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**“HE WHO TAUGHT BY THE PEN -
HE TAUGHT MAN WHAT HE DID NOT KNOW.”**



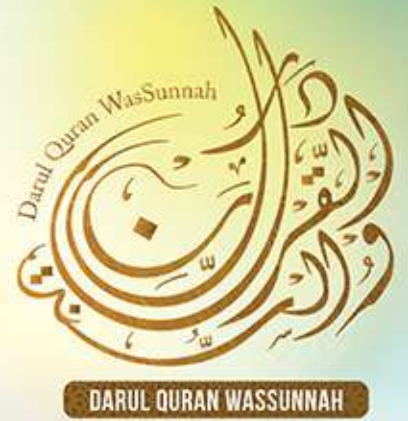
DARUL QURAN WASSUNNAH

AN ACADEMIC AND SPIRITUAL JOURNAL

BY THE STUDENTS AND FACULTY OF DARUL QURAN WASSUNNAH

In the Name of Allah, the Most Beneficent, the Most Merciful

Al-Hamdu Lillah, Darul Quran WasSunnah was founded in 2006 by Hazrat Mufti Ruhul Amin Qasmi (db). Our objective is to provide proper Islamic knowledge to the Muslim Community to cultivate an environment of peace, truthfulness, tolerance and humbleness in the light of the Quran and Sunnah. Preserving the pristine knowledge revealed by Allah (swt) will ensure a better, well-mannered and humane society today and brighter tomorrow.



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شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى

لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ
مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
هُدًى كُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

THE MONTH OF RAMADAN IS THE ONE IN WHICH THE QUR'ĀN WAS REVEALED AS GUIDANCE FOR MANKIND, AND AS CLEAR SIGNS THAT SHOW THE RIGHT WAY AND DISTINGUISH BETWEEN RIGHT AND WRONG. SO THOSE OF YOU WHO WITNESS THE MONTH MUST FAST IN IT. BUT THE ONE WHO IS SICK, OR IS ON A JOURNEY (SHOULD FAST) AS MUCH FROM OTHER DAYS (AS HE MISSED). ALLAH INTENDS (TO PROVIDE) EASE FOR YOU AND DOES NOT INTEND (TO CREATE) HARDSHIP FOR YOU. ALL THIS IS SO THAT YOU MAY COMPLETE THE NUMBER (OF FASTS AS PRESCRIBED) AND PROCLAIM THE TAKBĪR OF ALLAH FOR HAVING GUIDED YOU, AND (SO) THAT YOU MAY BE GRATEFUL. [AL-BAQARAH: 185]

Editorial

All praise belongs to Allah ﷻ, the One who taught by the pen, taught humanity what it did not know. May peace and blessings be upon the Final Messenger ﷺ, the bearer of guidance, and upon his family, Companions, and all those who carry his legacy with sincerity and integrity.

It is with gratitude to Allah ﷻ that we present this edition of the Al-Qalam Academic Journal, prepared by the students, faculty, and alumni of Darul Qur'an WasSunnah in Walden, New York. This journal represents a collective scholarly effort rooted in devotion to sacred knowledge and a conscious response to the realities of our time. Every page of this publication is, by Allah's permission, the outcome of perseverance, discipline, and a sincere desire to serve the Din. Through this journal, we aspire to uphold the tradition of the Ulama of the past by presenting research and reflections that are methodologically sound, ethically grounded, and consciously oriented toward reform and *islah*.

The chosen theme for this year, **Sacred Knowledge in an Age of Noise: Clarity, Responsibility, and Revival**, tells us of a defining challenge of the modern era. Never before has information been so abundant, yet true understanding so scarce. Opinions circulate on social media more rapidly than sound principles, and such platforms often elevate volume over verification. Similarly, in an age marked by the pervasive use of artificial intelligence, where reach is granted without responsibility and falsehood often eclipses truth, seeking proper knowledge of Islam through the right sources has become more important than ever.

In this environment, the role of authentic Islamic scholarship is not merely to inform, but to clarify; not merely to respond, but to anchor hearts and minds to the enduring guidance of the Qur'an and the Sunnah. It is the duty of the true lovers of Allah ﷻ and His Messenger ﷺ to revive the path of the illuminated Ulama of the past and stand responsible in front of the Ummah by clearly conveying the beautiful message of Islam.

The Messenger of Allah ﷺ mentioned,

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

“Whoever calls others to guidance will receive a reward equal to the reward of those who follow him, without that diminishing their reward in any way.” (Sahih Muslim: 2674)

We recognize that no human effort is free from error. Perfection belongs solely to Allah ﷻ. We therefore welcome thoughtful feedback and constructive suggestions, which may be shared at info@dqws.us. We also humbly request our readers to remember in their duā all those who contributed to this publication, whether through writing, editing, or support.

May Allah ﷻ accept this work, make it a source of guidance and benefit, protect it from insincerity, and allow it to serve as a means of drawing hearts closer to Him. And Allah alone grants success.

Jazakumullahu Khairan,
AL-QALAM القلم
Al Qalam Editing Team

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AN UNBROKEN HEART:

The Patience of Ayyub (alaihis salam)

إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ رَوَّابٌ

by Mahdi Zaman, Second Year Student at Darul Quran WasSunnah

A person may have everything in the world. He can have all the vacation houses, watches, and even the most exotic cars. But when it is all taken away, the man is sitting on the ground in front of the corner store, depressed, having suicidal thoughts, thinking about how his life is useless. However, when a person has faith in the Supreme Being, the One who takes away and gives, nothing will stop him from obeying and worshipping Him. If everything is taken away from a believer, leaving only the clothes on his body, he would still be grateful to his Lord for just that amount of stripped clothing. That is the definition of a believer and the definition of success. One of the most unique personalities ever who fit this scenario was the Prophet Ayyub عليه السلام. His story was one of patience, resilience, and gratitude. From his story, many morals can be taken that can be implemented in day-to-day life.

Ayyub عليه السلام was an extremely wealthy individual who possessed many sheep, cattle, slaves, and lands. He had many children and a big family. But everything changed when it was taken away. When Allah loves his servants, he tests them with calamities that a normal person would not be able to handle, as the Hadith states: *وان الله اذا احب قوما ابتلاهم*. "When Allah loves a people, He tests them." (Jami' al-Tirmidhi: 2396)

Allah Ta'ala made all of Ayyub عليه السلام's animals, children, and wealth go away. He had nothing. The only thing that was not affected was his heart and tongue. His heart was for having faith in Allah Ta'ala, and his tongue was for the remembrance of Allah Ta'ala. As Ayyub عليه السلام's illness increased, his patience also increased. Such patience he had, that Allah Ta'ala says about him, "We found him patient in adversity. He was really an excellent servant! Surely, he was great in turning (to Us, in penitence and praise)." (Surah Sad 38:44)

As Yaquub عليه السلام said when he lost his son: "فصبر جميل". Ayyub عليه السلام was the living example of how patience can be beautiful. Despite all of his illnesses, he would remain patient and remember Allah as if nothing had been afflicted upon him. When a calamity befalls a typical person, he is usually depressed and does not beseech the Almighty for assistance; rather, he is on the streets begging for a daily allowance. But when Allah decides to put his beloved servant through a difficulty, the believer does not distance himself from his Lord. Rather, he uses this as an opportunity to gain the closeness of his Beloved Allah. This is how Allah tests his servants, and if they pass, He gives them real success both in this world and the hereafter.

Because of Ayyub's عليه السلام illness and poverty, he was deserted by everyone, even by his loved ones. The only one who stayed back for him was his precious and hardworking wife. Even though Ayyub عليه السلام was exiled from his city and left on the outskirts of the city, his wife was by his side through all of his difficulties. She stood by his side despite losing all her wealth, children, and animals, because she knew that she belonged to Allah and would return to Allah one day and would be held accountable in front of Allah. As he lived in his poorly made house, his body was infected with creatures and insects.

He was infected for three years, seven years, and according to some narrations, eighteen years. His body was in such a bad shape that all his flesh would fall from his body, such that only his muscles, bones, and nerves would remain. His wife would spread ash beneath his body to try to treat his ailments. She once implored

Ayyub ﷺ: “If you were to supplicate to your Lord, he would surely relieve you of your troubles!” However, he responded, “I have lived a healthy life for seventy years. Should I not remain patient with Him for at least seventy?” Because of his wife’s association with him, no one dared to do business with her thinking that her husband’s disease would affect them. So, she would cut off the braids of her hair and sell them to the noblewomen of the city in exchange for good food. Ayyub ﷺ became suspicious after some days of proper food, and he swore that he would not eat until she showed him how she got the food. So, she removed her hat and showed him her head. The amount of sacrifice that his wife made for him is unimaginable.

This is why when a person is looking for marriage, he should first look at her piety and willingness to help her husband during times of hardship like how Ayyub ﷺ's wife was. A woman having these qualities is a living gem to her husband and a gift from Allah that should not be taken lightly.

After a couple of years of sickness and poverty, Ayyub ﷺ regained all his strength and repossessed all his livestock. But this time, since Allah was so happy with him, he gave him double of what he had before his sickness. As Allah states in the Quran:

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرًا لِأُولِي الْأَلْبَابِ

And we let him have his family and the like of them besides, as a mercy from Us, and a reminder for the people of understanding. (Surah Sad 38:43)

After Ayyub ﷺ got all these blessings in his family again, he did not cut relations with his Lord and forget about him, rather he continued his remembrance and became closer with his Lord day by day. His story is one of many lessons. His patience and gratefulness at times of adversity showed the true essence of a believer. Even after he regained all his strength, he continued being grateful and got much more. His story is the clear example of the Ayah of the Quran:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Undoubtedly, along with hardship there is ease. (Surah al-Inshiraah 94:6)

No matter what we are going through individually, or as an Ummah as a whole, we must keep to the ways of Ayyub ﷺ and exercise patience and remain steadfast in times of hardships. May Allah سبحانه وتعالى allow us to remain grateful and remember him during times of adversity and illness. And we ask Allah to strengthen our iman such that nothing can deter us from His worship. Ameen.

