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AL-QALAM



DARUL QURAN WASSUNNAH

5 Stages of Life

Lessons on Aqeedah Tahawi

Question and Answer on Moon Sighting

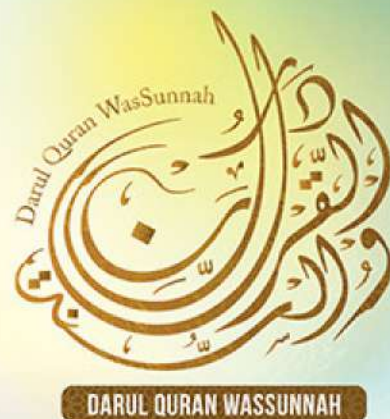
Darul Quran WasSunnah Walden Campus

Monthly Moon Sighting and its Ruling by CHC

Sadaqatul Fitr 2023

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Editorial

Assalāmu ‘Alaykum Wa Rahmatullahi Wa Barakatuhu,
Welcome to the 27th issue of the Al Qalam Academic Journal, written and compiled by the students and faculty of Darul Qur’an WasSunnah, located in Walden, NY. It is the fruit of hard work from the dedicated students and faculty that brought this production to your hands. Indeed Allah (swt) is the only One who gives the ability and opportunity to do good deeds and allows whomever He chooses to serve His Deen. The objective of this magazine is to provide knowledge contained within the Qur’an and the Sunnah of the Messenger of Allah (s) and transmit that knowledge to the masses. We are not merely interested in providing raw data, facts, and figures. Rather, we wish to present this knowledge in such a way that it can also be a means of providing solutions to some of the most pressing issues that our Ummah is currently facing. We are all currently undergoing some very difficult times; such times that many of the ones before us would not have even fathomed. This pandemic has affected the lives of many and has created a landslide in the lives of others. Luminous personalities are leaving us, day by day. It is undoubtedly from amongst the signs that our Beloved Messenger (s) had spoken about:

“Allah does not take away knowledge by removing it from (the hearts of) people, but He takes it away by removing Ulama, till when none of the Ulama remain, people will take ignorant people as their leaders who when consulted will give verdicts without knowledge. So they will go astray themselves and will lead the people astray as well. [Sahih Bukhari: 100]”

However, as Muslims, we recognize that this is a test from Allah (swt) and a call back to His Path. **We are the people of hope and faith.** We have hope in the Mercy of Allah (swt) and we hold strong to our Iman. We also take lessons from the annals of history as well as from our present. Turning back to Allah (swt) and beseeching His forgiveness is of utmost importance to us during these crucial times. Thus, we should make sincere Dua for the safety of all of humanity, open our hands for Sadaqat as much as we can, and give the scholars that are still present among us their due right and honor. Nonetheless, the only Being pure from all faults is Allah (swt). If there are any suggestions or corrections to be made, please forward it to info@dqws.us. Please keep in your most sincere duas all those who have put time and effort towards preparing and publishing this work. We ask Allah (swt) to accept this humble effort and make it a means of salvation from Jahannam for those who prepared and those who benefited from it.

Jazakumullahu Khairan

Editor-in-Chief,

”

**KNOW WELL THAT THE LIFE OF
THIS WORLD IS MERELY SPORT
AND DIVERSION AND
ADORNMENT AND AN OBJECT
OF YOUR BOASTING WITH ONE
ANOTHER, AND A RIVALRY IN
THE MULTIPLICATION OF
RICHES AND CHILDREN...**

SURAH AL HADID (57:20)

“

Following passage, "5 Stages of Life "

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In Surah al-Hadid, ayah #20, Allah ﷻ summarizes the stages of life,

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ ۗ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيغُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ
وَمَغْفِرَةً مِّنَ اللَّهِ وَرِضْوَانًا ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Translation: “Know well that the worldly life is but a play and an amusement, and a show of beauty, and exchange of boastful claims between you, and a competition of increase in riches and children. (All this is) like a rain, the growth of which attracts the farmers, then it withers, and you see it turning yellow, then it becomes straw. And in the Hereafter there is a severe punishment (for the disbelievers), and forgiveness from Allah and (Allah’s) pleasure (for the believers and the righteous). The worldly life is nothing but a material of delusion.”

The five stages mentioned above can be summarized hereunder:

1. **لعب (play):** refers to the types of play that young children engage in which doesn’t entail tangible benefits in this world nor in the next.
2. **لهو (amusement):** generally refers to the type of amusement that young teenagers engage in, such as sports. It can entail a form of physical activity, which is actually a good thing, as long as the commands of Allah ﷻ are not violated. For example, if an innocent game of basketball leads to cursing, foul language, or missing the salah, then such play would not be permissible. The same rules can be applied to watching sports. This is pertinent to keep in mind, as currently (November 2022), the FIFA World Cup is taking place in Qatar. Muslims around the world are tuning in to watch and support their respective countries. However, when watching these soccer tournaments, one should remember that these tournaments are not as innocent and harmless as they seem. Immorality and degeneracy has permeated every fabric of society. With the World Cup in Qatar, there is outrage and demand for Qatar to permit the sale of alcoholic beverages, as well as outcries to permit other forms of degeneracy. This is aside the fact that soccer tournaments have a reputation of inciting violence and foul language. A simple internet search will yield numerous cases of riots and death resulting from a particular team losing, or even a particular team winning. When we tune in, we inadvertently open a

gateway for that degeneracy to make its way into our homes as well, thereby exposing our children to it. Furthermore, The National Centre for Domestic Violence in the United Kingdom wanted to conduct a study to raise awareness on the correlation between domestic violence and soccer match outcomes. According to the study, if England loses, **cases of domestic violence increase by 38%** so not everyone looks forward to the game between England and Italy. Domestic violence and football finals are closely related, with **an increase by 26%** of cases recorded if England plays, 38% if England loses and **by 11% the following day** whether they win or lose.¹ Thus, it is unbecoming for a believer to engage in these types of amusements.

3. **زينة (a show of beauty):** as a person further progresses in his teenage years and beyond into adulthood, he wishes to beautify his clothes and his possessions for the world to admire. It should be noted that having good quality items and clothes is itself not a bad thing. The prophet ﷺ once said, “That person who has an atom’s weight of arrogance in his heart shall not enter Jannah.” Upon hearing this, one person inquired, “A man loves that his clothes and shoes are excellent (i.e., so will this count as pride)?” The prophet ﷺ responded, “Indeed Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down upon the people.”² It is clear from this Hadith that there is nothing inherently wrong with adorning oneself with good clothes as long as it is not coupled with arrogance. When people would come to Imam Malik ﷺ (d. 179) to ask questions, he would come out of his house to answer their questions. However, when they would come to him to learn Hadith, then prior to emerging from his house he would first take a bath, apply perfume, wear fresh clothes, don his turban.³ This was done to maintain respect for the words of the Messenger of Allah ﷺ, and not out of pride. Hafiz ibn al-Salah ﷺ (d. 643) was very meticulous about his clothes and appearance when teaching the Islamic sciences. He would expect the same from his students as well, and if any of them came to class unkempt, he would not allow them to sit in his lessons.⁴
4. **تفاخر (an exchange of boastful claims):** as a person grows further beyond his youthful age, he may boast about his accomplishments and characteristics, even if his claims are false. This leads to arrogance, ostentation, self-obsession, and serves as a source of jealousy.
5. **تكاثر (a competition of increase in riches and children):** one may also fall into boasting and competing with others with respect to his wealth and the size and strength of his family, clans, etc. His whole purpose and goal in life falls into amassing worldly riches, and utterly distracts him from the eternal life to come.

¹ <https://www.besoccer.com/new/football-causes-38-increase-in-domestic-violence-in-england>

² *Sahih Muslim* 91

³ *Tartib al-Madarik wa Taqrib al-Masalik* 1:145

⁴ *Al-Isnad min al-Din* pg. 112, quoting from Hafiz Badr al-Din ibn Jama’ah’s *Tadhkirah al-‘Alim wa al-Muta’allim bi Aadam al-Sami’ wa al-Muta’allim*.

These are the stages of life mentioned in the aforementioned ayah. As we move past each stage, we look back at the futile nature of the previous stage. For example, a child considers his toys and games to be the most important things in his life. As he goes into his teenage years, he looks back and realizes how shallow those toys were. He now considers his competitions and sports to be of the greatest importance. As he moves onto his late teenage years and twenties, he realizes now that there are more important things in life than just competition. Perhaps now he focuses on making himself presentable in public. Then as he amasses wealth and property, he starts making boastful claims, coming to the conclusion that this is what is most important. Once he starts having children, he realizes that merely boasting about one's qualities is not as important as having actual tangible wealth and large families. But what comes after that? After we leave this world and transition into the grave and thereafter the plain of resurrection, we will then realize how shallow the worldly life truly was.

To further illustrate the shallow nature of this world, Allah ﷻ then gives the following parable:

“(All this is) like a rain, the growth of which attracts the farmers, then it withers, and you see it turning yellow, then it becomes straw.”

The word used to denote rain in this ayah is غيث, which is not any normal rain, but refers to the kind of rain that comes after a long, extended period of drought that causes the people to have lost all hope of any water,⁵ as mentioned in Surah al-Shura ayah 28:

“And He is the One who sends down rain after they lost hope.”

One can imagine the joy of such people upon seeing the advent of Allah's ﷻ mercy.

