hadhrat Ali رضي الله عنه mentions that the Messenger of Allah ﷺ said:

فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ

"Whoever harms the honour and respect of another person, then upon him is the curse of Allah, the angels and all of mankind. And his fardh and nafl acts are not accepted."

(Sahih al-Bukhari 1870).

In conclusion, Islam's prohibition on backbiting highlights the importance of treating others with dignity and respect, stressing the need for kindness and consideration in how we interact with one another.

TARĀWĪH SALĀH

Excerpts from the work of Mawlānā Muhammad
Saleem Dhorat

Summary and explanation by Humza Asad,
1st Year Ifta student, JQU

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ
“One who stands in prayer during the nights of Ramadan
with Īmān and hope for reward, all his previous sins will be
forgiven.” (Sahih al-Bukhari, 37)

TARĀWĪH

Tarāwīh is a special prayer which is only performed in the blessed month of Ramadan. In Tarāwīh we are granted the honor of reciting or listening to the recitation of the Holy Quran. Reciting Quran and performing salah are actions which are highly effective in strengthening a believer’s spirituality and in enabling him to practice the Din. Some important points which have been written by Maulana Saleem Dhorat regarding Tarāwīh will be mentioned below.

1. Recitation in Tarāwīh

- It is the right of the Quran to be recited with Tajweed and clarity; to pronounce each letter from its correct origin and with all of its characteristics. Unfortunately, nowadays, we search for the Tarāwīh in which the recitation is the fastest, and the salah is the shortest, without considering the quality of the recitation. However, the reality is that if the Qur’an is recited properly in Tarāwīh, it does not take more than a few extra minutes. These few extra minutes which are spent in acquiring the pleasure of Allah by remaining engaged in His worship are better than the time which we would “save” by shortening the salah and spending it in meaningless activities.

‘Allamah Ibnul-Jazarī highlights the importance of tajwīd in his couplets:





وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَّا زِمٌ مَّنْ لَّمْ يُجَوِّدِ
الْقُرْآنَ أَثِمٌ

To implement tajwid is highly mandatory. Whoever does not recite the Qur'an with tajwid is a sinner.

لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَا وَلِهَكَذَا مِنْهُ إِيْنَا وَصَلَا

Because it is with tajwid that Allāh revealed it. And like this it has reached us from Him.

- Another important part of recitation is to know where and how to stop. Huffaz should follow the symbols of stopping found in the Quran, and pay attention to where they decide to stop at the end of the rakah in order to avoid stopping in the middle of a sentence or in the middle of a particular topic.
- It is praiseworthy and encouraged to recite the Quran in a beautiful tone. Reciting in a beautiful tone allows listeners to remain focused and has a greater impact on the heart. However it should be understood that the Tajweed and clarity of the recitation should not be sacrificed in order to recite the Quran melodiously.
- It is an emphasized sunnah to complete the Quran at least once in Tarāwih. Therefore, a person should make sure they attend Tarāwih daily in the same masjid in order to acquire this sunnah. Areas in which there are no Huffaz should try to arrange for Huffaz from other localities to come and complete the Quran for them. If this is not possible, then an Imam

who is able to recite selected surahs that he has memorized should lead the Tarāwih. In such a case, if such a person is available, then the recitation should not be limited to only the last ten surahs of the Quran.

- If some nights of Ramadan still remain after completing the Quran in Tarāwih, then Tarāwih should continue to be performed and a reasonable amount of time should be spent performing the salah while reciting a reasonable portion of the Quran.

2. The Salah

- It is an emphasized sunnah to perform 20 Rakats of Tarāwih. All four Imams agree that Tarāwih consists of no less than 20 Rakats.
- All the postures of salah should be performed calmly and in accordance to the sunnah; one must refrain from performing the acts in a hasty manner as this could prevent the Salah from being accepted.
- A person should not miss out on the invaluable virtue of standing in salah in Tarāwih. Rather than joining the salah as soon as it starts, some people wait until the Imam goes into Ruku', then join the salah. Such a person misses out on an invaluable portion of the worship and does not acquire the sunnah of listening to the entire Quran in Tarāwih.
- An imam should be considerate of the congregants in regards to the length of each rakat. Both of the Rakats should be a consistent

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A Prophetic Eid al - Fitr

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



Spending the night before Eid in worship

Abu Umamah رضي الله عنه narrates that the Prophet ﷺ said: "Whoever spends the nights of the two Eids in praying voluntary prayers, seeking reward from Allah, his heart will not die on the Day when hearts will die (i.e they will have a living heart full of joy and happiness because of the rewards they will be given)" (Sunan Ibn Majah).