MEASURED MIRTH

The Prophetic Way of Light-Heartedness

by Mufti Abdurrahman Chowdhury, Instructor at Darul Quran WasSunnah

"A Good Muslim is a Perfect Human Being in Manner and Character"

*"The beauty of Islam is seen in a person's way,
The finer the adab, the nobler the soul behaves."*

In Islam, light-heartedness and respectful mirth (i.e., joy and humor expressed without indecency) is not only permitted but also encouraged when it serves a positive purpose. Numerous incidents are recorded from the life of our beloved Messenger ﷺ showing that he would occasionally engage in gentle jokes with his companions and with children in order to create ease, affection, and a pleasant atmosphere, while always remaining truthful and dignified.

Anas ibn Mālik ؓ narrates that a man once asked Nabi ﷺ to provide him with an animal to ride. The Messenger ﷺ replied, "I will give you a baby camel to ride." The man said, "O Messenger of Allah, what can I do with a baby camel?" The Messenger ﷺ then explained, "Is not every camel the baby of another camel!"¹

Islam does not forbid humor, joking and having fun as long as it is in line with Islamic limits because relaxing is a means of increasing love and brotherhood among Muslims. An important point to consider is that the Messenger ﷺ never lied, mocked, or humiliated anyone in his humor. His jokes were truthful, gentle, and purposeful. Sayyiduna Ibn Umar ؓ was asked: "Did the companions of the Messenger ﷺ laugh?" He said: "Yes, and the faith in their hearts was like mountains."²

Etiquettes That A Muslim Should Respect and Follow While Playing Or Joking:

1. It is not permissible to joke towards Allah, His Messengers, Books and laws or the Sunnah of Nabi ﷺ because these show disrespect and is considered disbelief (Kufr). Whoever does that has to repent to Allah and seek His forgiveness.

2. One should avoid speaking any lie while joking. The Messenger ﷺ warned us from it. He said:

وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيَضْحَكَ بِهِ الْقَوْمُ. وَيْلٌ لَهُ ثُمَّ وَيْلٌ لَهُ. أَخْرَجَهُ الثَّلَاثَةُ وَإِسْنَادُهُ قَوِيٌّ.

"Woe to the one who tells lies to make people laugh, woe to him, woe to him."³

3. Avoid ridiculing people, looking down at them, belittling them or making fun of a person's appearance or manner of walking. Allah Ta'ala says:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُوا قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَبِ بِيَسِّ الْأَسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

1 Sunan Abu Dawud: 4998

2 al-Musannaf of Abd al-Razzaq: 10976

3 Tirmidhi: 1991; Ahmad: 13817

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers."⁴

4. Always have a good intention in joking, such as making friends laugh in order to lighten the mood and taking them away from sadness and boredom.

5. Joking is not permissible if it leads to scaring or frightening people, especially something that can cause bodily harm.

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَرَوْعَ مُسْلِمًا

It is not lawful for a Muslim that he frightens a Muslim⁵.

6. Joking should not be excessive, rather it should be relaxation for the soul and a rest from ongoing seriousness. Excessive joking and too much laughter lead to heedlessness, hardening the heart and it distracts from the remembrance of Allah Ta'ala. Nabi ﷺ said:

لَا تُكثِرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تَمِيتُ الْقَلْبَ

"Do not laugh too much because excessive laughter kills your heart."⁶

7. Choose an appropriate time and place for joking such as when people are on a trip, attending a gathering or when meeting with relatives or friends. People there may relax and enjoy some nice stories or light jokes.

The companions of Nabi ﷺ were the most serious people, yet it is reported that they used to joke and play with one another by throwing melons at each other. But, when it was time for seriousness, they were real men.

عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَادَحُونَ بِالْبَطِيخِ فَإِذَا كَانَتِ الْحَقَائِقُ كَانُوا هُمُ الرِّجَالِ

Bakr ibn 'Abdullah reported that the Companions of the Prophet, may Allah bless him and grant him peace, used to throw melons at one another. He said, "But when it came to matters of importance, they would be men."⁷

8. One should avoid joking at prayer time, at funerals or places of seeking knowledge.

9. One should avoid joking about marriage or divorce. Abu Hurairah narrated that Nabi ﷺ said:

ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ الطَّلَاقُ وَالنِّكَاحُ وَالْعَتَاقُ

"There are three matters in which seriousness is serious and joking is serious: marriages, divorce and taking back one's wife."⁸

An incident to note: Mullah Ali Qari ﷺ has narrated that once a group of people visited the famous Shaikh, Sirri Sagati, who was in great discomfort due to stomach pain. They remained seated for a long time. Eventually they said, "Make dua for us before we leave." The pious man supplicated, "O Allah, teach them the etiquette of visiting the sick."⁹ ¹⁰

4 Surah al-Hujurat: 11

5 Sunan Abu Dawud: 5004

6 Tirmidhi: 2305

7 al-Adab al-Mufrad: 266

8 Tirmidhi: 118

9 Tarashe. p56; Mirqat al-Mafatih

10 Adapted from Tareeq al-Falah

BEFORE YOU POST

Standards of Conduct on Social Media

by Mufti Abdurrahman Chowdhury, Instructor at Darul Quran WasSunnah

In today's world, people are busy in more than one way, whether online or offline. The networks that used to be local at one point have become global in our times. Our lives have been transformed and greatly affected by the influx of social media, especially the highly popular applications such as Facebook, Twitter/X, TikTok, Reddit, WhatsApp, Telegram, Youtube and Instagram and Snapchat .

Social media also presents us with a golden opportunity to reach out to those who have not heard of Islam. However, one needs to be careful when it comes to using these applications as there are more harms in them than benefits. **The most effective way to save oneself from all these is to avoid them completely or stay away as much as possible.**

Since everyone in today's world is so indulged in social media, it is paramount that a few points should be considered while using such platforms. Thus, certain guidelines have been laid out which need to be followed in order to make the most out of the time a person spends online:

1. One should always remember that Allah is watching over him and her, and the angels are recording whatever a person says or does. This applies to commenting as well as sharing updates with others.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

*"He is with you wherever you are, and Allah is All-Seeing of what you do."*¹¹

2. Be generous and kind in dealing with people, and do not slander, insult, or backbite anyone. Do not partake in gossip and spreading rumors online.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

*"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy and backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful."*¹²

3. One shouldn't pass around information that he is not sure of, or doesn't know the sources of its origin. As Muslims, we have to uphold the highest standards of authenticity, especially when it comes to sharing knowledge related to our Deen.

كَفَى بِالْمَرْءِ كَذِبًا أَن يَحِدَّثَ بِكُلِّ مَا سَمِعَ

*"It is enough for a man to prove himself a liar when he goes on narrating whatever he hears."*¹³

4. Be sure to keep your speech to the point, and do not criticize people openly. If there is a matter of concern, the person in question should be contacted directly.

11 Surah al-Hadid: 4

12 Surah al-Hujurat: 12

13 Muqaddimah Sahih Muslim; Sunan Abu Dawud: 4992

5. Interaction between males and females should be avoided totally. It is prohibited to indulge in immoral behavior, such as flirting or joking around. Islam came to enhance the character of the believers, not to forbid them from anything that was beneficial for their worldly and afterlife. When Islam has prohibited such interactions due to the fear of temptation, it means that it was never beneficial for us to begin with.

“كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبِهِ مِنَ الزَّانَا مَدْرِكُ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زَانَاهُمَا النَّظْرُ وَالْأَذْنَانِ زَانَاهُمَا السَّمْعُ وَاللِّسَانُ زَانَاهُ الْكَلَامُ وَالْيَدُ زَانَاهُ الْبَطْشُ وَالرَّجُلُ زَانَاهُ الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيَصْدُقُ ذَلِكَ الْفَرْجُ أَوْ يَكْذِبُهُ”

The Prophet ﷺ said, “Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it.”¹⁴

6. Everyone will be held accountable for their speeches and questioned about how they made the use of time, both online and offline.

Allah says:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“Man does not utter any word except that with him is an observer prepared (to record).”¹⁵

With online communication, a person can never tell how far-reaching the effect of his words will be. We need to take utmost care of all that we say, upload, and share online with others.

Keeping the words of Allah in mind, we can benefit ourselves and others around us with our skills and time.¹⁶

-con. from pg. 17-

1. Sound Insight

Someone who is the opposite of this, i.e., a foolish person, would inflict harm even when their actions are done to benefit the other individual.

2. Good Character

One should avoid individuals who cannot control their anger, nor can they control their desires.

3. Piety

One should avoid befriending an individual who openly sins, as true fear of their Lord would restrict transgression. An individual would not be safe from someone who doesn't have fear of Allah.

If one becomes friends with someone who is persistent in openly transgressing, they slowly get desensitized to their transgressions and their severity due to the regular exposure to the transgressing individual.

4. Lack of Greed

Imam al Ghazali calls befriending a greedy person a “deadly poison”, as it is in the nature for humans to imitate one another, and so by befriending a greedy person, it increases the greed in an individual.

5. Truthfulness

Liars are not to be befriended, as deception is to be expected from them.

Indeed, through these 5 key traits that are desired in a pious companion, one can aspire for success in this world and the hereafter, as without pious company, one cannot incorporate good traits and acquire the mannerisms of a Muslim.

May Allah allow us to acquire pious companionship and, through such companionship, grant us success in both worlds. Ameen!

14 Sahih al-Bukhari: 6243; Muslim: 2657

15 Surah Qaf: 18

16 Adapted from “Islamic Etiquettes”

THE IMPORTANCE OF TIMELY NIKAH AND THE HARMS OF DELAY

by Mufti Ilyas Bhula, Instructor at Darul Quran WasSunnah

Nikah (marriage) holds a vital and sacred position in Islam. It is not merely a social contract but an act of worship that completes half of a believer's faith. Through Nikah, one protects morality, preserves family life and creates a harmonious environment. However, in many Muslim communities today across the globe, marriage has been made unnecessarily difficult due to failure in setting priorities straight, needless delays, unlawful customs, excessive demands and unrealistic fantasies. Unfortunately, Nikah has become a curse and a burden for many. By following the teachings of the Quran and Sunnah, we can make Nikah simple and accessible once again.