The word used to denote farmers in the aforementioned ayah is كَفَّار. The word كفر literally means to hide something. Thus, farmers have been referred to as كفار in the Arabic language because they hide seeds in the ground. The disbeliever is also referred to as such due to concealing one's acknowledgment of the oneness of Allah ﷻ.⁶

Interpreting the word to mean “farmers” was the view adopted by a number of commentators such as Imams ibn Qutaybah (d. 276),⁷ al-Baghawi (d. 516),⁸ ibn al-Jawzi (d. 597),⁹ al-Mahalli,¹⁰ ibn Kathir,¹¹ and others. Some, such as al-Alusi (d. 1270)¹² and ibn 'Ashur (d. 1393),¹³ have attributed this view to 'Abdullah ibn Mas'ud ؓ although I have been unable to locate a chain of transmission for this as of yet. Some maintain that the ayah directly refers to

⁵ *Tafsir ibn Kathir* 8:61; al-Risalah al-'Alamiyyah

⁶ For a more detailed analysis of the usage of the word كفر, see al-Asfahani's *Mufradat Alfaz al-Qur'an* p. 714

⁷ *Tafsir Gharib al-Qur'an* p. 454 and *Ta'wil Mushkil al-Qur'an* p.75

⁸ *Ma'alim al-Tanzil* p. 1279; Dar ibn Hazm

⁹ *Zad al-Masir* p. 1400; Dar ibn Hazm

¹⁰ *Tafsir al-Jalalain* 3:476; Maktabah Bushra

¹¹ *Tafsir ibn Kathir* 8:61; al-Risalah al-'Alamiyyah

¹² *Ruh al-Ma'ani* 14:247; Dar al-Hadith

¹³ *Tafsir al-Tahrir wa al-Tanwir* 27:404; al-Dar al-Tunisiyyah li al-Nashr

the disbelievers, which is the common usage for the word, as maintained by al-Zamakhshari (d. 538)¹⁴ and al-Nasafi (d. 710).¹⁵ Yet others have mentioned both views without specifying a preference, such as Qadi ibn 'Atiyyah (d. 546),¹⁶ Qadi al-Baidawi (d. 691),¹⁷ and Imam Abu Hayyan al-Andalusi (d. 745).¹⁸

Some have suggested that even if referring to “farmers,” the word كفار has been utilized to highlight the difference in perception between the believers and disbelievers when witnessing lush greenery. Whereas the believer is overjoyed because he sees it as a great mercy and bounty from Allah ﷻ, and attributes it directly to Allah ﷻ, the disbeliever only increases in his love for this world, attributing none of it to Allah ﷻ.

In any case, the parable iterates how farmers become overjoyed with the advent of rain after a long drought, and it leads to the growth of lush vegetation. In a similar fashion, the disbelievers are overjoyed by the benefits of this temporal world. The believers simply cannot afford to be deluded by this transitory stage. The Prophet ﷺ said,

“This world is a prison for the believer,”¹⁹

The believer lives in accordance with the guidelines set by Allah ﷻ and His Messenger ﷺ, which happen in fact guides him to live his best possible life, and thus the believer cannot entertain his animalistic instincts. He can't do whatever he wants.

Then the vegetation starts to wither, turning yellow and becoming unusable. Similarly, a person starts off in this world as a young child, then grows into adolescence wherein his body has increased strength, agility. Thereafter he becomes a middle-aged man (30s/40s), wherein his natural disposition starts to change, and his strength begins to fail him. Thereafter he enters his old age, becoming elderly and weak, limited in mobility. Minute tasks become difficult for him. These stages are alluded to in Surah al-Rum, ayah #54,

“Allah is the One who created you in a state of weakness, then He created strength after weakness, then created weakness and old age after strength. He creates what He wills, and He is All-Knowing, All-Powerful.”

The point is that there is an absolute guarantee that we will wither away and die, just as vegetation withers away and dies. What matters is that we look onward, analyze and prepare for the life that will undoubtedly come after death. This world that we live in is, ultimately, not true life. True life starts from the point of death. This world was merely created as a test. Allah ﷻ says in Surah al-Mulk, ayah #2,

¹⁴ *Tafsir al-Kashaf 'an Haqaiq Ghawamid al-Tanzil wa 'Uyun al-Aqawil* 6:50

¹⁵ *Madarik al-Tanzil wa Haqaiq al-Ta'wil* p. 1196

¹⁶ *Al-Muharrar al-Wajiz* 5:267; Dar al-Kutub al-'Ilmiyyah

¹⁷ *Anwar al-Tanzil wa Asrar al-Ta'wil* p. 1013; Dar al-Ma'rifah

¹⁸ *Tafsir al-Bahr al-Muhit* 8:223; Dar al-Kutub al-'Ilmiyyah

¹⁹ *Sahih Muslim* 2956

“The One who created death and life, so that He may test you as to which of you is better in his deeds. And He is the All-Mighty, the Most-Forgiving.”

We live so that we can prepare for our death. Allah ﷻ has offered us various paths to take in this world. We can either take the path of gratitude to Allah ﷻ, or the path of ingratitude, as mentioned in Surah al-Insan, ayah #3,

“We have shown him the way to be either grateful or ungrateful.”

Gratitude to Allah ﷻ requires striving against our carnal desires; to not give in to every animalistic whim. If we do so, then we are slaves to these very desires. To be truly free and successful, and to live a fulfilling life in this world and in the hereafter, one must learn to sacrifice those desires of which stand contrary to the commands of Allah ﷻ and His Messenger ﷺ. Allah ﷻ says in Surah al-Naziat, ayah #40-41,

“Whereas for the one who feared to stand before his Lord and restrained his self from the (evil) desire, Paradise will be the abode.”

In conclusion, we must realize the short nature of our lives, and that everyone will wither away from this world. Our bodies will decompose one day. On that day, we will truly realize how valueless our pursuits and obsessions behind this world were, and we will truly realize how the only thing that mattered was pleasing Allah ﷻ. The Messenger of Allah ﷺ conveyed the difference in value between this world and the hereafter in the following Hadith,

“The comparison of this world to the hereafter is like a person who dips his finger in the ocean, then let him look: how much water was he able to bring back?”

Compare the oceans of the world to the few drops of moisture one has left over on his finger. When we fill our hearts with the love of this world, we exchange the oceans of the hereafter for the droplets of moisture of this world. May Allah allow us to put our focus and attention into preparing for the hereafter.





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**IF ALL THE TREES ON EARTH
WERE PENS AND THE OCEAN
‘WERE INK’, REFILLED BY
SEVEN OTHER OCEANS, THE
WORDS OF ALLAH WOULD NOT
BE EXHAUSTED. SURELY ALLAH
IS ALMIGHTY, ALL-WISE.**

SURAH LUQMAN (31:27)

“

دَرْسَاتُ عَقِيدَةِ الطَّاهَوِيِّ

Lessons on 'Aqeedah at-Tahawi

'Aqeedah at-Tahawi is the monumental treatise of the great Hanafi Imam, Abu Ja'far Ahmad ibn Muhammad at-Tahawi (d. 321 H), on the subject of aqeedah (creed, or beliefs). It discusses the basic beliefs of a Muslim in a concise and simple manner and is considered an authoritative text in the field. Due to its composition in prose and brevity, it has been memorized for ages by the young and old, all throughout the world. In an era of rampant misinterpretation of the tenets of Islam, there is a greater need to clarify what Muslims really believe in. Many Muslims born into the religion have basic questions about beliefs which remain unanswered. Further, even devout practicing Muslims are often perplexed as to how their timeless beliefs exactly apply to the modern lives they live in. Sensing this urgent need, Hazrat Mufti Nawalur Rahman (db) began a series of lessons on this historical work, clarifying the tenets of faith by relating them to modern thoughts, culture and societal values while appealing to the common intellect and interest.

Lessons by Hazrat Mufti Shah Muhammad Nawalur Rahman (db)

Translated by a Graduating Student of Darul Quran Wasunnah

Ustāzh al-Asātiza, Faqīh al-'Asr, Al-Hāj, Al-Hāfiz, Maulānā wa Murshidunā wa Qudwatunā, Mufti Shah Mohammed Nawalur Rahman sahib Miftāhī, Hanafī, Chishtī, Qādrī, Imdādi, may Allah extend his blessings and honor, was born in the year 1376 A.H. in Hyderabad Deccan, India to a family of Auliya Kirām. His father, a great wali-Allah and 'ārif billah, Shaikh al-Mashā'ikh Hazrat Ghulam Mohammed Sufi sahib (may Allah illuminate his resting abode), belonging to the Qādiriyyah silsilah, received inspiration (ilhām) to name all of his four sons from the qualities of ar-Rahman. Thus, the eldest son was named Kamalur Rahman, the second, Jamalur Rahman, the third, Nawalur Rahman, and the fourth son, Zhilalur Rahman.

Nawal means 'gift' in Arabic, thus Hazrat's name means gift from ar-Rahmān. This meaning has great enlightenment behind it. Hazrat Mufti sahib was brought up and nourished in an environment of the Auliya Allah. He became a hafiz of the Quran at the early age of ten and began his primary Arabic education in his hometown under the spiritual guidance of his blessed father. Later he went to Miftāh al-'Ulūm in Jalalabad, India, and studied under the famous imām of Tasawwuf, Hazrat Masīhul Ummah, Maulana Masīhullāh Khan sahib Jalalabadi (may Allah illuminate his resting abode), who was a senior disciple of Hazrat Hakīmul Ummah Maulana Ashraf Ali Thanwi (may Allah illuminate his resting abode).

In the days of his youth, Hazrat Mufti sahib was very active and was known as a 'sufi' amongst his peers. He never wasted time. Rather he indulged in the service of his teachers. He would usually massage the heads of his teachers including Hazrat Masīhul Ummah (may Allah have mercy on him). His teachers preferred his service over others, due to his ability to learn quickly and his great humility. Hazrat Mufti sahib had not only learned the different branches of knowledge from Hazrat Jalalabadi (may Allah have mercy on him) but gave bai'ah (allegiance) to him as well.

Later, by the guidance of his shaikh, he furthered his studies at Miftāh al-'Ulūm after completing the 'ālimiyyah course, including an extensive study of the Six Most Authentic Books of Hadith and other books of Hadith as well. He enrolled in a postgraduate course in Fiqh and Ifta and studied under the prestigious Mufti, Hazrat Maulana Mufti Nasir Ahmed (may Allah illuminate his resting abode). He received ijaza to teach Hadith by many renowned scholars of his time among whom is Hazrat Shaikhul Hadith Maulana Zakariya Kandhalwi (may Allah illuminate his resting abode).

Upon returning to Hyderabad Deccan, Hazrat Mufti sahib began teaching. His ability to teach was preferred by his elders and he was quickly promoted to teach Hadith Sharīf. He taught Sunan at-Tirmizhī at Darul Uloom Hyderabad for an extended period. Hazrat Mufti sahib was so young that some of his students were only a few years younger than him.

From his student days, Hazrat Mufti sahib worked in the field of Da'wah and Tablīgh. As his love for the Auliya Kirām was remarkable, especially considering that Hazrat Mufti sahib was in the company and service of Auliya Kirām since his youth, he always looked to learn every branch of the Dīn from the pious Auliya Allah who were experts in the studies of Quran and Sunnah. In the course of his noble work of da'wah he was frequently in the service to Hazrat-Jee Maulana Inamul Hasan Kandhalwi (may Allah illuminate his resting abode), the Ameer of the effort of Tabligh. He spent much time in Markaz Nizamuddin. Hazrat Mufti sahib gave speeches in many centers of Tabligh throughout the world. His speeches were very much to the liking of the elders. Hazrat Maulana Naeemullah Khan sahib (may Allah illuminate his resting abode), the Ameer of Hyderabad Deccan, had special love for Hazrat Mufti sahib and sent him to many places to revive the Sunnah in the lives of the Muslims.