Taking a bath (ghusl)

Abdullah ibn Abbas رضي الله عنهما said: "The Messenger of Allah ﷺ used to take a bath on the day of Fitr and the day of Adha" (Sunan Ibn Majah). It has been mentioned in *al-Hidayah* that a person is encouraged to use the miswaak and apply perfume just as it would be done on the day of Jumu'ah (Friday).



Adorning oneself

Both men and women should dress pleasantly and modestly. Al-Bayhaqi narrated that Abdullah ibn Umar رضي الله عنهما would wear his best clothes on the two Eids (Fath al-Bari).



Eating before going out to pray

Anas ibn Malik رضي الله عنه narrates: "Rasulullah ﷺ never proceeded [for the prayer] on the Day of Eid al-Fitr unless he had eaten some dates." Anas رضي الله عنه also narrated: "The Prophet ﷺ used to eat an odd number of dates" (Sahih al-Bukhari). This is done to emphasize the fact that it is forbidden to fast on this day and to demonstrate that the fast has ended (Qut al-Mughtadhi).



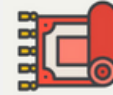
Reciting the takbeer

The takbeer for Eid al-Fitr is:

“اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.”

(Allah is Most Great, Allah is Most Great, there is no god except Allah, Allah is Most Great, Allah is Most Great, and all praise be to Allah).

One should abundantly recite this in a low voice on this day (Radd al-Muhtar ala al-Durr al-Mukhtar).



Walking to the Eid prayer

Abdullah ibn Umar رضي الله عنهما said: "The Messenger of Allah ﷺ used to go out to the Eid prayers walking, and come back walking" (Sunan Ibn Majah).



Going to the Eid prayer by one route and returning by another

Jabir رضي الله عنه said: "The Prophet ﷺ would take different routes on the day of Eid" (Sahih al-Bukhari). Some of the reasons for this was to manifest the symbols of Islam on both routes, to attend to the people's needs, and to give charity to the needy (Hashiyah as-Saharanpuri of Jaami' at-Tirmidhi).



Greeting and congratulating one another

Jubayr ibn Nufayr رضي الله عنه said: "When the companions of the Prophet ﷺ met one another on the day of Eid, they would say to one another, "تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ" (May Allah accept from us and from you)" (Fath al-Bari).



Giving Sadaqah al-Fitr

Abdullah ibn Abbas رضي الله عنهما said: "Rasulullah ﷺ enjoined *Zakat al-Fitr* on the one who fasted in the month of Ramadhan to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is an accepted zakat for the person who pays it before the Eid prayer and it is sadaqah for the person who pays it after the Eid prayer" (Sunan Abu Dawud). One should ensure that their *Sadaqah al-Fitr* reaches the needy before the Eid prayer.



Attending the Eid prayer

The Prophet ﷺ encouraged attending the Eid prayer and listening to the *khutbah* (sermon). Abdullah ibn Umar رضي الله عنهما narrates: "Rasulullah ﷺ used to offer the prayer of Eid al-Adha and Eid al-Fitr and then deliver the *khutbah* after the prayer" (Sahih al-Bukhari).

Q&A

Authorized by Mufti Adam Koya

Answered by Darul Ifta, JQU

Is it permissible to perform Fajr in its beginning time during Ramadhan?

Yes, it is permissible once people have gathered in its beginning time if there is fear that people will miss the salah or there is fear that the congregants will be few in number if delayed. (Fatawa Mahmudiyah, vol.1, p.162)

Does the Hanafi madhab allow the beginning of Ramadhan by calculations?

The fatwa in the Hanafi school is that the moon must be sighted to determine the beginning of the new month. For detailed information, read our fatwa (issued in 2021): www.jquloom.ca/fiqh

Can we allow non-Muslim high school students in the masjid to teach Islam?

Yes, it is permissible, keeping in mind Islamic guidelines of gender interactions, etc. (Fatawa Darul Uloom Zakariyya, vol.9, p.82)

If the imam remains silent during taraweeh while thinking of the next verse, will he have to make sajdah sahw?

If the imam remains silent for the amount of three tasbeehs or more, sajdah sahw will be necessary. (Hashiyat al-Tahtawi ala Maraqiy al-Falah, p.474)

Is it necessary to join the imam in sajdah even if I missed the ruku (and would have already missed the rak'at)?

It is more virtuous to join the imam in whatever position he is in, even though you didn't catch the rak'at, as mentioned in a Hadith.

Is it sunnah to recite the famous du'a "Subhana dhil mulki walmalakut" after every four rakats of taraweeh?

