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## IN THE NAME OF VALENTINE'S DAY

**F**rustrated with the outright failure in the Crusades, the defeated powers, after centuries of effort, finally succeeded in weakening the Faith and deeds of Muslims. The real reason for their success, of course, was that the Muslims became engrossed in the worldly gains and restricted the Islamic teachings to mere writings and speeches. But the apparent reasons were the occupation of the Muslim countries by the infidel governments imposing their own system and sending the missionaries to the Muslim societies, encouraging Muslims to imitate the ruling elites' culture and gradually their religion.

Compelled by the circumstances, the infidels after dividing the occupied territories into small geographical boundaries, departed back to their own land while leaving the disputes of unresolved boundaries everywhere to fight their neighbors for centuries to come. It was the time, they started to conquer the world financially through Capitalist system.

Despite the end of colonial occupation from the continents, their legacy continued even today. The dance of Muslim rulers to the tune of their Western masters; socially forcing the masses away from religious education and "Tarbiyah" (Upbringing); and the awe of the technological superiority of the West, have poisoned the minds of common Muslims.

The current chaos in all corners of the world is the result of the efforts, beyond limits, to adopt survival tactics of enforcing their fiscal policies of the capitalist system globally and to promote their so-called norms, values and morality based on absolutely profane civilization. The three main tools, Capitalist system utilizes to achieve and safeguard their vested interests are (i) the secular rather anti-religious education system (ii) the Ribaa-based financial system and (iii) the morally corrupt media enjoying unrestricted freedom to propagate lewdness in human society.

Therefore, on the one hand, the interest / usury based financial system has promoted greed and avariciousness even in Muslim societies; on the other hand, the mainstream and social media paved the way for anti-Islamic approaches, behaviors and sentiments in them. They are well aware of the fact that even a non-practicing Muslim keeps so much religious emotions in his heart that does not allow him to abandon Islam. The age-old scheme of anti-Islam elements is, first, to create liberal minds and lust for short-term gains and, then, drowning them in the quagmire of (no-God culture) liberalism and secularism from where they may be converted to any religion of non-binding nature that allows them to enjoy their freewill in all aspects of life.

Now, with these facts in mind, look towards the red wave of Valentine Day, 14th of this month, February. A (1916) report revealed that in US only about 62 % of people celebrated Valentine day and about 11,000 children (legitimate and illegitimate) were conceived on that single day. The day was a degradation of moral values and spread the evil of alcoholism, nudity and disrespect of any modest culture. There were about 904 dating service establishments to encourage the people to celebrate the day by encouraging intimacy between opposite genders.

Speedy promotion of Valentine's Day over last few years is the result of anti-religion efforts and moves by the liberals and seculars, compounded with their commercialization policies in today's global village.

According to the US National Retail Federation, consumers spent an estimated \$25.9 billion in 2023 on Valentine's Day which was 14.7 billion in 2010 (reported statista.com). Average planned spending on gifts for friends, children's classmates / teachers, co-workers and pets has increased, from \$38.36 in 2022 to \$52.65 in 2023 (reported Nasdaq.com). No rocket science is involved but simple aggressive marketing of red scarf, red handkerchief, red bag, red socks, red ribbon, red blouse, red hair clip, red shoes, red table cloths, red linens, any gift item with red color or a shape of heart or symbol of cupid on it, beside red roses, through newspapers, malls, banners, ads, social media.

To sum up, Valentine Day is only a successful propaganda to dish out money in the name of love from everyone's pocket and to lure Muslims to be a part of civilization where sexual lust is rampant and legal.

# سُورَةُ الْبَقَرَةِ



## Soorah Al-Baqarah

### (THE COW)

MADINITE 286 VERSES

Part-II

Ma'arif ul Quraan: Grand Mufti of Pakistan  
Mufti Muhammad Shafi'R.A.

In short, Iman, and Islam have different connotations from the lexical point of view. It is on the basis of this lexical distinction that the Holy Quraan and Hadeeth refer to a difference between the two. From the point of view of the Shari'ah, however, the two are inextricably linked together, and one cannot be valid without the other - as is borne out by the Holy Quraan itself.

When Islam, or an external declaration of allegiance, is not accompanied by Iman or internal faith, the Holy Quraan terms it as نفاق "Nifaaq" (Hypocrisy), and condemns it as a greater crime

than an open rejection of Islam:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴿١٤٥﴾  
"Surely the hypocrites will be in the lowest depths of Jahannum (Hell-Fire).

(An-Nisaa 4:145)

In explanation of this Aayah let us add that so far as the physical world goes, we can only be sure of the external state of a man, and cannot know his internal state with any degree of certainty. So, in the case of men who orally declare themselves to be Muslims without having faith in their heart, the Shari'ah requires us to deal with

## حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

them as we would deal with a Muslim in worldly affairs; but in the other world, their fate would be worse than that of the ordinary disbelievers. Similarly, if Iman or acknowledgment in the heart is not accompanied by external affirmation and allegiance, the Holy Quraan regards this too as *Kufr* "Kufr" (Rejection and denial of the Truth) - speaking of the infidels, it says:

﴿١٦١﴾ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ

"Those whom We have given the Book recognize him (the Holy Prophet) as they recognize their own sons."

(Al-Baqarah 2:146);

In another place:

﴿١٤﴾ وَحَدِّثُوا بِهَا وَأَسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا

"Their souls knew them (the signs sent by Allah) to be true, yet they denied them in their wickedness and their pride."

(An-Naml 27:14)

My respected teacher, 'Allaamah Sayyed Muhammad Anwar Shah used to explain it thus - the expanse which man and Islam have to cover in the spiritual journey is the same, and the difference lies only in the beginning and the end; that is to say, Iman starts from the heart and attains perfection in external deeds, while Islam starts from external deeds and can be regarded as perfect when it reaches the heart.

To sum up, Iman is not valid, if acknowledgment in the heart does not attain to external affirmation and allegiance; similarly, Islam is not valid, if external affirmation and allegiance does not attain to confirmation by the heart. Imam Ghazaali and Imam Subki both have arrived at the same conclusion, and in "Musaamarah", Imam ibne al-Humam reports the agreement of all the authentic Ulamaa in this, respect.

(Today one finds a very wide-spread confusion, sometimes amounting to a total incomprehension, with regard to the distinction between Islam and Iman, essentially under the influence of Western modes of thought and behavior and, to be more specific, that

of the ever-proliferating Protestant sects and schools of theology. Since the middle of the 19th century there have sprouted in almost every Muslim country a host of self-styled Reformists, Revivalists, Modernists et al, each pretending to have understood the "real" Islam for the first time, and each adopting an extremist, though untenable, posture with regard to Islam and Iman. On the one hand, we have people claiming that Islam is only a matter of the "heart" (a word which has during the last four hundred years been used in the West as an equivalent of "emotion" or, worse still, of "emotional agitation") or of "religious experience" (a very modish term brought into currency by William James). As a corollary, they stubbornly refuse to see the need for a fixed ritual or an ethical code, all of which they gladly leave to social exigency or individual preference. They base their claims on the unquestioned axiom that religion is "personal" relationship between the individual and "his" God. It is all too obvious that this genre of Modernist "Islam" is the progeny of Martin Luther with cross-pollination from Rousseau. On the other hand, we have fervent and sometimes violent champions of Islam insisting on a merely external performance of rituals - more often on a mere conformity to moral regulations, and even these, of their liking. They would readily exclude, and are anyhow indifferent to, the internal dimension of Islam. A recent modification of this stance (in the wake of a certain Protestant pioneering, it goes without saying) has been to replace divinely ordained rituals by acts of social service or welfare, giving them the status and value of acts of worship. Counselling on divorce, abortion, premarital sex and the rest of the baggage having already become a regular part of the functions of a Protestant clergyman, it would not be too fond to expect, even on the part of our Modernists, the speedy inclusion of acts of entertainment as well. There is still another variety of deviationists, more visible and vociferous than the rest, and perhaps more pervasive and pernicious in their influence, finding easy credence

among a certain section of Muslims with a sloppy western-style education. While dispensing with the subtle distinctions between Islam and Iman, they reduce Islam itself to a mere system of social organization; or even to state-craft. According to their way of looking at things, if Muslims fail to set up a social and political organization of a specified shape, they would cease to be Muslims. Applied to the history of Islam, this fanciful notion would lead to the grotesque conclusion that no Muslim had ever existed. These are only a few examples of the intellectual distortions produced by refusing to define Islam and Iman clearly and ignoring the distinction between the two. Contrary to all such modernizing deviations, Islam in fact means establishing a particular relationship of obedience and servitude with Allah (Subhaanahu Wa Ta'aalaa). This relationship arises neither out of vague "religious experiences" nor out of social regimentation; in order to attain it, one has to accept all the doctrines and to act upon all the commandments specified in the Holy Quraan, the Hadeeth and the Shari'ah. These doctrines and commandments cover all the spheres of human life, individual or collective, right up from acts of worship down to social, political and economic relations among men, and codes of ethics and behavior, morals and manners, and their essential purpose is to produce in man a genuine attitude of obedience to Allah (Subhaanahu Wa Ta'aalaa). If one acts according to the Shari'ah, one, no doubt, gains many worldly benefits, individual as well as collective. These benefits may be described as the *raison d'être* of the commandments, but are in no way their essential object, nor should a servant of Allah (Subhaanahu Wa Ta'aalaa) seek them for themselves in obeying Him, nor does the success or failure of a Muslim as a Muslim depend on attaining them. When a man has fully submitted himself to the commandments of Allah (Subhaanahu Wa Ta'aalaa) in everything he does, he has already succeeded as a Muslim, whether he receives the related worldly benefit or not. – Translator)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ  
 هُمْ يُوقِنُونَ

... who believe in what has been revealed

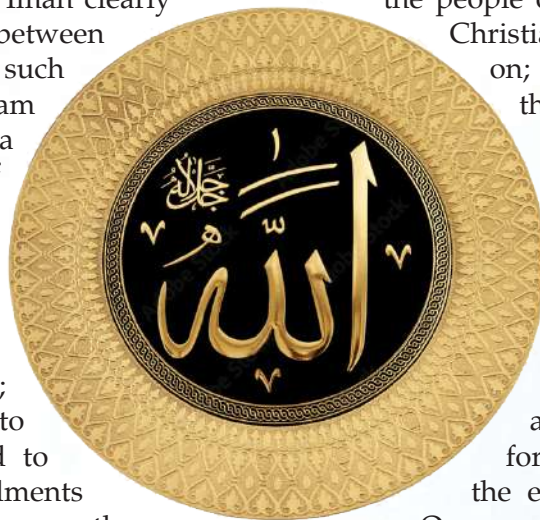
to you and in what has been revealed before you, and do have faith in the Aakhirah (Hereafter)."