Hazrat Mufti sahib has provided his services to the knowledge of Dīn, Tazkiyyah (spiritual purification) of the soul and the work of Tabligh and excelled in all. Upon reaching the upper stages of Tasuwwuf, his father designated Hazrat Mufti sahib as his disciple in the Qādriyah Silsilah at the age of twenty. After this, he again received such an honor in the Chistiya, Naqshbandiya, Qadriya and Suharwardiya silsilah from Hazrat Masīh al-Ummah (may Allah have mercy on him) through his senior disciple, Shaikh al-Mashā'ikh Hazratwala Hafiz Dr. Tanweer Ahmed Khan sahib (may Allah illuminate his resting abode).

Hazrat Mufti sahib founded Rahmat-e-Alam Foundation in 1998 for the exact purpose as its name spells out, 'mercy of the world'. Its three main divisions, Islamic Social Services (Shariah Board of America), Guidance Islamic School and Darul Uloom Chicago, along with the numerous affiliated organizations and branches, such as Shariah Board, New York and Darul Quran Wasunnah all serve the Muslim Ummah in their religious, spiritual, social and personal matters for the better of the community. By this humble effort, Rahmat-e-Alam strives to build strong Muslim community members, kind neighbors, dutiful spouses, responsible parents, obedient children and righteous citizens. This is keeping in mind that each person guided to the Straight Path results in a better world for everyone.

Hazrat Mufti sahib is a master of Hanafi Fiqh, and is known as a specialist in the field of ifta. He is a fountain of guidance and mercy for all. May Allah extend his shadow and blessings even further. Amīn!

Part I: The Universe And Its System Bear Witness To Allah (swt)

(adapted from *Madh'hab Aur Jadeed Challenge*)

Astronomical studies show that the number of sand grains on the shores of the oceans of the world can possibly be an estimate of the number of stars in the sky. Some of those stars are a few times greater than Earth. Most of them, however, are so much greater that hundreds of thousands of earths can fit in them. Some stars are even so big that billions of earths can fit within.

This Universe is so vast that a space shuttle travelling at nearly the speed of light, at the highest speed possible, up to 186,000 miles/second, would require 1 billion years to circle the outer bounds of it. As vast as it may be, the Universe has not stopped

growing. It is expanding every moment. This expansion is so fast that after every 1.3 trillion years, all distances of the Universe double. Thus, even this remarkably fast imaginary shuttle would never be able to completely circle the Universe. It would always remain on the road of this ever-expanding space. (This is Einstein's theory of the vastness of the Universe. This is of course the analysis of only one physicist. In reality, science has yet to fully comprehend the vastness of the Universe).

If the sky is clear of obstructions, 5,000 stars are visible to the bare eye. With the help of an ordinary binocular, this number increases to more than 2 million. Further, using the most powerful binoculars

available, billions of stars come into sight. However, this number is still much less than the actual number of stars in the sky. The Universe is an endlessly vast space, in which innumerable stars continuously move at extraordinary speeds. Some travel alone, some with two or more, while myriad others are grouped in constellations. If one can imagine the countless specks which accompany the light entering a room through a window, flying all over, here and there, at an enormous scale, he can visualize a slight picture of the orbiting stars found all over the Universe. This picture is still very different from what is really there. Seemingly, specks move together, whereas stars, even though there are so many of them, travel vehemently, all alone, at immeasurable distances apart. It is similar to a few ships sailing in a vast ocean, each completely unaware of the other.

The Universe is composed of countless clusters of stars. Each cluster forms a galaxy and is in constant movement. The closest moving body known to man is the Moon. The Moon orbits Earth from 240,000 miles away. Every 29½ days, it completes one orbit. Similarly, the Earth, at a distance of 9.5 million miles away, orbits around the Sun on a 190 million-mile path, while rotating on its axis at 1000 miles/hour. It takes one full year to complete its orbit. There are nine such planets, including the Earth, which orbit the Sun. While all of these planets are busy in their own travel, 31 moons orbit around them in their own independent path. Besides them, there is a cluster of 30,000 asteroids, thousands of comets and innumerable meteors which are on their own paths. In the center of all of these, lies the star referred to as the Sun. Its diameter is 865,000 miles, making it 1.2 million times bigger than the Earth.

The Sun itself is not immobile, but rather, along with all of its planets and asteroids, it revolves in an enormous galaxy system at a speed of 600,000 miles/hour. In this way, there are thousands of moving systems which all formulate one galaxy. A galaxy is like a big plate, on which many stars, alone and together, are revolving like spinning tops. Further, these galaxies themselves are in movement. Thus, the closest galaxy, in which this solar system lies in, rotates on its axis, completing its cycle every 200 million years.

Astronomers estimate that the Universe is composed of 500 million galaxies. In each galaxy, there are approximately 100 billion stars. The closest galaxy, the Milky Way, a part of which is visible in the night as

a streak of light has an area of 100,000 light years. The inhabitants of the Earth are 30,000 light years away from the center of the galaxy. This galaxy, in turn, is part of a greater super-galaxy in which other similar galaxies are in constant movement. The diameter of the entire cluster is 2 million light years.

Along with all of these revolutions, another type of movement takes place. The Universe is continuously expanding in all directions like a balloon. The Sun, rotating at a frightful speed, is running endlessly towards the outer borders of its galaxy, at a rate of 12 miles/second, along with all adherents of its solar system. Similarly, all stars, while maintaining their respective rotations, are running towards some direction, some at 8 miles/second, others at 33 miles/second and some even at 84 miles/second. In this way, all stars are moving at extremely fast speeds.

All of this motion bewilderingly occurs in great harmony and with much discipline. There are neither collisions nor alterations in speed. The Earth's orbit around the Sun is symmetrical at all degrees. Similarly, the rotation on its axis is so precise that in centuries, the difference of a single second has not taken place. The orbit of its satellite, the Moon, is also completely fixed. Even the minute deviation it has on its course occurs with the utmost precision every 18½ years. This is the condition of all celestial bodies.

According to astronomical calculations, many a time, entire galactic systems consisting of billions of stars enter into other galaxy systems, passing through in full motion without any collisions. Seeing this amazing colossal phenomenon, the mind is obliged to accept all of this does not run on its own. Rather, there must be an extraordinary Force which keeps this profound system intact.

This very organization and discipline found in such large systems is thoroughly existent in small systems as well. According to the latest research, the smallest matter is the atom. It is so small that it is not visible through any microscope (although the latest microscopes can magnify specimen hundreds of thousands of times). In reality, the atom is non-existent to the human eyesight. However, in this extremely minute particle, lies a magnificent revolution system like that of the solar system.

The atom is a composite of electrons which are disconnected from one another. There are surprisingly long gaps between them. Even in a piece of lead, which has strongly bonded atomic particles, the electrons cover

barely one trillionth of the volume, the rest remains completely empty. If electrons and protons were visualized as two separate pieces, the space between them can easily be depicted as 350 yards. Conversely, if the atom is pictured as a dust particle invisible to the bare eye, the circuit created by the revolution of the electron can be depicted as a soccer ball with an area of 8 ft².

The negative charges of the atom are known as electrons. They circulate around the positive charges, known as protons. These charges, which in reality are no more than an imaginary point of light, circulate around their central point like the Earth orbits the Sun on its axis. This circulation is so fast that even the electron cannot even be detected in any one position. It seems rather that it is in every position of the orbit at once. It revolves on its axis thousands of billions of times every second. If this unparalleled, undetectable system can be theorized in science simply because the actions of the atom remain inexplicable without it, it would be far from unacceptable to entertain the concept of an organizer behind all of this without whom the system of the atom cannot come together.

The human nervous system, which is sustained only by the power of Allah, has billions of messages passing through it day and night. It tells the heart when to beat, the different body parts when to move and the lungs how to perform. If this coordinating system was not there, man's existence would disseminate to a composite of scattered parts. Each part would be running on its own path.

The base of this coordinating system is the brain. There are approximately 1 billion nerve cells in the brain. Every cell has tiny wires, called nerve fibers, coming out of it, which spread throughout the body. Through these tiny fibers, signals are received and orders are sent in a system which runs at a speed of about 70 miles/hour. Through these nerves, the body tastes, hears, sees, feels and conducts its various functions.

The tongue has 3,000 taste buds, each with a separate nerve fiber connecting it to the brain. Through these, all different kinds of tastes are sensed. The brain is able to hear through the 100,000 hearing receptors in the ear, accomplished by an extremely complicated feat. Each eye has 130 million light receptors which send collective images to the brain. Spread all over the skin, is a net of sensory receptors. If something hot touches the skin, approximately 30,000 hot receptors sense it and immediately inform the brain. Similarly, the skin has

250,000 cold receptors, which react when something cold touches, freezing the brain by its news. The body begins to tremble. The veins begin to dilate. Blood rushes to them to ensure more heat is provided. When afflicted with excessive heat, the hot receptors inform the brain, causing 3 million sweat glands to excrete a cold sweat.

The Nervous System is broken down into different divisions. One division is the Autonomic Nervous System, which controls the subconscious activity of the body, like digestion, breathing, heartbeat, etc. This system is then subdivided into two parts. One is called the Sympathetic System, which mobilizes, and the other is the Parasympathetic, which works to stop movement (effectively immobilizes). If the body was completely controlled by the first, for example, the heart would beat so fast that death would be inevitably close. If it went completely under the control of the other, the heart would stop beating altogether. Both systems work together in harmony with much precision on their own functions. When immediate force is required at times of high pressure, the Sympathetic Systems gains control. The heart and lungs begin to work fast. Similarly, the Parasympathetic System comes into control at sleeping time, pacifying all movements of the body.

There are the countless such amazing realities throughout the Universe. Each and every thing in the Universe has a magnificent system in place. In front of them, even the greatest machine systems stand aghast. Imitation of the Divine System has now become a popular topic of science altogether. In the past, the scope of science was constricted to unveiling hidden forces within nature and unleashing their true force in the practical world. But now, a special significance is placed on understanding the mechanics of nature and imitating them.

