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# AL-QALAM

*“He Who taught by the Pen -  
He taught man what he did not know.”*



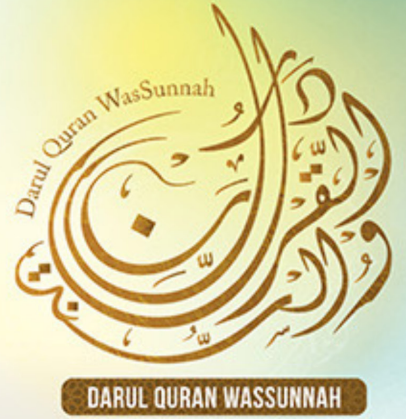
**DARUL QURAN WASSUNNAH**

**AL-AQSA:  
THE BLESSED CITY,  
FULL OF VIRTUES,  
RICH IN HISTORY**

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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ  
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِآثَاتِنَا  
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

“GLORIOUS IS HE WHO MADE HIS SERVANT TRAVEL BY NIGHT FROM AL-MASJID-UL-HARAM TO AL-MASJID-UL-AQSA WHOSE ENVIRONS WE HAVE BLESSED, SO THAT WE LET HIM SEE SOME OF OUR SIGNS. SURELY, HE IS THE ALL-HEARING, THE ALL- SEEING”

[SURAH AL-ISRA: 1]

# Editorial

**W**elcome to the 2<sup>nd</sup> issue of Volume 3 from 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 ﷻ 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 ﷺ 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.

“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 ﷻ and a call back to His Path. **We are the people of hope and faith.** We have hope in the Mercy of Allah ﷻ 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 ﷻ 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 do Tawbah.

Nonetheless, the only Being pure from all faults is Allah ﷻ. If there are any suggestions or corrections to be made, please forward it to [info@dqws.us](mailto: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 ﷻ 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,  
**AL-QALAM** القلم  
Al Qalam Editing Team

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# THE SOUND HEART

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

BY MAULANA MUAZ BILLOO

**W**hile describing the nature of the Day of Judgment, Allah ﷻ says, “On that day neither wealth nor children shall benefit (anyone), except for the one who comes to Allah with a sound heart.”<sup>1</sup>

Attaining a clean heart should be from the highest aspirations of every Muslim. Without a sound heart, we find ourselves struggling to engage in the worship of Allah, turning away from salah, preferring entertainment over the recitation of Qur’an, and our thoughts lead us to engage in immoral behaviors. Whereas with a sound heart, we find ourselves enjoying salah, tasting the sweetness of the Qur’an, and our thoughts gravitate around Allah. This is as the Prophet ﷺ stated,

**“Verily, there is a piece of flesh in the body; if it is sound, then the entire body will be sound. If it is corrupt, then the entire body will be corrupt. Indeed, it is the heart.”<sup>2</sup>**

This hadith not only holds true from a physical standpoint i.e., if we have a healthy heart, then we will likely have a healthy body, but the primary object of the hadith is to draw our attention to the spiritual state of the heart. If we keep our hearts clean and sound from vices and evils, then the rest of our limbs will also be able to remain clean from vices and evils. A heart that is clean will gravitate towards the remembrance of Allah, engaging in that which pleases Him, and shunning that which displeases Him.

It is as Allah ﷻ says in the following Hadith Qudsi,

**“When I love him (the servant), I become his hearing with which he hears, his sight with which he sees, his hand with which he grasps, and his foot with which he walks.”<sup>3</sup>**

Hafiz ibn Hajar ﷺ (d. 852) writes that one possible meaning of this hadith is that the limbs of such a person will only be engaged in that which is pleasing to Allah ﷻ. He will not listen to anything except that which Allah is pleased with, nor will he look at anything except for that which Allah is pleased with. Another explanation put forward by Imams al-Khattabi ﷺ (d. 388) and al-Fakihani ﷺ and is that Allah will be the guardian for this person’s limbs i.e., Allah will protect his limbs such that he will not be able to listen to anything except that which Allah has deemed permissible, he will not be able to look at anything except that which Allah has deemed permissible, etc.<sup>4</sup>

Therefore, if we can strive to attain a sound heart, we will find divine assistance from Allah to engage in more good deeds, finding greater opportunities to please Allah ﷻ. The question is: what steps can we take to attain a sound heart?

The celebrated 13<sup>th</sup> century exegete, ‘Allamah Shihab al-Din Abu al-Thana Mahmud ibn ‘Abdullah al-Alusi al-Baghdadi ﷺ (d. 1270) gives **five** explanations for a “sound heart.”<sup>5</sup> They are as follows,

1 Qur’an 26:89

2 Sahih al-Bukhari 52

3 Sahih al-Bukhari 6502

4 Fath al-Bari 20/243-244

5 Ruh al-Ma’ani 19/223-224

### 1. He spends his wealth on righteous causes.

Spending our wealth on righteous and charitable causes is from the greatest ways of ridding ourselves from the love of this world. Imam Hasan al-Basri r narrates that the Prophet ﷺ said, “The love of this world is the source of all evil.”<sup>6</sup> Love of this world is from the greatest obstacles towards the path of Allah. It prevents us from preparing for death, from preparing for our meeting with Allah. We must never forget that if Allah is displeased with us – may Allah be pleased with us – then every single moment of our lives was in complete and utter waste. If we sincerely spend our wealth on righteous causes, our wealth will benefit us on the Day of Judgment.

### 2. He exerts himself in guiding his children towards the truth, encouraging them to do good, thereby becoming a true and obedient servant of Allah ﷻ.

A sign of a truly diseased heart is that of a parent who has no concern for his/her own children. It is possible – may Allah protect us – that the father is consistently in the masjid for salah, reciting an abundance of Qur’an, and engaging in all sorts of good deeds, yet he is completely oblivious of what his children are engaged in. It is possible that he is unconcerned by their spiritual well-being. Thus, we must learn to bear patiently with children, teach them and guide them with affection and forbearance. A great example to help us understand the relationship between father and son can be found in Surah Luqman, wherein Luqman ﷺ advises his son with priceless words. Those interested may refer to the explanation of Surah Luqman in Ma’arifur Qur’an.

### 3. A heart that is free of spiritual maladies.

For example, the Prophet ﷺ was asked about the greatest form of wealth, to which he responded, “The best form (of wealth) is a tongue that is engaged in the remembrance of Allah, a heart that is grateful (to Allah), and a righteous spouse that assists the believer in his faith.”<sup>7</sup> The remembrance and expression of gratitude to Allah, and a righteous companion to assist us on our journey are key components in our struggle against the carnal desires. Above all else, we need to sit in the company of the righteous scholars for a diagnosis of our spiritual maladies and their cures.

### 4. A heart that is free of disbelief and hypocrisy (i.e., false beliefs).

This explanation is narrated from a large number of early exegetists, such as the leader of all exegetists, ‘Abdullah ibn ‘Abbas ﷺ (d. 68) as well as his students, such as Imams Mujahid ﷺ (d. 104), Qatadah ﷺ (d. 117), Ibn Sirin ﷺ (d. 110) and others.

Ultimately, the heart which has recognized Allah ﷻ is truly valuable. This is why we cannot look down upon another Muslim. We can look down on sins and behaviors, but not on specific Muslims, as we have no idea what his status is before Allah. He may very well have a higher rank than us. The recognition of Allah is our ticket into paradise, and a heart that his void of His recognition has no real value. Thus, we have to ensure that we take care and value our faith so that it never falls into disbelief.

The Prophet ﷺ delineates some signs of hypocrisy: “The signs of a hypocrite are three:

- 1) **When he speaks, he lies**
- 2) **When he promises, he breaks that promise**
- 3) **When he is entrusted, he proves to be treacherous.”<sup>8</sup>**

To keep our heart clean of hypocrisy, we must avoid lying, breaking promises, and violating trusts.

### 5. A heart that contains nothing but Allah ﷻ.

Qadi ibn ‘Atiyyah ﷺ (d. 546) transmits this from Imam Sufyan al-Thawri ﷺ (d. 161). A heart that has completely cleaned itself from everything but that which pleases Allah will have tasted the sweetness of Iman (faith).

<sup>6</sup> *Shu’ab al-Iman* of Imam al-Baihaqi #10009. Hafiz al-Sakhawi says that the chain of narration up to Imam Hasan is sound. As for it being a *mursal* narration, bear in mind that Imam ‘Ali ibn al-Madini (d. 234) said, “The *mursal* narrations of Hasan are authentic when reliable people narrate from him.” Imam Abu Zur’ah al-Razi (d. 264) said, “Whenever Hasan says, “The Prophet ﷺ said,” then I have always found a strong basis for it, with the exception of four Hadith.” Unfortunately, he did not mention those four narrations. See: *al-Maqasid al-Hasanah* 1/523-524 #393.

<sup>7</sup> *Musnad Ahmad* 22392, *Sunan al-Tirmidhi* 3094; declared *Hasan* by al-Tirmidhi.

<sup>8</sup> *Sahih al-Bukhari*: 33

The Prophet ﷺ has said,

**“Whoever has three qualities will find the sweetness of faith:**

**1) Allah and His Messenger are more beloved to him than anyone else**

**2) He loves someone only for the sake of Allah.**

**3) He despises reverting to disbelief just as he despises being thrown into the fire.”**<sup>9</sup> Mulla ‘Ali al-Qari ﷺ (d. 1014) writes, “When the sweetness of faith enters a heart, it will never leave.”<sup>10</sup>

Hafiz ibn al-Qayyim ﷺ (d. 751) writes that for one to have a sound heart, he must be free of the following five things:

- From all forms of polytheism (shirk) that negate the Oneness of Allah (Tauhid).
- Innovations that stand opposed to the Sunnah.
- Carnal desires that violate the command of Allah ﷻ.
- Heedlessness that prevents one from remembering Allah ﷻ.
- Whims that negate sincerity.

He then says, “These five things serve as barriers from Allah.”<sup>11</sup> May Allah ﷻ allow us to develop a sound heart!

# 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 II

BY MAULANA OSMAN VAZIR

## Correcting the Niyah (Intention)

It is the responsibility of a seeker of Ilm that he keeps his intention proper. He should give his time for all his Deeni services keeping only Allah Ta‘āla’s pleasure in mind. This should be his intention while attending lessons, buying books, and serving his teachers. He should choose such teachers that are beneficial for his intentions and good tarbiyah.