Importance of Nikah in Islam

The Quran clearly encourages Nikah as a means of tranquility and mercy. Allah Ta'ala says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*"And it is among His signs that He has created for you wives from among yourselves so that you may find tranquility in them, and He has placed love and kindness between you. Surely in this there are signs for people who reflect."*¹

Rasulullah ﷺ emphasized marriage upon the youth:

«يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج. ومن لم يستطع فعليه بالصوم فإنه له وجاء»

*"O young people! Whoever among you is able to marry should marry, and whoever is not able to marry is recommended to fast, as fasting will be a protector for him."*²

Marriage is a Sunnah of the Prophet ﷺ

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي

"Nikah is from my Sunnah, and whoever does not follow my Sunnah is not from me." (Ibn Majah 1846)

Delaying Nikah

Nowadays, it is the trend to postpone marriage until one completes an advanced degree and begins earning a six-figure income. While educational and financial goals can be achieved later in life, the benefits of early marriage and the potential harms associated with delaying it can never be fully recovered.

For those who say to delay Nikah until financial stability is attained: Allah Ta'ala Says:

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*If they are poor, Allah will enrich them from His bounty. Allah is All-Encompassing, All-Knowing.*³

1 (Surah al-Rum: 21)

2 [Sahih al-Bukhari: 5065]

3 (Surah al-Noor 32)

Mufti Muhammad Shafi ﷺ writes in the commentary of this Ayah that, “There is good news in this verse for such poor Muslims who want to marry for the security of their religious obligation, but they have no means. If they marry with the good intention for the security of their religion and to follow the sunnah of the Holy Prophet ﷺ, Allah Ta’ala will grant them sufficient means. There is also an advice in the verse to those who might reject the proposal of marriage from poor people on the basis of their current condition. Wealth is something which does not always stay. The important thing is the merit of a person. If they possess merit then their proposal for marriage should not be turned down. Sayyiduna ‘Abdullah Ibn Mas’ud ﷺ has said “If you want to be rich, then get married, because Allah Ta’ala has said:⁴

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ (النور) (٣٢)

The Prophet ﷺ warned against delaying marriage when suitable matches are available:

عَنْ أَبِي حَاتِمٍ الْمُرَزِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ. » قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ « إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَأَنْكِحُوهُ. » ثَلَاثَ مَرَّاتٍ

“When someone whose religion and character you are pleased with comes to you, then marry him. If you do not, there will be corruption and great mischief on the earth.”⁵

A major issue today is that when suitable marriage proposals come at an appropriate age, many young people reject them outright, often saying “not now” without clear or thoughtful reasons. As time and age passes, the number of proposals decrease. Eventually, when these same individuals feel ready for marriage, they realize they are no longer in the most favorable stage of life and finding a suitable spouse has become significantly more difficult.

ثَلَاثَةٌ يَا عَلِيُّ لَا تُؤَخِّرُهُنَّ الصَّلَاةُ إِذَا أَتَتْ وَالْحَتَاةُ إِذَا حَضَرَتْ وَالْأَيْمُ إِذَا وَجَدَتْ كُفُوًا.

Ali bin Abi Talib ﷺ narrated that the Messenger of Allah ﷺ said to him: “O Ali! Three are not to be delayed: Salah when it is due, the funeral when it is presented and marriage for the single woman when someone compatible is found.”⁶

How unfortunate is it today that many parents delay the marriages of their children solely in the pursuit of education. Daughters are often married off after the age of 25 and sometimes even after 30, under the justification that they are still “studying or still too young.” In the mixed environments of schools and colleges, it is extremely difficult for young men and women, especially in the prime of their youth, to consistently restrain their desires. The chastity of only a few is preserved, by the mercy of Allah Ta’ala alone.

When even married individuals fall into illicit relationships, how can parents realistically expect their unmarried children to remain completely protected? Many parents live under the illusion that their children are innocent and above temptation that leaves the parents dangerously unprepared for reality when it strikes.

وَعَنْ أَبِي سَعِيدٍ وَابْنِ عَبَّاسٍ قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ وَأَدَبُهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِثْمًا فَإِنَّمَا إِثْمُهُ عَلَى أَبِيهِ.

Rasulullah ﷺ said, “Whoever has a child, should give him a good name and teach him noble manners. When he matures, he should get him married. If the child is mature, and the father does not marry him off, and the child sins, the sin is upon the father also.”⁷

One of the greatest religious harms of delaying marriage is the increased risk of falling into sin. Islam

4 (Mariful Quran 6/424)

5 (Tirmizi 1085)

6 (Tirmizi 1075)

7 (Shuabul-Iman 8299)

commands believers to guard their chastity and Nikah is the only lawful means to fulfill natural desires. Even if a person avoids major sins, constant inner struggle can distance them from the worship and remembrance of Allah.

Delaying marriage leads to loneliness. Emotional stress and suppressed natural needs lead to anxiety, depression and mental exhaustion. A peaceful married life often provides emotional support, comfort, and stability, which are important for overall health. As the verse of Surah Rum mentioned above, Allah placed love in youth and mercy in old age. Love is found in youth when a person's passions are at a peak. In old age, when these passions diminish, Allah places mercy in their hearts so that they serve one another. Even in old age, a person needs companionship. Due to loneliness and lack of a spouse, many people in western societies are turning to support dogs and other support animals to fulfill the void of a partner.

A late marriage may reduce the chances of healthy offspring and can lead to medical complications, especially for women. Islam values family life and encourages marriage at an appropriate time to ensure physical well-being and continuation of the Ummah.

Cultural Practices That Complicate Marriage

Many cultural practices have made Nikah a burden rather than a blessing. Excessive dowries, lavish wedding ceremonies, unnecessary demands are common examples. These customs often make it difficult for worthy individuals to get married. Islam strongly discourages extravagance. Allah Ta'ala says:

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

*"Surely, squanderers are brothers of satans, and the satan is very ungrateful to his lord."*⁸

«إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَهَ أَيْسَرُهُ مُؤْنَةً»

The Prophet ﷺ said, "Verily, the most blessed marriage is that which is the least burdensome."⁹

This hadith teaches an important Islamic principle about marriage. Barakah in Nikah does not come from wealth, luxury, or extravagance but rather from simplicity and ease. The Prophet ﷺ encouraged Muslims to keep marriage simple, affordable, and free from unnecessary burdens. When expenses such as excessive mahr, lavish wedding ceremonies and cultural demands are increased, marriage becomes difficult, leading many people to delay or avoid Nikah altogether.

Nikah Made Easy: Lessons from the Prophet and Sahabah

The Prophet ﷺ and the Sahabah ؓ were simple, natural and informal in the matter of marriage. They did not believe in unnecessary customs and formalities. There are many examples in the Seerah of the Prophet ﷺ and Sahabah.

It is mentioned in a Hadith that a well-known Companion of the Prophet, Abdur Rahman bin Awf ؓ who was among the ten Companions who were given glad tidings of Jannah and those who accepted Islam in its early days. One day, after Hijrah, he came to Masjid an-Nabawi for Salah. When the Messenger of Allah ﷺ met him, he noticed a mark of yellow fragrance on his clothes. The Prophet ﷺ asked him how the mark of yellow fragrance got on his clothes? Abdur Rahman bin Awf ؓ replied, "O Messenger of Allah! I have married a woman with a dowry of gold equal to a date-stone."¹⁰

8 (Surah Isra 27)

9 (Musnad Ahmad, 24529)

10 (Sahih Bukhari 6386)

This noble Sahabi gets married without even informing the Prophet ﷺ, yet the Prophet of Allah ﷺ does not complain about not being invited or even informed. He doesn't mock him by saying what type of a student or Mureed are you. He didn't react negatively because the conditions of our times didn't exist where weddings are delayed until people arrive from across the world and hundreds are gathered. Such conditions were unimaginable in the time of the Prophet ﷺ. Nikah was intentionally kept simple so that people don't resort to Haram.

Jabir ﷺ was an Ansari Sahabi, extremely beloved to the Prophet ﷺ. One day, he informed the Prophet ﷺ that he got married. The Prophet ﷺ asked, "Did you marry a woman who was never married before or a previously married woman?" Jabir ﷺ says, Oh Messenger of Allah ﷺ, I have six young sisters. I needed a woman who would look after them and do their proper upbringing. If I had married someone who was never married before, she would not have been able to look after them properly. Hearing this, the Prophet ﷺ prayed for him, saying that may Allah give Barakah in your marriage. ¹¹

In this incident also, Jabir ﷺ did not invite the Prophet ﷺ and the Prophet ﷺ did not complain. Islam has made Nikah easy and encouraged people to marry with simplicity so that through marriage a person could fulfill his needs in a lawful manner. There is no celibacy in Islam.

Rasulullah ﷺ marries off his beloved daughter Fatimah ﷺ to Ali bin Abi Talib ﷺ:

Ali ﷺ narrates, "When a marriage proposal for Fatimah ﷺ was sent to Rasulullah ﷺ, a slave of mine asked, "Do you know that a marriage proposal for Fatimah ﷺ has been sent to Rasulullah ﷺ?" When I declared that I did not know, she said, 'Well! She has already received a proposal. What stops you from approaching Rasulullah (and requesting him) to marry her to you?' I said, 'Do I have anything with which to marry her?'. She said, you only have to approach Rasulullah and he will marry her to you." By Allah, she then continued giving me hope until I went to see Rasulullah. However, when I sat before Rasulullah, I was unable to utter a word out of respect and awe for him. Rasulullah ﷺ asked, "What brings you here? Is there something you need?" When I remained silent, Rasulullah ﷺ said, "Have you perhaps come to propose for Fatimah?" "Yes," I managed to reply. "Have you got anything to give as dowry?" Rasulullah ﷺ asked. "By Allah!" I replied, "I have nothing." "What has happened to the suit of armor I gave you?" he asked. I swear by the Being Who controls the life of Ali that the armor was the type made by the Hatma bin Muhaarib tribe and was barely worth four hundred dirhams. When I informed Rasulullah ﷺ that I still had it with me, he said, "Then I have handed her over in marriage to you, so send it to her as dowry." This was therefore the dowry of Fatimah ﷺ the daughter of Rasulullah ﷺ. ¹²

Buraydah narrates that a group of the Ansaar once suggested to Ali that he propose for Fatimah ﷺ's hand in marriage. (When he approached Rasulullah) Rasulullah asked, "What does the son of Abu Talib need?" "O Rasulullah!" Hadhrat Ali ﷺ replied, "I wish to propose for the hand of Fatimah the daughter of Rasulullah." All Rasulullah said was, "Marhaban wa Ahlan." Ali then left and met with the group of Ansaar who had been waiting for him. When they asked him what had happened, he replied, "All I know is that Rasulullah said, "Marhaban wa Ahlan". They said, "Even one of two things Rasulullah gave you are sufficient. He gave you both Ahl (a family) as well as Marhab (a comfortable home)."