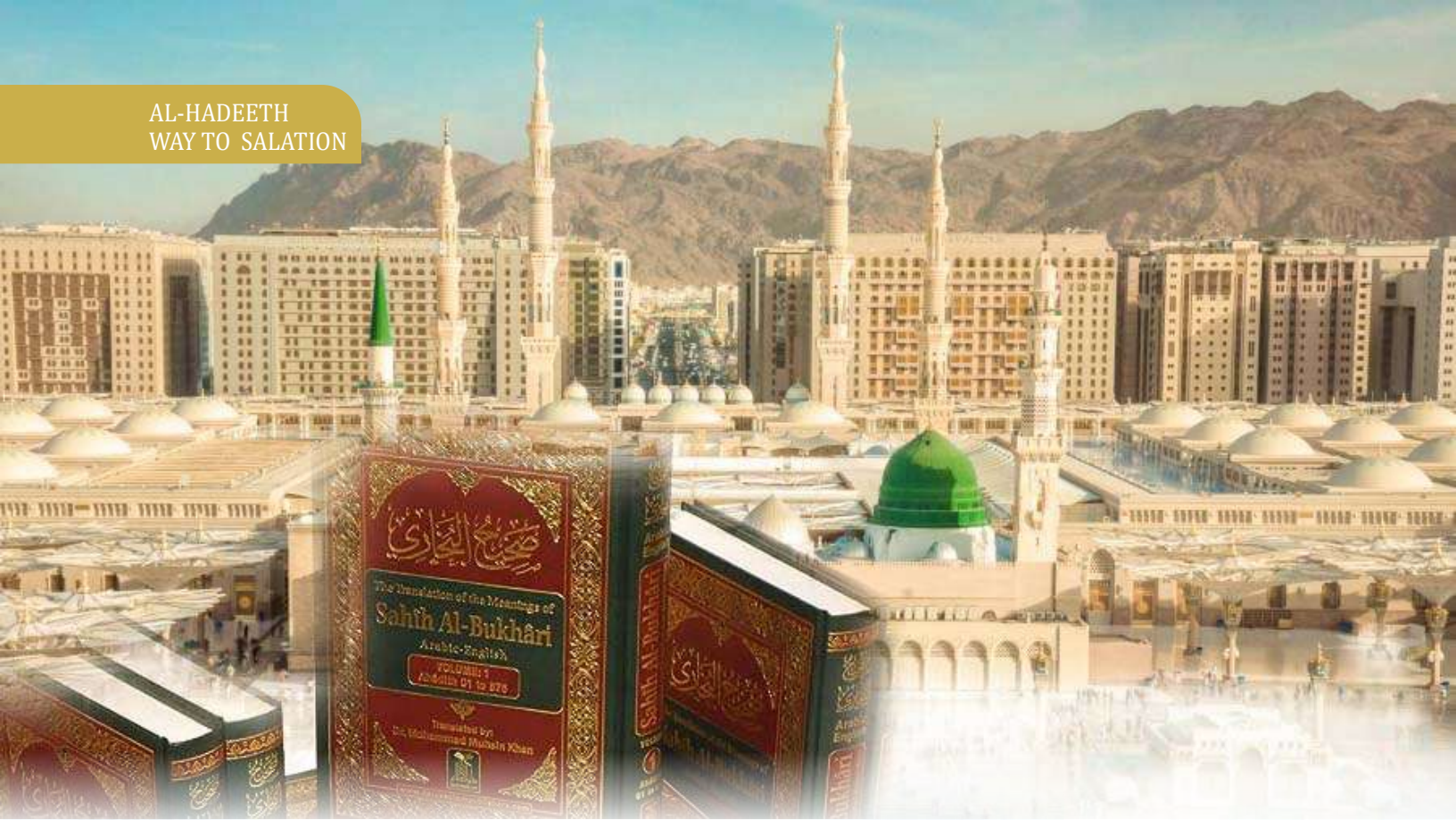
This Aayah speaks of some other attributes of the Allah-fearing, giving certain details about faith in the unseen with a special mention of faith in Aakhirah. Commenting on this Aayah, Sayyedina 'Abdullah ibne Mas'ood and Sayyedina 'Abdullah ibne 'Abbas have said that in the days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) Allah-fearing Muslims were of two kinds - those who used to be associators and disbelievers but accepted Islam, and those who used to be among the people of the Book (that is, Jews and Christians) but embraced Islam later on; the preceding Aayah refers to the first group; and this Aayah to the second.

Hence, this Aayah specifically mentions belief in the earlier Divine Books along with belief in the Holy Quraan, for, according to the Hadeeth people in the second group deserve a double recompense, firstly, for believing in and following the earlier Books before the Holy Quraan came to replace them, and secondly, for believing in and following the Holy Quraan when it came as the "Final Book" of Allah (Subhaanahu Wa Ta'aalaa).

Even today, it is obligatory for every Muslim to believe in the earlier Divine Books except that now the belief has to take this form: everything that Allah (Subhaanahu Wa Ta'aalaa) has revealed in the earlier Books is true (excepting the changes and distortions introduced by selfish people, and that it was incumbent upon the people for whom those Books had been sent to act according to them, but now that all the earlier Books and Shari'ahs have been abrogated, one must act according to the Holy Quraan alone.

(Exactly as predicted by a Hadeeth, today we see all around us a proliferation of "knowledge" and of "writing". One of the dangerous forms the process has taken is the indiscriminate translation at least into European languages and the popularization of the sacred books of all possible religious and metaphysical traditions - not only the Hindu, the Chinese or the Japanese, but also the Shamanic or the Red Indian.





# TRUE FAITH AND ISLAM GUARANTEE SALVATION

(Part-III)

**Ma'arif ul Hadeeth:**  
**Maulana Muhammad Manzoor Nomani, R.A.**

## COMMENTARY:

Again, the forbidden of the Fire of Jahnum for anyone who recites the Kalimah, لَا إِلَهَ إِلَّا اللَّهُ "Laa ilaaha ill Allah" (There is no god but Allah) denotes what we just said while explaining the sayings of the Prophet (SallAllaaho 'Alaihe WaSallam) belonging to the same category. Further, in the report appearing in Saheeh Muslim, لَا إِلَهَ إِلَّا اللَّهُ "Yash-hadu Laa ilaaha ill Allah" (affirmed there is no god but Allah) has been mentioned in place of قَالَ اللَّهُ "Qaala Laa ilaaha ill Allah" (said there is no god but Allah), but both the expression convey the call and the adoption of the Faith of Islam. As we have seen already, during the days of the Prophet (SallAllaaho 'Alaihe WaSallam) it was the popular way of indicating the acceptance of Islam as one's religion.

The Sahaabah who had described Maalik ibn Dukhayshin as a Hypocrite knew of no

transgression on his part except that he kept the company of the Hypocrites and was on friendly terms with them. From it we can know how sensitive the Sahaabah were with regard to Faith. Even a minor thing like this was so repugnant to them that they denounced it as hypocrisy. The Prophet (SallAllaaho 'Alaihe WaSallam)'s admonition, further, carries the lesson that if weaknesses like these are present in some people but they are earnest in their affirmation of Divine Unity and Messengership of Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) it will not be correct to mistrust them or to condemn them so severely. Rather the aspect of faith and belief is stronger.

We must remember that Maalik ibn Dukhayshin was a Sahaabi (Companion) who took part in battles including Badr. Perhaps he had some reason to keep company of the



hypocrites like Haatib bin Abu Balta'ah. But Allah (Subhaanahu Wa Ta'aalaa) knows best.

(18/18)

عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مَعَنَا أَبُو بَكْرٍ وَعُمَرُ فِي نَفَرٍ فَقَامَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا وَخَشِينَا أَنْ يَقْتَطِعَ دُونَنَا وَفَزَعَنَا فَمَنْعَنَا فَكُنْتُ أَوَّلَ مَنْ فَرَعَ نَخْرَجْتُ أَبْتِغِي رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- حَتَّى آتَيْتُ حَائِطًا لِلْأَنْصَارِ لِبَنِي النَّجَّارِ فَدَرْتُ بِهِ هَلْ أَجِدُ لَهُ أَبَا فَلَمَّ إِجِدُ فَإِذَا رِبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بَيْتِ خَارِجَةَ - وَالرَّبِيعُ الْجَدُولُ - فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّلَبُ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ «أَبُو هُرَيْرَةَ» فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ «مَا شَأْنُكَ» قُلْتُ كُنْتُ بَيْنَ أَظْهُرِنَا فَقُمْتُ فَأَبْطَأَتْ عَلَيْنَا خَشِينَا أَنْ تَقْتَطِعَ دُونَنَا فَفَزَعَنَا فَكُنْتُ أَوَّلَ مَنْ فَرَعَ فَأَتَيْتُ هَذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّلَبُ وَهَؤُلَاءِ النَّاسُ وَرَأَيْتُ فَقَالَ «يَا أَبَا هُرَيْرَةَ» وَأَعْطَانِي نَعْلَيْهِ قَالَ «أَذْهَبْ بِنَعْلَيْهِمَا فَتَبَيَّنَ لِي مَنْ لَقِيتُ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَبِقِينَ بِهَا قَلْبُهُ فَبَشَّرَهُ بِالْجَنَّةِ» فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرَ فَقَالَ مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ. فَقُلْتُ هَاتَانِ نَعْلَا رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَعَثَنِي بِهِمَا مِنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَبِقِينَ بِهَا قَلْبُهُ فَبَشَّرَهُ بِالْجَنَّةِ. فَضْرَبَ عُمَرُ بِيَدِهِ بَيْنَ ثَدْيِي نَخْرَرْتُ لِاسْتَيْتُ فَقَالَ أَرْجِعْ يَا أَبَا هُرَيْرَةَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَأَجْهَشْتُ بَكَاءً وَرَكِبَنِي عُمَرُ فَإِذَا هُوَ عَلَى آثَرِي فَقَالَ لِي رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- «مَا لَكَ يَا أَبَا هُرَيْرَةَ» قُلْتُ لَقِيتُ عُمَرَ فَأَخْبَرْتَهُ بِالَّذِي بَعَثَنِي بِهِ فَضْرَبَ بَيْنَ ثَدْيِي ضَرْبَةً نَخْرَرْتُ لِاسْتَيْتُ قَالَ أَرْجِعْ. فَقَالَ لَهُ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- «يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ» قَالَ يَا رَسُولَ اللَّهِ يَا أَبَتِي أَنْتَ وَأُمِّي أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَبِقِينَ بِهَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ. قَالَ «نَعَمْ» قَالَ فَلَا تَفْعَلْ فَإِنِّي أَخْشَى أَنْ يَتَكَلَّمَ النَّاسُ عَلَيْهَا فَخَلَّاهُمْ يَعْمَلُونَ. قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- «نَخْلَهُمْ».

(رواه مسلم)

It is reported by Sayyidina Abu Hurairah that they were seated around the Prophet (SallAllaaho 'Alaihe WaSallam) one day. Sayyidina Abu Bakr and Sayyidina 'Umar were also there. The Prophet (SallAllaaho 'Alaihe WaSallam) got up (and went out somewhere). He did not return for a long time and they were worried about that lest he may have come to harm (from an enemy). So, they went out (to look for him) and Sayyidina Abu Hurairah said that he was the first to set out to look for him. He reached the garden of Banu

an-Najjaar a family of the Ansar; it was enclosed in four walls. He went round it but could not find an entrance till he found a (small) round irrigation (duct) which began at a well outside and went inside the garden. So, he squeezed himself and entered! the garden along it and found the Prophet (SallAllaaho 'Alaihe WaSallam) there. He said:

أَبُو هُرَيْرَةَ

“Abu Hurairah!”

Sayyidina Abu Hurairah replied:

نَعَمْ يَا رَسُولَ اللَّهِ

“Yes! O Messenger of Allah!”

He asked:

مَا شَأْنُكَ

“Why have you come?”

Sayyidina Abu Hurairah replied:

كُنْتُ بَيْنَ أَظْهُرِنَا فَقُمْتُ فَأَبْطَأَتْ عَلَيْنَا خَشِينَا أَنْ تَقْتَطِعَ دُونَنَا فَفَزَعَنَا فَكُنْتُ أَوَّلَ مَنْ فَرَعَ فَأَتَيْتُ هَذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا يَحْتَفِزُ الثَّلَبُ وَهَؤُلَاءِ النَّاسُ وَرَأَيْتُ

“You were seated with us but went away.

You did not return. So, we worried lest you should have come to harm. So, we all came out worried about the danger and I was the first to come out till I came to this garden. When I could not find an entrance. I squeezed myself like a fox and came in and the others are coming behind me.”

The Prophet (SallAllaaho 'Alaihe WaSallam) then gave him his sandals, saying:

أَذْهَبْ بِنَعْلَيْهِمَا فَتَبَيَّنَ لِي مَنْ لَقِيتُ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ

لَا إِلَهَ إِلَّا اللَّهُ مُسْتَبِقِينَ بِهَا قَلْبُهُ فَبَشَّرَهُ بِالْجَنَّةِ

“Take my shoes and whoever you meet outside the garden, who testifies sincerely from the core of his heart that there is no god but Allah, give him the glad tidings of Jannah.”

The first man he met was Sayyidina 'Umar who asked”

مَا هَاتَانِ النَّعْلَانِ يَا أَبَا هُرَيْرَةَ

“Abu Hurairah! Why the sandals in your hand?”

Sayyidina Abu Hurairah said:

هَاتَانِ نَعْلَا رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَعَثَنِي بِهِمَا مِنْ

لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَبِقِينَ بِهَا قَلْبُهُ فَبَشَّرَهُ بِالْجَنَّةِ

“These belong to the Prophet (SallAllaaho 'Alaihe WaSallam) who has sent me with them to give glad tidings of Jannah to the one who I meet and who testifies to لا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)”

Sayyidina 'Umar hit him with his hand on his chest which caused him to fall down on his hips and he said:

أَرْجِعْ يَا أَبَا هُرَيْرَةَ

“Go back, O Abu Hurairah!”

He returned to the Prophet (SallAllaaho ‘Alaihe WaSallam) weeping and Sayyedina ‘Umar followed him. The Prophet (SallAllaaho ‘Alaihe WaSallam) asked him:

مَا لَكَ يَا أَبَا هُرَيْرَةَ

“What has happened to you, Abu Hurairah?”

He said:

لَقِيتُ عُمَرَ فَأَخْبَرْتَهُ بِالَّذِي بَعَثَنِي بِهِ فَضْرَبَ بَيْنَ تَدْيِي ضَرْبَةً خَرَرْتُ لِاسْتِي قَالَ أَرْجِعْ

“I met ‘Umar and I conveyed your message to him but he gave me a hard blow on my chest so that I fell down on my hips and he asked me to go back.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) asked Sayyedina ‘Umar:

يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ

“O ‘Umar! Why did you do that?”