## Stay Away from Unbeneficial Knowledge

A student of Ilm must stay away from:

- Unbeneficial speech
- Excessive questions and answers
- Unnecessary conversations
- Debating and trying to prove oneself right
- Interest in rare and hypothetical masā’il
- Interest in quoting from non-reliable books
- Relying on one’s research instead of sitting with adab in front of the teacher

## Having Mass Information is Not Really Ilm

Today, many consider Ilm to be an abundance of information. For example, this mas’alah has these many sources. It is then collected and put in the footnotes to be printed. Anyone who does this is considered Allāmah, Muḥaqqiq, the Alim

<sup>9</sup> Sahih al-Bukhari: 16

<sup>10</sup> Mirqat al-Mafatih 1/141

<sup>11</sup> As quoted from al-Mawsu‘ah al-Tafsir al-Ma‘thur 16/307



of the time, Muḥaddith al-Aṣr.

Another widespread error of today is utilizing digital software by people, who after using it think that they have now reached levels of a big Alim, Ḥāfiẓ of Ḥadīth, or a Mujtahid. They now do not feel any need to benefit from teachers directly.

The reality (which many may not even pay attention to) is that if they rely totally on the developers of these software – who are not suitable for such tasks – it might be the representation of the Ḥadīth of Nabī ﷺ,

اتخذ الناس رؤوسا جهالا، فاستلوا فأفتوا بغير علم، فضلوا وأضلوا

“People will take the ignoramuses as their leaders. When they will be asked of a matter, then they will issue a fatwā without knowledge, leading themselves astray and others astray. [Sunan Ibn Mājah: 52]

Even further away from Ilm are those whose only concern is when and where a book is published, who edited it, and where its manuscripts are found. Having this information, they think that they are now a source of reference for Ulama. Truly, ilm is far greater than all this. Proper ilm of Shari’ah is that ilm which contains a sharp memory, deep thought and insight, similitude in knowledge and practice, servitude of Allāh ta’ālā, staying far away from evil, keeping the Nafs in check, occupying the mind in remembrance of Allāh ta’ālā, and total following of the Sunnah and the ideal way of the Ṣaḥābah ﷺ.

### **A Little of al-Ilm al-Nāfi is Actually a Lot**

The famous Muḥaddith and great Ṭābi’i, Imām Sha’bī ؓ mentions, “If a person were to travel from the corner of Shām all the way to Yemen, and he learns of something beneficial to him enroute, I believe his travel was not in vain.”

### **Acquiring Ilm is Far Greater Than a Lot of Worship**

A boy came to study with Muḥammad Ibn Suḥnūn ؓ. Once, the father of the boy arrived and mentioned to Ibn Suḥnūn ؓ that, “I have taken up responsibility of all household matters. I do not use him for any work due to his occupation with his studies.” Ibn Suḥnūn ؓ told the father, “Did you know that the reward for letting this boy study is more than voluntary Ḥajj and Jihād Kifāyah?”

This is why parents should make it a point to let their children study the Deen. They should also suffice them from earning a livelihood in their own capacity so that the children are able to acquire Ilm with concentration.

### **Ilm is a Lantern**

It is narrated from the four Imāms, “To seek ilm is greater than performing nafl salāh.” The reason for this is that ilm is like a lit candle or lantern that illuminates the darkness of ignorance and base desires. A person travelling on a dark road without a light to guide him, it is very likely to fall into a ditch leading to his demise.

# NEED ALLAH? ... HE'S JUST A CALL AWAY BUT YOU HAVE TO RESPOND TO HIM TOO!

BY MUFTI BURHAN UDDIN

A Bedouin once asked Nabi ﷺ, “Is our Lord so near that we can whisper to Him or is He so far that we have to yell out to Him?”

Nabi ﷺ paused for a moment and did not answer. The question was very naive and sincere. It exhibited the hallmarks of simplicity known in the Bedouins. The Bedouin Sahabi was not trying to be over-smart nor was he plagued by the overly complicated thought process of our obnoxious modern minds. Rather, he was just trying to learn how to make dua to reach his Lord. A legitimate concern to say to say the least, but when do we have time to think about such things? As sincere and simple the question may be, Nabi ﷺ did not rush to answer and make something up from his mind. After all, he was the Messenger of Allah. “Had he (the prophet) forged some statements in Our name, We would have certainly seized him by the right hand, And then severed his life-artery, And none of you could have saved him from it. (al-Haaqqah, 44-47) Every word of his was inspired by Allah [i.e. Wahy]. “He does not speak out of (his own) desire. It is but revelation revealed (to him).” (al-Najm, 3-4) Then the revelation came down from Allah ﷻ,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

“When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path.” (al-Baqarah, 186)

There you have it. No need to yell out loud or make any special SOS hand motions. He is near, He sees, He hears, He knows. Whether you are in the depths of the jungle or on the heights of the mountain, your Lord is near. He was near when you first came into your mother’s womb. He was near when you gasped for the first breath of oxygen after you were born. He was near when you took your first step, spoke your first word, learned your first lesson and every step of the way until today, while you are reading this and remembering Him. No need to yell, scream, holler or even raise your voice. In another hadith, Rasulallah ﷺ reminded that we are not calling upon a deaf one nor one who is absent. Rather, He is All-Hearing, and sees everything. In fact, the one We are calling upon is closer to us than your steering wheel. (Bukhari and Muslim)

That reminds me of a funny memory. In the prehistoric era before the mobile phone (some time after the dinosaurs), the telephone system was not available in every household, especially in the villages back where my parents came from. There were central telephone offices in every area, where people would go for important calls. In case someone called, the office would physically send a person to tell the recipient to come to the office and respond. Given that people did not sit around waiting for random calls all day long nor did they necessarily live across the street from the office. This was a very asynchronous method of communication. (Oh how much simpler life was then!) Considering the time difference and the fact that the telephone office had its own business hours, the person could very well call back in the middle of the night in our time. To add to the complications, the technology was far less developed, especially in remote areas, causing static and other disruptions in hearing each other. I would find myself waking up in the middle of the night to find my mom yelling at the top of her lungs trying to communicate an important message to a relative. Not knowing all the details, I thought she was speaking so loud because the person was so far away. It’s understandable that you had to speak loud, otherwise they won’t be able to hear because they are so far!

Allah ﷻ is not far from us. He hears us when we call out from the depths of our heart. Imam Ahmad ﷺ narrates in another hadith that Nabi ﷺ said, “Allah ﷻ says that I deal with my servant as he thinks of Me. I am with him as when he calls upon Me.” This concept of Allah ﷻ being close to us and with us brings about another discussion which acts

like a whirlpool for all the spiritual benefits of this belief. It swallows it all up without even a burp. That is the futile discussion of where is Allah located. If you want to answer that question, you first have to understand the metaphysics of what ‘where’ means. Then you have to understand some epistemology, ontology, linguistics and of course, Tafsir and Hadith, with their principles and branches. Once you get there, please let me know because I’m not there yet either! Or you can suffice with the answer Rasulullah ﷺ gave a sahabi when he innocently asked, “where is our Lord?”

Allah ﷻ revealed the response Himself:

*When My servants ask you about Me, then (tell them that) I am near. I respond to the call of one when he prays to Me; so they should respond to Me, and have faith in Me, so that they may be on the right path. (Ahmad, Tafsir Ibn Kathir)*

*“No secret consultation takes place between three, but He is fourth of them, nor between five, but He is sixth of them, nor between fewer than that or more, but He is with them wherever they may be.” (al-Mujadilah, 7)*

*In whatever condition you are, and whatever portion of the Qur’an you recite therein, and whatever work you all do, We are present before you when you are engaged in it. (Yunus, 61)*

There is much significance in where this blessed verse (al-Baqarah, 186) is mentioned in the Quran. After prescribing a whole month of fasting, morning to evening, when no food, drink or spousal relations are allowed, Allah ﷻ tells us about takbir (a form of zikr in words), shukr (a form of zikr in personal character and demeanor) and dua (a form of zikr in action). These actions are related to fasting in different ways. This verse indicates that dua is more readily accepted when fasting. As the hadith states, “the dua of a faster is accepted at iftar.” Sayyiduna Ibn Umar ﷺ used to gather his family at the time of iftar and make dua. (Tafsir Ibn Kathir) Thus, it is in our best interest to spend more time and effort behind asking Allah ﷻ when fasting and at iftar.

### How to Make Dua

Going back to the analogy of making a call to reach Allah ﷻ, think about the different requirements of making a phone call. Firstly, you must have a working device. Then, you must have functioning service which you probably paid for. If the bill is not paid (for the phone company or other connecting service), the call will not go through. You must have adequate signal to place the call as well. To enhance your call quality, your location makes a difference, considering the dead zones and signal issues in certain structures which affect the signal. Time also matters, if you want to actually get through to the person you are calling. Your call is most responded at certain times of the day or week. These are just a few technical and logistical requirements of placing a phone call.

Now, when you call Allah ﷻ, it’s not exactly the same because the One you are calling is Ever-Living, Ever-Present. He never sleeps nor gets tired. His hours are endless and He is always available to respond. But do you think there are no prerequisites at all? Do you think there are ways to enhance the call quality? Most importantly, can you increase the chances that your call will be answered? Yes! You just have to be willing to do it.