Scholars were not able to track the source of this in any reliable book of hadith. Therefore, it can be read as a general zikr, without intention of following the sunnah.

What do I do if I say "Allahu akbar" in the place of "Sami'allahu liman hamidah" when leading taraweeh or praying alone?

Salah will be valid and no sajdah sahw is necessary.

Are multiple janazah prayers permissible on one deceased?

According to the Hanafi madhhab, repeating the Janazah Salah is only deemed permissible for the wali (guardian) and those unable to attend can perform the salah with him, if the wali was unable to participate in the salah, or if it was performed without his knowledge. For a detailed fatwa, please see: www.jquloom.ca/fiqh

Can I'tikaf be made in a musalla (temporary place of prayer)?

I'tikaf is only valid in a masjid. If a locality has no masjid and the musalla has five times salah, then there is hope that the sunnah will be fulfilled. (Fatawa Raheemiyah)

Note: If a property is endowed for the purpose of building a masjid, by giving the general public access to perform congregational prayers indefinitely, this will make it a masjid.

SADAQAT AL-FITR AND UDHIYA (QURBANI):

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

***Sadaqat al-Fitr* and *Udhiya (Qurbani)* may be incumbent upon a person although zakat may not be.**

For *Sadaqat al-Fitr*, specifically, the adult male will pay on behalf of himself and his children (who have not reached puberty). An adult female will pay for herself only. The spouses can pay on behalf of each other if they have explicit or implicit permission to do so.

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

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

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

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

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

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Ramadhan is when we have more frequent communal gatherings than any other month. We meet people for meals, go to the masjid for iftar and lectures, and attend Taraweeh regularly. We cross paths with many people, and it is important to ensure that we are not a nuisance to anyone.

We should care about how we act while fasting and not allow our hunger to irritate us. We should be sure that we are not overstuffing ourselves with samosas and then belching all night while we stand among others for prayer. We should ensure that we park our car sensibly and not block anyone just to get a good spot for Taraweeh. And any other consideration we can make so that those around us are not

inconvenienced in any manner

The final groups are:

وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ

And [be good to] the wayfarer, and those your right hand possesses... (Surah a-Nisa, 36)

If we come across any travelers who need assistance, we should do what we can for them. And if we have anyone working under us, we should lighten their burden during this month, especially if they are fasting.

Allah ﷻ concludes the verse with:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Verily, Allah does not like those who are arrogant and proud. (36)

The only reason a person would not be willing to fulfill the rights of the people mentioned above, is if the arrogance and pride within them

prevent them from doing so (Usmani 437).

Ramadhan is a month to build good habits and set the foundations for carrying these habits into the rest of the year. Paying attention to those we are around constantly and fulfilling their rights is an important habit to develop. Once we have become accustomed to treating others well, we should continue to do it all year. When we begin something good, we should hold on to it and never stop doing it!

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duration; one should not be made too lengthy than the other as this would cause congregants hardship and difficulty.

- It is desirable to have a short break after every four Rakats. This is called Tarwihah. No specific zikr must be recited during this time, therefore a person may engage in any form of dhikr or dua such as the third kalimah, istighfaar (seeking forgiveness), durood, etc. One should refrain from engaging in conversation or scrolling through one's mobile during this time. This would divert one's attention away from Allah and is also against the etiquettes of the Masjid.

2. Appropriate Imam

Although Tarāwih is categorized as lower than an obligatory prayer, the person leading Tarāwih must fulfill all the requirements of being an Imam; they should be familiar with the rulings of leading congregation and rulings regarding salah. At times, youngsters who have recently completed their memorization of the Qur'an are given the responsibility of leading Tarāwih. It should be understood that the Imam's place of prayer in a masjid is not a training ground for new Huffaz, as they may be unfamiliar with rulings that an Imam leading congregation should be aware of. Instead, they may be

encouraged to recite Qur'an in supererogatory (nafl) salah, or leading Tarāwih at home. Along with this, they should be taught the relevant rulings and nurtured to develop the character required from an Imam.

May Allāh grant us the tawfiq to perform the Tarāwih and recite the Glorious Qur'an according to His Pleasure, and ultimately make this a means of salvation for us in the Hereafter. Āmīn.

ON THE COVER

When Allah mentions:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

"Exalted is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa," (Surah al-Isra, 1)

He refers to the entire 144,000 m² demarcated by Prophet Adam عليه السلام and not only Musalla Qibli.

Musalla Qibli covers an area of 4,500 m², while al-Masjid al-Aqsa spans 144,000 m². Musalla Qibli constitutes only 3.1% of al-Masjid al-Aqsa.