He said:

يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَأُمِّي أَبَعَثْتَ أَبَا هُرَيْرَةَ بِبَعْثِكَ مِنْ لَدُنِّي بِشَهْدٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ بَشْرَهُ بِالْجَنَّةِ

“O Allah’s Messenger! May my parents be ransomed to you. Did you send Abu Hurairah with your sandals that if he met anyone who testifies to لا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) he should give him glad tidings of Jannah?”

The Prophet (SallAllaaho ‘Alaihe WaSallam) confirmed that he had sent him with that message.

نَعَمْ

“Yes. (I had sent him with that message).”

Sayyedina ‘Umar said:

فَلَا تَعْمَلْ فَإِنِّي أَخْشَى أَنْ يَتَكَلَّمَ النَّاسُ عَلَيْهَا فَخَلِّمْهُمْ يَعْمَلُونَ

“O Messenger of Allah! Do not do it, for I fear people may rely on the testimony (and neglect deeds). So, let them perform deeds.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

خَلِّمْهُمْ

“So, leave them alone.”

(Muslim)

## COMMENTARY:

Some things need to be explained in this Hadeeth.

(i) Why did the Prophet (SallAllaaho ‘Alaihe WaSallam) give his sandals to Sayyedina Abu Hurairah? The most plausible explanation is that the Prophet (SallAllaaho ‘Alaihe WaSallam) gave them to him as a sign of authority for the

message was important and at that time, he did not have anything apart from his sandals to give him.

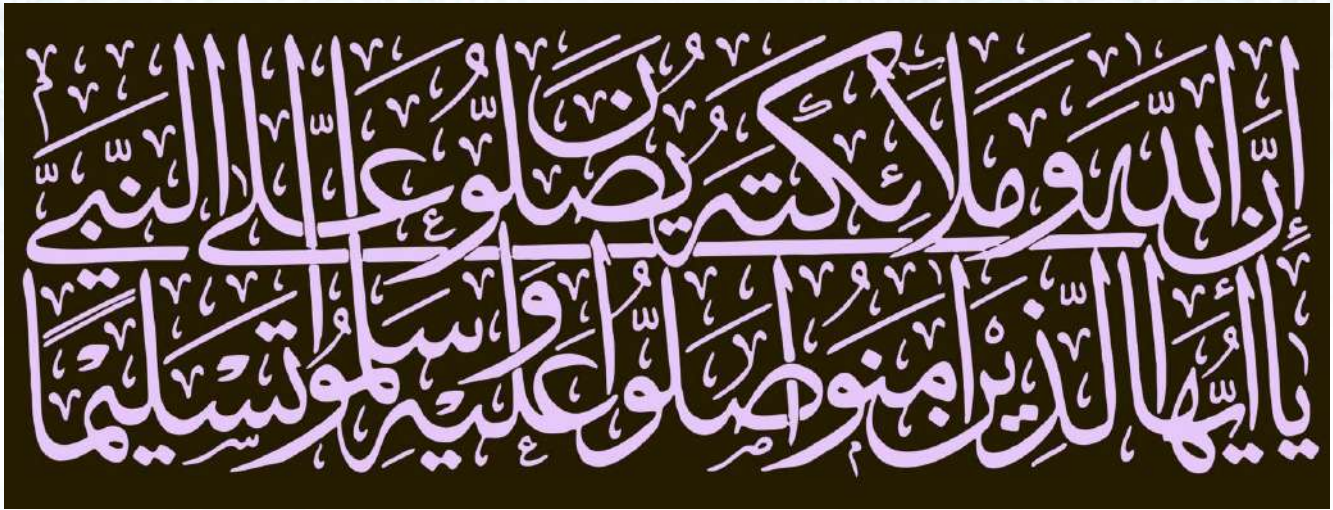
(ii) The stern attitude of Sayyedina ‘Umar may be understood if we realize that he (and Sayyedina Abu Bakr had a special relationship of confidant, counsellor and assistant with the Prophet (SallAllaaho ‘Alaihe WaSallam) which the Sahaabah recognized. Sayyedina ‘Umar had this right and often used it in dealing with other Sahaabah. Perhaps, as a senior, he had asked Sayyedina Abu Hurairah to return but he may have hesitated because he was carrying an important message for all Believers which was an auspicious duty for him and which he was unwilling to relinquish. Therefore, Sayyedina ‘Umar compelled him to return, confident as he was that he would convince the Prophet (SallAllaaho ‘Alaihe WaSallam) of the negative side of the message. Indeed, the Prophet (SallAllaaho ‘Alaihe WaSallam) agreed with him and prevented Sayyedina Abu Hurairah from publicizing the message.

We must remember that Sayyedina Mu’aaz had asked permission to let other people know when the Prophet (SallAllaaho ‘Alaihe WaSallam) had given him the same tidings but the Prophet (SallAllaaho ‘Alaihe WaSallam) had disallowed him for the same reason as extended by Sayyedina ‘Umar now.

(iii) Even this Hadeeth gives glad tidings of Jannah against a testimony of the Kalimah لا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)”. A general explanation is the same as forwarded against the earlier Ahaadeeth but there is a fair amount of hint in this Hadeeth that such a one would first have to undergo punishment against sins. Then he will surely go to Jannah; that leaves no doubt whatever.

There is also another aspect to this declaration. Those who are very close to Allah (Subhaanahu Wa Ta’aalaa) sometimes experience tremendous awe and tear on the disclosure of Divine wrath and retribution. At such times, they feel that no disobedient one will gain salvation. So, they declare that sinners will not enter Jannah. Similarly, when they experience unlimited hope against Divine mercy and benevolence, they feel that even a little good will save one and they declare accordingly. Shirazi has described this condition thus:

به تهدید گر برکشد تیغ حکم بما نند کرو بیان صم و بکم  
و گردد دهد یک صلای کرم عزازیل گوید نصیب بکم



Hence, it is a safe conjecture about this Hadeeth that when Sayyedina Abu Hurairah met the Prophet (SallAllaaho 'Alaihe WaSallam) in the orchard of Banu Najjaar, he was in contemplation of the unlimited mercy of Allah (Subhaanahu Wa Ta'aalaa). It was in that condition that he gave his sandals to Sayyedina Abu Hurairah instructing him to convey the news of Jannah to every witness of unity of Allah (Subhaanahu Wa Ta'aalaa). However, Sayyedina 'Umar was aware of these extremes of temperament and conditions so he prevented Sayyedina Abu Hurairah from conveying the news to others till he had investigated it with the Prophet (SallAllaaho 'Alaihe WaSallam). We can also say that Sayyedina 'Umar had sensed the peculiar condition the Prophet (SallAllaaho 'Alaihe WaSallam)'s heart was going through (experiencing the unlimited mercy of Allah), and Allah (Subhaanahu Wa Ta'aalaa) had disclosed it to him. He had also realized that once the Prophet (SallAllaaho 'Alaihe WaSallam) came out of that condition he would see the other side of the declaration, and disallow the spreading of the news. It was a distinguishing feature of Sayyedina 'Umar that he read the true facts in this way.

Another principle that answers doubts of this kind of Ahaadeeth

In interpreting Quraanic Aayaat (Verses) or Ahaadeeth (Traditions) of this type, we must remember a principle. The speaker aims at bringing out the individual qualities and true effects of such tidings irrespective of the results of other deeds. It is like recounting the potency of a medicine; for example, a particular treatment may prevent cold but it does not follow at it; at the same time, a man consumes spicy and sour delicacies, he will remain immune from cold.

Thus, the message of such Ahaadeeth

is simply that a confirmation of unity of Allah (Subhaanahu Wa Ta'aalaa) and the Mission of the Prophet (SallAllaaho 'Alaihe WaSallam) is conducive to admittance to Jannah and deliverance from chastisement in Jahannum. However, if he has also performed wicked deeds against which the Quraan and Ahaadeeth have warned of punishment then obviously they, too, will show their effect to some extent.

If we keep before us this simple point then it will be very easy for us to understand the Ahaadeeth which promise reward and encourage good deeds.

(19/19)

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بَرَةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً. (رواه البخاري و مسلم واللفظ له)

It is related by Sayyedina Anas that the Prophet said:

"They all will be taken out of Fire (Jahannum) who said, لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) and there was even a barley grain's weight of good in their hearts; then they, also, will be taken out who said لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) and there was a wheat grain's weight of good in their heart; and then they, also, will be taken out who said لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) and there was an atom's weight of good in their hearts."

(Bukhari and Muslim)

**COMMENTARY:**

This Hadeeth, once more, confirms the view that the pronouncement of the **كلمة**

“Kalimah”, لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) signifies acceptance of the entire creed of Islam and shows that all those will, ultimately, be taken out of Jahannum (Hell) who recite the Kalimah and profess Islam, and possess any amount of good (i.e., the light of Faith) in their hearts. In this Hadeeth, the word خَيْر “Khair” has occurred thrice and we have translated it as “good”. But in another report (which also has been mentioned in Bukhari) the word Iman [Faith] is used instead of “Khair” which strengthens the view that “Khair” here stands for Light of Faith.



Two most significant points emerging from this Hadeeth which form a part of the universally accepted principles of faith.

(i) Many people will be cast into Jahannum on account of their evil deeds though they may have affirmed faith in the Kalimah, لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah).

(ii) If in their hearts, there will be the least amount of Faith (or, in the words of the Hadeeth, even of the weight of an atom), they will, eventually be taken out of Jahannum. It cannot be that a Believer of the lowest order lives permanently in Jahannum alongwith infidels and polytheists, however sinful his earthly conduct might have been.

In Saheeh Bukhari and Saheeh Muslim, Ahaadeeth conveying the same meaning have also been related on the authority of Sayyedina Abu Sa’eed al-Khudri, Sayyedina Jabir and Sayyedina Abu Hurairah and, in other compilations, on the authority of Sayyedina Abu Bakr, Abu Moosaa and many other Sahaabah. According to all authorities the point under discussion is proved from the Prophet (SallAllaaho ‘Alaihe WaSallam) through successive Ahaadeeth. In the detailed version of the above Hadeeth of Sayyedina Abu Sa’eed al-Khudri contained in Bukhari and Muslim, it is candidly stated that the faithful who have attained salvation will pray earnestly for forgiveness of sinful Muslims who will have been thrown into Jahannum and Allah (Subhaanahu Wa Ta’aalaa) will allow them to go and take out of Jahannum everyone in whom they saw even a درهم Dirham’s weight of good. (Dirhum is a silver coin now extinct.) Consequently, a large number of persons answering to this description will be taken out. Next, permission will be given to them to go and take out of Hell everyone in

whom they saw even half-a-Dirhum’s weight of good. Consequently, a large number of persons answering to this description will also, be taken out. Afterwards, they will be commanded to go and take out everyone in whom they saw even an atom’s weight of good. Thus, a large number of persons belonging to this group will also be taken out. Ultimately, the intercessors will, themselves, declare, “Our Lord! Now, we have left no one in Jahannum who possessed any amount of good.” Allah (Subhaanahu Wa Ta’aalaa) will, then say:

شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ وَشَفَعَ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلَّا  
أَرْحَمُ الرَّاحِمِينَ فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا  
قَطُّ

“The angels have interceded, the prophets have interceded and the Faithful have interceded, and no one remains (to grant pardon) except the Most Merciful of the mercifuls. He will then take a handful from Fire and bring out from it, people who never did any good...”

He will, thereupon, take out of Jahannum by His Own Hand of Forgiveness and Mercy, even those who will not have to their credit even a single act of virtue. About such people it is also mentioned at the end of Sayyedina Abu Sa’eed’s Hadeeth that:

هَؤُلَاءِ عَتَقَهُ اللَّهُ الَّذِينَ أَدْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا  
خَيْرٍ قَدَمُوهُ

“.....they will be the ones set free by Allāh. He will admit them to Jannah (Paradise) sans the deed they may have performed and sans the good they may have done.”

During the early centuries of Islam, the sects of مرجية “Murjiyah” and خوارج “Khawaarij” had gone the way of “excess and curtailment” in respect of this doctrine and even now, the inclination of some people is towards “excess” and, of others, towards “curtailment”. We, therefore, thought it fit to discuss it at some length here.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ  
“And Allah guides to the Right Path, whom He wills.”

(An-Noor 24:46)





## Fuqahaa verdict as:

Department of Jurisprudence  
Jamia Farooqia Karachi  
Translated by: Mufti Yahya Habib

### QUESTION:

I would like to ask the ruling and Shari'ah stance on a Muslim greeting non-Muslims 'Merry Christmas', or goes to a place where it is celebrated?