Firstly, you must have faith and absolute conviction that your Lord will respond, just like a child is confident that his mother will hear his cry and fulfill his need. “Call upon Allah with full conviction that you will be answered.” (Ahmad) Concentrate on making dua and asking Allah ﷻ for your needs. Don’t just recite the dua. “He does not respond to one who calls him negligently.” (Ahmad)

Do not lose hope of the response, for Allah ﷻ does not stop responding until the person says, “I made dua upon dua but I don’t think He is answering me. Then he loses hope and stops making dua.” (Sahih Muslim) That is when Allah ﷻ stops answering him. The proper body posture for dua is:

1. Sit upright, preferably in Tashahhud position (like in salah).
2. Raise the hands up to the chest level with the palms facing upwards.
3. Look down and humble yourself. “Supplicate to your Lord humbly and secretly.” (al-A’raf, 55)

Among the times and situations when dua is most accepted are:

1. The end of the night
2. The end of the day



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*The Prophet ( ) said,  
"Whoever takes a path takes a path to obtain knowledge, Allah makes the path to Paradise easy for him."*



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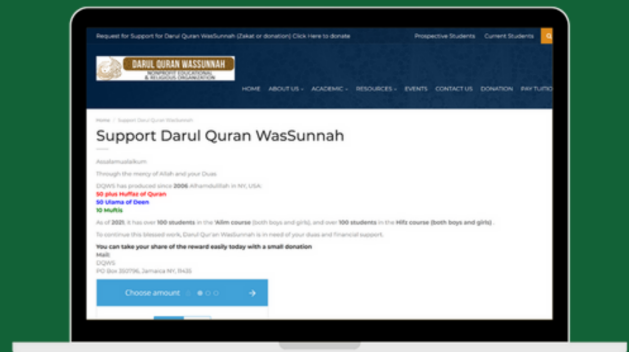
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DARUL QURAN WASSUNNAH

# AL-AQSA: THE BLESSED CITY, FULL OF VIRTUES, RICH IN HISTORY

BY MAULANA SADMAN CHOUDHURY

**M**asjid Al-Aqsā, also known as Bait al-Maqdis and al-Quds, “the farthest masjid”<sup>1</sup>, and it was named Al-Aqsā because of the distance between it and the Sacred Masjid al-Haram. It was the farthest masjid from the people of Makkah on Earth and held great significance for Hujjāj<sup>2</sup>. Allah ﷻ called the masjid by Al-Aqsā in the Qur’ān. The name Bait al-Muqaddas/Maqdis (The Holy House) came from the word “Al-Muqaddas” which means blessed and purified. Muslim scholars and poets have often mentioned this name, highlighting its sacred and revered significance. The name “Bait al-Maqdis” was commonly known before it was referred to as “Masjid Al-Aqsā” in the Qur’ān. This name is used in most of the ahādith of Rasullullah ﷺ.

According to the Mufasssirrūn, Masjid Al-Aqsā is the entire building that was built by Sulaimān ﷺ as a house of worship<sup>3</sup>. It is located in the city of Jerusalem in Palestine. This city and masjid have many historical events associated with them for Muslims. This blessed, ancient masjid is the third holiest place for the Muslims and the second masjid to be built on the earth as mentioned in Sahih al-Bukāhri and Sahih Muslim.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: { لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى } مُتَّفَقٌ عَلَيْهِ

Abu Sa’id Al-Khudri ﷺ, states: Rasullullah ﷺ said, “Do not embark on a journey (for the purpose of worship) except to three masajid: the Sacred Masjid (in Makkah), this masjid of mine (in Madina), and Masjid Al-Aqsā (in Jerusalem).”<sup>4</sup>

1 al-Mu’jam al-Wasit

2 al-Jami’ li-Ahkām al-Qur’an Tafsir of Surah al-Isrā

3 Majmū’ al-Fatawa Ibn Taymiyah v.27 pg.11-12; Ma’arif al-Qur’an Mufti Shaikh Uthmani

4 Sahih al-Bukhāri 1197; Sahih Muslim 975 & 415





وَعَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ فِي الْأَرْضِ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ الْمَسْجِدُ الْأَقْصَى». قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا ثُمَّ الْأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَذْرَكَتَكَ الصَّلَاةُ فَصَلِّ» مُتَّفَقٌ عَلَيْهِ

Narrated by Abu Dharr رضي الله عنه: I asked, “O Rasulullāh, which masjid was the first in the world?” He said, “Masjid al-Haram (in Makkah).” I asked, “Then which one?” He said, “Then Masjid al-Aqsa (in Jerusalem).” I asked, “How much time was there between them?” He said, “Forty years. But the whole earth is (a valid) place for salah. When the prayer comes, pray wherever you are.”<sup>5</sup>

The ancient Masjid Al-Aqsā, the second oldest city in the world, after Makkah, holds profound historical significance in Islam. Even before the declaration of any place on Earth as the Old City, Rasulullāh صلى الله عليه وسلم honored Al-Aqsa as the Ancient City. Constructed 40 years after the Holy Kaaba, this sacred site is associated with many prophets, such as Ādam عليه السلام, Ya’qūb عليه السلام, and Sulaimān عليه السلام in its construction. Scholars hold different opinions regarding who originally built Masjid Al-Aqsā. Some believe it was constructed by angels, while others suggest Ādam عليه السلام. Some historians propose Ibrāhīm عليه السلام or Ya’qūb عليه السلام as potential builders. These varying viewpoints arise from differing interpretations about the initial construction of the Ka’bah. Over the course of Islamic history, it has been reconstructed and expanded several times. A significant construction of Masjid Al-Aqsā was undertaken by Sulaiman عليه السلام with the assistance of Jinns, after which the entire region of Bait al-Maqdis came under Muslim’s control. It also has historical connections with prominent Muslim leaders, including ‘Umar رضي الله عنه, and later, the great Sultan Salahuddin Ayyūbi رضي الله عنه, along with countless other heroic figures across half the Muslim world. Rasulullāh صلى الله عليه وسلم emphasized Al-Aqsā’s importance, declaring it the second masjid built on Earth. Abu Dharr Ghifari رضي الله عنه narrated this, confirming Al-Aqsā’s special place in Islamic history.

After Hadrat Sulaimān عليه السلام passed away, his two sons shared his kingdom. Each son had his own city. These kingdoms lasted for about two hundred years. The last king of Jerusalem in this family lost his throne in 586/587 BC. He tried to fight against the Babylonians, led by King Nebuchadnezzar, but failed because the Babylonians surrounded the city and cut off its supplies.

Soon after the Babylonians took control of Jerusalem, they destroyed Masjid Al-Aqsā once again. Later, the Persians defeated the Babylonians. During this time, people tried to rebuild Masjid Al-Aqsā as a place of worship. However, ownership of the area changed many times. Within a century, the Romans destroyed, rebuilt, and then destroyed Masjid Al-Aqsā again in 70AD after a rebellion in the city. Around 315-325 AD, the Roman Emperor Constantine converted to Christianity. After this, the Romans and the people in their land, including the Jews, no longer respected Masjid Al-Aqsā. They didn’t treat it as a holy place anymore. Instead, they used the site as a dumping ground for waste.

This continued for many years until Prophet Muhammad صلى الله عليه وسلم revived the spiritual importance of this blessed place. After Prophet Muhammad صلى الله عليه وسلم passed away, ‘Umar Ibn Al-Khattāb رضي الله عنه, the second khalifah of Islam, entered Jerusalem with 40,000 companions. He conquered the city at the invitation of the Christian leader. Most importantly, no blood was shed, and Umar رضي الله عنه guaranteed the safety of lives, property, and places of worship for those who chose to stay in the city. Qualities and character of Umar رضي الله عنه closely matched the description of the predicted liberator in scriptures, making the people of the city quickly welcome and accept his leadership. Both the Christians and the Jews were pleased with the arrival of Umar رضي الله عنه and the Muslims, and with their just rule.

<sup>5</sup> Sahih al-Bukhāri 3366; Sahih Muslim 520

In 1099 AD, the Crusaders seized Masjid Al-Aqsā from the Muslims, aided by nominal Muslim rulers, leading to one of its darkest and bloodiest days. The Crusaders declared no prisoners would be taken, forcing many Muslims to seek refuge in Masjid Al Aqsa. Unfortunately, the Crusaders entered the sacred masjid and massacred thousands. They turned it into a palace, but it took 88 years for the Muslims to reclaim it in 1187 under the leadership of Salahuddīn Ayyūbi ﷺ. His recapture mirrored the liberation of 'Umar Ibn Al Khattāb ﷺ centuries earlier, in stark contrast to the Crusaders' actions. Like 'Umar ﷺ, Salahuddīn Ayyūbi ﷺ avoided massacres and personally cleaned the blessed land.



Muslims then controlled Jerusalem and Masjid Al-Aqsā for about eight centuries, marked by peace, justice, and prosperity. The masjid became a significant center of learning, attracting scholars from around the world. Throughout most of this period, Christians and Jews were safe, their rights respected as People of the Book.

The structures surrounding the Masjid Al-Aqsā also hold significant historical importance. For instance, the Dome of the Rock, the Chain Dome, and the Dome of the Prophet. The Dome of the Rock is often mistakenly thought to be part of Masjid Al-Aqsā. It is a dome located within Masjid Al-Aqsā compound and houses a stone called 'Sakhra.' The construction of the Dome of the Rock was ordered by Umayyad Caliph Abdul Malik ibn Marwan between 689 and 691 AD.

In 1099, after the Crusaders captured Jerusalem, they handed over the Dome of the Rock to the Augustinians, transforming it into a church and using the Masjid Al-Aqsā as a royal palace. Muslims believe the location of the Dome of the Rock was originally built by Sulaiman ﷺ for Ibādah and was later destroyed.



Adjacent to the Dome of the Rock is another dome called the Chain Dome



(Qubbat as-Silsilah). It is not a masjid but is used as a musalla (prayer area). It was constructed during the Umayyad era and was later transformed into a Christian chapel by the Crusaders. Sultan Salahuddīn Ayyūbi ﷺ converted it back into a prayer space. Subsequently, the Mamluks, Ottomans, and the Waqf based in Palestine contributed to the reconstruction of this structure. During the Crusaders' time, it functioned as a Christian chapel, and Sultan Fārūq Bey reconstructed it in 1620.

Qubbat an-Nabi or the Dome of Ascension, is a dome situated in Haram al-Sharīf built during the Ottoman era in 1538 by the Jerusalem governor Muhammad Bey. In 1620, during the tenure of Governor Fārūq Bey, it underwent further renovations.

It is an octagonal structure with eight pillars made of white marble. It is believed to be the place where Prophet Muhammad ﷺ performed night prayers, including the night of the Isrā and Mi'rāj. According to

some scholars, including Allāmah Jalāluddīn Suyūti, this location is referred to as Masjid Al-Aqsā after the construction of this masjid. Since then, many prophets, including 'Isa ﷺ, have used it as a place of worship.