How is it possible that the great complex system of the Universe or even that of the human body can exist on its own without a mastermind behind it? The discipline found throughout the vast system is a loud sign of an organizer and engineer behind it. This being is Allah. The human mind cannot imagine organization without an organizer. Is it not then perfectly reasonable to acknowledge an organizer for this Universe system as well? Rather, it would be unreasonable to deny the existence of one behind this system. In reality, there is no rational base in the human psyche which can substantiate the denial of Allah.

The Universe is not just a random pile of matter, but rather there is astonishing significance behind every bit of it. This is clear proof that there is a mastermind behind the creation and organization of it. It is not possible to have such significance without a thorough plan behind it. A universe conceived by mere blind guessing cannot possibly have consistent discipline nor deeply correlated significance throughout. The Universe is so amazingly balanced and proportioned that that it is unimaginable that it all came into existence by mere coincidence.

The words of Chad Walsh are quoted in *The Evidence of God* (pg. 88) are:

“Whether a person believes in God or not, it is fair to ask him to prove how the balance of coincidence turns out in his favor”

The existence of life on Earth requires the stability of so many different variables that it is mathematically impossible that its specific balance remains intact on the Earth just coincidentally. Now, if these conditions are all found, it must be acknowledged that there is an intelligent force in nature guiding it to cause these conditions.

In terms of its size, the Earth does not hold even an atom's worth in the Universe. It is however the most important of all known planets because it amazingly sustains all necessary conditions for life, unlike, according to current research, the rest of this vast Universe.

It is necessary to first understand the size of the Earth. If the size was any greater or less, life would not exist on it. If the sphere of the earth were as small as the moon, i.e. the diameter was one-fourth of the present, the gravitational force would be one-sixth of the present force. As a result of which, the Earth would not be able to hold water and air on its surface, just as the Moon is unable to do so due to this very lack of magnitude. Thus, there is no water on the Moon nor is there any hydrosphere. Due to the lack of an ozone layer, the nights would be dangerously cold and the days would sizzle like an oven.

Such a low-mass earth, due to the lack of gravitational pull, would prove unable to hold large amounts of water, which is an essential factor to maintaining seasonal balance. Based on this, one scientist named this the Great Balance Wheel. The current Ozone Layer would dissipate into the atmosphere, resulting in exceedingly high temperatures

on its surface in times of heat and tremendously low temperatures in the cold.

Conversely, if the Earth's diameter were double the present size, the gravitational force would double as well, resulting in a drastic drop in the height of the atmosphere, which is currently 500 miles above the surface, and a 15-30 pound/inch² increase in air pressure making it a deadly repercussion to life. If the Earth was as big as the Sun, while its density remained constant, the gravitational force would multiply 150 times and the height of its atmosphere would drop from 500 miles to only 4 miles, resulting in an air pressure of 1 ton/inch². This extraordinary pressure would indefinitely stunt the growth and development of life. A 1-pound animal would become 150 pounds while the human body would shrink to the size of a squirrel, leaving no chance of a sustained intellectual life. Human intellectual development requires many nerve fibers which can only be found at a certain body mass.

It may appear that man is *on* the Earth, but the more accurate statement is that he is *hanging upside-down from its bottom*. The Earth is like a ball suspended in space on which humans live all around. A man standing in Asia has North America directly below him while the exact opposite applies to the one standing in North America. Further, Earth is not still in its position, but rather it is moving continuously at a velocity of 1,000 miles/hour. As a result, those on the surface of the Earth should meet the same fate as the pebbles on a wheel when it is spun very fast. This does not occur however due to a perfect balance of gravity and atmospheric pressure. There is also an extraordinary amount of force from within the Earth, pulling everything towards it along with the atmospheric pressure pushing down from above. This bilateral force keeps them hanging all around its surface. The atmospheric pressure on the human body is approximately 15.4275 pounds/inch². This means that on an average human being there are 34,028.4 pounds of pressure he does not notice due to the air around him and the equal distribution of the pressure from all sides, just as when he dives in water.

Besides this, air, which is a compound of many different gases, has countless benefits, innumerable in any one book. On the basis of his own observations and studies, Newton concluded that all bodies exert a mutual attraction. But he had no answer as to why. Thus, he frankly stated that he has no explanation for it. A.N.

Whitehead, a famous American mathematician and philosopher, references this and says:

“By admitting this fact, Newton has expressed a great philosophic truth, that is, if nature is inanimate, it can give no explanation to us, just as a dead man cannot narrate any incident. All rational and logical explanations are ultimately the expression of a purpose, whereas no ontology can be ascribed to a dead universe.” (The Age of Analysis, p. 85)

Extending Whitehead's words, it can be said that if the Universe is not under the control of an Intelligent Being, then why is there so much meaningfulness found in it?

The Earth completes one rotation on its axis every twenty-four hours. In other words, it rotates at a speed of 1,000 miles/hour. Assuming its speed decelerates to 200 mph, which is very much possible, the day and night would be 10 times the current length. The scorching summer sun would set blaze the crops by day and the remainder thereafter will diminish in the long cold night to nothing but ashes.

The Sun, the current spring of life, has a surface temperature of 12,000° F. The distance between the Earth and Sun is approximately 93 million miles, which incredibly remains consistent at all times. This is of the utmost significance to the inhabitants of the Earth. If this distance decreases, for example to half that distance i.e. closer, so much heat will accumulate that this paper will burst to flames. If on the other hand, the distance doubles, the surface will become so cold, life will cease to exist. A similar situation will occur if the current Sun were to be replaced by a different star. For example, if an enormous star, ten times as hot as the Sun, were to replace it, it would render the Earth a burning furnace set ablaze.

The Earth is tilted on its axis at an angle of 23 degrees. This tilt causes the different seasons on the Earth. As a result of which, a greater portion of the Earth, becomes inhabitable, while cultivating different crops and vegetables as well. If the Earth was not tilted as such, the North and South poles would always remain dark. The ocean vapors would travel north and south, creating either icebergs, or dry deserts all over the Earth. Many such consequences would make life impossible on Earth without this tilt.

It is illogical to think that all these elements, arranged themselves on their own with such balance and harmony. If the scientists' theory is correct that the Earth is a break-off of the Sun, it would mean that the

preliminary temperature of the Earth was that of the Sun, i.e. 12,000° F, then it cooled down slowly. Oxygen and hydrogen, which cannot mix until the Earth's temperature cools to 4,000 degrees, mixed at this instant and formed water.

After that, the Earth transitioned through tens of millions of years of rampant transformation. This continued until most probably one million years ago, when the Earth took its current shape. A major portion of the gases in the Earth's atmosphere transferred to outer space. One portion formed into water compound. Another portion was absorbed into everything on Earth. Another portion remained as air in the atmosphere, most of which is oxygen and nitrogen. The mass of this air is approximately one-millionth of the Earth. Why didn't all the air evaporate? Why didn't the air turn out to be much greater than the current amount? Man would not be able to survive in either situation. Even if life were found under the thousands of pounds per square inch of the excess gases, it would be impossible to grow and develop as a human being.

If the top layer of soil of the Earth was only 10 feet thick, oxygen would not exist in the atmosphere, rendering life impossible. Similarly, if the ocean were a few feet deeper, it would absorb all carbon dioxide and oxygen, and vegetation would not survive on the surface of the Earth. If the air in the atmosphere was any less dense than the present, the 20 million meteors which enter the upper portion of it on average per day, and show themselves to be ablaze by night, would fall crashing all over the Earth. Travelling at a speed up to 6 – 40 miles/second, these meteors would burn all combustible matter on Earth and leave the entire surface perforated. The mere heat of these bright meteors, travelling 90 times faster than a gun bullet, would obliterate a vulnerable creature the likes of man. However, the atmosphere, due to its perfectly balanced pressure, saves mankind from this fire shower. The atmosphere is as dense as necessary to allow the chemically beneficial solar rays, known as Actinic Rays, to reach the Earth at the appropriate levels as needed for the survival of vegetation, destroying harmful bacteria, producing essential vitamin, etc. The fact that all of these amounts are exactly according to the needs of human beings is indeed an amazing story!

The atmosphere above the Earth is composed of six gases, nitrogen (78%), oxygen (21%), and four other gases of negligible presence. This places a pressure on the surface of the Earth of approximately 15

pounds/inch², of which oxygen contributes to 3 lb./in². The remainder of the oxygen is absorbed by the depths of the Earth, and makes up eight-tenths of the world's water. Oxygen is the source of breathing for all land animals, and there is no other source to obtain it from besides the atmosphere.

A question arises here as to how these extremely unstable gases all compounded and remained in the atmosphere in the exact volume and composition necessary for life. For example, if oxygen, instead of 21%, was 50% or more of atmosphere, everything on the surface of the Earth would be so combustible that as soon as one tree lit on fire, the entire forest would burn down. If the oxygen composition decreased to 10%, it is possible that life would adjust after centuries but human civilization would not be able to flourish to its present form. If all free oxygen were absorbed into the matter on the Earth's surface, like the rest of the oxygen, animal life would again be impossible.

Oxygen, hydrogen, carbon dioxide, and carbon gases all combine in different forms as essential elements of life, the structure it is built upon. There is not even one billionth of a chance that all of them can come together in this exact proportion all at once on any one planet. One physicist remarked, "Science has no explanation to offer for these facts and to say it is all accidental is to defy mathematics". There are innumerable events of such nature in this world which are inexplicable without accepting a Divine Intellect behind its creation.

Among the many important properties of water, one is that the density of ice is less than that of water. Water is the only known matter which lightens after freezing, i.e. its volume increases in relation to its mass. This is of the utmost importance to life. Due to this, ice floats on the water surface, and does not settle at the bottom of the rivers, seas, and oceans. Otherwise, all water would slowly freeze. This becomes such a blocking barrier on the water surface that what is below it remains above freezing temperature allowing fish and other sea creatures to survive. Thereafter, this ice melts immediately upon the arrival of spring. If water did not have this property, the inhabitants of cold lands, on a special note, would face a very difficult time.