After handing Fatimah ﷺ over in marriage, Rasulullah said, "O Ali! It is necessary for a Waleemah to be hosted after consummation." Hadhrat Sa'd ﷺ offered a sheep he owned (for the meat) and the Ansaar collected a few Saa of wheat (for the bread). When the night of the consummation arrived, Rasulullah gave the couple instructions to do nothing until he arrived. When he got there, he ﷺ asked for some water, performed wudhu and then sprinkled some of the water on to Ali ﷺ saying:

¹¹ (Sahih Bukhari 5367)

¹² (Bayhaqi in his Dalail as quoted in al-Bidaayah Wan Nihaayah 3/346, Kanzul Ummal 7/113, Hayaatus Sahabah 2/677)

اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ لَهُمَا فِي بِنَائِهِمَا

“O Allaah! Bless the two of them and bless them in their consummation.”¹³

Another narration similar to the above states that the dua Rasulullaah ﷺ made was:

اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ لَهُمَا فِي شِبْلَيْهِمَا

“O Allaah! Bless the two of them and bless them in their two lion like sons.”

A third narration quotes the dua of Rasulullaah ﷺ as:

اللَّهُمَّ بَارِكْ فِيهِمَا وَبَارِكْ عَلَيْهِمَا وَبَارِكْ لَهُمَا فِي بِنَائِهِمَا وَبَارِكْ فِي نَسْلِهِمَا

“O Allaah! Bless the two of them, shower Your blessings on them, bless them in their consummation and bless them in their progeny.”

Yet another narration states that Rasulullaah ﷺ added:

وَبَارِكْ لَهُمَا فِي شَمْلِهِمَا

...”and bless their communion.”

Jabir رضي الله عنه narrates, “We attended the marriage of Ali and Fatimah and have not witnessed a better marriage. The matting (on which we sat) was stuffed with the bark of a date palm and we were served raisins and dates to eat. Her bedding on her first night was a sheepskin.”¹⁴ The Nikah of the queen of both worlds was performed with the greatest of simplicity. After the proposal of Ali رضي الله عنه, Nabi ﷺ said to Hadrat Anas رضي الله عنه to go and call Hadrat Abu Bakr, Hadrat Umar, Hadrat Usman, Hadrat Talha, Hadrat Zubair and a few other sahabah رضي الله عنهم. Those who were easily available and close by were called for the nikah. There was no engagement event. There was no special wait for people coming from other places, months of preparation, sending wedding cards, shopping for months, coming of the Baraat and other customs that we have adopted from others.

A simple marriage brings:

1. Barakah in the relationship, as it follows the Sunnah
2. Peace and harmony between spouses
3. Ease for families, especially the poor
4. Protection from sin, as marriage becomes accessible

Our Role and Responsibility:

The following is an English translation of a Fatwa written by Faqeehul Ummah Mufti Mahmood Hasan Gangohi رحمته الله: Reforming extravagance, wrong customs and impermissible practices is necessary. Nikah and marriage is indeed an act of worship which is proven from the life of Muhammad ﷺ and the lives of his Companions. Nikah should be done with this intention, and the ways of the prophet and his companions should be adopted.

If families collectively agree upon this matter and implement it, they will be saved from many evils and their weddings will be free from sin and transformed into acts of worship. They will be benefitted in this world and

¹³ (Majma'uz Zawaa'id 9/209)

¹⁴ (Bazaar 9/209, Hayaatus Sahabah 2/679)

the hereafter. Invitations to weddings that have music, dancing, or similar activities should be declined and such weddings should not be attended, so that those involved may seek Allah's forgiveness and promise to follow the Shariah. (Fatawa Mahmoodiyyah 17/401)

Nikah is a great blessing that protects faith, character, societies and builds strong families. Delaying marriage and burdening it with un-Islamic customs contradict the teachings of the Quran and Sunnah and result in serious personal and social harms. We should return to the teachings of the Quran and Sunnah by adjusting our priorities, making marriage simple, easy and affordable and removing hurdles. By doing this, individuals and societies can remain strong, balanced and righteous. Only then, Nikah will fulfill its true purpose as a source of peace, mercy and Barakah.

May Allah Ta'ala guide us and forgive us for our shortcomings. Ameen.

FRIEND OR FOE?

The Importance of Good Companionship

by Saad Alam, Second Year Student at Darul Quran WasSunnah

الأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

Friends, on that day, will become enemies to one another, except the Allah-fearing.

The companions that one chooses have a bigger impact on the individual. As time passes, and the individual spends an extended amount of time with their companions, they acquire more mannerisms, behaviors, and language from said company, although they may not realize this immediately. The old proverb, "A man is known by the company that he keeps," applies to this very situation, as the people that he takes to be his friends are often a good benchmark of how the person will be. This is especially vital in the view of a Muslim, as the company they choose can impact their beliefs and therefore can be their means for success in this world and hereafter, or it can lead to their eventual downfall in both worlds. In Surah Zukhruf, Verse 67, Allah ﷻ says: "Friends, on that day, will become enemies to one another, except the God-fearing."

This demonstrates the importance of having righteous company, as on the Day of Judgement, the only type of beneficial companionship will be friends who fear Allah regarding their conduct and actions, and whose purpose of their friendship is to please Allah. Friendships that have a purpose other than pleasing Allah through taqwa will not only be a waste of time but will also result in animosity on the Day of Judgement. Furthermore, in a narration in Jami' Al-Tirmidhi, the Prophet ﷺ states that "A man is upon the religion of his friend, so let every one of you look at whom you befriend." (Tirmidhi 2378), which provides precaution as well as a guideline as to who a Muslim should befriend. For instance, if a Muslim only has friends who happen to be non-Muslim, he will eventually gravitate towards his friends' activities and behaviors, and eventually, he will become distant from his religion due to the lack of good companionship. Furthermore, if these "friends" partake in haram activities, such as drug usage, it will be only a matter of time before the Muslim adopts such heinous activities. This is very relevant in current times, as parents send their kids to secular education, exposing them to the possibility of befriendng non-Muslims and acquiring companionship that brings them no benefit in either world. What results from this is children being brought up into this temperament of heedlessness towards the Din as they grow up, which is catastrophic for the Ummah.

-con. on pg. 11-

GUIDANCE FOR THE SEEKER OF KNOWLEDGE

A TREATISE WRITTEN ON THE ETIQUETTES OF SEEKING KNOWLEDGE
ABRIDGED EDITION BY SHAIKH MUFTI SALMĀN MANSŪRPŪRĪ HAFIZAHULLĀH OF
MA'ĀLIM IRSHĀDIYAH LI SINĀ'ATI TALIBIL 'ILM BY SHAIKH 'AWWĀMAH HAFIZAHULLĀH PART IV

by Mufti Osman Vazir, Instructor at Darul Quran WasSunnah

What the Ulama Have Written on Ilm and Its Virtue

Our earlier and later scholars rahimahullāh have written so extensively in this field that it is difficult to enumerate their works, let alone compile them comprehensively. In my early years of seeking knowledge, I wished that what Imām al-Ghazālī rahimahullāh wrote at the *beginning of Ihyā' Ulūm al-Dīn*¹ could be gathered together in a single volume with what Ḥafīz Ibn Rajab al-Ḥanbalī rahimahullāh wrote in his commentary on the ḥadīth of Abū al-Dardā rahimahullāh: “Whoever treads a path seeking knowledge...” This is a work that was first published by Shaikh Muḥibb al-Dīn al-Khaṭīb under the title “*Sharḥ Ḥadīth Abī al-Dardā*,” and which, many years later, was published under the title “*Ilā Warathatil Ambiyā*” (To the Heirs of the Messengers).² To these could then be added selected passages from what Ibn al-Qayyim rahimahullāh wrote in *Miftāḥ Dār al-Sa'ādah*.³ I wished that all of this could be collected into a single volume, for it would have been a beneficial and blessed work. Yet this would still be only a drop from the ocean of what the Ulama have written on this topic.

Among those from our early predecessors who wrote on this topic is Imām Abū Khaythamah Zuhayr ibn Ḥarb al-Nasa'i (160–234 AH) rahimahullāh. He authored a work entitled *Kitāb al-Ilm*, which is published.⁴ He was among the teachers of Imām al-Bukhārī and Imām Muslim. Likewise, other Ulama devoted a specific chapter to this topic in their works, such as Imāms Abd al-Razzāq al-San'ānī and Ibn Abī Shaybah rahimahullāh in their *Muṣannafs*, al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, al-Nasa'i, Ibn Mājah, al-Dārimī, Ibn Ḥibbān, and al-Ḥākim rahimahullāh. They all devoted sections to this topic. The most expansive among them is al-Dārimī, whose narrations on Ilm span from Hadith no. 101 to 649. This is because he did not restrict himself to marfū reports (Hadith directly from Nabi rahimahullāh) alone, but included a large amount of beneficial material, arranged under forty chapters. The one who mentioned the fewest narrations on the topic of Ilm is Imam Muslim rahimahullāh.