Another compelling factor that renders Masjid Al-Aqsā profoundly significant for Muslims is the abundance of virtues it holds for believers.

Masjid Al-Aqsā is one of only two masājid that Allah ﷻ mentioned in the Qur'an. About Masjid Al-Aqsā, Allah ﷻ says,

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ

*Pure is He Who made his servant travel at night from Masjid al-Harām to Masjid Al-Aqsā the environs of which We have blessed, so that We let him see some of Our signs. Surely, He is the All Hearing, All Seeing.*

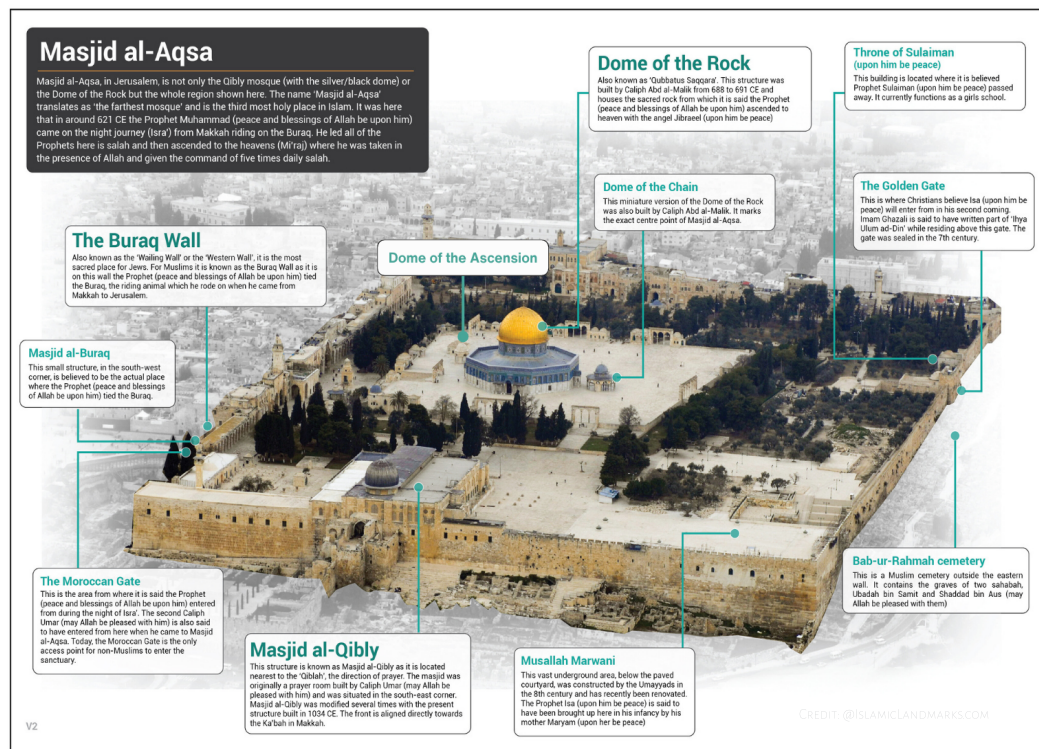
In another ayah Allah ﷻ said,

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا لِلْعَالَمِينَ

*And We rescued him (Ibrahim) and Lūt towards the land we blessed for all the worlds.*

According to many Mufasssīrūn, the blessed land refers to Palenstine, the land of al-Aqsā.<sup>8</sup>

Masjid Al-Aqsā is a special place filled with divine blessings, a rich history, and an abundance of virtues for Muslims. Its Islamic significance traces back to the time of Ādam ﷺ and extends through the time of



our beloved Prophet Muhammad ﷺ and to the present. It's not just a beautiful building and city for the Believers; it's a place with spiritual values and virtues.

Muslims have a deep spiritual and emotional connection to Masjid Al-Aqsā, making it even more special. It's not just some faraway place from history; it's a place that inspires, brings goodness, and creates a strong emotional bond. The

miraculous and blessed incidents within its walls touch the hearts of believers and create a connection that goes beyond time and space.

6 Surah al-Isrā: 1

7 Surah Ibrahim: 71

8 Tafsir Ibn Kathir

# FATWA AND ITS IMPORTANCE

BY MAULANA SHAKEELUR RAHMAN

## The Linguistic and Legal Definition of Fatwā

In order for us to understand the significance and the dangers of giving a fatwa we must understand the meanings of Fatwā:

The linguistic definition of 'Fatwā' is to answer a question (irrespective of whether the question is pertaining to Shari'ah or not). For example: Allah ﷻ says in the Quran:

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ  
"Oh Yūsuf, the Truthful one, give us a fatwā (an answer) with regards to 7 seven large cows..."

The legal definition of 'Fatwā' is to answer a question pertaining to deen. (Note: The word Deen is used and not 'Shari'ah', as a Mufti does not only answer questions regarding the laws of Shari'ah). For example: Allah (SWT) says in the Quran:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ  
"And they ask you the fatwā regarding women. Say to them 'surely Allah will give you a fatwā with regards to them.'"

On most occasions when the word 'fatwā' is used, it is a reference to Al Fatwā Al Juz'iyya (an answer given in response to a certain situation by applying a general ruling to a specific situation).

Although, at times it may be in reference to Al Fatwā Al Fiqhiyya (an answer given by a Faqīh, not for a specific situation, but rather, as a ruling for a general question or as a ruling to a hypothetical situation).

## The Fear of the Previous Scholars in giving Fatwā

The words of the Messenger ﷺ are sufficient for one to understand the importance of issuing a Fatwā:

أَجْرُكُمْ عَلَى الْفُتْيَا أَجْرُكُمْ عَلَى النَّارِ  
"The most eager amongst you to issue a fatwā is the most eager amongst you to enter the Hellfire" [al-Darimi]

There are many accounts which demonstrate the fear that the scholars of the past had in issuing a fatwā and their efforts to avoid issuing a fatwā as much as possible:

- **Imām al-Nawawī** (d.676 AH) has stated in the introduction to his book, (Sharḥ Al Muhadhab): "Know that giving a Fatwā is incredibly serious, and of great reward. This is because the one who gives a Fatwā is an inheritor of the Prophets ﷺ, and he is fulfilling a collective obligation (Fardh Kifāyah). However, it [the post of Ifṭā] is a dangerous post; this is why they say, 'A Mufti holds a signature from Allah, the Glorified, the Exalted.' It is sufficient to understand the seriousness and gravity of giving a Fatwā to know that it involves one assuming the responsibility of being the deputy of Allah the Almighty and His Messenger ﷺ. Such a deputy is required to elaborate the rulings of Shari'ah and provide a 'signature' from the Lord of the heavens, the earth, and the universe. This has been mentioned by Imām Al Nawawī (d.676 AH) and Imam Ibn Al Qayyim (d.751 AH).

- **Imam Ibn 'Abdil Bar** (d.463 AH) has recorded in his book, (Jāmi' Bayān Al 'Ilm Wa Faḍlih), with his chain of narration to 'Uqbah ibn Muslim (r) that he said: "I accompanied Ibn 'Umar for thirty-four months, on many occasions he would be asked a question to which he would say, 'I do not know'. After this, he would turn to me and say, 'Do you know what these people desire? They desire to make our backs a bridge [which they may stand on] for their journey towards the Hellfire.'"

- **Imam al-Khatīb al-Baghdādī** (d.463 AH) has recorded with a chain of narration from Sufyān ibn 'Uyaynah (r) that he said: "The most knowledgeable people in issuing a fatwā are those who remain the most silent in it and the most ignorant in issuing a fatwā are those who are the most vocal in it"

**Imam Ibn Wahb** (r) said: "[Imām] Mālik would answer the majority of the questions that were asked of him with the words "I do not know."

- **Imam al-Khatib** (d.463 AH) has recorded with a chain of narration from ‘Umair ibn Sa’ūd who said: “I asked ‘Alqamah a question, he replied, ‘Go to ‘Abīdah and ask him’, so I went to ‘Abīdah who said to me, ‘Go to ‘Alqamah’, I replied, “Alqamah sent me to you’, ‘Abīdah said, ‘[Then] go to Masrūq and ask him’. So I went to Masrūq and I asked him, he replied ‘Go to ‘Alqamah and ask him’, I said, ‘Alqamah sent me to ‘Abīdah and ‘Abaidah sent me to you’, Masrūq replied, ‘Go to ‘Abdul Raḥmān ibn Abī Laylā’. I then went to ‘Abdul Raḥmān ibn Abī Laylā and asked him and he gave a ruling of Karāhah. After this, I returned to ‘Alqamah and informed him [of what had occurred], he responded, “The individual most eager to answer a fatwā from amongst the people has the least knowledge from amongst them.”

Upon reflection of the teachings of prominent scholars, it’s evident that they approached the issuance of a fatwa with a great deal of caution and trepidation. Comparatively, we seem to lack the same level of reverence and expertise, yet we still respond to Islamic queries without adequate qualifications. It’s essential to acknowledge that the more significant a matter is, the higher the associated risks. - [From Uṣūl al-Iftā’ Wa Adābuhū, Muftī Taqī Usmānī, pg. 8-24]

**-CON. FROM PG. 11-**

3. After fardh salah
4. Between the Azan and Iqamah
5. At iftar time
6. When traveling
7. When in difficulty
8. When fasting
9. During Hajj and Umrah
- 10, Between the two Jumuah khutbahs

**Words of Dua and What to and Not to Ask For**

1. Start with the praise of Allah ﷻ. Mentioning His Beautiful Names helps. “For Allah there are the most beautiful names. So, call Him by them, and leave those who deviate in (the matter of) His names.” (al-A’raf, 180)
2. Then send salutations, peace and blessings upon of the Beloved of Allah ﷺ
3. Learn and utilize the duas taught in the Quran and Hadith. Munajat Maqbool (The Accepted Whispers) by Hakimul Ummah Mawlana Ashraf Ali Thanwi (RA) is a great resource. It has more than 200 duas of the Quran and Hadith. These are especially great because Nabi (ﷺ) was taught them by Allah ﷻ. That is like a blank application Allah ﷻ gave His Beloved (ﷺ) to fill out and submit and He will respond.
4. Ask Allah ﷻ confidently. No need to say ‘please’ or ‘if You want’, for that is not the right way of asking Allah ﷻ. Concentrate and speak from your heart. Think about what you are asking for. Speak the language of your heart, for He understands every language, even the subtle beats of an aching heart.
5. Do not ask for anything which is haram or cuts ties of the womb.
6. Do not ask only for worldly material things. Ask for more spiritual and Akhirah-related matters.