Also is it permissible to celebrate New Year or wish others Happy New Year or to give flowers on Valentine's Day? Also, if a person lives in a non-Muslim country and someone wishes Christmas there, what should he say in response?

### ANSWER:

It should be noted that celebrating Christmas is purely a Christian festival, which they celebrate as the birthday of the Prophet Sayyidina 'Eesaa (Jesus).

Similarly, celebrating the New Year and Valentine's Day is traced back to the beliefs of the pagans and their gods and Christian motivations.

All these rituals and actions, having many more مفاسد "Mafaasid" i.e. moral and religious corruption / distortion (such as extravagance, indecency, drinking and debauchery, etc.) are actually the events and festivals of disbelievers,

which are completely against the teachings of Islam, and it is not appropriate for Muslims to even associate with them.

Therefore, it is not permissible for a Muslim to celebrate and participate in the ceremonies of Christians or to greet them. However, living in a non-Muslim society where you have to respond, then one should not say in a way that respects or supports that aspect of their Faith.

In the same way, wishing Happy New Year, and celebrating Valentine's Day is not permissible, because even among the things that might be permissible, Islam has forbidden its followers from imitating others, so how can one imitate in those things which are unlawful and Haraam in Shari'ah?

لما في القرآن الكريم:  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ. (سورة المائدة: ٥١)  
وفي سنن أبي داؤد:  
"حدثنا عثمان بن أبي شيبة..... عن ابن عمر رضي الله

عنهما قال: قال رسول الله صلى الله عليه وسلم: من تشبه بقوم فهو منهم".  
(كتاب اللباس، في لبس الشهرة: رقم الحديث: ٤٠٣١، ص: ٥٦٩،  
دار السلام)

وفيه أيضاً:

"حدثنا موسى بن إسماعيل ..... عن أنس رضي الله عنه  
قال: قدم رسول الله صلى الله عليه وسلم المدينة ولهم يومان يلعبون فيهما  
فقال: [ما هذان اليومان]. قالوا: كنا نلعب فيهما في الجاهلية. فقال رسول الله  
صلى الله عليه وسلم: [إن الله قد أبدلكم بهما خيراً منهما يوم الأضحى ويوم  
القطر]". (باب صلاة العيدين، رقم الحديث: ١١٣٤، ص: ١٧٠، رشيدية)

وفي البحر الرائق:

"(والاعطاء باسم النيروز والمهرجان لا يجوز) أي: الهدايا  
باسم هذين اليومين حرام بل كفر، وقال أبو حفص الكبير رحمه الله: لو  
أن رجلاً عبد الله تعالى خمسين سنة ثم جاء النيروز وأهدى إلى بعض  
المشركين بيضة يريد تعظيم ذلك اليوم، فقد كفر وحبط عمله، وقال  
صاحب الجامع الأصغر: إذا أهدى يوم النيروز إلى مسلم آخر، ولم يرد به  
تعظيم اليوم ولكن على ما اعتاده بعض الناس لا يكفر، ولكن ينبغي له  
أن لا يفعل ذلك في اليوم خاصة، ويفعله قبله أو بعده لكي لا يكون  
تشبيهاً بأولئك القوم، وقد قال: [من تشبه بقوم فهو منهم]. وقال في  
الجامع الأصغر: رجل اشترى يوم النيروز شيئاً يشتريه الكفرة منه، وهو  
لم يكن يشتريه قبل ذلك، إن أراد به تعظيم ذلك اليوم كما تعظمه  
المشركون كفر، وإن أراد الأكل والشرب والتنعيم لا يكفر". (كتاب  
الخنثى، مسائل شتى: ٩/٣٦١، رشيدية).

#### QUESTION:

What is the Shari'ah ruling regarding a person who deals in garment stock lots. It involves purchasing bundles of left over and used cloths. These bundles also have clothes with pictures on them. Is it permissible to sell the clothes with these pictures along with other goods or not? If it is not permissible, please let us know any legitimate way for this according to Shari'ah?

#### ANSWER:

Picture of living things is forbidden, even it is on any piece of cloth. It is unlawful and Haraam. So, in a situation, where the primary subject of sale and purchase is cloth, and buying and selling of pictures is not intended, selling of such clothes (with pictures) is not appropriate though allowed with a sense of disliking. However, the use of those clothes won't be permissible.

If the images are so small that if they are placed on the ground and a person with average vision looks at them standing up, the parts of the image cannot be seen clearly, then it is permissible also to use such clothes.

لما في الصحيح للبخاري:

"عن عائشة رضي الله عنها، قالت: حشوت للنبي صلى الله  
عليه وسلم وسادة فيها تماثيل كأنها ثمرة، فجاء فقام بين البابين وجعل  
يتغير وجهه فقلت: ما لنا يا رسول الله، قال: (ما بال هذه الوسادة)

قالت: وسادة جعلتها لك لتضطجع عليها، قال: (أما علمت أن الملائكة  
لا تدخل بيتاً فيه صورة، وأن من صنع الصورة يعذب يوم القيامة يقول  
أحيوا ما خلقتم)". (كتاب بدء الخلق، رقم الحديث: ٣٢٢٤، ص:  
٥٣٨: دار السلام)

وفي رد المحتار:

وتكره التصاوير على الثوب صلى فيه أو لا، وهذه الكراهة  
تحریمیة، وظاهر كلام النووي في شرح مسلم: الإجماع على تحريم تصوير  
الحيوان، وقال: وسواء صنعه لما يمتنن أو لغیره، فصنعتة حرام بكل  
حال، لأن فيه مضاهاة لخلق الله تعالى، وسواء كان في ثوب، أو  
بساط، أو درهم، وإناء، أو حائط وغيرها فينبغي أن يكون حراماً لا  
مكروهاً، إن ثبت الإجماع أو قطعية الدليل بتواتره". (كتاب الصلاة،  
باب ما يفسد الصلاة، ٢/٥٠٢: رشيدية).

#### QUESTION:

Is it correct for a female teacher and student to study and teach religious books and the Holy Quraan in the state of menstruation? And sometimes a girl / woman learns the Holy Quraan and religious books from her father or brother at home, even though she is menstruating, but due to shyness , she cannot tell them of her periods. What is the Shari'ah ruling for such woman? What method of learning and teaching should be adopted during these days?

#### ANSWER:

It is not permissible to read, teach and touch the Holy Quraan in the state of menstruation. In the case where one is learning from a father or a brother, and she cannot tell them by herself, she must inform them through another woman, appropriate for such communication. However, for a female teacher, it is allowed to teach the Quraan word by word (each word separately) without touching it. For other religious books besides the Holy Quraan, it is permissible to touch it in the state of menstruation, but it is against the *Adab* (Respect).

لما في التنوير مع الرد:

"(و) يمنع... (وقراءة قرآن) بقصد (ومسه) ولو  
مكتوباً بالفارسية في الأصح (والا بغلافه) المنفصل كما مر."  
" (قوله: وقراءة قرآن) أي ولو دون أية من المركبات لا المفردات،  
لأنه يجوز للخائض المعلمة تعليمه كلمة كلمة كما قدمناه". (كتاب الطهارة،  
١/٥٣٥، ط: رشيدية)

وفيه أيضاً:

"(والتفسير كصحف لا الكتب الشرعية) فإنه رخص  
مسها باليد لا التفسير كما في الدرر عن مجمع الفتاوى). قوله: لا الكتب  
الشرعية. (قال في الخلاصة: ويكره مس المحدث المصحف كما يكره  
للجنب، وكذا كتب الأحاديث والفقهاء عندهما. والأصح أنه لا يكره  
عنده". (كتاب الطهارة: ١/٣٢٥: رشيدية)





## REVERTING THE ARABIA

Sent by: Shaikh Ahmad Naqshbandi

أيها الملك، كنا قومًا أهل جاهلية، نعبد الأصنام، ونأكل الميتة، ونأتي الفواحش، ونقطع الأرحام، ونسيء الجوار، يأكل القوي منا الضعيف

“O King! We were a people of Jaahiliyyah, worshipping idols, eating the flesh of dead animals, committing abominations, neglecting our relatives, doing evil to our neighbors and the strong among us would oppress the weak...”

This is a part of the ambassadorial address of Sayyedina Ja'far ibne Abi Taalib to the Negus of Abyssinia, AsHamah (Najaashi, the King of Habashah), when he along with other Sahaabah (Companions) of the Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) migrated (made Hijrah) to Abyssinia. He described their own state of mind and physical behavior during the days of ignorance before Islam: الجاهلية “the Jaahiliyyah”. In regards to the aforementioned quote, one would realize the

fact that Allah (Subhaanahu Wa Ta'aalaa) sent down clear cut guidelines – and details wherever necessary – for individual behavior and for collective social norms.

It varied from outright rejection of practices related to worship and other parts of human life to the adaptations and modifications of various rituals and traditions, actually ordained to earlier prophets and were being tempered under the influence of Jaahiliyyah. Following is an attempt to describe the Quraan's attitude to pre-Islamic way of the Arabs; the way of their ancestor Prophet Ibrahim (Abraham).

To begin, let us first examine the dominating theme of the Quraan from which any further attitudes can be grasped; the theme of توحيد “Tauheed” (Monotheism). The Quraanic message is clear: it is to this purpose that mankind was created and to its propagation the Prophet Muhammad (SallAllaaho 'Alaihe WaSallam) was

sent:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“I did not create the Jinns and the human beings except for the purpose that they should worship Me.”

(Az-Zaariyaat 51:56)

What is crucial about Tauheed is that monotheism was in fact no stranger in Arabia. Knowledge of the Abrahamic roots of Makkah

al Mukarramah and the Ka'bah was widely accepted long before the coming of Prophet Muhammad (SallAllaaho 'Alaihe WaSallam). Historians have mentioned Islamic traditions in depicting this narrative with the story of Prophet Ibrahim and Prophet Isma'il and their establishing of the holy sanctuary for the One God.

Thus, the Arabs inherited from their ancestors a monotheist faith and sanctuary, but through the lapse of time and increased contact with the ideas of the outside world, Arab society fell into the practice of idolatry. The resulting scene was a society deeply engrossed in "Shirk" (Polytheism) and superstitions, awaiting the coming of a Prophet who can be seen to be a messenger sent to restore the Arabian birthright of monotheism, an answer from God to the call of Ibrahim to 'send among them a messenger of their own'.

رَبَّنَا وَأَبَعْتَ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٣٦﴾

“And, our Lord! Raise in their midst a Messenger from among them, who should recite to them Your Aayaat (Verses / Signs), and teach them the Book and the Wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise.”

(Al-Baqarah 2:129)

It is no surprise then that the Quraan praises Prophet Ibrahim on numerous accounts as a model for the Arabs. One particular Aayah (Verse) of interest describes Prophet Ibrahim as the "Haneef", a believer in pure monotheism and abstainer from Shirk, while commanding the Messenger, and to an extent all man, to follow this same path.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَأَتْبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ﴿١٣٥﴾

“Who is better in Faith than one who has surrendered his self to Allah and is good in deeds, and has followed the creed of Ibrahim, the Haneef (upright / true believer / man of pure faith).....”

(An-Nisaa 4:125)

Prophet Ibrahim, being Haneef, would be pivotal in the shaping of the Islamic attitude to Pre-Islamic Arabia. The most obvious feature of the Jaahili society was Shirk, namely idolatry, which cannot be secluded from the Jaahili society. In fact, it was very much included, and determined various norms and customs of the Arabs, the Ka'bah and Hajj being two of the most obvious symbols. It influenced Arab life from "individual illness" to "group journeys" to "tribal battles". Thus, Shirk, being in direct conflict with Tauheed, was explicitly rejected and received the harshest of treatments. In the Quraan, it has been unsurprisingly ranked as the most heinous of sins, unforgivable should the perpetrator die upon it.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin.”

(An-Nisaa 4:48)

Hence, Shirk is dealt with the sentence of eternal abode in Jahannum (Hell).

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ مِنْهُ... In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah (the Paradise), and his shelter is the Fire .....