Thereafter, some Ulama devoted independent works to this topic. al-Khaṭīb al-Baghdādī rahimahullāh authored two such books: *Ādāb al-Faqīh wa al-Mutafaqqih*⁵ and *al-Jāmi li Akhlāq al-Rāwī wa Ādāb al-Sāmi*⁶. He also authored a separate treatise encouraging acting upon Ilm, entitled *Iqtidā al-Ilm al-Amal*. Ibn Abd al-Barr authored *Jāmi Bayān al-Ilm wa Faḍlih*.⁷ Imām Abū Sa'd al-Sam'ānī likewise devoted an independent chapter to this subject and authored *Adab al-Imlā wa al-Istimlā*, in which he mentioned many amazing and precious insights.

Ḥafīz al-Haythamī also compiled and excelled in his work, *Majma' al-Zawā'id*, which is by itself a treasure trove of the Sunnah. It is an exceptionally rich source on this topic.⁸

1 1:177-315 ed. *Dar al-Minhaj* (2019)

2 *Maktabah Dar al-Bayan* recently published it in a beautiful format. (Ibn Rajab rahimahullāh passed away 795 AH)

3 *Miftāḥ Dār al-Sa'ādah wa Manshūr Wilāyat al-Ilm wa al-Irādah* pg. 131-515 ed. *Dar Alam al-Fawaid*. Ibn al-Qayyim rahimahullāh (d. 751 AH) gives 153 reasons for the virtue of Ilm! Ibn al-Qayyim is also referred to as Ibn Qayyim al-Jawziyyah, the nisbah deriving from his father's role as custodian (qayyim) of the al-Jawziyyah Madrasah.

4 This book of Imām Abu Khaythamah al-Nasa'i (d. 234 AH) has recently been published in a beautiful format by Dar al-Raka'iz.

5 This is how Imām al-Nawawi rahimahullāh named it in *Tahdhīb al-Asma' wa al-Lughāt* (3:123). al-Ṭūfi rahimahullāh referred to it in his commentary on *Mukhtaṣar al-Rawḍah* (3:288) as *al-Faqīh wa al-Mutafaqqih*. The first name is more correct, even though the work has been printed twice under the title *al-Faqīh wa al-Mutafaqqih* only. -Shaikh Awwamah

6 This work of al-Khaṭīb al-Baghdādī (d. 463 AH) was first published by Dār al-Ma'arif (Riyadh), edited by Shaykh Maḥmūd al-Taḥḥān, followed by editions from Mu'assasat al-Risālah (edited by Shaykh Muḥammad 'Ajjāj al-Khaṭīb) and Dār al-Wafā' (edited by Shaykh Muḥammad Ra'fat Sa'id). Despite the efforts of these editors to present the text in its best possible form, the work remained affected by numerous errors and misreadings, likely due in part to the limited availability of manuscripts of the book. A subsequent edition was published by Dār al-Lulu'ah in 2019 with further corrective editing, and another edition was released in 2022 by al-Nashir al-Mutamayyiz and Dār al-Nāshihah, edited by Shaykh al-Ṣawma'i al-Bayḍāni.

7 *Jāmi' Bayān Akhlāq al-Ilm wa Faḍlih wa Mā Yanbaghi fi Riwayātihi wa Ḥamlihi* by Ibn 'Abd al-Barr al-Maliki rahimahullāh (d. 463 AH) published by Dār al-Imām al-Bukhārī is regarded as the most reliable printing of the work to date.

8 *Tadhkirat al-Sāmi' wa al-Mutakallim fi Ādāb al-Ālim wa al-Muta'allim* by Badr al-Dīn Ibn Jamā'ah rahimahullāh (d. 733 AH) is likewise a valuable work in this field.

RECITING SURAH YASEEN REGULARLY

by Moulana Muaz Billoo, Alumni of Darul Quran WasSunnah

The Virtue of Surah Yaseen

The regular recital of Surah Yasin is documented in a number of Hadiths, one of which was authenticated by the likes of Hafiz ibn Kathir (d. 774) رحمہ اللہ, Hafiz ibn Hajar al-‘Asqalani (d. 852) رحمہ اللہ, Hafiz al-Suyuti (d. 911) رحمہ اللہ and Hafiz ibn ‘Iraq al-Kinani (d. 973) رحمہ اللہ. It is further supported from a statement from Abdullah ibn ‘Abbas (d. 68) رحمہ اللہ, Imam Hasan al-Basri (d. 110) رحمہ اللہ, and a mursal narration from Imam ‘Ata ibn Abi Rabah (d. 114) رحمہ اللہ.

Abu Hurairah رحمہ اللہ reports that the Messenger of Allah ﷺ said, “Whoever recites Yasin at night, seeking the countenance of Allah, his sins will be forgiven that night.”

This Hadith was recorded by Imam al-Darimi (d. 255) رحمہ اللہ in his *Sunan* (3444), Imam Abu Ya’la (d. 307) رحمہ اللہ in his *Musnad* (6224), Imam al-Tabarani (d. 360) رحمہ اللہ in his *Awsat* (3509), Imam ibn al-Sunni (d. 364) رحمہ اللہ in *‘Amal al-Yawm wa al-Lailah* (674), Imam al-Baihaqi (d. 458) رحمہ اللہ in *Shu’ab al-Iman* (2462-2464) and Imam ibn Hibban (d. 356) رحمہ اللہ in his *Sahih* (2574) but he narrates it via Jundub al-Bajali رحمہ اللہ.

Hafiz ibn Kathir رحمہ اللہ declared the sanad of the Hadith of Musnad Abu Ya’la authentic (jayyid) in his *Tafsir* 7/6. It was declared Hasan by Hafiz ibn Hajar al-‘Asqalani رحمہ اللہ in *Nataij al-Afkar fi Takhrij Ahadith al-Azkar* 3/257.

Hafiz al-Suyuti رحمہ اللہ quotes supporting evidences and concludes that some of the narrations reach the level of Sahih in *al-Laili al-Masnu’ah* 1/235. Hafiz ibn ‘Iraq al-Kinani (d. 973) رحمہ اللہ says, “It has numerous chains from Abu Hurairah رحمہ اللہ, some of which are upon the condition of Sahih.” See: *Tanzih al-Shariah al-Marfu’ah* 2/143 (Dar al-Fath).

The above narration is supported by the following statement of ‘Abdullah ibn ‘Abbas رحمہ اللہ recorded by Imam al-Darimi in his *Sunan* (3446), “Whoever recites Yasin when he awakes in the morning, will be granted ease for the day until the night. Whoever recites it at the start of the night, will be granted ease for the night until the morning.”

This is further supported from the following statement of Imam Hasan al-Basri رحمہ اللہ recorded by Imam al-Darimi رحمہ اللہ in his *Sunan* (3442), “Whoever recites Yasin at night, seeking the pleasure of Allah, will be forgiven.” He said, “It has reached us that it is equivalent to the entire Qur’an.”

Additional support can be found in a mursal narration of the tabi’, Imam Ata ibn Abi Rabah (d. 114) رحمہ اللہ, who said, “It has reached me that the Messenger of Allah ﷺ said, ‘Whoever recites Yasin at the start of the day, his needs will be fulfilled.’”

The above narrations demonstrate that there is authentic basis for the daily recitation of Surah Yasin. Furthermore, it was encouraged by the companions and their followers.

FROM THE LIVES OF OUR NOBLE ICONS:

ALLAMAH ZAHEER AHSAN AL-NIMAWI ﷺ

by Moulana Muaz Billoo, Alumni of Darul Quran WasSunnah

Among the foremost Hadith masters and jurists of the Hanafi school in the 14th century Indian subcontinent was Maulana Zahir Ahsan ibn Subhan ‘Ali al-Hanafi al-Nimawi al-‘Azimabadi ﷺ. Born in the year 1278, he grown up in the town of Nimi located in the state of Azimabad, and embarked along the path of knowledge from a young age, travelling to Lucknow where he studied at the feet of the encyclopedic and prolific scholar, Maulana ‘Abdul Hai al-Lucknawi (d. 1304) ﷺ.¹ He also studied from the likes of Maulana Muhammad Abdullah al-Ghazipuri (d. 1337)² ﷺ and Maulana Muhammad Sa‘eed al-‘Azimabadi (d. 1304)³ ﷺ. He embarked on the spiritual path – to ensure unity between his knowledge and practice – under the guidance of the great shaikh, Imam Fazlur Rahman Ghanj al-Muradabadi (d. 1313) ﷺ.⁴

He was initially enamored in the study of poetry for a lengthy duration during the earlier part of his life, but he witnessed a dream that would alter his trajectory. One night, he saw himself carrying the janazah of the Prophet ﷺ, for which was interpreted to mean that he would be a bearer of the Prophetic inheritance. Thus, Allah ﷻ blessed him to be able to gain mastery over the Hadith sciences, which one can observe in his most famous work, *Athar al-Sunan*, which is not only a book of Hadith, but a critical analysis of the authenticity and application of Hadiths used by the various schools of Islamic law, and thus it is also a book of comparative fiqh. He would go on to write two annotations on the work, the first being known as *al-Ta’liq al-Hasan*, and the second being *Ta’liq al-Ta’liq*, wherein he adds further details to his discussions. His primary focus is to present the academic rigor of the Hanafi school, refuting the notion that the Hanafi school rejects Hadith.

Those proficient in Hadith will find that Imam al-Nimawi ﷺ did not employ a new critical methodology in his assessment of the authenticity of the Hadiths in this book. Rather, he followed the methodology of the classical Hadith scholars – even using this methodology at times to criticize the classical Hadith scholars in their unfair judgments of the Hanafi school and its proofs. He was unparalleled in his evaluation of the status of Hadith narrators, and identification of hidden defects, which is considered one of the most difficult sciences of Hadith as it requires the ability to detect minutia in the Hadith texts and chains of narration.⁵

Imam al-Nimawi sent a copy of *Athar al-Sunan* to Makkah Mukarramah for Maulana Shah Abdul Haq al-Makki’s (d. 1333)⁶ ﷺ comments – who had been teaching Hadith in Makkah Mukarramah for fifty years – upon which Maulana Abdul Haq responded with high praises. He even mentioned that the Shaikh al-‘Ulama of Makkah made a special dua for him in al-Masjid al-Haram. At the end of his letter containing his praises for the book, he requested Imam al-Nimawi ﷺ to provide a written ijazah of Hadith for the scholars of the Haram. This ijazah with his sanad was compiled into a treatise known as *‘Umdah al-‘Anaqid min Hadaiq Ba’d al-Asanid* which is typically published within *Athar al-Sunan* prints.