Among the conditions of having your dua accepted are Halal earnings and Halal food. Rasulullah (ﷺ) once mentioned a man who, having journeyed far, is disheveled and dusty. He who spreads his hands out to the heavens (crying): “O Lord! O Lord!” — while his food is haram, his drink haram, his clothing haram, and he is nourished with haram, **SO HOW CAN HE BE ANSWERED?!** (Sahih Muslim). Dua is so strongly correlated to consuming Halal that Nabi (ﷺ) advised Sa’d ibn Abi Waqqas (RA), one of the ten given the glad tidings of Jannah while still on the Earth, “O Sa’d purify your food and you will become one whose dua is accepted.” (Tabrani)

The most comprehensive requirement for acceptance of dua is mentioned in the blessed verse we began with. He, the Almighty, says, “I respond to the caller when he calls Me. So, he should respond to Me too.” ‘Responding’ to Allah ﷻ means to obey His commands and fulfill His commandments. If you want Allah ﷻ to answer your dua, obey Him, and He will be there for you whenever you call!

**How do you know if your call is answered?**

Allah ﷻ is not an emotionally driven being who lacks intellect and wisdom. Rather, He is the All-Wise, the Almighty. He does not necessarily give exactly what you ask for. Rather, He may choose to give something much better. Just think about a child who asks his father for a gold \$1 coin. His father gives him a \$20 bill and he throws it back in protest because it does not shine like the \$1 coin. How foolish! We should not have such an attitude towards our Lord.

Rasulullah (ﷺ) explained, “No Muslim asks Allah ﷻ dua without asking for something sinful or cutting off from relatives, except that Allah will give him one of three things. (1) He will give him what he asked for now. (2) He will store it away for the Akhirah. Or (3) He will save him from an equivalent evil.” (Ahmad)

# HOLDING THE MUSHAF DURING SALAH

YOUR QUESTIONS ANSWERED

**Question:** I have seen some brothers hold the Noble Mushaf or a cellphone with a Qur'an app during Taraweeh. They check the imam's recitation to correct him if needed. What is the ruling of holding the Mushaf according to the Shariah? Is it permissible to hold the Mushaf in Salah? Jazakumullah Khair.

**Answer:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الجواب حامداً ومصلياً  
وعليكم السلام ورحمة الله وبركاته

First and foremost, it should be clear that the correct method of Salah is the way Rasulallah ﷺ himself prayed and taught the Sahabah how to pray. In the 23 years of Nubuwwah, there is no evidence that Rasulallah ﷺ ever held a Mushaf while praying. Instead, it is established that the practice of Rasulallah ﷺ was to fix his gaze towards the place of Sajdah.

Neither is such an action established from the practice of the al-Khulafa al-Rashidun (Sayyiduna Abu Bakr, Umar, Uthman, and Ali ؓ). On the contrary, one narration shows the prohibition of Sayyiduna Umar ؓ, from holding a Mushaf during Salah. The latter scholars have also expressed their unanimous disapproval as it resembles the practice of the Ahl al-Kitab (the People of the Book).

In fact, according to the Hanafi scholars, holding a Mushaf during Salah is impermissible and invalidates the Salah, as it is a form of receiving outside assistance (talaqqun min al-kharaj). Moreover, it very often negates the Khushoo (humility) and Khudoo (tranquility) required in Salah and practically requires constant and excessive movement (al-Amal al-Katheer). Thus, one should not pray while holding a Mushaf, nor pray behind a person doing so.

## Evidences of Impermissibility

From amongst the evidences of the impermissibility of holding a Mushaf and reading from it in Salah are the following:

### 1. This action was not found within the lifetime of the Messenger ﷺ.

There is no evidence in the 23 years of Nubuwwah that Nabi ﷺ ever held a Mushaf while praying. Along with that, he ﷺ commanded us to pray like he prayed.

«صلوا كما رأيتموني أصلي»  
“Pray the way you saw me praying.” [Sahih al-Bukhari: 6008]

### 2. He ﷺ commanded us to follow the practices of the al-Khulafa al-Rashidun (the Rightly Guided Khalifas).

«فعلية بسنتي وسنة الخلفاء الراشدين المهديين، عضوا عليها بالنواجذ»  
“One should adopt my practice (Sunnah) and the practice of the Rightly Guided Khalifas. Bite on to it with the molars (firmly).”  
[Sunan al-Tirmizi: 2676]

There is no instance from their time period that gives any evidence that they permitted people to pray holding a Mushaf or correct others.

On the contrary, it has been related that Sayyiduna Umar ؓ prevented the Imam from leading with a Mushaf:

«عن ابن عباس قال: «نهانا أمير المؤمنين عمر أن يؤم الناس في المصحف»  
(كتاب المصاحف لابن أبي داود ٧٧٢، كنز العمال ٢٢٨٣٧)

Ibn Abbas ؓ narrates: “Amir al-Mu'minin Umar ؓ prohibited us from leading the people using a Mushaf” [Kitab al-Masahif of Ibn Abi Dawud: 772; Kanz al-Ummal: 22837]

**3. A person came to the Messenger ﷺ** and asked, “Surely I am not able to retain anything from the Quran, so teach me that which will suffice me.” He ﷺ said, “Say SubhanAllah, Alhamdulillah, La ilaha Illallah, and La Hawla wa la Quwwata illa Billah.” [Abu Dawud 1:220, al-Bayhaqi 2:381, ibn Hibban 5:116, Nayl al-Awtar 2:218] He ﷺ told the person who could not retain any Quran to merely recite Tasbih. He did not tell them to read from the Mushaf, so it is clear from this context that reciting from the Mushaf is not considered proper recitation for Salah.

**4. The Salaf al-Salihun (pious predecessors) despised this action and prevented from leading with a Mushaf** because it resembles the ways of the People of the Book (Ahl al-Kitab). Resembling the Ahl al-Kitab in their acts of worship has been strictly prohibited in the Shari’ah. Among these predecessors were huge figures the likes of Ammar ibn Yasir ؓ, Saeed ibn al-Musayyab, Mujahid, Ibrahim al-Nakha’i, and Khateeb al-Baghdadi ؓ.

❖ Sayyiduna Ammar ibn Yasir ؓ

«عن عمار بن ياسر أنه كان يكره أن يؤم الرجل الناس بالليل في شهر رمضان في المصحف، قال: هو من فعل أهل الكتاب» (تاريخ بغداد 10/186)  
*“He would dislike that a person leads the people in the month of Ramadan by night (in Taraweeh) holding a Mushaf. He would say: ‘It is among the actions of the People of the Book.’”* [Tarikh Baghdad 10: 186]

❖ Imam Mujahid ؓ

عن ليث، عن مجاهد، «أنه كان يكره أن يتشبهوا بأهل الكتاب، يعني أن يؤمهم في المصحف (كتاب المصاحف لابن أبي داود ٧٧٣)  
*“Layth ؓ narrates that Mujahid ؓ detested people taking resemblance of the Ahl al-Kitab. i.e referring to leading the people using a Mushaf”* [Kitab al-Masahif of Ibn Abi Dawud: 773]

❖ Imam Ibrahim al Nakha’i ؓ

عن الأعمش، عن إبراهيم قال: «كانوا يكرهون أن يؤم الرجل في المصحف كراهية شديدة أن يتشبهوا بأهل الكتاب (كتاب المصاحف لابن أبي داود ٧٨٢)  
*al-A’mash ؓ narrates that Ibrahim al Nakha’i ؓ said: “(the Sahabah) used to greatly despise that a person leads (Salah) using a Mushaf, that it resembles the Ahl al Kitab.”*

This is another reason as to why the students of Imam Abu Hanifah ؓ, Imam Abu Yusuf ؓ and Imam Muhammad ؓ considered a Salah performed with a Mushaf to be reprehensible. If someone were to argue that this is not Tashabbuh (imitation), because the linguistic meaning of Tashabbuh is to copy with intention, the response is that the Tab’ieen did not prohibit this action because of one’s intention, but because the act itself is akin to the worship of the people of the Book. One may enter a church and still find that they stand and recite their liturgies from their books. Nonetheless, an action considered Makruh should be avoided, especially in prayers.

**5. It is clearly against the Sunnah of Rasulullah ﷺ. Rasulullah ﷺ would keep his eyes towards the place of Sajdah during the Salah.**

It is unanimously agreed that keeping the gaze towards the place of Sajdah during Salah is Sunnah.

كان إذا صلى طأ رأسه ورمى ببصره نحو الأرض (البيهقي ج ٢ ص ٢٨٣)

*“When Nabi ﷺ would pray, he would tilt his head and fix his gaze towards the ground.”* [al-Bayhaqi 2:283]

عندما دخل رسول الله - صلى الله عليه وسلم - الكعبة ما خلف بصره موضع سجوده حتى خرج منها (الحاكم ج ١ ص ٤٧٩) وقال: هذا حديث صحيح على شرط الشيخين ولم يخرجاه

*“Whenever Rasulullah ﷺ would enter the Ka’bah, his gaze would not go beyond his place of Sajdah until he exited it.”* [al-Hakim 1:479]

**6. This is considered receiving outside assistance (تلقن) in Salah, which is from those factors that break the Salah.**

The opted view of Imam Abu Hanifah ؓ does not permit reciting from the Mushaf because of this very reason. Just as it is not permissible to receive assistance from a person outside of Salah while one is praying, it is also not permissible to get assistance from pages of paper of the Quran.

**7. Holding the Mushaf while praying is against Khushoo, Khudhoo, Sukoon, and Tuma'neenah (devotion, humility, calmness, and serenity),** due to the need of holding and placing the Quran.

It is against the command of the Quran, wherein Allah has stated:

وَقُومُوا لِلَّهِ قَانِتِينَ

“Stand before Allah in total devotion.” [Surah al-Baqarah: 238]

**8. Excessive movement invalidates the Salah.** It is excessive movement (al-Amal al-Katheer), as both hands will be occupied in holding the Quran, opening and closing it, and turning the pages.