Much bewildering mathematic precision can be found in the universe. The inanimate, unperceptive matter found in the Universe is not disorganized in its actions nor unsystematic. It is bound to a particular set of laws. The word 'water' uttered in any part of the world at any time will always mean the same: a compound of 11.1%

hydrogen and 88.9% oxygen. When a scientist enters a lab and warms a vessel of water, he can say, without even a thermometer, that the boiling point of water is 100° C, as long as the atmospheric pressure remains at 760 mm. If the pressure is less than that, a lower amount of force will be required to bring about the heat which will break the water molecules and produce vapor, dropping the boiling point below 100° C. Inversely, if the atmospheric pressure rose above 760 mm, the boiling point will increase accordingly. This experiment has been tested so many times, the boiling point of water can be stated with complete certainty beforehand. If matter and energy did not act in such a disciplined and systematic manner, scientific research and discoveries would have no base. Sheer coincidence would rule this world and scientists would be unable to predict that a particular procedure conducted in a specific situation, when repeated, will produce a consistent result.

The first things witnessed by a student new to the field of chemistry is the periodicity and order of the elements. One hundred years ago, Dmitri Mendeleev, a famous Russian chemist, arranged different chemical elements by atomic number in what is referred to as the Periodic Table. At the time, all of the current elements were not discovered as of yet. Hence, many boxes were empty in his table. Later, they were filled in exactly according to the original arrangement. In this table, elements are organized under their atomic numbers into particular groups. The atomic number is determined by the number of protons found in the nucleus of the atom. This number distinguishes one element from another. Hydrogen, the simplest element, has one proton in its nucleus. Helium has two protons while Lithium has three. It was possible to arrange different elements in such a table due solely to the fact that they amazingly conform to mathematical principles. What can be a greater example of organization and order than the fact that the identity of element 101 was determined by only studying its 17 protons? This divine arrangement is not called 'periodic chance', but rather, it is referred to as 'periodic law'. The table and its organization most certainly elude to an organizer behind it. The reality is that if modern science does not accept a god, it will reject the necessary conclusions of its own research.

How illogical indeed it is to say that the mathematical precision of the Universe has come about all on its own! This, along with the notation that the Universe can utilize this system in its favor, as needed. For example, consider the case of nitrogen for instance.

Every parcel of air contains 78% nitrogen along with the fact that there are many chemical components containing nitrogen, all of which are referred to overall as compound nitrogen. This is also the same nitrogen which is used to its capacity to produce the necessary nitrogen portion of man's meal. Had it not been for this, man and animal would have died from hunger.

There are countless such wisdoms and purposes in the Universe. All branches of science simply state that compared to that which is known, that which is yet to be known is much greater. All which man has already come to know, is itself so much, only mentioning the topics will prove to be a lengthy task. Every mention of the blessings of the Lord and His signs from the tongue of man is incomplete, regardless of how much explanation is done, wherever the tongue and the pen cease to continue, one will surely realize that it was not done adequately. 'Explanation' was not really done, rather a 'definition' was attempted. In reality, if all branches of knowledge were unveiled, and all of mankind were to sit and write with all of the world's resources at their

disposal, even then the secrets of the Universe could not be explained fully.

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ، مِنْ بَعْدِهِ سَبْعَةُ

أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

"And if all trees that are on the earth were to be pens, and the ocean (converted into ink) is supported by seven seas following it, the words of Allah would not come to an end. Surely, Allah is Mighty, Wise." (Luqman; 27)

He who has ever studied the Universe, will acknowledge, without a doubt, that these words of Allah have not the least exaggeration. It is only a simple manifestation of an existent reality.

The amazing order of the Universe and the extraordinary wisdom and significances found in it do not just point to the existence of Al-Haqq (Allah) (swt), they simultaneously witness to His infinite power, knowledge and wisdom.

الحمد لله

1444 AH
2023

SADAQATUL FITR

Prepared by Darul Ifta, Shariah Board New York

WHAT IS SADAQATUL FITR?

Ibn Abbas رضي الله عنه has narrated that Rasûlullâh ﷺ 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)

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

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Sahih Bukhari: 5027

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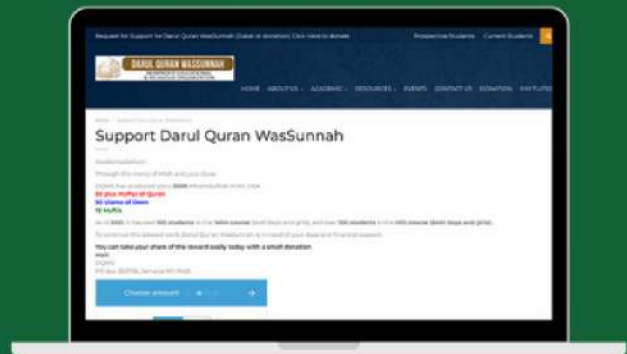


*Quran,
Chapter 3, Verse 92*

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﴿ You should become either an Alim or a seeker of knowledge, or an attentive listener (helper) to the knowledge of Deen, or a lover of knowledge of Deen and Ulama. Do not be of the fifth kind, otherwise you will be ruined.﴾

(Tabrani)

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"Surely, Allah does not wrong (anyone), even to the measure of a
particle. If it is a good deed, He multiplies it, and gives a great reward
out of His Own pleasure." (al-Quran, 4:40)

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“

**THEY ASK YOU ABOUT THE
NEW MOONS. SAY: THEY ARE
INDICATIVE OF TIME FOR THE
PEOPLE, AND OF THE HAJJ.**

SURAH BAQARAH (2:189)

”

Following passage, "A Miscalculation"

In the Name of Allah, Most Gracious, Most Merciful

Since calculations are readily accessible, along with the fact that we calculate our Salah times, would it not be advisable in our modern age to utilize calculations for our lunar calendar to allow flexibility for countries?

This is a very common question, one that requires a breadth of explanation due to its importance and depth of understanding from the Quran, Sunnah, and its legal derivation (Fiqh). The Central Hilal Committee (CHC) has prepared a booklet explaining the issue of calculations, called *A Miscalculation*. In short, the Quran and Sunnah both declare the reason to begin fasting is through sighting the crescent, and the scholars for centuries have maintained this reasoning.

The command in the Quran to sight the crescent is affirmed explicitly in the Quran. Allah says:

“They ask you about the crescent moons. Say: They are indicative of time (months) for the people, and of the Hajj.” [2:189]

The crescent moon is the determining factor for the lunar months. This refers to a physical sighting, not based on estimation or probabilities. The Prophet of Allah ﷺ had specified it in a multitude of Ahadith by saying, “Do not fast until you see it (the crescent), and do not break fast till you see it; but if the weather is cloudy, complete it (the month).” (Muslim, 6/2363) The major Mufassirin have therefore discussed that this verse refers to sighting of the crescents.

The determinant according to all schools of thought, based on this Hadith, is to sight the crescent. We find very little disagreement among the annals of Islamic history to the contrary.¹ Moreover, we find distinct rejection of calculations to determine the lunar months.

Imam ibn al-Arabi al-Maliki (543 AH) says,

“And I do not deny the foundation of calculations (astronomy) nor the natural movements of the fixed mansions (of the moon), but it is not permissible to interpret the meaning of the *Hadith*² in this sense...”³

Imam Abu Abdullah al-Qurtubi al-Maliki (671 AH) said,

“It is compulsory upon us, when the crescent cannot be seen, to complete thirty days of Sha’bān and thirty days of Ramadan, so that we can enter into the

¹ About five or six, all qualifying the usage of calculations to cloudy days or just the astronomer himself. None gave unrestricted permission.

² *Faqduru lahu* or “Calculate it,” the meaning of which will be discussed *inshaAllah* in the section, “Hadith Arguments in Favor of Calculations.”

³ *Ahkam al-Quran li ibn al-Arabi*, 1/118.

'*ibādah* (worship, i.e. fasting) with full certainty and come out of it with full certainty...[As for those who calculate on a cloudy day] and this we know no one who claimed such a thing except a few companions of al-Shafi', the consensus is a proof against them."⁴

Imam ibn Daqiq al-'Id (702 AH) said,

"I say: It is not permissible to depend on calculations in regards to fasting through the separation of the conjunction of moon and sun, upon what the astronomers opine, advancing the month through calculations by one or two days over the actual sighting. This is surely constructing a cause that Allah has not made permissible."⁵

Therefore, the one who says we must regard the phases of the moon, and the calculations of the astronomers has come out of the pale of the ruling of the *Shariah*, and this is not a place that *Ijtihad* can be performed⁶, due to the clear direction in the Book, the explicit (*Nass*) Sunnah, and the consensus of the jurists against it."⁷

Imam ibn 'Abidin al-Hanafi (1252 AH) said, "**And there is no regard given to the opinions of the astronomers:** In the obligation of fasting on the general people, and rather (*bal*) [it is stated] in *al-Mi'raj*: "There is no regard towards their speech by consensus (*Ijma'*), and the astronomer is not allowed to act upon his own calculations."⁸

Shaykh bin Baz (1420 AH), the late grand Mufti of the Saudi Kingdom, has written against calculations:

"Hence, it becomes clear that the reliable factor in determining the time of Sawm and breaking the Sawm and the rest of months is the **sighting of the moon or completing the prescribed period. The mere birth of the new moon is not considered in Shari'ah (Islamic law) to verify the beginning and ending of the lunar month with the Ijma'(consensus of scholars) of trustworthy Muslim scholars, unless it is sighted legally.** This ruling is pertinent to the timings of worships. Thus, whoever from among the contemporary scholars contradicts this *Ijma'*, then he will have his opinion rejected as the Sunnah (whatever is reported from the Prophet ﷺ) of Muhammad ﷺ and the unanimous agreement of the Salaf (righteous predecessors) should take priority over any other argument. So, the

⁴ *al-Jāmi' li Ahkām al-Quran*, 1/362-3. It seems that al-Qurtubi may have taken verbatim from ibn al-Arabi's work.

⁵ *Ihkam al-Ahkam*, pg. 332. He considers the formulation of calendars based on astronomy to be imposing a condition that Allah has not validated for acts of worship, hence being an innovation (*bid'ah*).

⁶ Lit. "this is not where *Ijtihad* can be swallowed."

⁷ Zafar Ahmad Al Uthmani, *Ahkam al-Quran*, 1/195

⁸ *Radd al-Muhtar*, 3/409

calculations of the sun and moon motions are not considered in this respect as we mentioned before and according to the following evidence.”⁹

As for equating moonsighting with prayer timings, in that we calculate our prayer timings so we should be able to calculate the crescent as well, this analogy is drawn through two assumptions: 1) that the sun and the moon function in similar ways and thus can be equated, and 2) there is certainty about calculating moonsighting which allows us to create an exact lunar calendar based on it.