1 See: *Nuzhah al-Khawatir* 8/250-256 and *al-Raf’ wa al-Takmil fi al-Jarh wa al-Ta’dil* pgs. 18-33.

2 See: *Nuzhah al-Khawatir* 8/306-307.

3 See: *Nuzhah al-Khawatir* 8/454-455.

4 See: *Nuzhah al-Khawatir* 8/384-387.

5 See for example, Imam al-Nimawi’s comments in his *al-Ta’liq al-Hasan* under Hadith #5 in *Athar al-Sunan*.

6 See: *Nuzhah al-Khawatir* 8/236.

Claims have been made that Imam al-Nimawi رحمته الله was biased towards the Hanafi school in his assessments, thereby bringing his work into question. The most famous to champion this claim was the Ahlul Hadith scholar and author of *Tuhfah al-Ahwazi Sharh Jami' al-Tirmidhi*, Maulana Abdur Rahman al-Mubarakpuri (d. 1353)⁷ رحمته الله in his *Abkar al-Minan Fi Tanqid Athar al-Sunan*. Although Imam al-Nimawi رحمته الله was not alive to respond to al-Mubarakpuri's claims, his son, Abdur Rashid ibn al-Nimawi رحمته الله, wrote a refutation called *al-Qawl al-Hasan Fi al-Radd 'Ala Abkar al-Minan*, demonstrating that his father's approach to the Hadith sciences was sound and followed the methodology of the Imams of the field. Rather, it is al-Mubarakpuri's work which suffers from shortcomings in his research and reading, often neglecting to fully address al-Nimawi's claims.⁸

While compiling his work, Imam al-Nimawi was able to gain assistance from the grand Hadith master and Imam of his era, 'Allamah Anwar Shah al-Kashmiri (d. 1352) رحمته الله. There was a correspondence between them, with Imam al-Nimawi consulting 'Allamah Kashmiri regarding complex matters in the Hadith sciences. 'Allamah Kashmiri writes in *Nayl al-Farqadain*, "The late Shaikh al-Nimawi, may he be encompassed in mercy, while writing his book would send me portions of his book at a time...I have added many things to it after him."⁹ 'Allamah Kashmiri wrote his own annotations to the work, which came to be known as *al-Ithaf Li Madhab al-Ahnaaf*, which – by Allah's immense grace – was recently published in Pakistan under the guidance of the late 'Allamah Abdul Halim al-Nu'mani (d. 2020) رحمته الله.

Imam Zahid al-Kawthari (d. 1371) رحمته الله said in praise of *Athar al-Sunan*, "Here is 'Allamah, the Hadith master, Maulana Zahir Ahsan al-Nimawi – may Allah have mercy on him – he penned his work, *Athar al-Sunan*, in two thin volumes, gathering within them Hadiths pertaining to the laws of purification and prayer, on top of (discussing) the differences of the various juristic schools. He analyzed each Hadith in terms of narrator criticism (*jarh*) and praise (*ta'deel*) in accordance with the methodology of the Hadith scholars, and he thoroughly excelled in what he did. He intended to continue in this way until the end of the chapters of fiqh, however the decree of Allah overtook him before he could fulfill his desire."¹⁰

'Allamah al-Nimawi رحمته الله penned other works as well, such as *Habl al-Matin Fi al-Ikhfa bi Amin* on the Hanafi position of reciting *Amin* softly in congregational prayer, *Jala al-'Ayn Fi Tark Raf' al-Yadain* on the Hanafi position on raising the hands in the start of prayer only, *Wasilah al-'Uqba Fi Ahwal al-Marda wa al-Mawta* in Farsi, *Lami' al-Anwar*, and others, but his most celebrated work is *Athar al-Sunan*, which he was only able to complete until the chapters of salah. He started the chapters of Zakah but passed away in the year 1322 رحمته الله.¹¹

⁷ See: *Nuzhah al-Khawatir* 8/259-260.

⁸ For a comparative analysis between Imam al-Nimawi's and Maulana Mubarakpuri's works, see Massoud Vahedi's article entitled, "In Defence of the Hanafi Tradition: The Legal Utility of al-Nimawi's *Athar al-Sunan*," in *Journal of Hadith Studies Volume 1* pgs. 69-97.

⁹ Pg. 56 as mentioned in *Tarajim min Sittah Min Fuqaha al-'Alam al-Islami fi al-Qarn al-Rabi 'Ashar wa Atharuhum al-Fiqhiyya* pg. 29.

¹⁰ *Muqaddamat al-Kawthari* pg. 68


¹¹ For further reading, please refer to Maulana Abdur Rashid ibn al-Nimawi's biography of his father that is normally published with *Athar al-Sunan*, as well as Maulana Abdul Hai al-Hasani's (d. 1340) *Nuzhah al-Khawatir* 8/222 as well as the study of his life and his work in the newly printed edition of 'Allamah al-Kashmiri's gloss of *Athar al-Sunan* entitled, *al-Ithaf li Madhab al-Ahnaaf* 1/39-85. The editors endeavored to compile and list the names of the works used by Imam al-Nimawi while authoring *Athar al-Sunan* and they were able to identify the names of 153 works.



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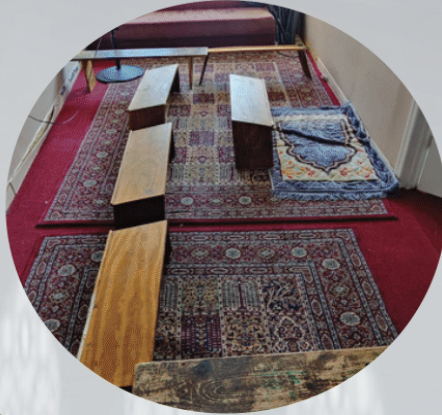
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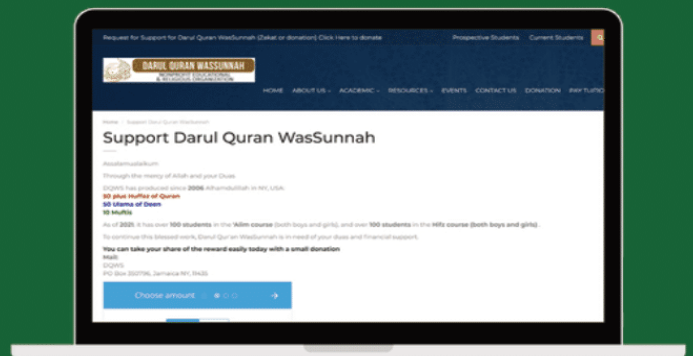
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Zakat

Zakat (زكاة) linguistically means purification and increase, and refers to a set amount mandated by Shariah upon specific people who meet the conditions of Zakat, as a means of purifying one's wealth as well as purifying one's heart from greed.

Rejecting the obligation of Zakat will take a person out of the folds of Islam as it is one of the main pillars of Islam.

عن أبي هريرة قال: قال رسول الله ﷺ: «من آتاه الله مالا، فلم يؤد زكاته، مثل له يوم القيامة شجاعا أقرع، له زبيبتان، يطوقه يوم القيامة، ثم يأخذ بلهزميه، يعني شذقيه، ثم يقول: أنا مالك، أنا كنزك، ثم تلا: ﴿لا يحسن الذين يبخلون﴾ الآية

The Messenger of Allah ﷺ said, "Whoever is given wealth by Allah and does not pay its Zakat, on the Day of Judgement, his wealth will be made into a venomous bald male snake. It will have two black marks over its eyes. The snake wrap around his neck and bite his jaws and say, 'I am your wealth, I am your treasure.' " Then the Prophet (ﷺ) recited the holy verses: -- 'Let not those who withhold . . .' (to the end of the verse).

Zakat is obligatory upon every sane Muslim adult who owns wealth equivalent to or more than a certain threshold (Nisab) and a year passes on that wealth.

This wealth must be in excess of one's personal necessary belongings, such as houses (for residence), cars, furniture, clothing and he or she must not have immediate debts or expenses in debit of this amount. Zakat will become obligatory as soon as a year passes on a person with nisab regardless of whether the amount decreased from the nisab within the year. However, If the amount decreased to zero, than it will reset.

The Nisab for gold is 87.48 grams, and for silver it is 612.36 grams. One must keep in mind if he has wealth that is neither gold or silver or it is not exclusively gold or silver, then he must calculate based on the lower of the two. The amount of Zakat is 2.5% or 1/40th of the wealth.

Zakat can only be given to those outlined in the Quran and Sunnah, and if given to ineligible people, the Zakat will not count and must be given again.

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Frequently Asked Questions About Sadaqatul Fitr

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Question: What is wrong with announcing Sadaqatul Fitr to be more than the stipulated amount?

Answer: It is incorrect to stipulate an amount which is not in accordance to the Quran and Hadith. It is important for the committees of masjid to state what the shar'ee amount is. However, after knowing the sharee amount, if then people wish to give more, it is permissible.

Question: Why do Sadaqatul Fitr figures vary so much in our masjid?

Answer: The varying amounts show that there is a lot of ignorance in this issue. The purpose of this publication is to educate the masses as to how to calculate the value of Sadaqatul Fitr.

Question: Is it correct to give the value of dates rather than wheat?

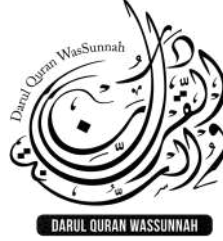
Answer: It is correct to give the value of dates (and barley) according to Imam Abu Hanifah rahimahullah and Imam Abu Yusuf rahimahullah. However, the price of dates is very high. Therefore, if the value of dates is given, one will be paying a considerable amount more.

Question: Is it okay to pay Sadaqatul Fitr before Eid?