أما العمل الطويل أو الكثير بما لم يؤمر به في الصلاة فقد اتفقوا على أنه مفسد للصلاة إذا تعمد المصلي وهو ذاكر بأنه في صلاة (موسوعة الإجماع في الفقه الإسلامي ص ٦٢٧-٦٢٨)

“As for any extended or excessive movement that is not a part of Salah, the scholars have unanimously agreed that it shall invalidate the Salah, if the person purposely does the action while remembering that he praying.” [Encyclopedia of Ijma': 627]

**9. It extinguishes the desire to memorize the Quran.**

Memorizing the Quran is a unique quality of the Muslims. The other religions only read their books while looking, while Muslims make an effort to memorize the Quran. If reading while looking was permissible, why would anyone go through the effort of memorizing the Quran?

**10. It bears the risk of moving a part of the body away from fulfilling the necessity to face the Qiblah.**

يتوجه المصلي إلى القبلة أينما كان بجميع بدنه (مجموع فتاوى ومقالات متنوعة لابن باز ١١/ ٨)

“The one who is praying should face the Qiblah wherever he may be, with his entire body.”

### The Hadith of Zakwan ﷺ

People quote the narration of Sayyidah Aishah ﷺ and her servant Zakwan ﷺ in support of performing Salah while holding a Mushaf. This narration has been mentioned by Imam Bukhari ﷺ without a chain of narration (تعليقا) in his Sahih. A great number of scholars have explained this narration in different ways.

Allamah Ala' Al Deen Al Kasani ﷺ (d. 587) writes,

«وأما حديث ذكوان فيحتمل أن عائشة ومن كان من أهل الفتوى من الصحابة لم يعلموا بذلك وهذا هو الظاهر بدليل أن هذا الصنيع مكروه بلا خلاف ولو علموا بذلك لما مكثوه من عمل المكروه في جميع شهر رمضان من غير حاجة، ويحتمل أن يكون قول الراوي كان يؤم الناس في رمضان وكان يقرأ من المصحف إخبارا عن حالتين مختلفتين أي كان يؤم الناس في رمضان وكان يقرأ من المصحف في غير حالة الصلاة» (بدائع الصنائع للكاساني ٢٣٦/١)

“There is the possibility in the Hadith of Zakwan ﷺ that Aishah ﷺ and the other Sahabah did not notice that Zakwan ﷺ was reading from a Mushaf - and this possibility is the most apparent. This is because reading from the Quran in Salah is unanimously disliked (Makruh). If the Sahabah had known, they would have never allowed something Makruh to continue for the entire month of Ramadhan with no reason.

[Secondly], the narrator narrates: “Zakwan ﷺ would lead the people in Ramadhan” and then he says “he would read while looking in the Quran”. Thus, there is another possibility: that the narrator was talking about two different conditions of Zakwan ﷺ - that he would lead the people in Ramadan, and that he would read from the Mushaf outside of Salah - to show that he had not memorized the entire Quran. Thus, he would recite a few Surahs from the Quran and would not complete it, or that he would memorize every day, but would repeat the same thing every night to show that reciting the entire Quran in Taraweeh is not compulsory.” [Bada'i al-Sana'i 1: 236]

Allamah Burhan al-Deen Ibn Mazah al-Bukhari ﷺ (d. 616 AH) writes,

«وتأويل حديث ذكوان أنه كان ينظر في المصحف ويتلن ثم يقوم ويصلي يدل عليه أن هذا مكروه عندهما ولا يظن بعائشة أنها كانت ترضى بالمكروه» (المحيط البرهاني ٣٩١/١)



“The explanation for the narration of Zakwan ؓ is that he would look inside the Mushaf and memorize, then he would stand and pray. This is indicated to by the fact that looking in the Mushaf during Salah is reprehensible according to Imam Abu Yusuf and Imam Muhammad ؓ, and it is not possible to assume that Sayyidah Aisha ؓ would tolerate a reprehensible act.” [al-Muheet 1: 391]

‘Allamah Badr al Din al-‘Aini ؓ (d. 855 AH) writes:

«أثر ذكوان إن صح فهو محمول على أنه كان يقرأ من المصحف قبل شروعه في الصلاة أي ينظر فيه ويتلن منه ثم يقوم فيصلي، وقيل: تؤول بأنه كان يفعل بين كل شفيعين فيحفظ مقدار ما يقرأ في الركعتين، فظن الراوي أنه كان يقرأ من المصحف» (البنية للعيني ٤٢١/٢)

“If the narration of Zakwan ؓ is authentic , then it is taken to mean that he would recite from the Mushaf before beginning the Salah, meaning he would look it over and then pray. Others say: it is interpreted to mean that he would look in the Mushaf between every two Rak’at, and memorize the amount to recite in the next two Rak’at. Thus, the narrator may have thought that he was looking in the Mushaf during Salah.” [al-Binayah 2: 421]

The statements of Allamah Kasani and Allamah ‘Aini are further corroborated by the statements of Allamah Ibn Hajar al ‘Asqalani ؓ in al-Talkhees al Habeer [2: 110].

Allamah al-Kashmiri ؓ writes, “Reciting from the Mushaf is a nullifier (of prayer) according to us, so some have interpreted this (Hadith) to mean that Zakwan ؓ memorized during the day, and recited it during the night from memory.” [Faydh al-Bari 2: 277]

al- Shawkani ؓ writes “This narration is not even discussing praying Salah while looking in the Mushaf.” [Nayl al Awtar: 586]

«وما ذكر عن ذكوان حادثة عين لا عموم لها» (فتح الرحمن في بيان هجر القرآن ص١٤)  
 “What has been mentioned about Zakwan is a specific incident, with no generality to it.”

Allamah ibn Hazm al Zahiri ؓ writes:

«ولا يحل لأحد أن يؤم وهو ينظر ما يقرأ به في المصحف، لا في فريضة ولا نافلة، فإن فعل عالماً بأن ذلك لا يجوز بطلت صلاته، وصلاة من ائتم به عالماً بحاله، عالماً بأن ذلك لا يجوز (المحل ١٤٠/٣)

It is not permissible for anyone to lead the prayer while he is looking at what he is reading from the Mushaf, not in Fardh (obligatory prayers) nor in Nawafil (supererogatory prayers). If a person does that while knowing that it is not permissible, his Salah will become invalidated as well as the Salah of the one praying behind him who knows his Imam’s actions and while knowing it is impermissible. [al-Muhalla 3: 140]

**Therefore, it is imperative to abstain from reading from a Mushaf during Salah for the Imam and the Muqta-di. Holding a mobile phone during Salah and reading therefrom is even more reprehensible, as the possibilities of diversion and distraction from Salah is even more pronounced.**

Further details on this subject may be found in the following books:

- \* «القول الأشرف في الفتح عن المصحف، للإمام محمد عبد الحي اللكنوي الهندي، حققه وعلق عليه الدكتور صلاح محمد أبو الحاج، مؤسسة الرسالة، بيروت؛ دار البشير، عمان»
- \* «المتحف في أحكام المصحف، للدكتور صالح ابن محمد الرشيد، مؤسسة الريان»
- \* «فتح القرآن في بيان هجر القرآن، للشيخ أبو أنس محمد ابن فتحي آل عبد العزيز، ط: دار ابن خزيمة»

And Allah Ta’alā Knows Best.

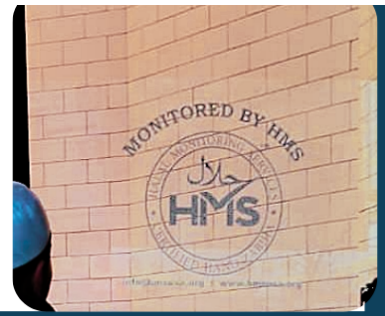


Darul Ifta, Shariah Board of New York

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## THE ETERNAL GARMENT: REKINDLING THE FLAMES OF MARRIAGE IN THE LIGHT OF QURAN AND SUNNAH [PART III]

BY MUFTI NOMAN VAZIR, DIRECTOR OF ISLAMIC MARRIAGE CARELINE OF SBNY

### THE IMPORTANCE AND VIRTUE OF MARRIAGE

*In this new series, the topic of Marriage in Islam will be presented in several segments discussing marriage and its related issues in light of the Qur'an and Sunnah.*

#### The Importance of Marriage

Once, Nabi ﷺ said addressing 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.” [Sahih al-Bukhārī: 5065]*

Nikāh is the one thing which not only fulfills a base desire and natural demand, but is also a means to fulfill Allāh Ta'ālā's command and obligation, earning His pleasure. This is why, in Islam, it is severely reprehensible and prohibited to adopt a path of celibacy and live a single life. The Messenger of Allāh ﷺ mentioned:

«لا ضرورة في الإسلام»

*“There is no celibacy in Islam.” [Sunan Abū Dāwūd: 1729]*

Some think that marriage entails poverty, destitution, and deprivation; remaining single allows one to live a prosperous life. Allāh Ta'ālā has rebutted all such claims and He promised those who marry with plentiful provisions.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

*“Arrange the marriage of the spouseless among you, and the capable from among your bondmen and bondwomen. If they are poor, Allah will enrich them out of His grace. Allah is All-Encompassing, All-Knowing.” [Sūrah al-Nūr: 32]*

From this ayah, the fear of being able to feed the wife and children is dispelled clearly. Allāh ta'ālā reminds that He is the provider of all sustenance. He gives to whomever He wishes, and particularly gives additional blessings in sustenance by the means of wives and children.

In Hadīth, it is mentioned that a youngster that does nikāh to uphold his chastity, Allāh Ta'ālā has taken it upon Himself to help him:

«ثلاثة حق على الله عونهم... الناكح الذي يريد العفاف»

*“There are three upon whom Allāh has taken to help them... the one who marries with the intention of chastity.” [Sunan al-Tirmizī: 1655; Sunan al-Nasa'ī; 3218; Sunan Ibn Mājah: 2518]*



## Frequently Asked Questions About Sadaqatul Fitr

Darul Ifta, Shariah Board New York

***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 r and Imam Abu Yusuf r. 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.