(Al-Maaidah 5:72)

Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) himself exemplified this rejection of polytheism in a symbolic event that was to mark the demise of Shirk in Makkah al Mukarramah with the destruction of 360 idols that were housed in the Ka'bah at the conquest of Makkah al Mukarramah. Then, he ordered all images including the sketches of Ibrahim and Ismail, throwing 'divination arrows, and likewise, be removed. Other polytheistic practices of Jaahiliyyah equally received similar

Prophet of Islam, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam) himself exemplified this rejection of polytheism in a symbolic event that was to mark the demise of Shirk in Makkah al Mukarramah with the destruction of 360 idols that were housed in the Ka'bah at the conquest of Makkah al Mukarramah. Then, he ordered all images including the sketches of Ibrahim and Ismail, throwing 'divination arrows, and likewise, be removed. Other polytheistic practices of Jaahiliyyah equally received similar





treatment. The Arabs were known to be extremely immersed in superstitious beliefs and activities, and these formed a large part of how society ran; *Tatayyur* (belief in omens), *Tanjeem* (astrology) and *Kahanah* (soothsaying), were just a few, and were strongly rejected by Islam. It is, therefore, apparent that the aspect of Jaahiliyyah most deviated from Ibrahim's Hanifiyyah –Polytheism -- received the severest penalty of rejection. However, less religious aspects of society were also dismissed.

The custom of burying young daughters alive was one particularly rejected in the Quraan during the early stages of Sayyidina Muhammad's prophethood. The Quraan indicates in the following Aayaat:

﴿٨﴾ أَيُّ ذُنُوبِ قَبِيلَتِ ٱلْمَوءِدَةِ سِئَلَتْ ﴿٩﴾

"and when the girl-child that was buried alive will be asked; for what sin she was killed."  
(At-Takweer 81:8-9)

Such social and moral ills were rampant, which would mean that the Quraan's condemnation would encompass the society as a whole. These actions are attributed to the imaginary fear of poverty and shame weighed heavily on them. This is attested to in the Quraan and is clearly rejected:

﴿٣١﴾ وَلَا تَقْتُلُواْ أَوْلَادَكُمْ خَشِيَةَ إِمْلاقٍ مِّنْ نَّرْفِهِمْ وَإِيَّاهُمْ

"Do not kill your children for fear of poverty. We provide sustenance to them and to you, too."

(Al-Israa 17:31)

﴿٥٨﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٩﴾ بِنَوْرَيْنِ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

"When one of them is given the good news of a female child, his face becomes gloomy and he is choked with grief. He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in the society), or put it away into the dust? In fact, evil is what they decide."

(An-Nahl 16:58-59)

Even though this denunciation would fall squarely on those that practiced such customs, but since all of them acknowledged and tolerated these customs, so all deserved criticism. The same can be said for the many other traditions that existed at the time.

Tolerance in Jaahiliyyah was also shown to practices of Zinaa (Fornication / Adultery). Women were often viewed as a mere chattel, while prostitution and other sexual customs were recognized and accepted in the crudest of forms. Although all types of Zinaa were rejected generally in the Quraan, others were specifically rebuked in

the Quraan such as the forcing of handmaids to prostitution in order to provide capital for their owners.

وَلَا تُكْرَهُوا فَبَيْعِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِنَبِيِّكُمْ أَعْرَضَ الْحَيَوةَ الدُّنْيَا ﴿٣٣﴾

“Do not force your slave-girls to prostitute themselves, if they desire to be virtuous women, out of your desire for the goods of this world .....”

(An-Noor 24:33)

Similarly, clear commands were given in the case of marrying of close relations.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلَّتِي-أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتِكُمْ أَلَّتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ الَّتِي دَخَلْتُمْ بِهِنَّ إِنْ لَّمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٣٤﴾

“Prohibited for you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, daughters of brother, daughters of sister, your mothers who suckled you, your sisters through suckling, mothers of your wives and your step-daughters under your care who are born of your women with whom you have had intercourse -- though if you have not had intercourse with them, there is no sin on you -- and the wives of your sons from your loins, and that you combine two sisters (in wedlock), except what has passed. Surely, Allah is Most-Forgiving, Very-Merciful”

(An-Nisaa 4:23)

While some aspects of Jaahiliyyah were wholly rejected, there were features of Pre-Islamic Arabia that were reshaped, rather corrected to its original form. The Hajj (Pilgrimage) would be the foremost example in this category. The Islamic version continued many of the rites of the Hajj of Jaahiliyyah, with the Tawaaf (Circumambulation) being perhaps the most obvious, as well as the timing of the Hajj season. In brief, the Hajj was one of the practices that survived into Islam in revalorized form. The justification is noted in the Quraan; Hajj was a pilgrimage ordained by Allah

(Subhaanahu Wa Ta’aalaa) to the His House and is to be restored to its Abrahamic roots.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَكُم مِّنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقْتَهُمْ مِّنْ بَيْهِيمَةٍ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُؤْتُوا نُذُورَهُمْ وَلِيَطَّوَفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَلِكَ وَمَنْ يُعِظْمَ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ السَّمَاءِ فَتَخَطَفُهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَجِيءٍ ﴿٣١﴾

“and announce among people about (the obligation of) Hajj, so that they should come to you on foot, and on every camel turned lean, traveling through every distant hilly pathway; so that they witness benefits for them, and recite Allah’s name in specified days, over the provision He gave them from the cattle. .So, eat thereof and feed the distressed, the poor. Then, they must remove their dirt, and fulfill their vows, and make

Tawaf of the Ancient House. Having said that, whoever observes reverence of

Arabia was a highly tribal land governed by tribal politics. It is true that the Quraan denounced blood ties in favor of those of faith, thus achieving the impossible i.e. the union of these warring faction with the concept of Islamic brotherhood.

the things sanctified by Allah, it is good for him with his Lord. And permitted to you are the cattle, except those mentioned to you through recitation (of the verses). So refrain from the filth of the idols and refrain from a word of falsehood; standing upright for (the obedience of) Allah, not ascribing any partner to Him. Whoever ascribes a partner to Allah, it is as if he falls down from the sky, and either the birds snatch him, or the wind drives him away to a far off place.”

Allah, it is as if he falls down from the sky, and either the birds snatch him, or the wind drives him away to a far off place.”

(Al-Hajj 22:27-31)

Despite these continuations, certain aspects were rejected like “Whistling and Clapping” as a method of “Prayer” near Ka’bah, the Tawaaf around the sanctuary naked, and of course, the idolatry during Hajj rituals.

The rites of the Ka’bah were retained, but stripped of all idolatrous tendencies. This would also apply to other forms of worship such as the making of the Qasam (Oath) or Nazr (Vow). Originally made in the name of an idol, now it was only to be used in the name of Allah (Subhaanahu

Wa Ta'aalaa).

Not only was the sanctity of the Ka'bah vicinity upheld, the holy months in general survived with a slight modification. Fighting in these months was condemned universally in Jaahiliyyah, which the Quraan does not dispute:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ﴿١٧﴾

"They ask you about the Sacred Month, that is, about fighting in it. Say: 'Fighting in it is something grave...'"

(Al-Baqarah 2:217)

However, in the context of a strategic military move by some Muslims that allegedly broke this tradition, the Aayah continues to introduce the new law:

وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكُفِّرُ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ

أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ﴿١٧﴾

"... but it is much more

grave, in the sight of Allah, to barring (people) from the path of Allah, to disbelieve in Him, and in Al-Masjid-ul-Haraam, and to expel its people from there, and 'Fitnah' (to create disorder) is more grave than killing....."

(Al-Baqarah 2:217)

Arabia was a highly tribal land governed by tribal politics. It is true that the Quraan denounced blood ties in favor of those of faith, thus achieving the impossible i.e. the union of these warring faction with the concept of Islamic brotherhood.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O mankind! We have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware."

(Al-Hujuraat 49:13)

Another Aayah with clear instructions is:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تَرْحَمُونَ ﴿١٠﴾

"All believers are but brothers, therefore seek reconciliation between your two brothers,

and fear Allah, so that you may be blessed with mercy."

(Al-Hujuraat 49:10)

There were, however, elements of Pre-Islamic Arabia that were fully adopted and to an extent praised in Islam. The Arabs were highly extolled for their *مروره* "Murawwah" (Chivalry), encompassing "Honor and Hospitality" amongst other traits. They would often slaughter their last sheep or goat to entertain their guests, and this hospitality has been praised in the Quraan as the way of Prophet Ibrahim himself when angels visited him.

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجَلٍ سَمِينٍ ﴿٣٦﴾ فَفَرَّجَهُمْ إِلَيْهِمْ فَقَالَ أَلَا

تَأْكُلُونَ ﴿٣٧﴾

"Then he slipped off to his home and fetched a fattened calf. So he presented it before them (to eat, but being angels, they refrained.) He said: 'Would you not eat?'"

(Az-Zaariyaat 51:26-27)

The Islamic version continued many of the rites of the Hajj of Jaahiliyyah, with the Tawaaf (Circumambulation) being perhaps the most obvious, as well as the timing of the Hajj season. In brief, the Hajj was one of the practices that survived into Islam in revalorized form.

Moreover, admiration for those characteristics was expressed by the Prophet Sayyedina Muhammad (SallAllaaho'AlaiheWaSallam) who wished that those still in Jaahiliyyah carrying those qualities would enter Islam with them, as it became so with the likes of Sayyedina Khalid bin Waleed.

In conclusion, the Quraan does indeed wholly reject various religious elements of Pre-Islamic Arabia such as its idolatrous practices and superstitions, as well as social customs like those of burying daughters alive. While not wholly rejecting other features, modifications were made as is the case with the Hajj to return it to its monotheistic roots. In fact, Islam even went as far as to adopt just and commendable aspects of Pre-Islamic Arabia such as its qualities of Murawwah, reverting Arabia with its own just elements while erasing the oppressive ones. These stances of rejection and modification add up to create an attitude of change, or more accurately, reformation and restoration if we view Pre-Islamic Arabia in the light of its Abrahamic roots. Thus, the Quraan's approach was not to conjure a new Arabia, but rather, to recreate the original one.



# STOP MOCKING

Sent by: Brother Ali Ahsan Siddiqui

**M**a'roor ibn Suwaid narrates that he once met Sayyidina Abu Zarr at Ar-Rabazah who was wearing a حله "Hullah" (Cloak / Shawl), and his slave (standing next to him), too, was wearing a similar one. I asked about the reason for it. He replied that he once abused a person by calling his mother with names not suitable for a lady. The Prophet (SallAllaaho 'Alaihe WaSallam) said to him (when he met):

يَا أَبَا ذَرٍّ أَعْبَرْتَهُ بِأُمِّهِ إِنَّكَ أَمْرٌ فِيكَ جَاهِلِيَّةٌ، إِخْوَانُكُمْ خَوْلُكُمْ، جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيَطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَّفْتُمُوهُمْ فَأَعِينُوهُمْ

"O Abu Zarr! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them."

It is said that because of these words, Sayyidina Abu Zarr would always dress his servants in the exact same garments that he would wear.

Allah (Subhaanahu Wa Ta'aalaa) is disobeyed most with our tongues. There is a sin that sweeps amongst us, a sin that many take lightly, a sin that is laughed at, a sin that could very well pull someone to Jahannum (Hellfire): It is the sin of insulting others.

Read carefully following Aayah (Verse) of Quraan. It is a commandment of Allah (Subhaanahu Wa Ta'aalaa) that begins with a call to those who claim to have Iman. Allah (Subhaanahu Wa Ta'aalaa) says in the Quraan:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ يَسُّ الْأَلْتِمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

"O you who believe! No men should ever scoff at other men. May be, the latter are better than the former. Nor should women (ever scoff) at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers."

(Al-Hujuraat 49:11)

Perhaps the one that is being made fun of is more beloved to Allah (Subhaanahu Wa Ta'aalaa). Let us remember this if we ever try to make fun of someone, perhaps Allah (Subhaanahu Wa Ta'aalaa) loves them and does not love us. Didn't the مشركين "Mushrikeen" make fun of the Prophet (SallAllaaho 'Alaihe WaSallam) and we know Allah (Subhaanahu Wa Ta'aalaa) loved him and not them. Didn't the منافقين "Munaafiqeen" make fun of the Sahaabah (Companions) of the Prophet (SallAllaaho 'Alaihe WaSallam) and we know Allah (Subhaanahu Wa Ta'aalaa) loved the Sahaabah and not them.

Sayyedina Abu Hurairah reported that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ الْعَبْدَ لِيَتَكَلَّمَ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لِيَتَكَلَّمَ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ

“Verily, a servant may speak a word pleasing to Allah, thinking nothing of it, yet by it, Allah raises his status by a degree. Verily, a servant may speak a word displeasing to Allah, thinking nothing of it, yet by it he plummets into Jahannum (Hell).”

(Bukhari)

There are different reasons why a person would want to insult, make fun of and ridicule other community members:

Firstly: They have weak Iman and their fear of Allah (Subhaanahu Wa Ta'aalaa) is poor. This is one of the major reasons.