Answer: Yes, rather it is better if the poor get the money in time to celebrate Eid.

Question: Every year, my father pays Sadaqatul Fitr on Eid day on behalf of my wife, my son and me. Is this okay? Someone told me that I should pay from my own pocket because I am earning. Could you please clarify?

Answer: It is true that you should pay the Sadaqatul Fitr yourself. However, if you requested your father to pay or your father informed you that he will pay and you consented, it is okay.



WHAT IS SADAQATUL FITR?

Ibn Abbas رضي الله عنه has narrated that Rasûlullâh صلى الله عليه وسلم prescribed SADAQATUL FITR as an obligatory duty in order to purify those who fast, from useless and obscene activities and to provide food for the poor. (Abu Dawud, 1609)

HOW MUCH IS SADAQATUL FITR?

Amount of Sadaqatul Fitr based on the New York retail market prices

1) Wheat: ¹ Half Sa' (3.75 lbs.) =

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2) Barley: ² One Sa' (7.5 lbs.) = \$15.00 per person

3) Raisins: ² One Sa' (7.5 lbs.) = \$38.00 per person

4) Dates: ² One Sa' (7.5 lbs.) = \$40.00 per person

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¹Abu Dawud, 1622 ²Abu Dawud, 1618 ³Abu Dawud 1620, Nasai 2515, Musnad Ahmad 1/351, Darqutni 2/152

WHEN SHOULD I PAY SADAQATUL FITR?

Pay before going to Eid Salah on Eid-ul-Fitr Day, the earlier the better.

WHO SHOULD BE GIVEN SADAQATUL FITR?

Sadaqatul Fitr should only be given to individuals eligible to receive Zakat.

ISLAM & ECONOMICS (PART 2)

From Takmilah Fath al Mulhim, Commentary of Sahih Muslim (vol 1, p. 300-302)
by Shaikhul Islam Hazrat Mufti Taqi Usmani Sahib (damat barakatuhum)
translated by Mufti Faizan Vazir, Alumni of Darul Quran WasSunnah

Wealth and Ownership

The second fundamental matter of importance in the Islamic economic system is that wealth, in all its forms, is created and owned by Allah alone. The ‘ownership’ that humans have is purely a grant from Allah. Allah (s) says in Surah Nur, Ayah 33:

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ

“And give them out of the wealth of Allah that He has given to you.”

The reason behind this is that the most a person can do is endeavor to remove all obstructions. But making his endeavor fruitful and producing results is up to Allah alone. Just like the most a person can do is plant seeds in the ground, clear the debris, and water the area, but causing the seed to sprout and turning that into a plant, then a tree, is only possible by the power of Allah. Allah says in Surah Waq’ah, Ayahs 63-64:

أَفَرَأَيْتُم مَّا تَحْرُثُونَ ﴿٦٣﴾ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

“Have you considered what you sow? Is it you who cause it to grow, or is it We Who do so?”

He says in Surah Yasin, Ayah 71:

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَلِكُونَ ﴿٧١﴾

“Did they not see that We have created for them cattle, among things made (directly) by Our hands, and then they become their owners?”

These verses shed light on a fundamental point regarding the reality of wealth and ownership: that wealth, in all its forms, is owned by Allah, and sustenance to everyone is granted by Allah. Since He is the owner of wealth, He grants people limited ownership through certain methods sanctioned and set by Him. When they wish to use the wealth, they must follow His guidelines, as they received the right of utilization from Him. In this way, mankind ‘owns’ things and ‘uses’ them, but with limits. They must submit to His command, never trespass the limits fixed by Him, and always follow the rules set by Him. They may only spend where allowed, and may not spend where forbidden. This is made clear in Surah Qasas, Ayah 77:

وَأَبْتَغِ فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

“And seek the (betterment of) the Hereafter with what Allah has given to you, and do not neglect your share from this world, and do good as Allah did good to you, and do not seek to make mischief in the land. Surely, Allah does not like the mischief-makers.”

This verse contains the Islamic philosophy of ownership, which can be summed up in three points:

1. All the wealth a person has is a grant from Allah.
2. When using this wealth, he should never forget his final destination, the Hereafter.
3. And he must always follow the rulings set by Allah. This includes two things:
 - a. That Allah commands him to give his wealth to another. This command must be obeyed, as Allah favored him by granting him ownership over the wealth in his hands, so He may command him to repeat the favor by giving to others.
 - b. That Allah forbids him from certain uses of his wealth. Allah does not permit spending money on causes that will result in universal harm or civil anarchy.

This is the primary distinguishing characteristic of the Islamic concept of ownership, which separates it from capitalism and socialism.

-to be continued-

AHKAM OF RAMADAN

BY HAZRAT MUFTI A'ZAM MUFTI SHAFI SAHIB , PRESENTED BY SHARIAH BOARD, NEW YORK

To fast during the blessed month of Ramadhan is the third obligation of Islam. Whoever denies this obligation does not remain a Muslim. He who fails to fulfil this obligation is a grave sinner.

The Niyyah (Intention) of Fasting

Niyyah refers to the intention of the heart. Verbal utterance is not a condition. Intention is a condition for the fast. If one does not make intention of fasting but abstains from eating and drinking the entire day, then too his fast will not be accepted. It is better to make intention for the fast of Ramadhan from the night before i.e. before subh sadiq and if not then at least one and a half hour before zawāl (midday) with the condition that one abstained from eating and drinking during that day.

Factors that invalidate the fast:

- 1) To apply medication to the nose or ears.
- 2) To intentionally vomit mouth full.
- 3) When water accidentally goes down the throat whilst gargling.
- 4) To ejaculate because of contact with a woman.
- 5) To swallow items that are not normally eaten, like a stick or a piece of iron.
- 6) To intentionally inhale the smoke of incense. Cigarettes and hukkah etc. follow the same law.
- 7) After eating or drinking forgetfully, one assumes his fast is broken and thereby continues to eat intentionally.
- 8) Eating after subh sadiq with the impression of it being before subh sadiq.
- 9) To make Iftār before sunset with the impression of it being after sunset.

Note: The above factors invalidate the fast and make Qadā wājib. However, Kaffarah is not necessary.

10) If one intentionally has intercourse with one's wife, eats or drinks intentionally, the fast breaks and qadā as well as kaffarah become wājib. Kaffarah means: to free a slave. If this is not possible, then to fast 60 consecutive days. If one fast is missed in between, the entire 60 have to be recommenced. If one is unable to observe these fasts then one should feed 2 meals to 60 needy people.

Factors that make the fast Makruh but do not nullify it:

- 1) To unnecessarily chew on something. To taste salt and spit it out. To clean or brush one's teeth with toothpaste is also makrūh.
- 2) To remain the entire day in the state of Janābah (in need of an obligatory bath).
- 3) To extract blood from the veins. This includes blood donations.
- 4) Backbiting (to speak of the faults of someone in his absence). Although this is harām in all conditions, however the sin is more severe whilst one is fasting.
- 5) To argue, swear or fight with someone. Whether it is a human, an animal or any lifeless object. This also renders the fast as makrūh.

Those factors that neither nullify the fast nor do they render it makruh:

- 1) To use a miswāk.
- 2) To apply oil to the moustache.
- 3) To apply medication to the eyes.
- 4) Inhaling of any fragrance.
- 5) To have a bath due to severe heat or thirst.
- 6) To take any type of injection.

- 7) To eat or drink forgetfully.
- 8) When smoke, dust or any insect enters the mouth unintentionally.
- 9) When water enters the ears.
- 10) Vomiting involuntarily.
- 11) Experiencing a wet dream.
- 12) When blood comes out from the gums but does not enter the throat. This will do no harm to the fast.
- 13) If a person was in need of a compulsory ghusl (bath) due to intercourse or a wet dream, and was unable to have a ghusl before subh sadiq and in this condition he makes the intention, no harm would be caused to his fast.

Factors that excuse a person from fasting in the month of Ramadan:

- 1) If one does not have the strength to fast due to sickness or if due to fasting, the illness will increase, then one is excused from fasting. However, it will be necessary to keep the qadā later.
- 2) If a pregnant woman fears some harm on herself or her child due to the fast, she should not fast but keep qadā later.
- 3) That woman who is breastfeeding her own child or any other child, and if due to fasting, the child will not receive milk, then she should not fast but keep the qadā later.
- 4) One who is travelling a distance of at least 48 miles is permitted not to fast. If one is able to fast without causing any difficulty or harm to oneself then it is better for one to do so. If fasting will cause harm to oneself or those travelling with one, then it is better not to fast.
- 5) If one commences the journey whilst one is fasting then it is necessary for one to complete the fast. And if one does not fast whilst on a journey, but one ate or drank something and in this state one returns home then one should abstain from eating and drinking for the rest of the day. If one did not eat or drink and one reaches home at such a time wherein it is permissible to make intention for the fast then it is necessary for one to make the intention (and observe the fast).
- 6) If one is threatened with murder and is forced to break one's fast then it is permissible for one to break the fast and one should keep the qadā later.
- 7) If one is overcome with sickness, thirst or hunger to such an extent that an expert Muslim doctor says that his life is in danger, then it is necessary for one to break the fast and to keep the qadā later.
- 8) It is not permissible for a woman to fast during the days of haid (menses) and nifās (postnatal bleeding). It is necessary for her to keep the qadā. It is necessary on the sick, the traveller, the woman in haid or nifās and all those who are excused from fasting that they respect the month of Ramadhan and do not eat during the day in front of others.

The Qada (Missed) Fasts

When one misses a fast due to a valid excuse, one should keep the qadā fast as soon as one is able to do so. There is no guarantee of life. One has a choice of keeping the qadā consecutively or separately. If the traveler after returning home, or the sick person after recovering, do not live for so long whereby they could complete all the missed fasts, then they will be responsible for only the amount of days for which they lived thereafter.

Sehri (Early morning meal)

It is sunnah for the fasting person to partake of sehri during the last portion of the night, before subh sadiq. This is also a means of acquiring blessings and rewards. The sunnah of sehri will be fulfilled if one eats after midnight, but it is better to eat during the last portion of the night.