1445 AH  
2024

# SADAQATUL FITR

Prepared by Darul Ifta, Shariah Board New York

## WHAT IS SADAQATUL FITR?

Ibn Abbas رضي الله عنه has narrated that Rasûlullâh صلی اللہ علیہ 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 as of Shaban 20, 1445, or March 1, 2024:

1) Wheat: <sup>1</sup> Half Sa' (3.75 lbs.) =

**\$8.00 PER PERSON \*\*MINIMUM\*\***

- 2) Barley: <sup>2</sup> One Sa' (7.5 lbs.) = \$15.00 per person  
 3) Raisins: <sup>2</sup> One Sa' (7.5 lbs.) = \$38.00 per person  
 4) Dates: <sup>2</sup> One Sa' (7.5 lbs.) = \$40.00 per person

AN ADVICE FOR THE AFFLUENT MUSLIMS FROM SAYYIDUNA IBN ABBAS رضي الله عنه <sup>3</sup>

### PLEASE TRY TO GIVE BY THE HIGHER STANDARD

This will earn you a great reward and will immensely benefit the needy. Allah ﷻ says: "And whatever good you will send ahead for your own selves, you will find it with Allah much better in condition, and much greater in reward." (73:20)

<sup>1</sup>Abu Dawud, 1622 <sup>2</sup>Abu Dawud, 1618 <sup>3</sup>Abu 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.

# SULTAN SALAH AL-DIN AL-AYYUBI

BY MUFTI NASIM CHOUDHRY

One of the most difficult periods for Muslims was when Jerusalem slipped from their grasp. “The fall of Jerusalem marks the beginning of the decline of Muslim power and the increasing strength of the Crusaders, which succeeded in establishing four Latin kingdoms in Jerusalem, Edessa, Antioch, and Tripoli in the territory bordering the eastern end of the Mediterranean from the Euphrates to Egypt, placing the entire Muslim world in danger of annihilation. The ambition of the warriors of the Crusaders ran so high that Reginald (Raynald) of Châtillon once expressed the desire to cross over to Arabia with the clear plan of conquering Makkah and Madina and taking the body of the blessed Prophet ﷺ out of his grave.”<sup>1</sup>

The true religion of Allah will never be destroyed. Since the time of the Prophet ﷺ, Allah ﷻ has continuously helped His Deen, ensuring its resilience. One way He aids His Deen is by raising capable leaders who guide Islam back to prominence.

At a critical juncture in the sixth/twelfth century, when the Muslim world faced threats from external forces and was on the verge of destruction under the successors of Malikshah, the last great Seljuk ruler, Allah ﷻ brought forth remarkable figures to lead Muslims from the brink of collapse to a new era, reclaiming everything that had been lost, including Jerusalem. During this time, the last of them, Sultan Salah Al-Din, successfully defended Jerusalem against the whole world, emerging victorious without facing defeat.

“The fall of Jerusalem and the terrible defeat of the Crusaders at the battle of Hattin threw the whole of Christendom into a violent commotion. Reinforcements from Europe poured forth into Palestine. Almost all the principal sovereigns and eminent generals of the Christian world, such as Frederick Barbarossa, the Roman Emperor; Richard the Lionhearted, King of England; Philip Augustus, King of France; Leopold of Austria; the Duke of Burgundy; and the Count of Flanders charged forth with their armies against the lonely sultan and his few chiefs and relatives, who had to defend the honor of Islam.”<sup>2</sup>

Sultan Salah al-Din al-Ayyubi was not only a remarkable military leader but also a living testament to the authenticity of Nabi ﷺ’s message. He adhered devoutly to the principles of Ahl al-Sunna wa’l-Jama’a, faithfully observing religious practices. Salah al-Din was committed to congregational prayers, never praying alone for years, even during illness. He diligently performed nightly voluntary prayers and made up missed fasts, conscientiously adhering to Islamic teachings.

He once said, “I have not performed a single obligatory prayer alone for the past several years.” Even during his illness he would send for the imam and force himself to perform the prayer behind him. Assiduous in offering the prayers founded on the practice of the Messenger, he also performed the voluntary prayers during the night. If he could not somehow offer them, he made them up before the dawn prayers as allowed by the Shafi’i school [which he followed]. He punctually kept all fasts during the month of Ramadan. He had some fasts to makeup which had been recorded by Qādi Fadil. Before his last illness he scrupulously made them up against the advice of his physician. “I do not know when death will overtake me,” he

1 Saladin, 177

2 Saviors of Islamic Spirit, 216

said; and true to his words, he [passed away] soon after. The sultan deeply yearned to complete the pilgrimage to Makkah, especially in his final year, but he never found the opportunity.<sup>3</sup>

Despite his immense responsibilities, Salah al-Din generously distributed his wealth to the needy, possessing little at the time of his passing. He maintained unwavering trust in Allah, turning to Him fervently in times of difficulty. During the siege of Jerusalem, Salah al-Din’s steadfast prayers resulted in a miraculous turn of events, dissolving discord among his adversaries.

On Wednesday 27 Şafar 589 (4 March 1193), Şalah al-Din, the faithful ally of Islam, died in the fifty-seventh year of his life after working his way up to the summit of his ambition. Thus does Ibn Shaddad describe the last days of Sultan Salah al-Din:

It was in the night of the twenty-seventh of Safar, and the twelfth day since he fell ill, that the sultan’s illness took a serious turn. He had become very weak by then. Shaykh Abū Ja’far, the imam of the Kallasa Madrasa, a pious and saintly person, was requested to stay within the castle during the night so that if the sultan were to breathe his last, he might be available for recitation of the Qur’an at the last moment. It appeared as if the time of the sultan’s eternal rest was drawing near. Shaykh Abū Ja’far was sitting bedside, reciting the Qur’an while the sultan lay unconscious for the last three days, regaining his consciousness only for brief intervals in between. When Shaykh Abū Ja’far recited the verse “He is Allah, other than whom there is no other god, the Knower of the invisible and the visible” (Q 59:22), the sultan opened his eyes and smiled; his face lit up and he said joyfully, “Indeed, this is correct.” No sooner had he uttered these words, then his soul departed.<sup>4</sup>

On the night of his passing, Salah al-Din remained conscious for brief intervals, his final moments marked by serenity as he acknowledged Allah’s greatness. His death was mourned deeply by Muslims worldwide, symbolizing an irreplaceable loss akin to the departure of the first four caliphs. Such was the reverence for Salah al-Din that many would have willingly sacrificed their lives to prolong his.

May Allah ﷻ grant him Jannatul Firdaws, and may He make us steadfast in adhering to the Shariah, following the exemplary path laid by our predecessors. Ameen!



3 Al-Nawadir al-Sultaniyya, 249

4 Al-Nawadir al-Sultaniyya, 249

# FACT SHEET ABOUT TARAWEEH SALAH

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What is Taraaweeh salah?

'Abdur Rahman ibn 'Awf ؓ narrates that the Messenger of Allah ﷺ said, **"Indeed, Allah, the Exalted and Almighty, has made the fast of Ramadan obligatory upon you and I have made the nightly prayers of Ramadan a Sunnah for you. So, whoever fasts in Ramadan and offers this prayer at night, with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will be cleansed from his sins like the day his mother gave birth to him"** (Nasai, 2209).

Did the Messenger of Allah ﷺ pray it in *Jama'at* (congregation)?

The Mother of the Believers, 'Aisha ؓ, narrates that **the Messenger of Allah ﷺ once prayed at night in the masjid and a group of people prayed with him. Then he prayed again the next night and the number of people praying with him increased. They gathered again the third or fourth night but he did not come out to [pray with] them. When the Messenger of Allah ﷺ awoke in the morning, he said, "I saw what you did and nothing would have stopped me from coming out to [pray with] you, except that I feared it may be made obligatory upon you,"** That was in Ramadan (Bukhari, 1129).

How would the Messenger of Allah ﷺ perform Taraaweeh salah?

'Abdullah ibn 'Abbas ؓ narrates that **the Prophet ﷺ would pray 20 raka'at and witr without a *Jamaa'ah* in Ramadan** (Baihaqi, 4391; Ibn Abi Shaibah, 7692; Tabrani in *al-Awsat*, 5440, Haafiz Ibn Hajr, in *al-Mataalib al-'Aaliyah*, 597).

Did the Messenger of Allah ﷺ order others to pray it?

Abu Hurairah ؓ narrates **that the Messenger of Allah ﷺ used to encourage praying at night in Ramadan but would not order it with emphasis. He used to say, "Whoever prays at night in Ramadan with firm belief in the promises of Allah, seeking only to please Him, and hoping for reward, will have his past sins forgiven." It remained this way until the Messenger of Allah ﷺ passed away and likewise in the *Khilaafah* of Abu Bakr ؓ and in the early part of the *Khilaafah* of 'Umar ؓ** (Muslim, 174).

How did the Taraaweeh Salah in *Jama'at* become a consistent practice performed every night of Ramadan?

'Abdur Rahman ibn 'Abd al-Qari ؓ narrates, **"One night, I went out to the masjid in the company of [Ameer al-Mu'mineen] 'Umar ibn al-Khattab ؓ and found the people in different groups. One man was praying alone here and another was praying with a little group behind him there. So, 'Umar ؓ said, 'In my opinion, it would be better if I collect these (people) under the leadership of one *Qari* (Reciter) (i.e. let them pray in congregation!'. So, he made up his mind to congregate them behind Ubai bin Ka'b (r). Then on another night I went out again in his company and the people were praying behind their *Qari*. On that, 'Umar remarked, 'What an excellent innovation this is! However, that [prayer] which they sleep through is better than the prayer they are performing.' He meant by this the (*Tahajjud*) prayer at the end of the night. (In those days) people used to pray in the early part of the night"** (Bukhari, 2010).

If the Messenger of Allah ﷺ did not establish this, then is it necessary to follow 'Umar ؓ?

'Irbaad ibn Saariyah ؓ narrates that the Messenger of Allah (s) said, **"You must follow my Sunnah and the Sunnah of the rightly guided *Khulafa* (Abu Bakr, 'Umar, 'Uthman and 'Ali); hold onto it with your molar teeth (hold on to it firmly)"** (Tirmizhi, 2676).



How many raka'at did 'Umar ؓ establish for the Taraaweeh Salah?