The sun and moon are different in almost every way. In nature, the sun operates in the day, while the moon works at night. The sun is visible throughout the day, while the moon will appear and disappear within the night. A person is aware when the sun is up and when it sets, but this is not the case for the moon. The sun emits its own light, while the moon has no light of its own.

An approximate 24-hour day cycle is determined by the sun, while the moon is connected to our months. Anyone looking at these two celestial objects would think that they do not function in the same way, and therefore cannot be applied to each other.

The sun consistently appears in the same positions in the sky, which allows us to track its movements through a timetable. It is so exact that Fajr, Zuhr, Asr, Magrib, and Isha can be determined through shadow lengths, color hues, and the brightness appearing the horizon or its disappearance. The same cannot be said for the moon, as although it is possible to create a visibility curve with potential sightings, it is not always locatable for various and therefore it is *impossible* to state with certainty that the moon can be sighted.

From the perspective of *Fiqh*, the legal cause for prayer is the *timing*, and the legal cause for fasting is the *sighting*. Because Allah tells us “Establish the Salat **through (Arabic – li)** the setting of the sun (sunset) [17:78] i.e. the time of sunset, and the *Hadith* reads: “Fast **through (li)** the sighting, and break fast **through** the sighting.” The particle used for both the verse and Hadith is the word, “*li*” (through), to fix timings, or to establish a legal rationale.¹⁰

⁹ Ruling on depending on astronomical calculations, <http://www.alifta.net/Fatawa/FatawaChapters.aspx?languagename=en&View=Page&PageID=2765&PageNo=1&BookID=14>

¹⁰ There are numerous meanings for every particle in Arabic, and this meaning here is to fix timings (*Tawqit*). Al-Qastalani mentions in his commentary of *Sahih al-Bukhari*, “and the (letter) *Lam* (in the Hadith: Fast through (li) its sighting is for fixing a time. It is similar to [Allah’s] saying “Establish the Salat **through (li)** the setting of the sun (sunset) [17:78]” ¹⁰ *Irshad al-Sari*, 4/460. Al Qastalani continues and says that “Ibn Malik and Ibn Hisham (The two great grammarians of the Arabic language.) mentions that the meaning is **after the sunset and after the sighting of the moon.**” (*Irshad*, 4/460). This is

We are allowed to create prayer timing charts because that is precisely what the Quran mentions as the legal cause for prayer, whereas the cause for moonsighting is not the “timing” of the crescent but the actual “sighting.” Creating a timetable based on potential visibility curves is not following the order of the Quran and Sunnah, and therefore cannot be followed.

This is precisely what Imam al-Qarafi (RA), the Maliki scholar and astronomer, told us centuries ago. He writes:

“Why is it that we can determine prayer times by calculation and the use of instruments, yet in the case of crescent moons for the determination of our Ramadans, it is not permissible to use [instruments and calculation] according to the accepted position? The difference is that [Allah] has stipulated in our devotional practice [of fasting] the sighting of the crescent moon and if that is not possible then the completion of thirty days of Sha’ban, and He did not stipulate the astronomical new moon. On the other hand, in the case of prayer times, He stipulated simply the entrance of the times...Hence we are able to determine them by any means possible. For instance, a prayer is conditional upon the occurrence of the sun’s postmeridian phase (*Duluk al-Shams*).¹¹ [With Ramadan] however, it was not linked with the conjunction’s separation but with its physical sighting. And should the crescent be obscured, we complete thirty days.”¹²

It should be clear that this issue is not new, it is an issue dealt with by our scholars centuries ago, and the matter has been resolved in a way that does not contradict Allah’s Commands.

In trying to equate both the sun and the moon in their functionality leads us to this incorrect analogy.

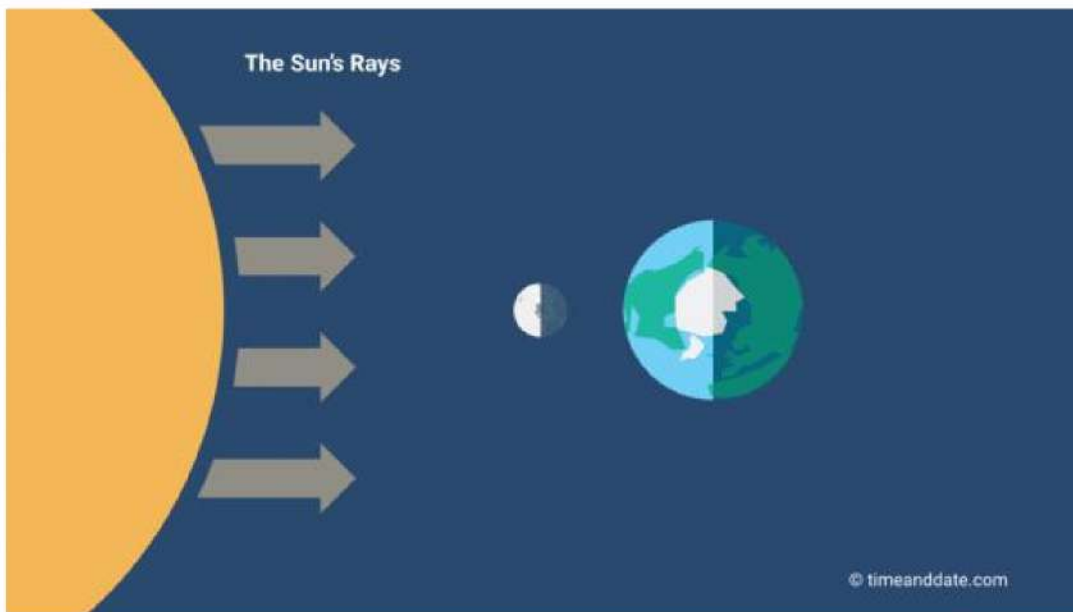
This is also considering the reality of what it means to calculate. We do not calculate the sighting of the moon, only its probability. Visibility curves are drawn to demonstrate what is possible to sight, not the actual sighting. This has been known for centuries: Imam al-Jassas writes in *Ahkam al-Quran*:

In regards to the certitude produced by calculations, contrary to popular belief, although the New Moon can be calculated precisely, there is no certainty in determining the sighting of the lunar crescent.

supported by a number of scholarly works. Imam al Shawkani in mentions how this particle in the Hadith is for setting a time (*Tawqit*) in *Nayl al-Awtar*, 4/277 and 4/205. Imam ibn Hajar mentions the same in *Fathul Bari*, 4/625, as well as Imam ibn Daqiq al ‘Id in his famous book, *Ihkamul Ahkam*, pg. 331.

¹¹ Parentheses is editor’s addition.

¹² Taken from Hamza Yusuf’s *Caesarean Moon Births*.



It is written on the U.S. Naval Observatory's website on their section for Muslims:

“Although the date and time of each New Moon can be computed exactly, the visibility of the lunar crescent as a function of the Moon's "age"—the time counted from New Moon—depends upon many factors and cannot be predicted with certainty. During the first two days after New Moon, the young crescent Moon appears very low in the western sky after sunset, must be viewed through bright twilight, and sets shortly after sunset. The sighting of the lunar crescent within one day of New Moon is usually difficult. The crescent at this time is quite thin, has a low surface brightness, and can easily be lost in the twilight. Generally, the lunar crescent will become visible to suitably-located, experienced observers with good sky conditions about one day after New Moon. However, the time that the crescent becomes visible varies quite a bit from one month to another.

Naked-eye sightings as early as 15.5 hours after New Moon have been reliably reported while observers with telescopes have made reliable reports as early as 12.1 hours after New Moon. Because these observations are exceptional, crescent sightings this early in the lunar month should not be expected as the norm...

“The prediction of the first sighting of the early crescent Moon is an interesting problem because it simultaneously involves a number of highly non-linear effects. Stated in less technical language, many things are changing very rapidly. Effects to be considered are the geometry of the Sun, Moon, and natural horizon; the width and surface brightness of the crescent; the absorption of moonlight and the scattering of sunlight in the Earth's atmosphere; and the physiology of human vision. This problem has a rich literature.”¹³

This problem has been known by the scholars for quite some time. Imam al-Qarafi writes in *al-Furuq*:

“If a Muslim leader believes that the crescent was born based upon calculation, he is not followed, because of the consensus of the early scholars (*Ijma' al-Salaf*) against that position. *This is in spite of the fact that ability to calculate crescent moons as well as solar and lunar eclipses is discharged with certitude.* Indeed, [Allah] has set a standard that the movement of the heavenly bodies and orbit of the seven [visible] planets is on one system for all time by the determination of the Precious, Omniscient. [Allah] has said, “the sun and the moon are on fixed courses” [55:5]. In other words, they are calculable and that will never change, ever. This includes the four seasons; they too never change and anything that is unalterable gives a certain knowledge.”¹⁴

It is clear from this passage that the scholars understood that the celestial bodies were in fixed orbits and even produced “certain” knowledge according to Imam al-Qarafi, yet they did not argue that if the calculation is known we can start the next months. Rather, they considered it to be an invalid method of determining the crescent sighting. From this, it becomes clear that our modern advancements have not aided us in sighting the moon in any way, and our pious predecessors had recognized this and guided us away from making egregious mistakes on the laws of our *Din*.

Moreover, our scholars had deep recognition of astronomy. They knew calculations, designed pre-modern GPSs known as Astrolabes, as were intimately aware of the celestial world as it related to their Deen, and they

¹³ <http://aa.usno.navy.mil/faq/docs/islamic.html>. Retrieved Nov. 26, 2018. At the end of the article, there are a host of modern resources highlighting the problem with calculating a sighting of the crescent.

¹⁴ *Al-Furuq*, 2:177. Translation taken from Hamza Yusuf's *Caesarean Moon Births*.

were invested in studying the Creation of Allah. To describe them as ignorant of these matters only speaks to our ignorance of our great heritage.

The Prophet of Allah ﷺ also informed us of this. He ﷺ said, "if it is obscured upon you, then complete the count of Sha'ban as 30 days." The Prophet ﷺ said to maintain 30 days, *although the moon may be present in the sky behind the clouds*. The birth of the moon is not the relevant portion here, we are not legally responsible for that, we are responsible for the sighting of the crescent. The tragedy of those who rely on calculations is that they will neglect this Hadith entirely, not caring about the weather outside, merely closing themselves inside whatever their computers show.