Iftar (Meal after fasting)

It is makrūh to delay the iftār after being certain that the sun has set. If however it is a cloudy day, it will be permissible to delay the iftār for a few minutes, in fact as a precaution it should be delayed for at least 2 or 3 minutes.

Islam Overcomes Pagan Culture

After the Muslims conquered Egypt in 20 Hijri, a delegation of the local community approached the Muslim governor, Amr ibn al-‘Āṣ to, to discuss an important matter. According to custom the river Nile demanded a human sacrifice every year. On the 12th night of June, a virgin girl was dressed up as a bride and thrown into the river. It was believed that if this was not done, the river would dry up. Amr ibn al-As ﷺ immediately answered that Islam opposed all superstitious rituals.

Months passed and the river began drying. People began migrating due to the lack of water. ‘Amr ibn al-‘Āṣ ﷺ wrote to the Khalifah ‘Umar ibn al-Khattāb ﷺ seeking his advice.

‘Umar ﷺ* replied, “You have done the right thing because Islam opposes all rituals of ignorance. I am sending you a note, which you should drop into the river.”

The note was addressed to the river. It read, “From the servant of Allah, Amir al-Mu’minin, to the Nile of Egypt. If you had been flowing on your own accord, you may stop flowing. But, if it is Allah, the Almighty, who makes you flow, then we ask Him to make you flow.”

Amr ibn al-As ﷺ dropped the letter into the Nile and the next morning, the Nile started flowing again. It miraculously rose sixteen arms-lengths in a single night.

The conviction and faith of the Sahabah ﷺ was such, that they would never give preference to an un-Islamic custom, no matter how strong the pressure against them was.

The entire universe is in the control of Allah ﷻ and intelligent are those who turn to Allah ﷻ for their needs.

A Mother’s Golden Advice

When Imam Malik ibn Anas was still a young boy, he said to his righteous mother, “I desire to go out and acquire knowledge.” His mother dressed him as a student of knowledge, placed a turban upon his head and gave him some advice before he left, “Now go to Rabiah, but learn his good character and conduct before you begin to learn the knowledge he dispenses.”

A person who acquires book knowledge, but does not refine his character can never attain the status of the true scholars.

-Pearls from the Path










Darul Quran WasSunnah

Monthly Salah Timetable

March - April 2026 | Shawwal 1447 AH

New York



Day 	March/ April	Shawwal	Fajr 	Sunrise 	Zuhr 	Asr 	Maghrib 	Isha 
Fri	20	1	05:28 AM	07:00 AM	01:04 PM	05:20 PM	07:07 PM	08:40 PM
Sat	21	2	05:26 AM	06:59 AM	01:04 PM	05:21 PM	07:08 PM	08:41 PM
Sun	22	3	05:25 AM	06:57 AM	01:03 PM	05:22 PM	07:10 PM	08:42 PM
Mon	23	4	05:23 AM	06:55 AM	01:03 PM	05:23 PM	07:11 PM	08:43 PM
Tue	24	5	05:21 AM	06:54 AM	01:03 PM	05:23 PM	07:12 PM	08:45 PM
Wed	25	6	05:19 AM	06:52 AM	01:02 PM	05:24 PM	07:13 PM	08:46 PM
Thu	26	7	05:17 AM	06:50 AM	01:02 PM	05:25 PM	07:14 PM	08:47 PM
Fri	27	8	05:15 AM	06:49 AM	01:02 PM	05:26 PM	07:15 PM	08:48 PM
Sat	28	9	05:14 AM	06:47 AM	01:02 PM	05:26 PM	07:16 PM	08:50 PM
Sun	29	10	05:12 AM	06:45 AM	01:01 PM	05:27 PM	07:17 PM	08:51 PM
Mon	30	11	05:10 AM	06:44 AM	01:01 PM	05:28 PM	07:18 PM	08:52 PM
Tue	31	12	05:08 AM	06:42 AM	01:01 PM	05:29 PM	07:19 PM	08:53 PM
Wed	1	13	05:06 AM	06:40 AM	01:00 PM	05:29 PM	07:20 PM	08:55 PM
Thu	2	14	05:04 AM	06:39 AM	01:00 PM	05:30 PM	07:21 PM	08:56 PM
Fri	3	15	05:02 AM	06:37 AM	01:00 PM	05:31 PM	07:22 PM	08:57 PM
Sat	4	16	05:00 AM	06:35 AM	12:59 PM	05:31 PM	07:23 PM	08:59 PM
Sun	5	17	04:58 AM	06:34 AM	12:59 PM	05:32 PM	07:24 PM	09:00 PM
Mon	6	18	04:57 AM	06:32 AM	12:59 PM	05:33 PM	07:25 PM	09:01 PM
Tue	7	19	04:55 AM	06:30 AM	12:59 PM	05:33 PM	07:26 PM	09:03 PM
Wed	8	20	04:53 AM	06:29 AM	12:58 PM	05:34 PM	07:27 PM	09:04 PM
Thu	9	21	04:51 AM	06:27 AM	12:58 PM	05:35 PM	07:29 PM	09:05 PM
Fri	10	22	04:49 AM	06:26 AM	12:58 PM	05:36 PM	07:30 PM	09:07 PM
Sat	11	23	04:47 AM	06:24 AM	12:57 PM	05:36 PM	07:31 PM	09:08 PM
Sun	12	24	04:45 AM	06:22 AM	12:57 PM	05:37 PM	07:32 PM	09:09 PM
Mon	13	25	04:43 AM	06:21 AM	12:57 PM	05:37 PM	07:33 PM	09:11 PM
Tue	14	26	04:41 AM	06:19 AM	12:57 PM	05:38 PM	07:34 PM	09:12 PM
Wed	15	27	04:39 AM	06:18 AM	12:56 PM	05:39 PM	07:35 PM	09:14 PM
Thu	16	28	04:37 AM	06:16 AM	12:56 PM	05:39 PM	07:36 PM	09:15 PM
Fri	17	29	04:36 AM	06:15 AM	12:56 PM	05:40 PM	07:37 PM	09:16 PM
Sat	18	30	04:34 AM	06:13 AM	12:56 PM	05:41 PM	07:38 PM	09:18 PM

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Layout & Design: Staff of DQWS



Darul Quran WasSunnah

Monthly Salah Timetable

February - March 2026 | Ramadan 1447 AH
New York

Day	February/ March	Ramadan	Fajr	Sunrise	Zuhr	Asr	Maghrib	Isha
Wed	18	1	05:14 AM	06:45 AM	12:10 PM	03:53 PM	05:35 PM	07:07 PM
Thu	19	2	05:12 AM	06:44 AM	12:10 PM	03:54 PM	05:36 PM	07:08 PM
Fri	20	3	05:11 AM	06:42 AM	12:10 PM	03:55 PM	05:37 PM	07:09 PM
Sat	21	4	05:10 AM	06:41 AM	12:10 PM	03:56 PM	05:38 PM	07:10 PM
Sun	22	5	05:08 AM	06:40 AM	12:10 PM	03:57 PM	05:39 PM	07:11 PM
Mon	23	6	05:07 AM	06:38 AM	12:10 PM	03:58 PM	05:41 PM	07:12 PM
Tue	24	7	05:05 AM	06:37 AM	12:09 PM	03:59 PM	05:42 PM	07:13 PM
Wed	25	8	05:04 AM	06:35 AM	12:09 PM	04:00 PM	05:43 PM	07:14 PM
Thu	26	9	05:03 AM	06:34 AM	12:09 PM	04:01 PM	05:44 PM	07:16 PM
Fri	27	10	05:01 AM	06:32 AM	12:09 PM	04:02 PM	05:45 PM	07:17 PM
Sat	28	11	05:00 AM	06:31 AM	12:09 PM	04:03 PM	05:46 PM	07:18 PM
Sun	1	12	04:58 AM	06:29 AM	12:09 PM	04:04 PM	05:47 PM	07:19 PM
Mon	2	13	04:57 AM	06:28 AM	12:08 PM	04:05 PM	05:49 PM	07:20 PM
Tue	3	14	04:55 AM	06:26 AM	12:08 PM	04:06 PM	05:50 PM	07:21 PM
Wed	4	15	04:53 AM	06:25 AM	12:08 PM	04:07 PM	05:51 PM	07:22 PM
Thu	5	16	04:52 AM	06:23 AM	12:08 PM	04:08 PM	05:52 PM	07:23 PM
Fri	6	17	04:50 AM	06:21 AM	12:07 PM	04:09 PM	05:53 PM	07:25 PM
Sat	7	18	04:49 AM	06:20 AM	12:07 PM	04:10 PM	05:54 PM	07:26 PM
Sun	8	19	05:49 AM	07:20 AM	01:07 PM	05:10 PM	06:54 PM	08:26 PM
Mon	9	20	05:47 AM	07:18 AM	01:07 PM	05:11 PM	06:55 PM	08:27 PM
Tue	10	21	05:45 AM	07:17 AM	01:07 PM	05:12 PM	06:56 PM	08:28 PM
Wed	11	22	05:44 AM	07:15 AM	01:06 PM	05:12 PM	06:58 PM	08:29 PM
Thu	12	23	05:42 AM	07:13 AM	01:06 PM	05:13 PM	06:59 PM	08:30 PM
Fri	13	24	05:40 AM	07:12 AM	01:06 PM	05:14 PM	07:00 PM	08:31 PM
Sat	14	25	05:39 AM	07:10 AM	01:06 PM	05:15 PM	07:01 PM	08:33 PM
Sun	15	26	05:37 AM	07:08 AM	01:05 PM	05:16 PM	07:02 PM	08:34 PM
Mon	16	27	05:35 AM	07:07 AM	01:05 PM	05:17 PM	07:03 PM	08:35 PM
Tue	17	28	05:33 AM	07:05 AM	01:05 PM	05:18 PM	07:04 PM	08:36 PM
Wed	18	29	05:32 AM	07:03 AM	01:05 PM	05:18 PM	07:05 PM	08:37 PM
Thu	19	30	05:30 AM	07:02 AM	01:04 PM	05:19 PM	07:06 PM	08:39 PM

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