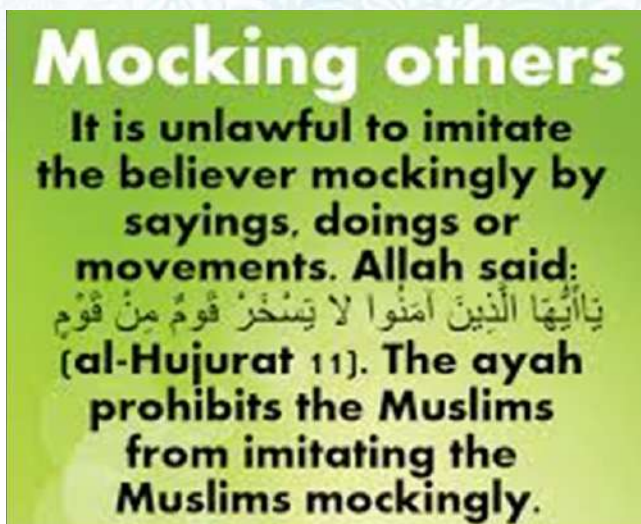
Secondly: They spend a lot of their time in gatherings that bring no benefit of Aakhirah (Haereaftar).

Thirdly: They themselves may want others to praise them. Sadly, when there is a student or a community member that insults others, often it is they that want to be the 'cool' one. How can they be 'cool' if they are doing something that Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaaho 'Alaihe WaSallam) hate?

Fourthly: They forget the punishment for those that make fun of others. Imam Al-Bayhaqee narrates in Shu'ab al-Iman, that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إن المستهزئين بالناس يفتح لأحدهم في الآخرة باب من الجنة فيقال لهم هلم فيجيبه بركبه وغمه فإذا جاء أغلق دونه فما يزال كذلك حتى إن أحدهم ليفتح له الباب من أبواب الجنة فيقال له هلم فما يأتيه من الإياس

“Verily those people that make fun of people – for them a gate of Jannah (Paradise) will be opened. It will be said to them: Come (and enter). That person will come with all their anguish and depression – but when he gets close, the gate will be closed in his face. Then another gate (to Jannah) will be opened and it will be said: Come (and enter). So that person comes with all his anguish and depression. But when he gets close, the gate will be closed in his face. This will keep happening to him until it gets to the point where it will be said: Come (and enter), and he will not come from the despair of ever entering



Jannah.”

(Bayhaqee)

Fifthly: Those that make fun of others may do so out of love for the Kuffaar and a love to imitate them. How many times do we see the comedians mocking people and everyone laughing? Indeed, mocking others and insulting them is a characteristic of Jaahiliyyah and Kufr (Infidelity), and it is never a characteristic of a Believer (Faithful).

Allah (Subhaanahu Wa Ta'aalaa) shows us in Quraan, how this characteristic of laughing at others is a characteristic of the Kuffaar (non-Believers):

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿١٩﴾

“Indeed, those who were guilty used to laugh at those who believed.”

(Al-Mutaffifeen 83:29)

The seriousness of this sin varies in accordance to the subject being insulted:

On the highest level of seriousness is to make fun of Allah (Subhaanahu Wa Ta'aalaa) or His Aayaat (the Quraan) or His Messenger (SallAllaaho 'Alaihe WaSallam).

A group of Munaafiqeen started joking one day about their Qurr'aa, i.e. the Sahaabah of Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam). They described in ridiculing terms that they were large in stomachs, having lying tongues and being cowardly. Allah (Subhaanahu Wa Ta'aalaa) tells us in the Quraan:

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَدُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾

“And if you ask them, they will say: ‘We

were just chatting and having fun. Say: 'Is it of Allah and His Aayaat and His Messenger that you were making fun? Make no excuses. You became disbelievers (by mocking at Allah and His Messenger) after you had professed Faith. If We forgive some of you (who repent and believe), We shall punish others (who carry on their hypocrisy), because they were guilty.'

(At-Taubah 9:65-66)

In the incident just mentioned, the comment that the Munaafiqeen was actually directed at the Sahaabah. The Quraan shows us that this was a direct ridicule of Allah (Subhaanahu Wa Ta'aalaa), His Aayaat i.e. Quraan, and His Messenger (SallAllaaho 'Alaihe WaSallam).

It is, thus, understood that someone who curses and ridicules the Sahaabah is a Kaafir (Infidel). This is because cutting their honor is in reality an attempt at ridiculing Allah (Subhaanahu Wa Ta'aalaa) and His Messenger (SallAllaaho 'Alaihe WaSallam) and His Shari'ah (Divine Rules).

To ridicule the pious believers is also not allowed. For example, if someone were to ridicule a pious believer because of his practice of the Deen (Religion), such as ridiculing a brother's beard or to mock a sister's Hijaab, i.e. mocking a Muslim because of his Islam may very well expel someone from the fold of Islam.

Allah (Subhaanahu Wa Ta'aalaa) says in Quraan:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا

مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

"Indeed those who were guilty used to laugh at those who believed, and when they passed by them, they used to wink at one another, and when they went back to their family, they went enjoying their mockery."

(Al-Mutaffifeen 83:29-31)

As reported in Tafseer At-Tabaree, the Munaafiqeen were once sitting back watching the charity that the believers were giving. To those that gave much, like Abdur Rahman ibn 'Owf, they said:

"He only gave it to show off".

For those who could give little, they said:

"Verily, Allah has no need for his petty offering."

And so Allah (Subhaanahu Wa Ta'aalaa) revealed:

الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي

الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧١﴾

"(Among the hypocrites, there are) those who taunt the believers who voluntarily give alms and have nothing but their hard earnings; still they mock at such people. Allah mocks at them, and for them there is a painful punishment."

(At-Tawbah 9:79)

To ridicule humans in general is bad, too. This applies to متقين "the Muttaqeen" (Allah-fearing) and the فساق "Fusaaq" (Wrong doers), a believer should not humiliate people and or use derogatory nicknames for them, nor should they ridicule their creation.

As has been quoted, Allah (Subhaanahu Wa Ta'aalaa) says:

"O you who believe let not one group of people make fun of another."

(Al-Hujuraat 49:11)

And the Prophet (Subhaanahu Wa Ta'aalaa) said:

"It is enough sin for a person that they would ridicule their Muslim brother."

Sayyedina 'Abdullah ibn Mas'ood used to say, as narrated by Ibn Abee 'Aasim:

وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ مَا عَلَىٰ ظَهْرِ الْأَرْضِ شَيْءٌ أَحْوَجُ إِلَيَّ

طُولُ سِجْنٍ مِنْ لِسَانٍ

"By Allah, besides whom there is no God! Nothing on earth is in greater need of a lengthy prison sentence than the tongue."

(Tabaraani)

Sayyedina Abu Moosaa relates that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was asked:

أَيُّ الْمُسْلِمِينَ أَفْضَلُ

"Which of the Muslims is the most virtuous?"

He replied:

مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"The one whom the Muslims are safe from his tongue and his hand."

(Bukhari)

The mockingbird, native to the western hemisphere, has a very interesting name. The mockingbird gets its name from its ability to mimic the sounds of other animals. It combines song notes of its own with sounds from other birds, doing so in almost a mocking way. It is an endangered species, and we hope that the mocking it got its name after will become endangered in our communities too.

Al-Hasan Al-Basree said:



“Whoever does not guard the slips of their tongue has not understood their Deen.”

One of the saddest things is to see the regulars of the Masjid, or the leaders of the Muslim youth, being the ones who mock others. Some youth groups and Halaqahs are built on this notion that in order to be cool you must ridicule and mock others.

In other places, few people abandoned the local Masjid because they did not want to be ridiculed by the fellow Muslims. They felt more comfort and compassion in the character of the disbelievers. What will Allah (Subhaanahu Wa Ta’aalaa) think of someone that does this to the Muslims, someone who is an obstacle for others to come closer to Allah (Subhaanahu Wa Ta’aalaa)?

If we find a gathering of Muslims to be like this, it is our duty to command the good and forbid the evil and demand that this ridiculing to stop once and for all.

In conclusion, the questions that begs to be asked is: What is the cure for this disease of the tongue?

One: We should know that it is a major sin. In fact, a person may make a single statement – not paying any heed to it – by which he may slip in to Jahannum.

Two: We should follow and monitor what our tongues are saying and not allow ourselves to stoop to vain talk.

Three: We should distance ourselves from those long useless gatherings where nothing is done for hours except laughing and chatting. Instead, we should replace our gatherings with the remembrance of Allah (Subhaanahu Wa Ta’aalaa)

and good speech.

Four: We must glorify this Deen and make significant, in our hearts, the commandments of Allah (Subhaanahu Wa Ta’aalaa). If Allah (Subhaanahu Wa Ta’aalaa) says do not make fun of one another, our reply should be nothing more then:

سَمِعْنَا وَ اطَّعْنَا

“we hear and we obey”.

Five: We should warn others of the sin of insulting other people and making fun of them. Let us not allow ourselves to be as a silent Shaitaan (Satan) listening to others being insulted. Let us speak up and say it clearly that this is not something loved by Allah (Subhaanahu Wa Ta’aalaa) and His Messenger (SallAllaaho ‘Alaihe WaSallam). Say that if Allah (Subhaanahu Wa Ta’aalaa) and His Messenger (SallAllaaho ‘Alaihe WaSallam) hate it, then so do I.

Six: If you feel yourself that you just have to insult someone, ask Allah to protect you from the Shaitaan and this satanic act. As Allah (Subhaanahu Wa Ta’aalaa) says:

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٠﴾

“Should a stroke (evil suggestion) from the Satan strike you, seek refuge with Allah. Surely, He is All-Hearing, All-Knowing.”

(Al-A’raaf 7:200)

Seven: And of course, if anyone of us should fall into this sin, we should be swift in turning back to Allah (Subhaanahu Wa Ta’aalaa) in توبه “Taubah” (Repentance) and seek forgiveness from Allah (Subhaanahu Wa Ta’aalaa):

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

“I beg forgiveness of my sins from Allah who is my Lord and I turn towards Him.”

Allah (Subhaanahu Wa Ta’aalaa) says in the Quran:

وَمَنْ لَّمْ يَتُبَّ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

“And whoever does not repent – then it is those who are the Dhaalimoon (the wrongdoers).”

(Al-Hujuraat 49:11)

Finally, if there is one thing that you remember, let it be this following commandment of Allah (Subhaanahu Wa Ta’aalaa), memorize it and teach it to at least one other person:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ

“O you who believe! Let not one group of people make fun of another.”

(Al-Hujuraat 49:11)



# VALENTINE'S DAY ???

Sent by: Sister Ajija Batool, Bangladesh

Valentine Day is around the corner; it would be celebrated on Feb 14th. The stores are flooded with Valentine day's gifts. The main symbol is a red heart, a heart full of love full of blood and full of warmth. Love is the most loveable, warmest experience of this world. This Valentine day was in a cold storage in Europe and Rome for centuries where it originally generated but it went on a popularity and height of elevation when the USA adopted it. Like all the other traditions now the whole world follows it blindly. Even in the regions like Gulf and south Asia, where we were not aware of this tradition at all almost two three decades ago, it is being followed with enthusiasm and fanfare by a segment of liberal or ignorant Muslims, now. It is considered a lover's day all around the world. So, they plan their special occasions, engagements, and weddings especially taking place on that particular day.

These days are marketing days. The marketing agencies have made these a lot more attractive and lucrative with launching new and

attractive products. Red roses especially, other red flowers, candies, cards, stuffed teddy bears, strawberries (being red and heart shaped) are in great demands for the valentine day. The common slogan is, Be my valentine.

This year it is estimated that about 16 billion \$ would be spent on Valentine day gifts, cards and flowers. The more you spend the more economy flourishes.

## ISLAMIC POINT OF VIEW

Is there any harm in love? Is love the most dangerous and lethal thing in this world? No not at all. Islam respects Love and affinity as the entire humans do on this earth. However, the significant difference is that Islam only believes in legitimate love and relationships. Love between two spouses, between family members, between blood relations, between good friends. We very well know who these relations are with whom we can express our love. And also, there are no special days in particular to show our love. We can show



our love 24/7 to our ties.

Allah (Subhaanahu Wa Ta'aalaa) says in the Quraan:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا  
إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ  
يَتَفَكَّرُونَ ﴿٣١﴾

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

(Ar-Room 30:21)

The key words in the Aayah are - **ورحمة مودة** (Mawaddatan wa Rahmah) - which translates as “Love and Kindness”. The interesting thing to note about this Aayah is to notice the location of this Aayah along with the Aayaat that precede it and those that come after. Allah (Subhaanahu Wa Ta'aalaa) mentions His Signs (Night/Day, Heaven/Earth, and Man/Woman) and He puts the feeling of Love and Kindness between spouses in the same value as the creation of Heaven and Earth. Now then how can we ignore such a great Sign of Allah (Subhaanahu Wa Ta'aalaa)?