As it is an act of worship which is required for "the people", there must be congruence between all Muslims in the world, similar to how Muslims all over the world must make Wudu' or Tayammum prior to prayer, even if certain societies find more meticulous ways of purifying themselves. This is because all acts of worship are consistent throughout the world, and where urban or rural, city-dweller or nomad, everyone must have a way to fast the month of Ramadan. Everyone must fast, so everyone requires a way to determine Ramadan. The crescent, therefore, can *only* be sighted, as it is the only unified method throughout the world, and as calculations only produce doubtful information (as per the Fiqh understanding) in the hands of a select few astronomers in the community, and as such a momentous act of worship like Ramadan or Hajj cannot be established on doubt. This is why the books of Fiqh continuously refer to a person delaying their prayer times on cloudy days, for fear that the time has not entered and therefore prayed incorrectly without the legal cause, and why the Prophet ﷺ only gave us two certain options, either fast based on sighting, or leave it because it is cloudy and doubtful, to ensure these sacred months are built on certain knowledge.

We are not claiming that calculations have no benefit, since if sightings are found within areas that are impossible to sight, due to the moon having little elongation or other factors, those erroneous sightings can be negated through calculation. This is a question of fact and not of Fiqh. When someone claims to sight the moon which was below the horizon at the time, or when the elongation is below historic records, or sightings have shattered incredible records in regards to the sighting the moon when it is a few hours old, there are significant grounds to reject the reports. Here, Shariah takes a middle ground of not denying calculations, but redirecting the usage to where it can be applied.

Finally, this demand to follow calculations directly ties our distance from Deen to our desire for convenience. The desire we have of trying to fit Islam into the western world, without trying to demand our rights, is disheartening to say the least. Instead of openly declaring that this is what our faith says, we shudder and shrink to find any excuse to cut out parts of Islam, all in the name

of ease and conformity. "Had you followed the majority of those in the world you would be misguided from the path of Allah." (Surah al-Anam 6:116)

Had Muslims stood their ground and explained clearly what their faith says, people will accommodate for us, give two days off for Eid to accommodate the moonsighting, like how they give the Jews off for two days of Rosh Hashanah. Instead we are dabbling in uncertain waters, neither gaining Allah's pleasure by changing His Deen, nor receiving full community support because we do not fully agree with them in all issues such as LGBT. We find ourselves no better than twenty years ago when this issue first emerged, before when everyone was committed to sighting, now we are more fractured of a community, with non-Muslims still unconcerned with our problems since we did not show them what we stand for.

Ultimately, the answer lies in the Quran and Sunnah, which tell us when we differ about something we should refer it back to Allah and His Messenger. Since we differ about this question, the truth is certain in the Deen which is to fast on certainty and break fast on certainty. The legendary scholars and astronomers of this Ummah were well aware of calculations for 1400 years, but neither dismissing education nor parts of their Deen, understood that each has its place, and they would not compromise their Hereafter for the convenience of a few days in this World.

And Allah knows best.



رمضان كريم

Subject: Monthly Moonsighting is Fard Kifayah

QUESTION:

Assalamu 'alaikum,

Dear 'Ulama of CHC, I had a question about moon sighting. What is it's shar'i hukm? Is it Fard Kifayah or Sunnah? Sometimes I hear that it's Fard Kifayah and sometimes I hear that it's Sunnah. Please provide guidance. JazakumAllahu khairan

ANSWER:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الجواب ومنه الصدق والصواب

The Fiqhi Ruling

Sighting the moon on a monthly basis is a Fard Kifayah (a communal obligation, also referred to as Wajib 'ala al-Kifaya)¹. It is necessary that a few people from every community fulfill this obligation every month. If no one does, everyone incurs sin.² In al-Mawsoo'ah al-Fiqhiyyah li al-Durar al-Saniyyah³ (Encyclopedia of Islamic Jurisprudence, Kuwait – a renowned encyclopedia of Fiqh) and al-Fiqh ala al-Madhahib al-Arba'ah⁴ (a renowned compendium containing details about all four mazahib), it is stated clearly: sighting the moon on a monthly basis is asserted to be a Fard Kifayah (communal obligation).

¹ حكم التماس الهلال: يجب وجوبا كفاثيا رؤية الهلال (فقه العبادات على المذهب الحنفي، ١٣٣)

² فرق بينه (فرض العين) وبين فرض الكفاية، بأن الثاني متحتم مقصود حصوله من غير نظر بالذات إلى فاعله بخلاف الأول (رد المحتار ٥٣٨/١ ط. كراتشي)

³ الموسوعة الفقهية الدرر السنية، المطلب الأول رؤية الهلال، (ص ٣٣٣)

يشترع تراخي الهلال في اليوم التاسع والعشرين ليلة الثلاثين... ومنهم من يعبر بأنه فرض كفاية

⁴ الفقه على المذاهب الأربعة، حكم التماس الهلال، (٥٠١)

يفترض على المسلمين فرض كفاية أن يلتمسوا الهلال في غروب اليوم التاسع والعشرين من شعبان ورمضان حتى يتبينوا أمر صومهم وإفطارهم.

Source of the Misconception

In common usage, moonsighting is called a Sunnah. Sunnah literally means a 'practice' or 'tradition,'⁵ and is generally used to refer specifically to the practice of Nabi ﷺ.⁶ This general usage of the word 'Sunnah' must not be confused with the technical term as defined by the Fuqaha. In Fiqhi terminology, the meaning of 'Sunnah' is comparable to 'strongly recommended.' It is a distinct legal Fiqhi term just like Fard and Wajib, and it connotes a meaning between Wajib and Mustahabb. A particular action may officially be Fard or Wajib in terms of its Fiqhi ruling but still be called 'Sunnah' in the literal sense. For example, Sayyiduna Abdullah ibn Masood ؓ is reported to have said:

من سره أن يلقي الله تعالى غدا مسلما، فليحافظ على هؤلاء الصلوات، حيث ينادى بهن، فإن الله شرع لنبينا صلى الله عليه وسلم سنن الهدى، وإنهن من سنن الهدى، ولو أنكم صليتم في بيوتكم كما يصلي هذا المتخلف في بيته لتركتم سنة نبيكم، ولو تركتم سنة نبيكم لضللتم، ولقد رأيتنا وما يتخلف عنها إلا منافق معلوم النفاق، ولقد كان الرجل يؤتى به، يهادى بين الرجلين حتى يقام في الصف. ((رواه مسلم وفي رواية له قال: إن رسول الله صلى الله عليه وسلم علمنا سنن الهدى، وإن من الهدى الصلاة في المسجد الذي يؤذن فيه)).

“He who likes to meet Allah ﷻ tomorrow (i.e., on the Day of Judgment) as a Muslim, should take care and observe the Salah when the Azan is called. Allah has ordained the Sunan al-Huda (Sunnahs of Guidance) to your Nabi ﷺ. And these prayers are part of the Sunan al-Huda. If you perform Salah in your houses, as this man who stays away (from the Masjid) and performs Salah in his house, you will abandon the Sunnah (practice) of your Nabi ﷺ. Abandoning the Sunnah of your Nabi ﷺ will lead you astray.

I have seen the time when no one stayed behind (from joining the Salah in Jama'ah/congregation) except a well-known hypocrite. A man would be brought (on account of weakness) between two men until he was made to stand in the row for Salah.” (Sahih Muslim, 1376)

⁵ السنة: الطريق القويم (تاج العروس ٢٢٨/٣٥ بتغير يسير)

⁶ الطريقة المسلموة في الدين (كتاب التعريفات: 114)

Note that praying Salah in Jama'ah is stated as a 'Sunnah' in this hadith. However, the Fiqhi ruling of Jama'ah in Salah is that it is Wajib (necessary) for an able-bodied, adult male,⁷ as is also evident by the statements at the end of the hadith.

One Action, Different Rulings

In a similar way, the beard is Wajib (necessary) for a man, as proven by more than 70 clear ahadith. But it is commonly referred to as a 'Sunnah,' meaning it was a practice of Nabi ﷺ. This does not mean it is a voluntary act. Similar is the case of moonsighting. In common parlance, moonsighting is referred to as Sunnah. However, this is the general usage of the word 'Sunnah,' meaning it is established from the tradition of Rasulallah ﷺ and the subsequent generations. This is not in terms of its Fiqhi ruling.⁸

In addition, a particular action's ruling may differ based on the situation and context. For example, praying Salat al-Janazah is Nafl (voluntary) for any one particular participant.⁹ Simultaneously, it is a Fard Kifaya (communal obligation) upon the whole community.¹⁰ Thus if everyone neglects it, they will all be sinful. But if some members of the community fulfill it, everyone is absolved of their collective duty.

Similarly, sighting the moon is an obligation on the community as a whole. If no one from the community makes an effort to look for the moon, the entire community will be liable for neglecting the obligation. However, from the context of each individual who takes part, it is a Sunnah (i.e., a recommended, important act of virtue). Each person who looks for the moon will be rewarded for their effort of upholding the practice of Rasulallah ﷺ and preserving the Islamic duties of the community related to the Hijri Calendar.

⁷ قوله (قال الزاهدي إلخ) توفيق بين القول بالسنية والقول بالوجوب الآتي، وبيان أن المراد بهما واحد أخذاً من استدلالهم بالأخبار الواردة بالوعيد الشديد بترك الجماعة.

وفي النهي عن المفيد: الجماعة واجبة، وسنة لوجوبها بالسنة اه وهذا كجوامعهم عن رواية سنية الوتر بأن وجوبها ثبت بالسنة (رد المختار ٥٥٢/١ ط. كراتشي)

⁸ يجب أن يلتمس الناس الهلال في التاسع والعشرين من شعبان وقت الغروب فإن رآوه صاموه، وإن غم أكملوه ثلاثين يوماً (الفتاوي الهندية ١٩٧/١)

⁹ فزق بينه (فرض العين) وبين فرض الكفاية، بأن الثاني متحتم مقصود حصوله من غير نظر بالذات إلى فاعله بخلاف الأول (رد المختار ٥٣٨/١ ط. كراتشي)

¹⁰ (والصلاة عليه) صفتها (فرض كفاية) بالإجماع فيكفر منكرها لأنه أنكر الإجماع (الدر المختار ٢٠٧/٢ ط. كراتشي)

A Requisite for the Preservation of the Hijri Calendar

Monthly moonsighting is a requisite for the preservation of the Hijri calendar. The Hijri calendar is a symbol of Islamic identity and an integral part of our great Islamic heritage. Established by the unanimous consensus of the Sahabah in the era of Sayyiduna Umar ibn Al Khattab رضي الله عنه, the lunar Hijri calendar was preserved over the past 14 centuries through monthly moonsighting. Preserving the Hijri calendar by way of regular moonsighting is also a means of preserving our identity as Muslims.