"...For this reason, a person who performs Ṣalāh anywhere within the sanctuary will attain the reward of performing Ṣalāh in al-Masjid al-Aqsa, although in congregational Ṣalāh, every effort must be made to join the rows at the front of the complex. Likewise, a menstruating woman cannot enter the sanctuary."

Excerpt from <https://islamicportal.co.uk/is-masjid-aqsa-haram/>

"A common misconception is that al-Masjid al-Aqsa refers to the building at the front of the sanctuary. This is incorrect. The entire sanctuary within the rectangular four walls is al-Masjid al-Aqsa, this includes all the buildings therein including the dome of the rock, the courtyard, the platforms [etc.]. Every part of it is al-Masjid al-Aqsa and is non-negotiable."

MUSALLA QIBLI

AL-AQSA



DOME OF THE ROCK



Masjid al-Aqsa

Masjid al-Aqsa, in Jerusalem, is not only the Qibli mosque (with the silver/black dome) or the Dome of the Rock but the whole region shown here. The name 'Masjid al-Aqsa' translates as 'the farthest mosque' and is the third most holy place in Islam. It was here that in around 621 CE the Prophet Muhammad (peace and blessings of Allah be upon him) came on the night journey (Isra') from Makkah riding on the Buraq. He led all of the Prophets here in salah and then ascended to the heavens (Mi'raj) where he was taken in the presence of Allah and given the command of five times daily salah.

The Buraq Wall

Also known as the 'Wailing Wall' or the 'Western Wall', it is the most sacred place for Jews. For Muslims it is known as the Buraq Wall as it is on this wall the Prophet (peace and blessings of Allah be upon him) tied the Buraq, the riding animal which he rode on when he came from Makkah to Jerusalem.

Masjid al-Buraq

This small structure, in the south-west corner, is believed to be the actual place where the Prophet (peace and blessings of Allah be upon him) tied the Buraq.

The Moroccan Gate

This is the area from where it is said the Prophet (peace and blessings of Allah be upon him) entered from during the night of Isra'. The second Caliph Umar (may Allah be pleased with him) is also said to have entered from here when he came to Masjid al-Aqsa. Today, the Moroccan Gate is the only access point for non-Muslims to enter the sanctuary.

Masjid al-Qibli

This structure is known as Masjid al-Qibli as it is located nearest to the 'Qiblah', the direction of prayer. The masjid was originally a prayer room built by Caliph Umar (may Allah be pleased with him) and was situated in the south-east corner. Masjid al-Qibli was modified several times with the present structure built in 1034 CE. The front is aligned directly towards the Ka'bah in Makkah.

Musallah Marwani

This vast underground area, below the paved courtyard, was constructed by the Umayyads in the 8th century and has recently been renovated. The Prophet Isa (upon him be peace) is said to have been brought up here in his infancy by his mother Maryam (upon her be peace)

Dome of the Rock

Also known as 'Dubbatus Saqqara'. This structure was built by Caliph Abd al-Malik from 688 to 691 CE and houses the sacred rock from which it is said the Prophet (peace and blessings of Allah be upon him) ascended to heaven with the angel Jibrael (upon him be peace)

Dome of the Chain

This miniature version of the Dome of the Rock was also built by Caliph Abd al-Malik. It marks the exact centre point of Masjid al-Aqsa.

Throne of Sulaiman (upon him be peace)

This building is located where it is believed Prophet Sulaiman (upon him be peace) passed away. It currently functions as a girls school.

The Golden Gate

This is where Christians believe Isa (upon him be peace) will enter from in his second coming. Imam Ghazali is said to have written part of 'Ihya Ulum ad-Din' while residing above this gate. The gate was sealed in the 7th century.

Bab-ur-Rahmah cemetery

This is a Muslim cemetery outside the eastern wall. It contains the graves of two sahabah, Ubadah bin Samit and Shaddad bin Aus (may Allah be pleased with them)

JQU Kids Corner

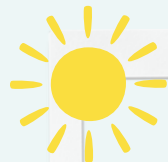
By: Alimah Humairaa Shaikh, Graduate, JQU (Class of 2020)

Ramadhan is Here!

What does your day look like in Ramadhan? Draw pictures and write a short description to share your ideal Ramadhan day!



Suhoor Time :



Day Time:



Iftar Time:



Night Time:

We should try our best to fill our day with various good actions alongside fasting. The Prophet ﷺ has said “Whoever spends the nights of Ramadhan in prayer out of faith and in hope of reward, his previous sins will be forgiven.” (Sunan an-Nasai)



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