Yahya ibn Sa'eed ؓ narrates that **'Umar ibn al-Khattab ؓ ordered a man to lead them in 20 raka'at (during Ramadan)** (Ibn Abi Shaibah, 7764).

Saaib ibn Yazeed ؓ narrates, **"We used to pray 20 raka'at and Witr in the time of 'Umar ibn al-Khattab ؓ"** (Baihaqy, 4393).

Yazeed ibn Roumaan ؓ narrates, **"The Muslims used to pray 23 raka'at in Ramadan during the time of 'Umar ibn al-Khattab ؓ"** (Maalik, 252; Baihaqy, 4394).

Saaib ibn Yazeed ؓ narrates that **they used to pray 20 raka'at in the month of Ramadan during the time of 'Umar ibn al-Khattab ؓ**. They used to recite the surahs with two hundred ayaat and used to lean on their walking sticks in the time of 'Uthman ؓ due to the severity of the extended standing in the prayer (Baihaqy, 4393; Ibn Ja'd, 2825; 'Abd ibn Hameed, 653).

How did the *Sahabah* ؓ and *Taabi'een* ؓ perform the Taraaweeh Salah?

'Abdul 'Azeez ibn Rafee' ؓ narrates that **Ubayy ibn Ka'b ؓ used to lead the people in 20 raka'at and perform Witr of 3 raka'at during Ramadan** (Ibn Abi Shaibah, 7766).

Abul Khusaib ؓ narrates, **"Suwaid ibn Ghafalah ؓ used to lead us in 20 raka'at during Ramadan with 5 Tarweehaat (intermission after every 4 raka'at)"** (Baihaqy, 4395).

Naafi' ؓ narrates that Ibn 'Umar ؓ said that **Ibn Abi Mulaikah ؓ used to lead us in 20 raka'at during Ramadan** (Ibn Abi Shaibah, 7683).

Sa'eed ibn 'Ubaid ؓ narrates that **'Ali ibn Rabe'e'ah ؓ used to lead us in Salah during Ramadan with five Tarweehaat (intermission after each four raka'at) and three raka'at of Witr salah** (Ibn Abi Shaibah, 7772).

'Ataa ؓ narrates, **"I found the Muslims praying 23 raka'at including Witr salah (in Ramadan)"** (Ibn Abi Shaibah, 7770).

What about 'Aisha ؓ's words:

"The Messenger of Allah ؐ did not pray more than eleven raka'at in Ramadan or any other month. He used to pray four raka'at – and do not ask me about their beauty and length – then another four raka'at – and do not ask me about their beauty and length – and finally, he used to pray three raka'at (Witr)" (Bukhari, 1147)?

**Answer: This is regarding Tahajjud Salah, not Taraaweeh Salah as is evident by**

(1) 'Aisha ؓ saying that he ؐ would not pray more than this in Ramadan **or any other time**. **Taraaweeh Salah is only in Ramadan, not any other time**. Tahajjud, however, is performed all throughout the year.

(2) Imaam al-Bukhari ؓ lists this narration under the chapter of Tahajjud (chapter 25, subchapter 16).



## VICTORY OF BAITUL MAQDIS

A fundamental beauty of Islam lies in the unwavering commitment of Muslims to safeguard its sanctity and sacred places. Muslims express an unmatched resolve and readiness to undertake any necessary measures to defend the honor and sanctity of Islam, such as Makkah, Baitul Maqdis, etc. Muslims around the world love Palestine because of Baitul Maqdis (Masjid al Aqsa).

Before the arrival of Islam, Bayt Al-Maqdis, located in present-day Jerusalem, faced repeated hardships and destruction by various rulers, as it was the sacred city for Jews, Christians, and Muslims. However, during the Khilafah of the second Khalifah Sayyiduna Umar bin Khattab ؓ, it was taken over by Muslims in a peaceful treaty led by Hazrat Amr bin Al-Aas ؓ and Hazrat Abu Obaidah ؓ.

Amirul Mu'minin Sayiduna Umar ؓ, left for Bayt al-Maqdis. Close to Bayt al-Maqdis, Abu Ubaidah ؓ and the chiefs of army were present to welcome him. The Muslims were feeling ashamed due to the ordinary dress and equipment of Hazrat Umar ؓ and what Christians would think after looking at him. So, the Muslims' chief presented a Turkish horse and an expensive dress to him. But he refused to accept them saying: (انا قوم أعزنا الله بالإسلام فلن نبتغي العزة بغيره) "the dignity which Allah has granted us is of the honor of Islam and that is enough for us". Briefly, he entered Bayt al-Maqdis in the same condition. As most of the officers and collectors had gathered there, he stayed for several days and issued necessary directions and orders.

Upon entering Bayt Al-Maqdis, Sayiduna Umar ؓ arrived and found that the holy city was neglected, with dirt thrown upon the sacred rock. He personally joined in cleaning the area and chose to pray where Nabi Muhammad ؐ had prayed. He then ordered the construction of a mosque nearby.

After the agreement of the Treaty of Bayt al-Maqdis by Sayiduna Umar ؓ, it remained under the control of Muslim rulers for centuries. They made it the symbol of peace. But unfortunately, during the First Crusades in 1099, the European Christians invaded Muslim countries. In that invasion, the Christian invaders, to prove their tyranny, killed about 70 thousand Muslim males, females and children, occupied Bayt al-Maqdis on 15th July 1099. A large number of Muslims were killed in al-Masjid al-Aqsa.

Despite brief interruptions, such as the Christian occupation during the First Crusade, Bayt Al-Maqdis remained under Muslim leadership for the most part. Then came Salahuddin Ayyubi ؓ. He was a righteous man, great warrior and famous conqueror. He is one of the well-known conquerors and rulers in world history. He is also well-known for his intelligence, sharpness, good policy and full understanding of the affairs. The biggest desire of Salahuddin Ayyubi ؓ was to take back Bayt al-Maqdis and al-Masjid al-Aqsa. Allah ؓ fulfilled his desire and it was taken over under his leadership.

It is a noteworthy point that Salahuddin Ayyubi ؓ didn't commit those cruelties and tyrannies after entering Bayt al-Maqdis which were committed by the Christian armies at the time of occupying that city. Rather Sultan Salahuddin ؓ provided protection and safety to each Christian. Those who failed to pay ransom, he himself and his brother Malik Adil paid ransom on their behalf. Because of his love, bravery, generosity, politeness, justice, forgiveness, good character and humbleness, not only among the Muslims, but also among the non-Muslims, he was considered as a fair and respectable ruler.

# WORD SEARCH

## Masjid Al Aqsa

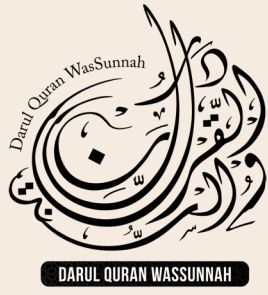
N Y A F R E S I L I E N C E O R E U  
V B A I T U L M U Q A D D A S E N N  
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S O G H A M T H R A L I L M A A N V  
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A H R L N S I J J R S M G T E C L R  
I E X Y N P T T J E T N I S R E A I  
K T R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

Find the following words in the puzzle.  
Words are hidden → ↓ and ↘ .

AL AQSA  
ASCENSION  
BAITUL MUQADDAS  
BRAVERY  
FIRMNESS  
GRATITUDE  
HISTORY

HOLY  
ISRA  
MIRAJ  
NIGHT JOURNEY  
PALESTINE  
PROPHETS  
RELIANCE

RELIGION  
RESILIENCE  
SACRED  
TRUST  
UNWAVERING



# رمضان كريم RAMADAN 1445

DARUL QURAN WASSUNNAH

10 DAYS OF MERCY

10 DAYS OF FORGIVENES

10 DAYS OF SALVATION

Day	Ramadan	March/ April	Fajr End Sehri	Sunrise	Zuhr	Asr	Maghrib Iftar	Isha
TUE	1	12	5:40	7:11	1:10	5:12	7:00	8:29
WED	2	13	5:39	7:09	1:09	5:13	7:01	8:30
THU	3	14	5:37	7:07	1:09	5:14	7:02	8:31
FRI	4	15	5:35	7:06	1:09	5:15	7:03	8:33
SAT	5	16	5:33	7:04	1:09	5:16	7:04	8:34
SUN	6	17	5:32	7:02	1:08	5:17	7:05	8:35
MON	7	18	5:30	7:01	1:08	5:17	7:06	8:36
TUE	8	19	5:28	6:59	1:08	5:18	7:07	8:37
WED	9	20	5:26	6:57	1:07	5:19	7:08	8:38
THU	10	21	5:25	6:56	1:07	5:20	7:09	8:40
FRI	11	22	5:23	6:54	1:07	5:21	7:10	8:41
SAT	12	23	5:21	6:52	1:06	5:21	7:11	8:42
SUN	13	24	5:19	6:51	1:06	5:22	7:12	8:43
MON	14	25	5:17	6:49	1:06	5:23	7:13	8:45
TUE	15	26	5:15	6:47	1:06	5:24	7:14	8:46
WED	16	27	5:14	6:46	1:05	5:24	7:15	8:47
THU	17	28	5:12	6:44	1:05	5:25	7:17	8:48
FRI	18	29	5:10	6:42	1:05	5:26	7:18	8:50
SAT	19	30	5:08	6:41	1:04	5:27	7:19	8:51
SUN	20	31	5:06	6:39	1:04	5:27	7:20	8:52
MON	21	April	5:04	6:37	1:04	5:28	7:21	8:53
TUE	22	2	5:02	6:36	1:03	5:29	7:22	8:55
WED	23	3	5:00	6:34	1:03	5:29	7:23	8:56
THU	24	4	4:59	6:33	1:03	5:30	7:24	8:57
FRI	25	5	4:57	6:31	1:03	5:31	7:25	8:59
SAT	26	6	4:55	6:29	1:02	5:32	7:26	9:00
SUN	27	7	4:53	6:28	1:02	5:32	7:27	9:01
MON	28	8	4:51	6:26	1:02	5:33	7:28	9:03
TUE	29	9	4:49	6:25	1:02	5:34	7:29	9:04
WED	30	10	4:47	6:23	1:01	5:34	7:30	9:05

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

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

Muhammad Layth, Et Design, Students of UOWS