Moonsighting is the Basis for Three of the Five Fundamental Pillars of Islam

The principle in the Shari'ah is that anything required to fulfill an obligation is obligatory as well.¹¹ Moonsighting is required, not for one, but many basic obligations of Islam.

Three of the five fundamental pillars of Islam are determined by the sighting of the crescent moon.

1. Fasting in the month of Ramadan only begins after the moon is sighted, as mentioned in Surat al-Baqarah, Ayah 183: "Whoever among you witnesses the month (i.e., sights the Hilal of Ramadan) must fast." Similarly, ending the fasts of Ramadan and deciding the date of Eid al-Fitr is also based on moonsighting, as commanded by Rasulullah ﷺ: "...and break your fasts (and start Shawwal) by the sighting of the crescent."¹²
2. The yearly calculation of Zakat can only be correct when a person knows the proper Islamic date (*Hawlannul Hawl*), as one lunar year must begin and end with the possession of Nisab (the threshold amount) for Zakat to be obligatory.¹³ If an individual calculates his Zakat based on the Gregorian (solar) calendar instead of the Hijri calendar,¹⁴ then after thirty-six years, he will have neglected the Zakat of an entire year.
3. The dates of Hajj and the three days of Qurbani, including Eid al-Adha (10-12 of Zul Hijjah), can only be set by the sighting of the moon.¹⁵

¹¹ ما لا يتم الواجب إلا به فهو واجب. (فتح القدير ١٠٧/٨)

¹² صوموا لرؤيته وأفطروا لرؤيته، فإن غيبي عليكم فأكملوا عدة شعبان ثلاثين (البخاري ١٨١٠)

¹³ (وسببه) أي سبب افتراضها (ملك نصاب حولي) نسبة للحول لحواله عليه (الدر المختار ٢٥٩/٢)

¹⁴ (وحولها) أي الزكاة (قمرية) بحر عن القنية (لا شمسية) (الدر المختار ٢٩٤/٢-٢٩٥)

¹⁵ من رأى هلال ذي الحجة، وأراد أن يضحى، فلا يأخذن من شعره، ولا من أظفاره (الترمذي 1523)

Moonsighting is the Basis for Numerous Other Rulings and Ibadat

Similarly, many other Shar'i rulings are dependent on the Hijri calendar.

- The four months and ten days waiting period of a widow before remarriage is set by Islamic dates ('Iddatul Wafat). (Surah Baqarah, Ayah 234)
- The three months waiting period of an aged divorcee (Iddatul Ayisah). (Surah al-Talaq, Ayah 4)
- The two consecutive months fasts that become compulsory in the different forms of Kaffarah are determined only by the Hijri calendar. (Surah al-Nisa, Ayah 92; Surah al-Mujadalah, Ayah 4)
- The fasting of the three full moon days (13, 14 and 15 of each lunar month), known as Al-Ayyamul Beedh, can only be determined by consistently sighting the moon every month.¹⁶
- The four Ashhur al-Hurum (Sacred Months: Rajab, Zul-Qa'dah, Zul-Hijjah and Muharram),¹⁷ must be determined by the sighting of the moon (Surat al-Tawbah, Ayah 36), as well as the Ashhur al-Hajj (months of Hajj preparation). (Surat al-Baqarah, Ayah 189).

All of these very important acts of worship are related to the sighting of the moon, and as shown above, the Quran and Hadith contain clear commands regarding them.

The Islamic Fiqh Academy, Jeddah, Concludes that Moonsighting is Fard Kifayah

In 2012, the Islamic Fiqh Academy, an organization of world-renowned scholars and Muslim experts from all over the world, held an international conference on the topic of moonsighting. The conclusion of the IFA after extensive discussion was as follows:

البيان الختامي للمؤتمر العالمي لإثبات الشهور القمرية بين علماء الشريعة والحساب الفلكي: فإن المجمع الفقهي الإسلامي برابطة العالم الإسلامي انطلاقاً من مسؤولياته في معالجة قضايا المسلمين، لما رأى من شدة الحاجة لبحث هذا الموضوع عقد "المؤتمر العالمي لإثبات الشهور القمرية بين علماء الشريعة والحساب الفلكي" في المدة من ١٩ - ٢١ ربيع الأول ١٤٣٣ هـ التي يوافقها ١١ - ١٣ فبراير ٢٠١٢ م ... إن ترائي الهلال في جميع شهور السنة واجب كفاي، لأنه مما لا يتم الواجب إلا به، يؤيد ذلك: فعله صلى الله عليه

¹⁶ وعن أبي ذر قال: قال لي رسول الله صلى الله عليه وسلم: " إذا صمت شيئاً من الشهر فصم ثلاث عشرة وأربع عشرة وخمس عشرة (الترمذي ٧٦١)

¹⁷ عن أبي بكر: أن النبي - صلى الله عليه وسلم - خطب في حجته، فقال: " إن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض: السنة اثنا عشر شهراً، منها أربعة حرم: ثلاث متواليات ذو القعدة وذو الحجة والمحرّم، وربح مضر الذي بين جمادى وشعبان (أبو داود ١٩٤٧)

وسلم وتقريره: فعن عائشة رض الله عنها قالت: "كان رسول الله صلى الله عليه وسلم يتحفظ من شعبان مالا يتحفظ من غيره، ثم يصوم لرؤية رمضان، فإن غم عليه عد ثلاثين يوماً ثم صام" (رواه أبو داود)

Concluding Remarks from the International Conference of Establishing the Lunar Calendar, Attended by 'Ulama of Shari'ah and Astronomical Experts:

The Islamic Fiqh Academy of the Muslim World League, while carrying out its responsibilities in dealing with the issues of the Muslims, saw the great need to discuss the issue of moon sighting, and held the "International Conference for Establishing the Lunar Months Presided by Sharia Scholars and Astronomical Experts" on 19-21 Rabi' al-Annal 1433 AH, corresponding to 11-13 February, 2012 CE ...established that...the sighting of the new moon in all months of the year is a wajib kifai (communal obligation), because it is one of the things without which a wajib cannot be fulfilled. This is supported by the actions of Rasulullab ﷺ that were narrated by 'Aishah ؓ who said: Rasulullab ﷺ would take special care in sighting the crescent of Sha'ban, more so than he would do in other months...[Abu Dawud 2325]

والله أعلم بالصواب

Written by the Ulama of the Central Hilal Committee of North America.

Rabi' al-Thani 10, 1444 Hijri

November 5, 2022 CE



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Our Council of Experienced Ulama advises couples in conflict, on achieving peace and harmony in the married life, and creating and strengthening bonds of love and compassion that will help them lead a successful family life in accordance with the Quran & Sunnah. Counseling is conducted keeping privacy and confidentiality in mind.

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SBNY promotes the pure sunnah of physical moon sighting and arranges groups of local brothers to go out on the 29th of every Islamic month to sight the moon.

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DARUL QURAN WASSUNNAH

رمضان كريم

10 DAYS OF MERCY

10 DAYS OF FORGIVENESS

10 DAYS OF SALVATION

Day	Ramadan	April/ May	Fajr/ End Sehri	Sunrise	Zuhr	Asr	Maghrib Iftar	Isha
SUN	1	23	4:24am	6:05	12:58	5:42	7:43	9:23
MON	2	24	4:22am	6:03	12:58	5:43	7:44	9:24
TUE	3	25	4:20am	6:02	12:58	5:43	7:45	9:26
WED	4	26	4:19am	6:01	12:58	5:44	7:46	9:27
THU	5	27	4:17am	5:59	12:58	5:45	7:47	9:29
FRI	6	28	4:15am	5:58	12:58	5:45	7:48	9:30
SAT	7	29	4:13am	5:57	12:57	5:46	7:49	9:32
SUN	8	30	4:11am	5:55	12:57	5:46	7:50	9:33
MON	9	1	4:09am	5:54	12:57	5:47	7:51	9:35
TUE	10	2	4:08am	5:53	12:57	5:48	7:52	9:36
WED	11	3	4:06am	5:51	12:57	5:48	7:53	9:38
THU	12	4	4:04am	5:50	12:57	5:49	7:54	9:40
FRI	13	5	4:02am	5:49	12:57	5:49	7:55	9:41
SAT	14	6	4:01am	5:48	12:57	5:50	7:56	9:43
SUN	15	7	3:59am	5:47	12:57	5:51	7:57	9:44
MON	16	8	3:57am	5:46	12:57	5:51	7:58	9:46
TUE	17	9	3:56am	5:44	12:57	5:52	7:59	9:47
WED	18	10	3:54am	5:43	12:56	5:52	8:00	9:49
THU	19	11	3:52am	5:42	12:56	5:53	8:01	9:51
FRI	20	12	3:51am	5:41	12:56	5:54	8:02	9:52
SAT	21	13	3:49am	5:40	12:56	5:54	8:03	9:54
SUN	22	14	3:48am	5:39	12:56	5:55	8:04	9:55
MON	23	15	3:46am	5:38	12:56	5:55	8:05	9:57
TUE	24	16	3:45am	5:37	12:56	5:56	8:06	9:58
WED	25	17	3:43am	5:36	12:56	5:56	8:07	10:00
THU	26	18	3:42am	5:35	12:57	5:57	8:08	10:01
FRI	27	19	3:40am	5:35	12:57	5:57	8:08	10:03
SAT	28	20	3:39am	5:34	12:57	5:58	8:09	10:04
SUN	29	21	3:38am	5:33	12:57	5:58	8:10	10:06
MON	30	22	3:36am	5:32	12:57	5:59	8:11	10:07

*SUBJECT TO THE CONFIRMED SHAHADAH OR NEGATIVE SIGHTING REPORT DECIDED UPON BY THE CENTRAL HILAL COMMITTEE OF NORTH AMERICA. VISIT: WWW.HILALCOMMITTEE.ORG FOR LATEST INFO.

BAS'D ON 18-DEGREE CALCULATION FOR ISHA AND FAJR AS THIS IS THE SAFEST WAY TO CALCULATE OUR PRAYER TIMES.

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