It was narrated by Sayyedah Khadijah, one of the wives of the Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam):

مَا غَزْتُ عَلَى نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا عَلَى خَدِيجَةَ  
وَإِنِّي لَمُؤَدِّرُهَا

“Never did I feel jealous of the wives of Allah's Apostle (SallAllaaho 'Alaihe WaSallam), but in case of Khadijah, although I did not, (have the privilege to) see her.”

She further added that whenever Allah's Messenger (SallAllaaho 'Alaihe WaSallam) slaughtered a sheep, he said:

أَرْسَلُوهَا إِلَى أَصْدِقَائِ خَدِيجَةَ

“Send it to the companions of Khadijah.”

I annoyed him one day and said:

خَدِيجَةَ

“(It is) Khadijah (only who always prevails upon your mind).”

Thereupon Allah's Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنِّي قَدْ رَزَقْتُ حَبِيبًا

“Her love had been nurtured in my heart (by Allah Himself).”

The Prophet (SallAllaaho 'Alaihe WaSallam) did admit about Sayyedah Khadijah: “Her love had been nurtured in my heart.”

This is how expressive our Prophet (SallAllaaho 'Alaihe WaSallam) was, when he talked of love for his wife. Whereas, today we find that many of us are shy to express our love.

In fact, many consider it a sign of weakness to say “I love so and so” and they consider it a blow to their pride to tell their spouse, “I love you”. But the Messenger (SallAllaaho 'Alaihe WaSallam) was not shy to express his love of his wife. And notice that he didn't simply say, “I love her”, but he declared that his heart was filled with love for her.

There is no such thing as love being forbidden in Islam, which encourages Muslims to love each other for the sake of Allah (Subhaanahu Wa Ta'aalaa)

and express your love to your brother, but of course there are limitations to this, let us see “Concept of Love” in Islam. Love is that beautiful feeling Allah (Subhaanahu Wa Ta'aalaa) puts in the heart of a sincere, pious and Allah-fearing couple at the time of their Nikaah (Marriage). And this is a serious, long-term relationship in which both individuals are content and comfortable with one another.

## PAGAN ORIGINS OF VALENTINE'S DAY

The first information about this day is found in pre-Christian Rome, when pagans would celebrate the “Feast of the Wolf” on February 15, also known as the Feast of Lupercal in honor of Februata Juno, the Roman goddess of women and marriage, and Pan, Roman god of nature.

On this day, young women would place their names in an urn, from which boys would randomly draw to discover their sexual companion for the day, the year, and sometimes the rest of their lives. These partners exchanged gifts as a sign of affection, and often married.

## CHRISTIAN INFLUENCE

When Christianity came onto the scene in Rome, it wanted to replace this feast with something more in line with its ethics and



morality. A number of Christians decided to use February 14 for this purpose. This was when the Italian Bishop Valentine was executed by the Roman Emperor Claudius II for conducting secret marriages of military men in the year 270.

Claudius II decided that single men made better soldiers than those with wives and families, so he outlawed marriage for young, single men, who made up his military. Valentine defied Claudius and performed marriages for young couples in secret. When his actions were revealed, Claudius put him to death. Another version of the story says that Valentine was a holy priest in Rome, who helped Christians escape harsh Roman prisons where they were often beaten and tortured.

Valentine was arrested and sent to the prefect of Rome for this. He found that his attempts to make Valentine renounce his faith were useless, and so recommended he be beaten with clubs, and later beheaded. This took place on February 14, 270.

According to the Catholic encyclopedia, there are at least three different Saint Valentines, all of whom are Christian executed on February 14. One of them is described as a priest from Rome (as mentioned above), another as bishop of Interamna (modern Terni), and the third from Africa.

It was in the year 496 that Pope Gelasius officially changed the February 15 Lupercalia festival to the February 14 St. Valentine's Day to give Christian meaning to a pagan festival. The holiday became popular in the United States in the 1800's during the Civil War. After the American adoption of this day, it got popularized in Europe again. In rest of the world, it reached in last 50

years with the blessings of media and attractive merchandize.

Many schools, universities and clubs prepare elaborate functions and parties. Many will argue that Valentine's Day is a day of joy and harmless fun. But is it really?

### POINTS TO PONDER FOR MUSLIMS

From an Islamic point of view Valentine's Day is wrong for the following reasons:

1. It invites people to the relentless pursuit of sexual freedom

In Islam all forms of intimacy and passion are confined to the relationship of marriage. Anything beyond this is not acceptable. The culture of promoting the satisfaction of desires and passions in an uncontrolled manner is simply unacceptable.

Islam recognizes that we are human and can succumb to human weakness, so it has provided strict safeguards for our own sake. The Quraan mentions clearly:

﴿۳۲﴾ وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

"Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow."

"Do not come near to adultery. It is a great sin and an evil way."

(Al-Israa 17: 32)

### 2. VALENTINE'S DAY IS BASED ON PAGAN CULTURE

The picture frequently found on Valentine cards and other paraphernalia, is of Cupid. It is the virtually naked, arrow-shooting character, which shoots people with its arrows to make them fall in love, is a remnant of Roman pagan times. Cupid is described as the son of Venus, the Roman god of love and beauty.

### 3. IMITATION IS STRICTLY FORBIDDEN IN ISLAM

If someone wants to express love and care to his or her family, it is not necessary to do it on Feb 14th. It is not fine to show your affection to family or spouses (how innocently, it may be) just to follow the tradition of Valentine. They can do it any day by exchanging gifts, love and emotions. It is because when you live in a country or a society where different traditions are followed, one feels tempted to it. Being a good Muslim It should be decided in the light of Quran and sunnah what is wrong and what is right.



# DIVINELY GUIDED

**I**ndrani was 6 years old when her father died. Her mother stopped praying as she felt that God had been unfair to make her a widow with 5 little children. Indrani and her brothers and sisters were brought up as nominal Hindus. They had neither an altar nor pictures of gods in their house, as many Hindus do.

When Indrani was 10 years old, she began to love God. She collected pictures of Hindu gods and goddesses and worshipped them at home. She felt the need to pray and thought it was odd that, unlike other Hindu families, her family performed few Hindu rites.

During her teenage years, Indrani started going to temple thrice weekly. She encouraged some of her friends to go to the temple with her, as she quickly became more interested in Hinduism.

She participated in bhajanai (devotional singing) activities and became a committee member in Ayyapan Group in Perumal Temple for several years.

One day, Indrani became very ill. She consulted several doctors but was informed that there was nothing wrong with her. However, her illness persisted. She later consulted a Swami (a Hindu priest) so that he would clear the sevani

(evil spirits) that she suspected were dwelling inside her. The Swami and his assistant came to visit her. The assistant was Chandara, who was involved in her temple's religious rites, and who had also organized religious trips to Malaysia for Indrani and her friends.

Indrani was very impressed with the knowledge the young man demonstrated while assisting the swami.

After that visit, Chandara dreamt of his favorite goddess, Kaliamma, telling him to take Indrani as his bride. After much persuasion, his family asked for Indrani's hand in marriage. Indrani and her family were pleasantly surprised by the marriage proposal. Indrani could not believe that her dreams of marrying a pious Hindu had come true.

Unlike Indrani, Chandara was brought up in a religious Hindu family. On top of that, Chandara was the most religious in his family. He would often slip into a trance, reciting the holy mantras in praise of the gods and goddesses who would (supposedly) possess him and speak through him. In Hinduism, it is considered an honor to be possessed by the gods or goddesses.

Chandara and other members of the group

often got together to listen to the teachings of the swami. They would also make house visits to chase evil spirits out of other people's houses and bodies. This is how Chandara was appointed to be the swami's assistant.

Indrani had never entered into a trance but had seen Chandara (supposedly) being possessed by the elephant god, Vinayagar. Chandara would behave exactly like an elephant, eating the fruits that the elephant ate.

When in a trance, Chandara would be approached to solve problems. Those who approached him would prostrate before him, for they regarded him as "God". The vibuthi (white ashes) used to anoint the forehead would be brought to Chandara to be blessed.

Despite all this, Chandara did not feel complete. Dissatisfied, he knew there was something not right in his life. He failed to see the light and always felt that his path was blocked by some kind of darkness which he wanted to clear

so he could reach the light. He knew that there were 3360 Hindu gods and he prayed to several of them.

Whenever he felt confused, he would go to the library to find out more about Hinduism. He learned from the elders but knew there was still a lot more to learn. Many of the Hindu priests did not want to share everything that they knew; knowledge was their rice bowl, and they did not want their source to be taken away.

It was difficult to learn on your own about Hinduism, as most of the writings were in Sanskrit. Chandara could not find any holy books that might satisfy his quest. All the books were written by different authors and each of them had different ideas about how and when Hinduism started. Even the Bhagavat Geeta (which emphasized more on Vishnu), Ramayana and Mahabharata were very limited. These holy scriptures were more literature books, teaching that we should do good and pray to the gods. Above all these gods is the female god, who is the Aadhi Parasakthi. She controls the whole

universe. The essence of Hinduism is to strive at getting a good reincarnation and to worship God and to pray to God through demigods.

During this search for enlightenment, Chandara was approached by a Christian missionary worker in Toa Payoh. He got involved in Christianity in the hope of enlightenment. However, he did not like Christianity, mainly due to the behavior of the people in the church; he noticed that young men and women were behaving indecently. Christianity was not what he was looking for and he withdrew.

Still, Chandara could no longer bring himself to pray to so many gods. He could worship only one God spiritually and worship the other idols physically, but he did not know who the One God was. Chandara occasionally still got into a trance.

Chandara had curious Malay friends asking him about Hindu worship. They did not tell him about Islam but they told him that unlike him they pray to one god:

the God.

Chandara, who was the leader among his working mates, would go along with Malays (mostly Muslims) when they performed their Zuhr Salaah (Afternoon Prayer), waiting while they worship. At the same time, he would pray to God in his heart, and ask for the right path.

Chandara was very impressed with the Azaan (Muslims' call for Salaah), which had a soothing effect on this. The Azaan touched his heart so deeply, especially when it was followed by the worship of Salaah that his friends and other Muslims never failed to fulfill. He felt like it was so simple to recognize the true God. "Just worship him. Why does one need all these idols and mediators?" It did not take long before he felt it was Islam and God that he had been searching for.

After their marriage, his wife Indrani was still quite active in her temple activities. She became puzzled when her husband, a more pious Hindu than herself, used to hint repeatedly at the





existence of one Almighty God, about praying to one God and that a true religion should not have many gods. Her mother-in-law felt that her previously pious son might have offended the gods.

Even after marriage, Chandara continued

Chandara could not find any holy books that might satisfy his quest. All the books were written by different authors and each of them had different ideas about how and when Hinduism started. Even the Bhagavat Geeta (which emphasized more on Vishnu), Ramayana and Mahabrahtha were very limited.

his search for enlightenment. He was trying to search for his One God in Hinduism, trying to know the One God he was praying to spiritually. He was no longer interested in any of the temple activities, no longer got into a trance. His mother, while in a trance, pointed out that her son's change in behavior was due to his being under a charm.

Chandara did not know anything about Islam except that in Islam, God is One. He would meditate daily. Usually, he would be chanting the various god's names. However, this time when he called out their names, he felt something was wrong so he just said in English, "Almighty God, Almighty God...". In his meditation, he knew Muslims are praying to the true God.

Chandara's biggest problem in practicing Islam was Indrani. She didn't like Muslims and was active with her temple activities. He tried to influence his wife on the teachings of Islam by turning her to the Islamic programs conducted

by Malaysians. Indrani would complain that it was not necessary for her husband to take so much interest in Islam. He took this opportunity to express to her that he no longer believed in Hinduism, reasoning that it does not have a holy book and a basis of belief. Failing to find out how Hinduism started it merely seemed a culture full of complexity brought down by their ancestors.

He bought a translation of the Quraan and was deeply impressed when he read about the Prophets, of the beginning of mankind and of Jannah (Heaven) and Jahaanum (Hell).

He found many things that are necessary for every human bring to know and he encouraged Indrani to read it. When he read that idol-worshippers will be thrown to Jahannum, he had all the idols and pictures removed from their home.

Chandara now concentrated on learning more about Islam from various sources. He tried to learn more about Islam from his Malay friends. However, they usually could not give him answers to his questions. They suggested that he should seek help from Ulamaa (Scholars) of Islam.

Chandara started bringing home books on Islam, as well as on Christianity, Sikhism and Hinduism, telling his wife to read and make a comparison of these religions. Indrani was not interested she was very satisfied with her belief and with Hinduism. She told herself that there no way he could influence her with his idea of One Almighty God and swore in her heart that she would bring him back to her way.

Indrani had no intention of reading the books her husband brought home. Yet when she had trouble sleeping at night, something made her pick up the Quraan and read it. Again and again, when she could not sleep, it was the Quraan that she picked up and read. She felt so lost because since her husband removed the Hindu deities from their home, she could no longer pray to them.

Indrani began to have dreams. During her first pregnancy, she dreamt of the Ka'bah (the House of Allah in Makkah al Mukarramah, Saudi Arabia). She related her dream to one of her Muslim colleagues, who then mentioned Indrani's dream to her father. He told her that she was fortunate to have dreamt of the Ka'bah.

She also dreamt of Hindu gods giving her warnings and threats but she had more dreams about Islam and pious Muslims. She continued to pray to Hindu idols, but wondered about her dreams. When she was expecting her third daughter, she had another strange dream. She heard a voice coming from the open window of the bedroom. The voice said, "I am Muhammad, the Messenger of Allah, the only god. Follow my way and all evil will go away. If you want to know more, ask your husband."

She awoke after this dream but fell asleep again. She had a second dream. In this dream, she saw herself telling her husband about her first dream. She asked him what the "way" was and he told her to look out the window. When she did, she saw a Muslim dressed like an Arab giving a talk on Islam, surrounded by other people dressed like him. Indrani had never seen the man before but she had heard of this famous reverted Muslim. Somehow, in her dream, she knew it was him.

These dreams had a very strong impact on Indrani's belief. She became increasingly drawn toward Islam and wanted to follow the way of Muhammad (SallAllaahu 'Alaihe WaSallam), the Messenger of Allah, the only god. She recalls that she wanted to accept Islam, but was afraid as she was expecting her third child. She feared something would befall her baby as she thought of the threats the Hindu deities had made in her dream. After much thought, Indrani was ready to accept Islam. After her delivery, Indrani disclosed

to her husband that she was ready.

They were told about Islamic Center in Singapore, where they could register their reversion to Islam. They went and registered their names as Mohammad Rafiq and Nishani.

When they announced their reversion, they encountered many problems. This was especially so, when Indrani started wearing the Hijaab. Their parents, siblings, relatives and friends who used to hold them dear, now chided them. All the friends, Indrani guided to Hinduism now refused to have anything to do with her, for fear that she may succeed in bringing them to Islam. They were especially surprised because Indrani used to dislike Muslims more than they did.

Indrani's parents warned her that her husband must have a hidden interest in having more than one wife.

Indrani and her husband, ostracized by their parents, missed the affection they previously received from them. Indrani repeatedly told herself that since Allah (Subhaanahu Wa Ta'aalaa) loves her so much, the sacrifice she was making in losing her family was nothing. She knows that no one loves her more than Allah (Subhaanahu Wa Ta'aalaa) Himself.

Learned Hindus and gurus tried to bring Chandara back to Hinduism but he turned them down politely. They then severed their relationship with him. Indrani's family swore to see that her children Nisha, Nafeesa and Natasha be brought back to Hinduism when they grow up, refusing to acknowledge their grandchildren's Muslim names. The children, now studying at a Madrasah (Islamic school), are very pleased with their religion. Chandara encourages them to wear the Hijaab, even though they are still young, with the intention of getting them used to veiling. The parents observed that the children like the Hijaab so much that they themselves refuse to remove it.

Despite being rejected by their families, Indrani and Chandara never gave up trying to improve their relationship with them. Today, both Indrani's and Chandara's mothers have expressed that they have a filial son and a filial daughter. Alhamdulillah. "All praise is to Allah (Subhaanahu Wa Ta'aalaa)". 🌸🌸



# THE INVENTIONS

Adapted and sent by: Sister Umme Okasha

Think of the origins of that staple of modern life, the cup of coffee, and Italy often springs to mind.

But in fact, Yemen is where the ubiquitous brew has its true origins.

Along with the first university, and even the toothbrush, it is among surprising Muslim inventions that have shaped the world we live in today.

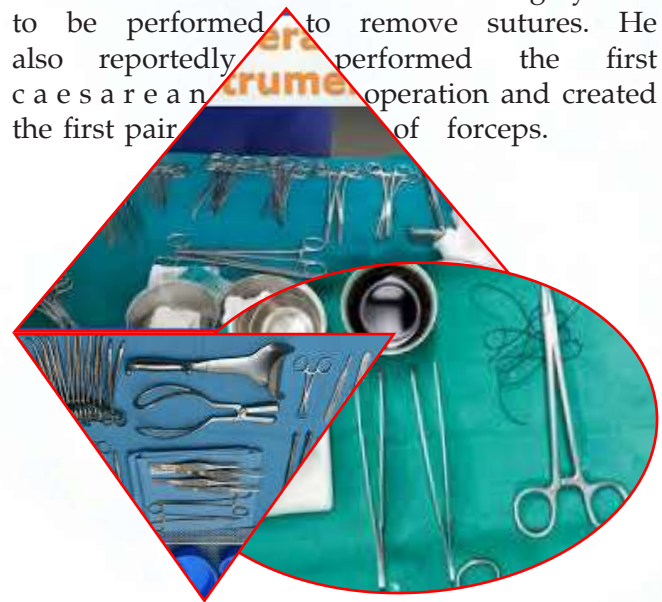
The origins of these fundamental ideas and objects -- the basis of everything from the bicycle to toothbrush -- are the pages of forgotten history of Muslim heritage.

West did not leap from Greeks to the Renaissance. It was greatly inspired from Islamic Civilization to rise from the dark age. Following highlights the contributions the Muslim empire that once covered Spain and Portugal, Southern Italy and stretched as far as parts of China -- to present day civilization.

## SURGERY

Around the year 1,000, the celebrated doctor Al Zahrawi published a 1,500 page illustrated encyclopedia of surgery that was used in Europe as a medical reference for the next 500 years. Among his many inventions, Zahrawi

discovered the use of dissolving cat gut to stitch wounds -- beforehand a second surgery had to be performed to remove sutures. He also reportedly performed the first cesarean operation and created the first pair of forceps.



## COFFEE

Now the Western world's drink du jour, coffee was first brewed in Yemen around the 9th century. In its earliest days, coffee helped Sufis stay up during late nights of devotion. Later brought to Cairo by a group of students, the coffee buzz soon caught on around the empire. By the 13th century it reached Turkey, but not until the 16th century

did the beans start boiling in Europe, brought to Italy by a Venetian trader.



operating almost 1,200 years later, the center reminds people that learning is at the core of the Islamic tradition and that the story of the al-Firhi sisters will inspire young Muslim women around the world today to put efforts in prepare new generations of Muslim Ummah.

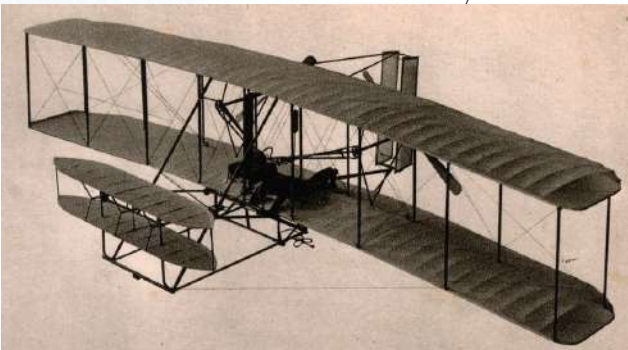


### ALGEBRA

The word algebra comes from the title of a Persian mathematician's famous 9th century treatise "Kitab al-Jabr Wal-Mugabala" which translates roughly as "The Book of Reasoning and Balancing." Built on the roots of Greek and Hindu systems, the new algebraic order was a unifying system for rational numbers, irrational numbers and geometrical magnitudes. The same mathematician, Al-Khwarizmi, was also the first to introduce the concept of raising a number to a power.

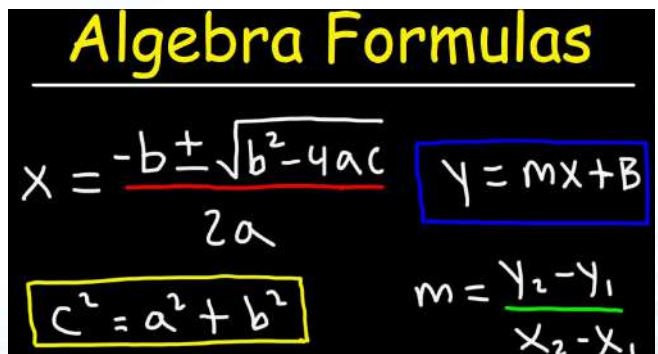
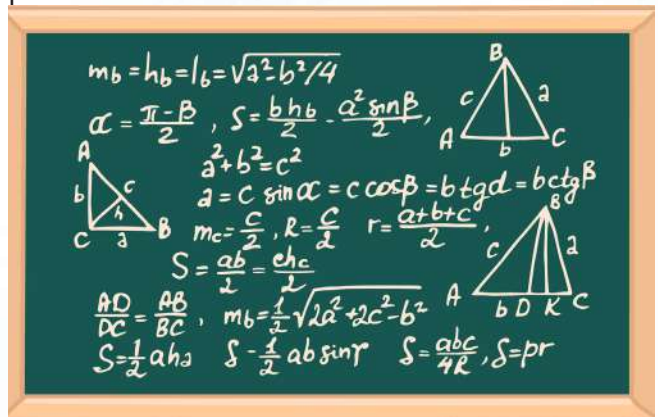
### FLYING MACHINE

Abbas ibn Firnas was the first person to make a real attempt to construct a flying machine and fly. In the 9th century he designed a winged apparatus, roughly resembling a bird costume. In his most famous trial near Cordoba in Spain, Firnas flew upward for a few moments, before falling to the ground and partially breaking his back. His designs would undoubtedly have been an inspiration for famed Italian artist and inventor Leonardo da Vinci's hundreds of years later.



### UNIVERSITY

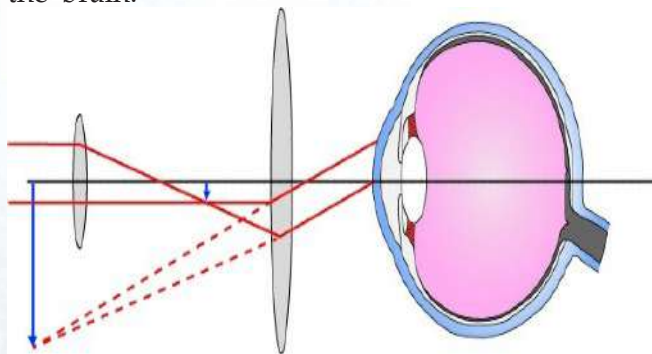
In 859 a young princess named Fatima al-Firhi founded the first degree-granting university in Fez, Morocco. Her sister Miriam founded an adjacent Masjid and together the complex became the al-Qarawiyyin Masjid and University. Still





## Optics

“Many of the most important advances in the study of optics come from the Muslim world. Around the year 1000 Ibn al-Haitham proved that humans see objects by light reflecting off of them and entering the eye, dismissing Euclid and Ptolemy’s theories that light was emitted from the eye itself. This great Muslim physicist also discovered the camera obscura phenomenon, which explains how the eye sees images upright due to the connection between the optic nerve and the brain.



## TOOTHBRUSH

The Prophet of Islam, Sayyidina Mohammad (SallAllaaho 'Alaihe WaSallam) popularized the use of the first toothbrush i.e. Miswaak in around 600. Using a twig from the Peelu tree, he cleaned his teeth and freshened his breath. He directed his Ummah (Nation) to use it frequently and the Ahaadeeth (Traditions) have recorded the instances when he regularly used Miswaak.

The Peelu tree is actually *Salvadora persica* (Salvadoraceae), a small tree or shrub with a crooked trunk, typically 6–7 meters (20–23 ft) in height. It is commonly known under several names across the world, such as Arak, miswak, siwak (Arabic), Peelu (Urdu) merge (Hindi), Caday (Somali), omungambu (African) and toothbrush tree in English.

Substances related to constituents similar to Miswaak are now being used in modern toothpaste.



## THE CRANK

Many of the basics of modern automatics were first put to use in the Muslim world, including the revolutionary crank-connecting rod system. By converting rotary motion to linear motion, the crank enables the lifting of heavy objects with relative ease. This technology, discovered by Al-Jazari in the 12th century, exploded across the globe, leading to everything from the bicycle to the internal combustion engine.



## HOSPITALS

Hospitals as we know them today, with wards and teaching centers, come from 9th century Egypt. The first such medical center was the Ahmad ibn Tulun Hospital, founded in 872 in Cairo. Tulun hospital provided free care for anyone who needed it -- a policy based on the Muslim tradition of caring for all who are sick. From Cairo, such hospitals spread around the Muslim world.

